

THE BIBLE

THAT IS, THE HOLY
SCRIPTURES CON-
TEINED IN THE OLDE
and Newe Testament

TRANSLATED ACCOR-
ding to the Ebrewe and Greeke, and conferred with the
best translations in diuers languages,

WITH MOST PROFITABLE ANNOTATIONS
vpon all the harde places, and other things of great importance
as may appeare in the Epistle to the Reader,

FEARE YE NOT, STAND STIL, AND BEHOLD
the saluation of the Lord, which he wil shewe to you this day. Exod. 14. 13.

but the Lord deliuereth him out



THE LORD SHAL FIGHT FOR YOU: THER-
fore holde you your peace. Exod. 14. 14.

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in Powles Churchyard at the signe of the
TYGRES HEAD. 1576.

Cum priuilegio.

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TO THE MOST VERTVOVS

AND NOBLE QVEENE ELIZABETH, QVEENE

OF ENGLAND, FRANCE, AND IRELAND, &c.

GRACE AND PEACE FROM GOD

the Father through Christ Iesus

our Lorde.



IOWE hard a thing it is, and what great impediments let, to enterprise any worthy act, not onely daily experience sufficiently sheweth (most Noble and Vertuous QVEENE) but also that notable prouerbe doeth confirme the same, which admonisheth vs, that *All things are hard which are faire and excellent*. And what enterprise can there be of greater importance, and more acceptable vnto God, or more worthe of singular commendation, then the building of the Lords Temple, the house of God, the Church of Christ, whereof the Sonne of God is the head and perfection?

1. Cor. 1. 17.
1. Tim. 3. 14.
Ephes. 1. 22.
Ebr. 1. 3.

When Zerubbabel went about to builde the material Temple, according to the commandment of the Lord, what difficulties and staves daily arose to hinder his worthy indeuours, the bookes of Ezra and Elsdas plainly witness: howe that not onely he and the people of God were fore molested with foreine aduersaries, (whereof some maliciously swarred against them, and corrupted the Kings officers: and others craftily practised vnder pretence of religion) but also at home with domesticall enemies, as false Prophetes, craftie worldlings, faint hearted souldiers, and oppressors of their brethren, who as well by false doctrine and lyes, as by subtil counsel, cowardies, and extortion, discouraged the hearts almost of all: so that the Lords worke was not onely interrupted and left of for a long time, but scarcely at the length with great labour and danger after a sort brought to passe.

Ezra. 4.
1. Esdras. 2. 10.
Ezra. 4. 7.
Ezra. 4. 3.
Nehem. 6. 1. 2.
Nehem. 5. 1.
Iohn. 4. 19.
Ezra. 3. 12.

Which thing when we weigh aright, and consider earnestly howe much greater charge God hath layd vpon you in making you a builder of his spiritual Temple, we can not but partly feare, knowing the craft and force of Satan our spirituall enemy, and the weakenes and vnabilitie of this our nature: and partly be feruēt in our prayers toward God that he would bring to perfection this noble worke which he hath begun by you: and therefore we indeuour our selues by all meanes to ayde, and to bestowe our whole force vnder your graces standard, whom God hath made as our Zerubbabel for the erecting of this most excellent Temple, and to plant and mainteine his holy worde to the advancement of his glorie, for your owne honour and saluation of your soule, and for the singular comfort of that great flocke which Christ Iesus the great shepheard hath bought with his precious blood, and committed vnto your charge to be fed both in body and soule.

1. Cor. 1. 17.

Considering therefore how many enemies there are, which by one meanes or other, as the aduersaries of Iudah and Benjamin went about to stay the buylding of that Temple, so labour to hinder the course of this buylding (whereof some are Papistes, who vnder pretence of fauouring Gods worde, traiterously seeke to erect idolatrie and to destroy your Maiestie: some are worldlings, who as Demas haue forsaken Christ for the loue of this world: others are ambitious Prelats, who as Amasiah & Diotrefes can abide none but them selues: and as Demetrius many practise sedition to mainteine their errors) we perswaded our selues that there was no way so expedient and necessarie for the preservation of the one, and destruction of the other, as to present vnto your Maiestie the holy Scriptures faithfully and plainly translated according to the languages wherein they were first written by the holy Ghost. For the worde of God is an euident token of Gods loue and our assurance of his defence, wherefoeuer it is obediently receiued: it is the trial of the spirits: and as the Prophet saith, *It is as a fyre & hammer to breake the stonie hearts of them that resist Gods mercies offered by the preaching of the same*. Yea it is sharper then any two edged sworde to examine the very thoughtes and to iudge the affections of the heart, and to discouer whatsoever syeth hid vnder hypocrisie and would be secret from the face of God and his Church. So that this must be the first fundation and groundworke, according whereunto the good stones of this buylding must be framed, and the euill tried out and reiected.

Ezra. 3. 12.
1. Tim. 4. 10.
Amos. 7. 10.
1. Iohn. 5.
Alb. 1. 1. 2.
The necessitie of Gods worde for the refoeving of religion.
Iohn. 4. 19.
1. Iohn. 5.
1. Iohn. 5. 1. 2.
1. Iohn. 5. 1. 2.

Nowe as he that goeth about to laye a fundation surely, first taketh away such impediments, as might iustly either hurt, let, or deforme the worke: so is it necessarie that your Graces zeale appeare herein, that neither the craftie persuation of man, neither worldly pollicie, or naturall feare dissuade you to roote out, cut down & destroy these weeds and impediments.

2. King. 17. 18.
2. Chron. 34. 1.
Iofias zeale and
true obedience
to God.

Deut. 17. 1.

Leui. 20. 6.

Deut. 18. 11.

2. Chron. 33. 22.

2. Chron. 34. 5.

and 15. 15.

Wherein standeth the quietnes of kingdomes.

2. Chron. 12. 8.

What wisdom is requisite for the establishing of religion, and the means to obteyne it.

1. King. 3. 9

2. Chron. 1. 10.

Exod. 31. 1.

1. King. 7. 14.

Diligence and Zeale are necessarie to builde it speedily.

2. Chron. 34. 21.

2. Chron. 34. 31.

A solemne othe for the maintenance of Gods worde.

2. Chron. 15. 13.

An act against them that obeyed not Gods worde.

2. Chron. 17. 7. & 19. 5

What policie must be vsed for the planting of religion.

Deut. 6. 6. & 11. 18.

Gods worde must go before, or els we builde in vaine.

We must first

consult with

God.

1. Sa. 30. 2.

The maner of building is as God hath prescribed by his worde.

1. Sa. 33. 2.

Exod. 25. 4.

alt. 7. 44.

Exod. 3. 5.

Deut. 5. 31.

Eph. 4. 11.

Of whome we must inquire concerning the will of the Lord and knowledge of his worde.

1. Cor. 15. 19.

Exod. 4. 14.

Mal. 2. 7.

Iud. 1. 1. & 10. 2.

1. Sam. 10. 22.

1. Sam. 9. 9.

2. King. 23. 17.

2. Chron. 28. 10.

What is requisite in them that must give counsel by Gods worde.

which do not onely deface your building, but viterly indeuoure, yea and threaten the ruine thereof. For when the noble Iofias enterprised the like kinde of worke, among other notable and many things he destroyed, not onely with viter confusion the idoles with their appertinances, but also burnt (in signe of detestation) the idolatrous Priestes bones vpon their altars, and put to death the false prophetes and forcerers, to performe the wordes of the Lawe of God: and therefore the Lord gaue him good successe and blessed him wonderfully, so long as he made Gods worde his line and rule to followe, and enterprised nothing before he had inquired at the mouth of the Lord.

And if these zealous beginnings seeme dangerous and to breede disquietnes in your dominions, yet by the storie of King Asa it is manifest, that the quietnes and peace of kingdomes standeth in the viter abolishing of idolatrie, and in aduancing of true Religion: for in his dayes Iudah lyued in rest and quietnes for the space of syue and thirtie yere, tyll at length he began to be colde in the zeale of the Lord, feared the power of man, imprisoned the Prophet of God, and oppressed the people: then the Lord sent him warres, and at length tooke him away by death.

Wherefore great wisdom, not worldly, but heauenly is here required, which your Grace must earnestly craue of the Lord, as did Salomon, to whom God gaue an vnderstanding heart to iudge his people aright, and to discern betwene good and bad. For if God for the furnishing of the olde temple gaue the Spirit of wisdom and vnderstanding to them that should be the workemen thereof, as to Bezaleel, Aholiab, and Hiram: how much more will he indewe your Grace and other godly Princes and chief Gouernours with a principal Spirit, that you may procure and commande things necessarie for this most holy Temple, foresee and take hede of things that might hinder it, and abolish and destroy whatsoeuer might impaire and ouerthrowe the same?

Moreouer, the marueilous diligence and zeale of Iehoshaphat, Iofias, and Hezekiah are by the singular prouidence of God left as an example to al godly rulers to reforme their countreys and to establish the worde of God with al speede, lest the wrath of the Lord fall vpon them for the neglecting thereof. For these excellent Kings did not onely imbrace the word promptly and ioyfully, but also procured earnestly and commended the same to be taught, preached and maintayned through al their countreys and dominions, binding them and al their subiects both great and smal with solemne protestations and couenants before God, to obey the word, and to walke after the wayes of the Lord. Yea and in the dayes of King Asa it was enacted that whosoever would not seeke the Lord God of Israel, should be slaine, whether he were smal or great, man or woman. And for the establishing hereof and performance of this solemne othe, as well Priests as Iudges were appointed and placed through al the cities of Iudah to instruct the people in the true knowledge and feare of God, and to minister iustice according to the word, knowing that, except God by his word did reigne in the hearts & soules, all mans diligence and indeuours were of none effecte: for without this worde wee can not discern betwene iustice, and iniurie, protection and oppression, wisdom and foolishnes, knowledge and ignorance, good and euill. Therefore the Lord, who is the chief gouernour of his Church, willet that nothing be attempted before we haue inquired thereof at his mouth. For seeing he is our God, of duetie we must giue him this preeminence, that of our selues we enterprise nothing, but that which he hath appoynted, who onely knoweth all things, and gouerneth them as may best serue to his glorie and our saluation. We ought not therefore to preuent him, or do any thing without his worde, but as soone as he hath reueyled his will, immediately to put it in execution.

Now as concerning the maner of this building, it is not according to man, nor after the wisdom of the flesh, but of the Spirit, and according to the word of God, whose wayes are diuers from mans wayes. For if it was not lawfull for Moses to buylde the materiall Tabernacle after any other sort then God had shewed him by a pattern, neither to prescribe any other ceremonies and lawes then such as the Lord had expressly commanded: how can it be lawfull to procede in this spiritual buylding any other waies, then Iesus Christ the Sonne of God, who is both the fundation, head, and chiefe corner stone thereof, hath commanded by his worde? And for as much as he hath established and left an order in his Church for the buylding vp of his body, appointing some to be Apostles, some Prophets, others Euangelistes, some Pastors, & teachers, he signifieth that every one according as he is placed in this body which is the Church, ought to inquire of his ministers concerning the will of the Lord, which is reueiled in his worde. For they are, saith Ieremiah, as the mouth of the Lorde: yea he promisseth to be with their mouth, and that their lips shall keepe knowledge, and that the trueth and the Law shall be in their mouth. For it is their office chiefly to vnderstand the Scriptures, and teache them. For this cause the people of Israel in matters of difficultie vsed to aske the Lorde eyther by the Prophets, or by the means of the hie Priest, who bare Vrim and Thummim, which were tokens of light and knowledge, of holines and perfectio which should be in the hie Priest. Therefore when Iehoshaphat tooke this order in the Church of Israel, he appointed Amariah to be the chief concerning the worde of God, because he was most expert in the law of the Lord, and could giue counsell and gouerne according vnto the same. Els there is no degree or office which may haue that authoritie and priuiledge to decise concerning Gods worde, except withall he hath the Spirit of God, and sufficient knowledge & iudgement to define according thereunto.

And

And as every one is indued of God with greater giftes, so ought he to be herein chiefly heard, or at least that without the expresse worde none be heard: for he that hath not the worde, *1 Ipea. 1. 16.* keeth not by the mouth of the Lorde. Againe, what danger it is to do any thing, seeme it neuer so godly or necessarie, without consulting with Gods mouth, the examples of the Israelites, *1 Ioh. 9. 14.* *1 Sam. 13. 11.* *1 Chron. 33. 20.* *deceiued hereby through the Gibeonites: and of Saul, whose intention seemed good and necessarie: and of Iosiah also, who for great considerations was moued for the defence of true religion and his people, to fight against Pharaoh Necho King of Egypt, may sufficiently admonish vs.*

Last of all (most gracious Queene) for the aduancement of this buylding and rearing vp of the worke, two things are necessarie, First, that we haue a liuely and stedfast fayth in Christ *The setting vp of the building.* *Ephes. 3. 17.* *Gen. 28. 12.* *Iohn. 1. 15.* *1 Pet. 2. 5.* *1 Cor. 13. 16.* *2 Pet. 1. 10.* *Ephes. 4. 1.* *Rom. 8. 16.* I E S V S, who must dwell in our hearts, as the onely meanes and assurance of our saluation: for he is the ladder that reacheth from the earth to heauen: he lifteth vp his Church and setteth it in the heavenly places: he maketh vs liuely stones and buyldeth vs vpon himselfe: he ioyneth vs to him selfe as the members and bodie to the head: yea he maketh him selfe and his Church one Christ. The next is, That our fayth bring forth good frutes, so that our godly conuersation may serue vs as a wimes to confirm our election, and be an example to all others to walke as apperteyneth to the vocation whereunto they are called: least the worde of God be euil spoken of, and this buylding be stayed to growe vp to a iust height, which can not be without the great prouocation of Gods iuste vengeance and discouraging of many thousands through all the worlde, if they should see that our life were not holy and agreeable to our profession. For the eyes of all that feare God in all places beholde your countreyes as an example to all that beleue, and the prayers of all the godly at all tymes are directed to God for the preseruacion of your Maiestie. For considering Gods wonderfull mercies towarde you at all seasons, who hath pulled you out of the mouth of the Lyons, and how that from your youth you haue bene brought vp in the holy Scriptures, the hope of all men is so increased, that they can not but looke that God should bring to passe some wonderfull worke by your Grace to the vniuersall comfort of his Church. Therefore euen aboue strength you must shewe your selfe strong and bolde in Gods matters: and though Satan lay all his power and craft together to hurt and hinder the Lords building: yet be you assured that God will fight from heauen against this great dragon, the ancient serpent, which is called the deuil and Satan, till he haue accomplished the whole worke and made his Church glorious to himselfe, without spot or wrinkle. For albeit all other Kingdomes and Monarchies, as the Babylonians, Persians, Grecians and Romanes haue fallen and taken end: yet the Church of Christ euen vnder the Crosse hath from the beginning of the worlde bene victorious, and shalbe euerlastingly. Trueth it is, that sometime it seemeth to be shadowed with a cloude, or driuen with a stormie persecution, yet sodenly the beames of Christ the sunne of Iustice shine and bring it to light and libertie. If for a tyme it be couered with ashes, yet it is quickly kindled againe by the winde of Gods Spirit: though it seeme drowned in the Sea, or parched and pyned in the wildernes, yet God giueth euer good successe. For he punisheth the enemies, and deliuereth his, nourieth them, and still preferueth them vnder his wings. This Lord of lords and King of kings who hath euer defended his, strengthen, comfort, and preferue your Maiestie, that you may be able to buylde vp the ruines of Gods house to his glorie, the discharge of your conscience, & to the comfort of al them that loue the comming of Christ
I E S V S our Lord.



TO OUR BELIEVED IN THE

LORD, THE BRETHREN OF ENGLAND, SCOTLAND,

IRELAND, &c. GRACE, MERCIE AND PEACE,

through Christ IESVS.

Besides the manifold and continuall benefites which almightie God bestoweth vpon vs, both corporall and spirituall, we are especially bound (deare brethren) to giue him thanks without ceasing for his great grace and vnspakable mercies, in that it hath pleased him to call vs vnto this marvellous light of his Gospell, and mercifully to regarde vs after so horrible backsliding and falling away from Christ to Antichrist, from light to darkenes, from the living God to diuine and dead idols, and that after so cruel murder of Gods Saintes, as alas, hath bene among vs, we are not altogether cast off, as were the Israelites, and many others for the like, or not so manifest wickednes, but receiued againe to grace with most euident signes and tokens of Gods speciall loue and fauour. To the intent therefore that we may not be vnmindfull of these great mercies, but sticke by all meanes (according to our dutie) to be thankfull for the same, it becometh vs so to walke in his feare and loue, that all the daies of our life we may procure the glorie of his holy name. Now forasmuch as this thing chiefly is attained by the knowledge and practising of the worde of GOD, (which is the light to our path, the keye of the kingdom of heauen, our comfort in affliction, our shield and sword against Satan, the schoole of all wisdom, the glasse wherein we behold Gods face, the testimonie of his fauour, and the onely foode and nourishment of our soules) we thought that we could bestowe our labours and studie in nothing which could be more acceptable to God and comfortable to his Church, then in the translating of the holy Scriptures into our native tongue: the which thing, albeit that diuers heretofore haue endeavored to atchieue: yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of this ripe age and cleare light which God hath now reueiled, the translations required greatly to be perfected and reformed. Not that we vendicate any thing to our shames above the least of our brethren (for God knoweth with what feare and trembling we haue bene now for the space of two yeres and more day and night occupied herein) but being earnestly desired, and by diuers, whose learning and godlines we reuerence, exhorted, and also incouraged by the ready willes of such, whose heartes God likewise touched, not to spare any charge for the furtherance of such a benefite and fauour of God toward his Church, though the time then was most dangerous, and the persecution sharpe and furious) we submitted our selues at length to their godly iudgements, and seeing the great opportunities and occasions, which God presented vnto vs in his church, by reason of so many godly and learned men: and such diuersities of translations in diuers tongues, we undertooke this great and wonderful worke (with all reuerence, as in the presence of God, as intreating the word of God, wherunto we thinke our selues vnsufficient) which now God according to his diuine providence and mercie hath directed to a most prosperous end: And thus we may with good conscience protest, that we haue in every point and worde, according to the measure of that knowledge which is pleased almightie God to giue vs, faithfully rendered the text, and in all hard places most sincerely expounded the same. For God is our witness that we haue by all meanes endeavored to set forth the puritie of the word and right sense of the holy Ghost for the edifying of the brethren in faith and charitie.

Nowe as we haue chiefly obserued the sense, and laboured alwayes to restore it to all integritie: so haue we most reuerently kept the propriety of the wordes, considering that the Apostles who spake and wrote to the Gentiles in the Greeke tongue, rather constrained them to the lively phrase of the Ebrewe, then enterprised farre by molysing their language to speake as the Gentiles did. And for this and other causes we haue in many places restored the Ebrewe phrasen, notwithstanding that they may seeme somen hat hard in their eares that are not well practised and also delite in the sweete sounding phrasen of the holy Scriptures. Yet lest either the simple should be discouraged, or the malicious haue any occasion of insinuation, seeing some translations reade after one sorte, and some after another, whereas all may serue to good purpose and edification, we haue in the margin noted that diuersitie of speache or reading which may also seeme agreeable to the mynde of the holy Ghost and propre for our language with this marke.

Againe, whereas the Ebrewe speache seemed hardly to agree with ours, we haue noted it in the margin after this sorte, using that which was more intelligible. And albeit that many of the Ebrewe names be altered from the olde text, and restored to the true writing and first original, wherof they haue their signification, yet in the vsual names litle is changed for feare of troubling the simple readers. Moreover, wheras the necessitie of the sentence required any thing to be added (for such is the grace and propriety of the Ebrewe and Greeke tongues, that it can not but either by circumstance, or by adding the verbe or some worde be vnderstand of them that are not well practised therein) we haue put it in the text with an other kinde of letter, that it may easily be discerned from the common letter. As touching the diuision of the verses, we haue followed the Ebrewe examples, which haue so euery from the beginning distinguished them. VVhich thing as it is most profitable for memorie, so doeth it agree with the best translations, and is most easie to finde out both by the best Concordances, and also by the quotations which we haue diligently herein perused and set forth by this *. Besides this the principall matters are noted and distinguished by this marke ¶. And the arguments both for the booke and for the chapters with the number of the verse are added, that by all meanes the reader might be holpen. For the which cause also we haue set ouer the head of every page some notable worde or sentence which may greatly further aswell for memorie, as for the chiefe point of the page. And considering how hard a thing it is to vnderstande the holy Scriptures, and what errors, felles and heresies growe dayly for lacke of the true knowledge thereof, and how many are discouraged (as they pretende) because they can not attayne to the true and simple meaning of the same, we haue also endeavored both by the diligent reading of the best commentaries, and also by the conference with the godly and learned brethren, to gather briefe annotations vpon all the hard places, aswell for the vnderstanding of such wordes as are obscure, and for the declaration of the text, as for the application of the same, as may most apperteyne to Gods glorie and the edification of his Church. Furthermore whereas certeine places in the booke of Moses, of the Kinges, and Ezekiel, seemed so darke that by no description they could be made easie to the simple reader, we haue so set them forth with figures and notes for the full declaration thereof, that they which can not by iudgement, being holpen by the annotations noted by the letters a. b. c. &c. attayne therunto, yet by the perspicuety, and as it were by the eye, may sufficiently knowe the true meaning of all such places. VVherunto also we haue added certeyne mapes of Cosmographie which necessarily serue for the perfect vnderstanding and memorie of diuers places and countreies, partly described, and partly by occasion touched, both in the olde and newe Testament. Finally that nothing might lacke which might be bought by labours, for the increase of knowledge and furtherance of Gods glorie, we haue adioyned two most profitable Tables, the one seruing for the interpretation of the Ebrewe names: and the other conteyning all the chiefe and principall matters of the whole Bible: so that nothing (as we trust) that any could desire, is omitted. Therefore, as brethren that are partakers of

the same hope and saluation with vs, we beseeche you, that this riche pearle and inestimable treasure may not be offered in vayne, but as sent from God to the people of God, for the increase of his kingdom, the comforte of his Church, and discharge of our conscience, whom it hath pleased him to raise vp for this purpose, so you would willingly receyue the word of God, earnestly studie it, and in all your life practise it, that you may now appear in dede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified through Christ Iesus our Lord, who liueth and reigneth for ever. AMEN.

A TABLE



Anno Domini.	Cycle of the Sunne.	Sundayes letter.	Leape yere.	Easter.	Rogation Sunday.	Golden number.	Indiction.	Epact.
1576	17	A	G	21. Aprill.	28. May.	19	3	29
1577	18	F		7. Aprill.	13. May.	1	4	11
1578	19	E		30. Marche.	5. May.	2	5	22
1579	20	D	B	19. April.	25. May.	3	6	3
1580	21	C		3. Aprill.	9. May.	4	7	14
1581	22	A		26. Marche.	1. May.	5	8	25
1582	23	G		15. Aprill.	21. May.	6	9	6
1583	24	F	D	31. Marche.	6. May.	7	10	17
1584	25	E		22. Marche.	25. May.	8	11	28
1585	26	C		11. Aprill.	17. May.	9	12	9
1586	27	B		3. Aprill.	9. May.	10	13	20
1587	28	A	F	16. Aprill.	22. May.	11	14	1
1588	1	G		22. Aprill.	13. May.	12	15	12
1589	2	E		30. Marche.	5. May.	13	1	23
1590	3	D		19. Aprill.	25. May.	14	2	4
1591	4	C	A	4. Aprill.	10. May.	15	3	15
1592	5	B		27. Marche.	1. May.	16	4	26
1593	6	G		15. Aprill.	21. May.	17	5	7
1594	7	F		31. Marche.	6. May.	18	6	18
1595	8	E	C	20. Aprill.	26. May.	19	7	28
1596	9	D		11. Aprill.	17. May.	1	8	11
1597	10	B		27. Marche.	1. May.	2	9	22
1598	11	A		15. Aprill.	22. May.	3	10	3
1599	12	G		8. Aprill.	14. May.	4	11	14
1600	13	F	E	23. Marche.	28. Aprill.	5	12	25
1601	14	D		12. Aprill.	18. May.	6	13	6
1602	15	C		4. Aprill.	10. May.	7	14	17
1603	16	B		24. Aprill.	30. May.	8	15	28

OF THE CYCLE OF THE SVNNE, WHY IT WAS ORDEINED, A PERPETUAL rule to finde is out, with the Sunday letter, and leape yeres.

THe Cycle of the Sunne is the space of 28. yeres of the Sunne, inuented to order the variable mutation of Sunday & his letter, because of the odde day that groweth eche fourth yere, and for the surplus that riseth in the 52. weekes: For this is to be noted, that the yere of the Sunne containeth 365. dayes, & one fourth parte: the which parted in 7. make 52. weekes, & a forth part, whence arise the Sunday, & the feastes. Wherefore rising euery yere one day more then 52. weekes, and in eche leape yere two, it might cause error. To remedie this, the yere Solare is inuented, which containeth in it 7. leape yeres, which make, multiplying 7. by 4, 28: in which terme the Sunday letter that changeth euery yere, returneth to his place. For the Sunday letter, and the letters of other dayes by reason of the encrease of dayes change euery yere, till that: & then returne A B C D E F G, to the places that 28. yeres before they held: & this compasse & Cycle of time is called the Cycle or circle of the Sunne. To finde it ouer euery yere, ye must adde 9. to the yere of the Lord wherein thou askest, then parte the whole by 28. the surplus is the Cycle of the Sunne Thus: to 1562. adde 9, & it maketh 1571. deuide it by 28. & there resteth 3, which is the Cycle of the Sunne that yere. For more ease hereof we haue added this table, the course wherof ended it must be begonne againe as at first: and so for euer. We haue noted also for euery yere of the Lord that is therein contained the letters for the Sunday and where as it is leape yere, we haue noted it double: so as with little labor he that listeth to supplie the like sute and course (that ended that we haue printed) may haue this for a rule perpetual and for euer.

A RULE TO FINDE OWT EASTER FOR EVER.

Being in the 12. chap. of Exod. commanded by God to the Israelites to hold Easter (which is to say the Pascheouer in remembrance of their deliuerie out of Egypt) vpon the 14. day of the first Moone (to wit) at the full of the Moone: many & sundry opinions haue afterward risen concerning the keeping of the same. Hereupon in the yere 324. Constantine then reigning in the Council of Nice amongest other things it was decreed that Easter should be kept the 14. or 15. Moone, to wit, the full

into Aries the spring there beginneth, & the yere also, after the manner of the Jewes, Astrologers, & many other. To finde it owte, it is to be vnderstode, that Easter is euer the first Sunday after the full Moone in Marche. But this is to be noted, that you must returne no higher then the 22. of Marche, nor yet ascende no farther then the 25. of Aprill. For the ease of the reader herein we haue made the table aforesayde from this yere 1576. vnto 1603. after suche sorte as he may wel apperceiue.

OF THE GOLDEN NUMBER.

The Golden number is so called, because it was written in the Calenders with letters of gold, right at that daye wheron the moone changed: & it is the space of 19. yeres, in the which the moone returneth to the selfsame day of the yere of the Sūne: & therefore it is also called the cycle of the moone, in the which time the Solstices & Equinoctialles do returne to all one point of the Zodiaque. It was found out by Methon Athenien to know thereby the certain seasons & mutatiōs of the yere, & of their sacrifices & Olympiades: but last of all in the yere 323. it was receiued by the Council of Nice, for the constant finding owte of Easter, of other moueable feastes, & of the change of the moone. To finde it euerie yere, you must adde one yere to the yere of Christe (for Christe was borne one yere of the 19. already past) then diuide the whole by 19. & that which resteth is the golden number for that yere. If there be no surpluse, it is then 19. For example, To finde it owte the yere 1577. you must adde thereto one, which maketh it 1578. diuide this by 19. and there remaineth 1. which is the golden number for that yere. But such as cannot Arithmetike may resort to the table which we haue made therefore, and it wil serue them for euer.

HOW TO FINDE THE INDICTION ROMANE.

The Indiction Romane is the space of 15. yeres appointed by the ancient Romanes to receiue the tribute of the strangers: or in truth (as Beda sayeth) to accorde the error of time, which might peradventure happen: as for example, that the last yere of the Raigne of some Prince dead, & the first of another succeeding, might seeme to be diuers & yet are but one, & so disturbe the accōpte. To finde therefore the Indiction in eche yere, as it is of many vsed in their instruments and writings: you must adde 3. yeres to that yere of Christe where in thou art (for Christe was borne in the fourth yere of the first Indiction) & deuide the whole by 15. the surplus of which shalbe the Indiction: if no surplus arise, then shal the Indiction of that yere be 15. as for example: Adde 3. to the yere 1562. and diuide it by 15. there resteth ouer 5. which shalbe the Indiction for that yere.

But for more ease hereof we haue made a table, wherein eche yere thou mayest finde owte the same, which being ended begin the count againe for euer.

Of the Epacte, and thereby to knowe the change of the Moone.

Epacte heme in Greeke, doeth signifie in English, dayes set betweene, & therefore the 11. dayes & 3. houres that are added to the yere of the moone, are called Epacte, and are added to make the yere of the moone, which is but 354. dayes, iuste with the yere of the Sunne, which hath 365. dayes & a quarter. Now to finde owte the Epacte of eche yere, do thus. To the Epacte of the yere that last went before that yere for which thou wouldest finde the Epacte, adde 11. and the somme of these two make the Epacte. If it surmōste 30. then take 30. owte, & that which resteth about 30. is the Epacte. For example, let vs finde owte the Epacte of the yere 1569. To do this, you muste seeke owte the Epacte of the yere 1568. which was 1. adde to this the number of the Epacte which is (as we haue sayd) 11. and it maketh 12. which is the Epacte for the yere 1569. Againe, in the yere 1562. the Epacte was 25. adde 11. hereto, and it maketh 36. take 30. thereowte as often as you can, and there resteth 6. which is the Epacte of the yere 1563.

Another waye more easie: Multiplie the golden number of the yere which you wil, with the Epacte: owte of the multiplicatiō take owte 30. as ofte as you can, & that that resteth, shalbe the Epacte: this rule is verie sure. To knowe how olde the moone is, do thus. The 6. of Nouember 1562. to the number of the daye of the moneth, which is 6. adde the Epacte of that yere, which is 25. & it maketh 31. then rekone how many moneths are past sithence Marche, counting Marche one, and thou shalt finde 9. adde this to 31. and it maketh 40. take here owte 30. as ofte as thou canst, and there resteth 10. thus olde was the moone the same 6. of Nouember 1562.

To knowe the change, do thus: Finde owte the age of the moone as already hath bene shewed, and then rekone how many more you must haue to make vppe 29. and an halfe, and those shew when the change shalbe. The reason is: because at the ende of eche 29. dayes and an halfe you haue the newe moone. For example, The 6. of Nouember 1562. the moone was olde 10. dayes, as you haue already founde owte: to this there must be added 19. to make it 29. then also adde the daye of the moneth wherein you aske, which is 6. and doth with the rest make 25. & thus you shal see, that the change shalbe betweene the 25. and 26. of Nouember, by reason of an halfe odde day.

A SUPPUTATION OF THE YERES OF THE WORLD FROM THE creation thereof vnto this present yere 1576. according as it is counted by D. M. Luther.

From the creation vnto the flood	1656	The yere containeth 365. dayes and 6. houres.
From the flood to Moses	797	The daye artificial 12. houres: the natural 24.
From Moses to Christ	1514	The Jewes counte their houres short or long as the season maketh the day. and counte 12. in a daye, thus, 1 2 3 4 5 6 7 8 9 10 11 12.
From Christ vnto this yere	1576	We count ours thus, 67 89 10 11 12 13 4 5 6.
Somme total	3543	Januarie.

The first Moneth hath xxxi. daies. The Moone xxx.
The daye is ix. houres. the night xv.

19	1	A	Calend.	Circumcision of Christ.
8	2	b	4	The first daye of the moneth
	3	c	3	Noe beganne to see the
16	4	d	Pr. Non.	toppes of the high moun-
5	5	e	Nonx.	taines, Gen. 8. 13.
	6	f	8	Epiphanie or apparition of
13	7	g	7	Christ, Matth. 2.
2	8	A	6	
	9	b	5	
10	10	c	4	10, Nabuchodonozor besie-
	11	d	3	ged againe Ierusalem, 2.
18	12	e	Prid. Id.	King. 25. 1. Jer. 25. 52.
7	13	f	Idus.	13 Sol in Aquario.
	14	g	18	
15	15	A	17	The halfe of winter after Pro-
4	16	b	16	lome.
	17	c	15	
12	18	d	14	
1	19	e	13	
	20	f	12	
9	21	g	11	
	22	A	10	
17	23	b	9	
6	24	c	8	
	25	d	7	
14	26	e	6	
3	27	f	5	
	28	g	4	Conuerfion of S. Paul, Act. 9. 3
11	29	A	3	
19	30	b	2	
8	31	c	Pr. Cal.	

Februaire.

The second moneth hath xxviii. daies. The Moone xxix.
In leape yere the moneth hath xxix. and the moone xxx.
The daye is x. houres. and night xiiij.

	1	d	Calend.	
16	2	e	4	2. Purification of the virgin
5	3	f	3	Mary.
	4	g	Pri. No.	
3	5	A	Nonx.	
12	6	b	8	
	7	c	7	
10	8	d	6	8. Here the Romanes began
	9	e	5	their spring after Plinie.
18	10	f	4	9. Noe sent oute the Rauens,
7	11	g	3	and after the Doue, Gen. 8.
	12	A	Prid. Id.	7. 8.
15	13	b	Idus.	10. Sol in Pisces.
4	14	c	16	
	15	d	15	
12	16	e	14	
1	17	f	13	17. Noe sent oute the Doue
	18	g	12	which brought an oliue
9	19	A	11	branche.
	20	b	10	
17	21	c	9	
6	22	d	8	
	23	e	7	
14	24	f	6	14. The place of the leape
3	25	g	5	yere.
	26	A	4	Noe sendeth oute the Doue,
11	27	b	3	but it returneth not, Gen.
	28	c	Pri. Cal.	8. 12.

The iii. Moneth xxxi. daies. The Moone xxx.
The daye is xi. houres. The night xij.

19	1	d	Calen.	
8	2	e	6	
	3	f	5	3. The Temple of Ierusalem
16	4	g	4	buylt, finished, and holied
5	5	A	3	515. yeeeres before Christ,
	6	b	Pr. No.	Efd. 6.
13	7	c	Non.	10. Christ being on the other
2	8	d	8	side Iorden was aduertised
	9	e	7	of the death of Lazarus,
10	10	f	6	Iohn. 11. 3.
	11	g	5	11, Sol in Aries.
18	12	A	4	12, Springtime.
7	13	b	3	13, Fast of Hester, Eft. 3.
	14	c	Pr. Id.	16, Lazarus raised.
15	15	d	Idus.	20, Christ entred into Ierusa-
4	16	e	17	lem.
	17	f	16	24, Christ held his last sup-
12	18	g	15	per, and was taken.
1	19	A	14	25, Christ crucified.
	20	b	13	Day of preparation.
9	21	c	12	26, He laye in the sepulchre.
	22	d	11	27, The resurrection.
17	23	e	10	this dai the Iewes held 7 feast
6	24	f	9	in the which they offered an
	25	g	8	handful of spices; & 50. dayes
14	26	A	7	after the feast of wekes which
3	27	b	6	we call Easter, Leuit. 23.
	28	c	5	This day, or as Ieremie saith,
11	29	d	4	the 15. Iochin King of Iu-
	30	e	3	dah was brought out of pri-
19	31	f	Pr. Cal.	son, 1 King. 25.

Aprill.

The iij. Moneth xxx. daies. The Moone xxix.
The daye is xij. houres. The night xi.

8	1	g	Calen.	Noe opened the couer of the
16	2	A	4	Arke, Genes. 8.
5	3	b	3	Moses rered the Tabernacle,
	4	c	Pr. No.	Exod. 40. 2.
13	5	d	Non.	4, Christ appeared to his dis-
2	6	e	8	ciples, and to Thomas.
	7	f	7	6, Iosue and the Iewes cam-
10	8	g	6	ped at Iorden 3. daies. Io. 3
	9	A	5	10, The yere before Moses
18	10	b	4	death, & before christ, 1457
7	11	c	3	the Israelites passed Iorden
	12	d	Pr. Id.	this day, Ios. 3. and 4.
15	13	e	Idus.	11, Sol in Taurus.
4	14	f	18	13, Assuerus gaue precept of
	15	g	17	slaying the Iewes, Est. 3. 11.
12	16	A	16	14, The Israelites kept passe-
1	17	b	15	ouer. Manna ceased, Ios. 5.
	18	c	14	15, The people came out of
9	19	d	13	Egypt, Exod. 12. 37.
	20	e	12	18, They passed the red sea.
17	21	f	11	
6	22	g	10	22, They come to Mara, Ex-
	23	A	9	od. 15. 22.
14	24	b	8	
3	25	c	7	
	26	d	6	
11	27	e	5	
	28	f	4	
19	29	g	3	
30	30	A	Pr. Cal.	

The v. Moneth xxxi. daies. The Moone xxx.
The day xvi. houres. The night viij.

1	b	Calen.	The second yere after the cō-
16	2	c	ming out of Egypt Moſes and
5	3	d	Aaron number the people,
	4	e	Nom. 3. & 4.
11	5	f	5, Chriſt aſcended into hea-
2	6	g	uen, Mar. 16. 19. act. 1. 9.
	7	A	Non.
10	8	b	10, God commanded Noe to
18	9	c	carie foode into the Arke,
7	10	d	Gene. 6. 7.
	11	e	11, Sol in Gemini.
	12	f	
15	13	g	
4	14	A	Pri. Id.
	15	b	Idus.
12	16	c	17
1	17	d	16
	18	e	15
9	19	f	14
	20	g	13
17	21	A	12
6	22	b	11
	23	c	10
14	24	d	9
3	25	e	8
	26	f	7
11	27	g	6
	28	A	5
19	29	b	4
8	30	c	3
16	31	d	Pr. Cal.

June.

The vi. Moneth xxx daies. The Moone xxix.
The daie xvi. houres. The night viij.

5	1	e	Calen.	The Iſraelites came to mount
	2	f	4	Sinai otherwiſe called Caſſi-
13	3	g	3	us, and taried there almoſt a
2	4	A	Pr. No.	yere, Exod. 19.
	5	b	Non.	
10	6	c	8	
18	7	d	7	
7	8	e	6	
	9	f	5	
	10	g	4	
15	11	A	3	Sol in Cancer.
4	12	b	Pri. Id.	SOMMER.
	13	c	Idus.	Longeſt daie of the
12	14	d	18	yere.
	15	e	17	
	16	f	16	
9	17	g	15	
	18	A	14	
17	19	b	13	
6	20	c	12	
	21	d	11	
14	22	e	10	
3	23	f	9	23 Aſuerus writeth for the
	24	g	8	Iewes, and againſt Aman,
11	25	A	7	Eſth. 8.
	26	b	6	24, Nativitate of Iohn Baptiſt.
19	27	c	5	27, The Arke is liſted vp with
	28	d	4	waters, Gen. 7.
8	29	e	3	
16	30	f	Pr. Cal.	

The viij. Moneth xxxi. daies. The Moone xxx.
The daie xv. houres. The night ix.

5	1	g	Calen.	
	2	A	6	
13	3	b	5	
2	4	c	4	
	5	d	3	
10	6	e	Pr. No.	
18	7	f	Non.	
7	8	g	8	Ieruſalem aſſieged by the
	9	A	7	King of Babyl. the ſpace of 18
	10	b	6	Moneths was taken, 2. King. 25
15	11	c	5	Ierem. 39.
4	12	d	4	Sol in Leo.
	13	e	3	
12	14	f	Pr. Id.	
1	15	g	Idus.	
9	16	A	17	
	17	b	16	
	18	c	15	18, The beginning of the
17	19	d	14	yere with the Egyptians as
6	20	e	13	Plinie ſaith.
	21	f	12	
14	22	g	11	
3	23	A	10	
	24	b	9	Dogge daies.
11	25	c	8	
19	26	d	7	
8	27	e	6	
	28	f	5	
16	29	g	4	
	30	A	3	
5	31	b	Pr. Cal.	

Augutt.

The viij. Moneth xxxi. daies. The Moone xxx.
The daie xv. houres. The night ix.

13	1	e	Calen.	7, Nabuzar-adan ſetteth the
2	2	d	4	citie and temple of Ieruſalem
	3	c	3	on fire, 2. King. 25. 9.
10	4	f	Pr. No.	10, The ſouldiours of Titus
18	5	g	Non.	burnt Ieruſalem, and it was
7	6	A	8	neuer ſince repaired, Ioleph.
	7	b	7	de bello, lib. 6. cap. 26.
	8	c	6	Aaron aged 123. yeres, dieth
15	9	d	5	in the mountaine Hor, 40 yeres
4	10	e	4	after the coming out of E-
	11	f	3	gypt, Nomb. 20. & 33.
12	12	g	Pr. Id.	The ſame day Eſdras entred
1	13	A	Idus.	into Ieruſalem, with a great
	14	b	19	multitude of Iewes, and is ho-
9	15	c	18	norably receiued of thoſe
	16	d	17	that 80 yeres before came
17	17	e	16	thither with Zerubbabel: be-
6	18	f	15	fore Chriſt coming 457,
	19	g	14	1. Eſdras.
14	20	A	13	13, Sol in Virge.
3	21	b	12	11, Dogge daies end.
	22	c	11	
11	23	d	10	
19	24	e	9	
8	25	f	8	
	26	g	7	
16	27	A	6	
5	28	b	5	27, Religion reformed, accord-
	29	c	4	ing to Gods expreſſe trueth,
	30	d	3	in the moſt renowned citie of
13	31	e	Pr. Cal.	GENEVE, 1533.

September.

The ix. Moneth xxx. dayes. The Moone xxix.
The day xii. houres. The night xii.

1	f	Calen.	
2	g	4	
3	A	3	
10	b	Pri. No.	
18	c	Nonz.	
7	d	8	
6	e	7	
15	f	6	
4	g	5	9, Ierusalem sacked with fyre
10	A	4	and sworde is vterly rased 73
12	b	3	yeeres after the birth of Christ,
1	c	Prid. Id.	who prophecied the same 40
9	d	Idus	yeeres before, Ioseph. lib. 7
14	e	18	cap. 26.
15	f	17	12, <i>Ananias.</i>
17	g	16	16, <i>Sol in Libra.</i>
6	A	15	
18	b	14	
14	c	13	
3	d	12	
21	e	11	
11	f	10	
19	g	9	
8	A	8	25, Nehemiah finished the
25	b	7	walles of Ierusalem 44 yeeres
26	c	6	before Christ, Nchem. 6. 15.
16	d	5	
5	e	4	
13	f	3	
30	g	Pri. Cal.	

October.

The x. Moneth xxxi. dayes. The Moone xxx.
The day x. houres. The night xiiii.

1	A	Calen.	The feast of trumpets.
10	b	6	Leuit. 23. 24.
3	c	5	
18	d	4	4, The Iewes fast and mourne
7	e	3	for Gedaliah, Iere. 41. 42. 4. 5.
6	f	Pri. No.	
15	g	Nonz.	
4	A	8	
9	b	7	
12	c	6	
1	d	5	
12	e	4	13, The feast of reconciliation
9	f	3	which is the onely day of fast
14	g	Pri. Id.	expressly inioyned by God,
17	A	Idus.	Leuit. 23. 27.
16	b	17	14, <i>Sol in Scorpius.</i>
6	c	16	15, The feast of Tabernacles
14	d	15	which continued 7 dayes,
3	e	14	Leuit. 23. 24.
20	f	13	17, The Arke after 160 dayes
11	g	12	rested on the mountaines of
19	A	11	Ararat in Armenia, Gen. 8. 4.
23	b	10	
8	c	9	
25	d	8	
16	e	7	
5	f	6	
28	g	5	
13	A	4	
30	b	3	
31	c	Pri. Cal.	

November.

The xi. moneth xxx. dayes. The Moone xxix.
The day ix. houres. the night xv.

10	d	Calend.	
2	e	4	
18	f	3	
7	g	Pri. No.	
5	A	Nonz.	
15	b	8	
4	c	7	
8	d	6	
12	e	5	
1	f	4	
9	g	3	
12	A	Prid. Id.	
13	b	Idus.	13, <i>Sol in Sagittario.</i>
17	c	18	
6	d	17	15, The deuised holy day of
16	e	16	Ieroboam, 1. King. 12. 32.
14	f	15	Titus vsith no lesse crueltie
3	g	14	against the Iewes his priso-
19	A	13	ners, in the city of Beryte in
26	b	12	Syrie, keeping the birth day
19	c	11	of his father Vespasian, then
8	d	10	he did on the birth daye of
23	e	9	his brother Domitian, Io-
24	f	8	seph. lib. 7. cap. 10.
16	g	7	
5	A	6	
27	b	5	
13	c	4	
2	d	3	
10	e	Pri. Cal.	

December.

The xii. Moneth xxxi. dayes. The Moone xxx.
The day is viii. houres, and night xvi.

1	f	Calend.	
18	g	4	
7	A	3	
4	b	Pri. No.	
15	c	Nonz.	
4	d	8	
7	e	7	
12	f	6	
1	g	5	
10	A	4	10, <i>Shortest day in the yeere.</i>
9	b	3	
12	c	Prid. Id.	
17	d	Idus.	12, The yeere 164 before
14	e	19	Christ, Antiochus Epiphanes
6	f	18	erected an idole in Ierusalem,
14	g	17	1. Mac. 1. 57.
3	A	16	13, <i>Sol in Capricornus.</i>
18	b	15	16, Elstas gaue a commande-
11	c	14	ment that the Israelites should
19	d	13	leau their strange wiues, 1.
21	e	12	Eldr. 9. 9.
8	f	11	
23	g	10	
16	A	9	The Birth of Christ the yeere
5	b	8	of the world 3963.
13	c	7	Saint Iohn aged 89. yeeres, dy-
27	d	6	ed at Ephesus in the reygne of
18	e	5	Traian the Emperor, 30. yeeres
29	f	4	after Ierusalem destroyed.
2	g	3	
10	A	Pri. Cal.	

THE NAMES AND ORDER OF ALL the bookes of the Olde and Newe Testament, with the number of their Chapters, and the leafe where they beginne.

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THE FIRST BOOKE OF

Moses, called * Genesis.

* This word signifieth the beginning and generation of the creature.

THE ARGUMENT.

MOSESES in effect declareth the things, which are here chiefly to be considered: First, that the world and all things therein were created by God, & that man being placed in this great tabernacle of the world to behold Gods wonderfull workes, and to praise his name for the infinite graces, wherewith he had endued him, fel willingly from God through disobedience: who yet for his own mercies sake restored him to life, & confirmed him in the same by his promise of Christ to come, by whom he should overcome Satan, death and hell. Secondly, that the wicked, vnmindful of Gods most excellent benefites, remained still in their wickednes, and so falling most horribly from sinne to sinne, prouoked God (who by his preachers called the continually to repentance) as length to destroy the whole world. Thirdly, he assured vs by the exaples of Abraham, Isaac, Iacob, & the rest of the Patriarkes, that his mercies neuer faile them, who he chaufeth to be his Church, & to professe his name in earth, but in all their afflictions & persecutions he euer assisteth them, sendeth comfort, and deliuereth them. And because the beginning, increase, preservation and success thereof might be only attributed to God, Moses sheweth by the exaples of Kain, Shmael, Esau, and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: and also by the frames of them, which haue at all times worshipped him purely according to his worde, that it standeth not in the multitude, but in the poore and despised, in the small stocke and little number, that man in his wisdom might be confounded, and the name of God euer more praised.

CHAP. I.

1 God created the heauen and the earth. 2 The light and the darknes. 3 The firmament. 4 He separateth the water from the earth. 5 He createth the sunne, the moone, and the starres. 6 He createth the fish, birdes, beasts. 7 He createth man and giueth him rule ouer all creatures. 8 And provideth nouriture for man & beast.



In the beginning God created the Heauen and the earth. And the earth was without forme & void, and darknes was vpon the deepe, & the

Spirit of God moued vpon the waters.

3 Then God saide, * Let there be light: and there was * light.

4 And God saw the light that it was good, & God separated the light from the darknes, And God called the light, Day, and the darknes, he called Night. || So the euening and the morning were the first day.

6 * Againe God said, * Let there be a firmament in the middes of the waters: and let it separate the waters from the waters.

7 Then God made the firmament, and parted the waters, which were vnder the firmament, from the waters which were * aboue the firmament, and it was so.

8 And God called the firmament, Heauen, || So the euening & the morning were the second day.

9 * God said againe, * Let the waters vnder the heauen be gathered into one place, & let the dry land appeare, and it was so.

10 And God called the dry land, Earth, & he called the gathering together of the waters, Seas: and God saw that it was good.

11 Then God said, * Let the earth bud forth the bud of the herb, that feedeth feed, the fruitfull tree, which beareth fruite according to his kinde. || So the euening & the morning were the third day.

12 * Moreover God said, Let the earth bring forth the living creature according to his kinde, & let the multitude multiply in the earth. || So the euening & the morning were the fourth day.

13 * And God said, Let the water bring forth the living creature according to his kinde, & let the multitude multiply in the water. || So the euening & the morning were the fifth day.

14 * And God said, Let the earth bring forth the living creature according to his kinde, & let the multitude multiply in the earth. || So the euening & the morning were the sixth day.

15 * And God said, Let the water bring forth the living creature according to his kinde, & let the multitude multiply in the water. || So the euening & the morning were the seventh day.

ding to his kind, which may haue his seede in it selfe vpon the earth: and it was so.

12 And the earth brought forth the bud of the herb, that feedeth feede according to his kind, also the tree that yeldeth fruite, which hath his seede in it selfe according to his kinde: & God saw that it was good.

13 || So the euening and the morning were the third day.

14 * And God said, * Let there be lightes in the firmament of the heauen, to separate the day from the night, & let there be for signes, & for seasons, & for dayes, & yeres.

15 And let them be for lightes in the firmament of the heauen to giue light vpon the earth, and it was so.

16 God the made two great lightes: the greater light to rule the day, & the lesse light to rule the night: he made also the starres.

17 And God set them in the firmament of the heauen, to shine vpon the earth,

18 And to rule in the day, and in the night, and to separate the light from the darknes: and God saw that it was good.

19 || So the euening and the morning were the fourth day.

20 Afterward God said, Let the waters bring forth in abundance every creeping thing that hath life: & let the foule flye vpon the earth in the open firmament of the heauen.

21 Then God created the great whales, and every thing liuing and mouing, which the waters brought forth in abundance, according to their kind, and every feathered foule according to his kinde: and God saw that it was good.

22 Then God blessed them, saying, Bring forth fruite and multiply, and fill the waters in the seas, and let the foule multiply in the earth.

23 || So the euening and the morning were the fifth day.

24 * Moreover God said, Let the earth bring forth the living creature according to his kinde, & let the multitude multiply in the earth.

25 * And God said, Let the water bring forth the living creature according to his kinde, & let the multitude multiply in the water.

26 * And God said, Let the earth bring forth the living creature according to his kinde, & let the multitude multiply in the earth.

27 * And God said, Let the water bring forth the living creature according to his kinde, & let the multitude multiply in the water.

28 * And God said, Let the earth bring forth the living creature according to his kinde, & let the multitude multiply in the earth.

a First of al, and before that any creature was, God made heauen and earth of nothing.

Psal. 33. 6. and 136. 5.

b As a rude lūpe and without any creature in it: for the waters couered all.

c Darknes couered the deepe waters: for as yet light was not created.

d He maintained this confused heap by his secrete power.

e The light was made before either Sunne or Moone was created: therefore we must not attribute that to the creatures that are Gods instruments, which only appertine to God.

f As the sea and riuers, & those waters that are in the cloudes, which are vpholden by Gods power, lest they should ouerwhelme the worlde.

g That is, y regior of the airc,

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which is naturally barren.

i This sentence is so oft repeated, to signify that God made all his creatures to serue to his glorie, & to the profit of man: but for those they were created, yet to the elect, by Christ they are restored and serue to their welth.

k By the lightes he meaneth the sunne, y moone, and the starres: which is the artificial day, & the sunne rising to the goinge downe.

l Of things appertaining to natural and political orders and seasons.

m To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for as if moone is less than the sunne.

n To wit, the sunne and the moone: and here he speaketh as man iudgeth by his eye: for as if moone is less than the sunne.

o The fourth day.

p As fish and wormes, which slide, swimme, or creepe.

q The fifth day.

r The sixth day.

s The seventh day.

t The eighth day.

u The ninth day.

v The tenth day.

w The eleventh day.

x The twelfth day.

y The thirteenth day.

z The fourteenth day.

* *Ebr. soule of life.*Chap. 3. 3 & 9. 6.
Gen. 1. 1. 2.
Col. 3. 10.

f God commanded the water & earth to bring forth other creatures: but of man he saith, Let vs make: signifying that God taketh counsel with his wisdom & verue, purposing to make an excellent work about all the rest of his creation.

t This image & likenes of God in man is expounded, Ephe 4. 24. where it is written, that man was created after God in righteousness and true holiness, meaning by these two wordes all perfection, as wisdom, truth, innocencie, power, &c.

Ysa. 6. 3.
Mat. 17. 2.
Mat. 19. 4.

g The propagation of man is the blessing of God, Psal. 128. Chap. 1. 17. and 1. 1.

h Gods great liberality to man taketh away all excuse of his ingratitude. Chap. 9. 3. Exod. 31. 17. Eccl. 39. 31. Mar. 7. 37.

|| The sixth day.

forth the "living thing according to his kinde, cattel, and that which creepeth, and the beast of the earth, according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, & the cattel according to his kinde, and euery creeping thing of the earth according to his kinde: and God sawe that it was good.

26 Furthermore God said, * Let vs make man in our "Image according to our likenes, and let them rule ouer the fish of the sea, and ouer the foule of the heauen, and ouer the beastes, and ouer all the earth, and ouer euery thing that creepeth and moueth on the earth.

27 * Thus God created the mā in his image: in the image of God created he him: he created them * male and female.

28 And God * blessed them, and God sayd to them, * Bring forth fruite & multiplie, and fill the earth, and subdue it, and rule ouer the fish of the sea and ouer the foule of the heauen, and ouer euery beast that moueth vpon the earth.

29 And God said, Behold, I haue giuen vnto you * euery herbe bearing seede, which is vpon all the earth, and euery tree, wherein is the fruite of a tree bearing seede: * that shal be to you for meat.

30 Likewise to euery beast of the earth, and to euery foule of the heauen, and to euery thing that moueth vpon the earth, which hath life in it selfe, euery greene herbe shal be for meat. and it was so.

31 * And God saw al that he had made, and lo, it was very good. || So the euening and the morning were the sixth day.

Chap. 9. 3. Exod. 31. 17. Eccl. 39. 31. Mar. 7. 37.

C H A P. II.

2 God resteth the seventh day, and sanctifieth it. 13 He setteth man in the garden. 22 He createth the woman. 23 Marriage is ordained.

1 THUS the heauens & the earth were finished, and all the "hoste of them.

2 For in the seventh day God ended his worke which he had made, * and the seventh day he "rested from all his worke, which he had made.

3 So God blessed the seventh day, & "sanctified it, because that in it he had rested from al his worke, which God had created and made.

4 ¶ These are the "generations of the heauens and of the earth, when they were created, in the day that the Lorde God made the earth and the heauens,

And euery "plant of the field, before it was in the earth, and euery herbe of the field, before it grew: for the Lorde God had not caused it to "raie vpon the earth, neither was there a man to till the ground,

6 But a myst went vp from the earth, and watered all the earth.

7 ¶ God onely openeth the heauens and shutteth them, he sendeth drought and raine according to his good pleasure.

7 ¶ The Lord God also made the man * of the dust of the ground, and breathed in his face breath of life, and the man was a living foule.

8 And the Lord God planted a garden Eastward in "Eden, and there he put the man whom he had made.

9 (For out of the ground made the Lord god to growe euery tree pleasant to the sight, and good for meat: the "tree of life also in the middes of the garden, * and the tree of knowledge of good and of euill.

10 And out of Eden went a riuier to water the garden, and from thence it was deuided, and became into foure heads.

11 The name of one is * Pishon: the same compasseth the whole lande "of Hauilah, where is golde.

12 And the golde of that land is good: there is also "Bdelium, and the Onix stone.

13 And the name of the second riuier is Gihon: the same compasseth the whole land of "Cush.

14 The name also of the third riuier is "Hiddekel: this goeth toward the Eastside of "Assur: and the fourth riuier is "Perath.

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might "dresse it and keepe it.

16 And the Lord God "commanded the man, saying, Thou shalt eat freely of euery tree of the garden,

17 But as touching the tree of knowledge of good and euill, thou shalt not eat of it: for "whensoever thou eatest thereof, thou shalt die the "death.

18 Also the Lord god said, It is not good that the man shoulde be him selfe alone: I will make him an helpe "meete for him.

19 So the Lord God formed of the earth euery beast of the field, and euery foule of the heauen, and brought them vnto the "man to see howe he would call them: for howsoever the mā named the living creature, so was the name thereof.

20 The man therefore gaue names vnto all cattell, and to the foule of the heauen, and to euery beast of the field: but for Adam found he not an helpe meete for him.

21 ¶ Therefore the Lord God caused an heauie sleepe to fall vpon the man: and whiles he slept, he tooke one of his ribbes and closed vp the flesh in steade thereof.

22 And the ribbe which the Lord God had taken from the man, "made he a "woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shalbe called "woman, because she was taken out of man.

24 * Therefore shall man leaue "his father and his mother, & shal cleaue to his wife, and they shalbe one flesh.

25 And they were both naked, the man and his wife, and were not "ashamed.

Matth. 19. 5. Mar. 19. 2. 1. Cor. 6. 16. Ephe. 5. 31. p So that marriage requireth a greater dutie of vs toward our wities, the otherwise we are bound to shew to our parents. q For before sinne entered, al things were honest, and comely.

e He sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his owennature. f This was the name of a place, as some thinke, in Mesopotamia, most pleasant & abundant in all things.

g Which was a signe of the life receiued of God. h That is, of miserable experience, which came by disobeying God.

Eccl. 24. 35.

i Which Hauilah is a countrey loyning to Persia Eastward & enclined toward the West.

Or, precious stone, or pearle. * Pishon sayth it is the name of a tree.

Or, Ethiopia.

Or, Tygu.

Or, Assyria.

Or, Euphrates.

k God would not haue mā idle though as yet there was no neede to labour.

l So that man might knowe there was a soueraigne Lorde, to whom he owed obedience.

m By this death he meaneth the separation of mā from God, who is our lyfe and chiefe felicitie, and also that our disobedience is cause thereof.

* Ebr. before him.

n By mouing them to come & submit themselves to Adam.

* Ebr. buylt.

o Signifying, that mankinde was perfect, when the woman was created, which before was like an vnperfected building.

1. Cor. 11. 8.

p Or, mannes, because she cometh of man: for in Ebrewe Ishah is man, and Ishah the woman.

THE SITUATION OF THE GARDEN OF EDEN.

Armenia
the great.The Land
of Havilah.The fall of
Euphrates.The fall of
Tigris.The golfe
of the Per-
sian Sea.

Because mention is made in the tenth verse of the second chapter of the river that watered the garden, we must note that Euphrates and Tigris called in Hebrew, Perath and Hiddekel, were called out one river where they joined together, as they had four heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and most plentiful land Adam dwelt, and this was called Paradise: that is, a garden of pleasure, because of the fruitfulness and abundance thereof. And whereas it is said that Pishon compasseth the land of Havilah, it is meant of Tigris, which in some places, as it passed by divers places, was called by sundry names, as sometime Diglitta, in other places Pafingra, and of some Phasin or Tishon. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Gihon. So that Tigris and Euphrates (which were but two rivers and sometime when they joined together, were called after one name) were according to divers places called by these four names, so that they might seeme to have bene four divers rivers.

VVijf. 2. 14.

a As Satan can change himselfe into an Angel of light, so did he abuse the wisdom of the serpent to deceive man.

b God suffered Satan to make the serpent his instrument & to speake in him.

c In doubting of Gods threatening, she yielded to Satan.

d This is Satans chiefest subtiltie to cause vs not to feare Gods threatnings.

e As though he should say, God doth not forbid you to eat of the fruit, saue that he knoweth that if you should eat thereof, you should be like to him.

Eccles. 3. 16.
1. Tim. 3. 14.

f Not so much to please his wife, as moved by ambition at her perswasion. g They began to feeble their miserie, but they sought not to God for remedie.

CHAP. III.

The woman seduced by the serpent, & Estifeth her husband to sinne. 1. They three are punished. 15 Christ is promised. 19 Man is dust. 22 Man is cast out of Paradise.

NOW the serpent was more subtil than any beast of the field, which the Lord God had made: and he said to the woman, Yea, hath God in deede said, Ye shall not eat of every tree of the garden? And the woman said vnto the serpent, We eat of the fruit of the trees of the garden, But of the fruit of the tree, which is in the middes of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, least ye die.

Then the serpent said to the woman, Ye shall not die at all,

But God doth know, that when ye shall eat thereof, your eyes shall be opened, & ye shall be as gods, knowing good and euill.

So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired to get knowledge) tooke of the fruit thereof, and did eat, and gaue also to her husband with her, and he did eat.

Then the eyes of them both were opened, and they knew that they were naked, and

they sewed figge tree leaues together, and made them selues breeches.

Afterward they heard the voyce of the Lord God walking in the garden in the coole of the day, & the man and his wife hid them selues from the presence of the Lord God among the trees of the garden. But the Lord God called to the man, and said vnto him, Where art thou? Who said, I heard thy voice in the garden, and was afraied: because I was naked, therefore I hid my selfe.

And he saide, Who tolde thee that thou wast naked? Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat in no case?

Then the man saide, The woman which thou gauest to be with me, she gaue me of the tree, and I did eat.

And the Lord God said to the woman, Why hast thou done this? And the woman said, The serpent beguiled me, & I did eat.

Then the Lord God said to the serpent, Because thou hast done this, thou art cursed above all cattel, & above every beast of the field: vpon thy belly shalt thou go, and dust shalt thou eat all the daies of thy life.

repentance, but he asketh not the serpent, because he would shew him no mercie. n As a vile and contemptible beast. Isa. 65. 25.

Ebr. thinges to gods about them to hide their priuities.

Or, winde. h The sinful conscience secretly Gods presence.

i His hypocrisis appeareth in that he hid the cause of his nakednes, which was transgression of Gods commandement.

k His wickednes and lacke of true repentance appeareth in this, that he burdened God with his fault, because he had giue him a wife.

l In stead of confessing her sinne, she excuseth it by accusing the serpent.

m Weakened by reason of Adams and his wife, because he brought sin into the world.

o He chiefly meaneth Satan, by whose motion & craft y serpent deceived y woman. p That is, y power of sin & death q Satan shal sting Christ & his members, but not overcome them. r The Lord comforth Adā by the promise of y blessed seede, & also punisheth y body for y sinne, which the soule shulde haue bene punished for, y the spirit hauing conceiued hope of forgiveness, might liue by faith.

1 Cor. 15. 34.

f The transgression of Gods commandement was the cause y both mankinde and all other creatures were subiect to the curse.

t These are not y natural fruites of the earth, but proccede of y corruption of sinne. u Or gaue them knowledge to make themselves coates.

x By this derisio he reprocheth Adā's miserie, where into he was fallē by ambition.

y Adā deprived of life lost also y signes thereof.

a Mans nature, y state of marriage & Gods blessing were not utterly abolished thorough sinne, but y qualitie or condition thereof was changed.

b That is, according to the lords promise, as chap. 3. 15. some reade, To the Lord, as reioycing for the sonne, which she had borne, who she woulde offer to y Lord as the first fruites of her birth.

c This declareth y the father instructed his children in the knowledge of god, and also how G O D gaue them sacrifices to signifye their saluation: albeit they were destitute of the sacrament of the tree of life. Eph. 1. 4.

d Because he was an hypocrite and offered onely for an outward shew without sinceritie of heart. e Both thou and thy sacrifice shalbe acceptable to me. f Sinne shal fill torment thy conscience g The dignitie of the first borne is giuen to Kain ouer Habel.

15 I wil also put enimitie betwene thee and the woman, & betwene thy seede and her seede. He shall breake thine y head, and thou shalt y bruiſe his heele.

16 ¶ Vnto the woman he said, I will greatly increase thy y sorowes, and thy conceptions. In sorowe shalt thou bring forth children, and thy desire shalbe subiect to thine husband, and he shall y rule ouer thee.

17 ¶ Also to Adam he said, Because thou hast obeyed the voice of thy wife, & hast eaten of the tree (whereof I commanded thee, saying, Thou shalt not eat of it) y cursed is the earth, for thy sake: in sorowe shalt thou eat of it al the daies of thy life.

18 y Thornes also, and thyſles shall it bring forth to thee, and thou shalt eat the herbe of the field.

19 In the sweate of thy face shalt thou eat bread, till thou returne to the earth: for out of it wast thou taken, because thou art dust, and to dust shalt thou returne.

20 (And the man called his wiues name Heuah, because she was y mother of al liuing)

21 Vnto Adam also and to his wife did the Lord God y make coates of skinnes, and clothed them.

22 ¶ And the Lorde God said, y Behold, the man is become as one of vs, to know good and euill. And nowe left he put forth his hand, and y take also of the tree of life and eat and liue for euer,

23 Therefore the Lord God sent him forth from the garden of Eden, to til the earth, whence he was taken.

24 Thus he cast out man, and at the Eastside of the garden of Eden he set the Cherubims, and the blade of a sword shaken, to keepe the way of the tree of life.

CHAP. III.

1 The generation of mankinde. 2 Kain killeth Habel. 3 Lamech a tyrant encourageth his fiersull wiues. 26 True religion is restored.

¶ Afterwarde the man knewe Heuah his wife, which y conceiued & bare Kain, & said, I haue obtained a mā y by the Lord.

2 And againe she brought forth his brother Habel, and Habel was a keeper of sheepe, and Kain was a tiller of the ground.

3 ¶ And in proccesse of time it came to passe, that Kain brought an y oblation vnto the Lord of the fruites of the ground.

4 And Habel also him selfe brought of the first fruites of his sheepe, and of the fatte of them, and the Lorde had respect vnto y Habel, and to his offering,

5 But vnto Kain and to his offering he had no y regard: wherefore Kain was exceeding wroth, and his countenance fell downe.

6 Then the Lord said vnto Kaine, Why art thou wroth y and why is thy countenance cast downe y

7 If thou do wel, shalt thou not be y accepted y and if thou doest not wel, sinne lieth at the y doore: also vnto thee his y desire shalbe subiect, and thou shalt rule ouer him.

8 ¶ Because he was an hypocrite and offered onely for an outward shew without sinceritie of heart. e Both thou and thy sacrifice shalbe acceptable to me. f Sinne shal fill torment thy conscience g The dignitie of the first borne is giuen to Kain ouer Habel.

8 ¶ Then Kain spake to Habel his brother. And y whe they were in the field, Kain rose vp against Habel his brother, & slew him.

9 Then the Lord said vnto Kain, Where is Habel thy brother: Who answered, I can not tell. y Am I my brothers keeper y

10 Again he said, What hast thou done y the y voyce of thy brothers blood cryeth vnto me from the ground.

11 Now therefore thou art cursed y from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

12 When thou shalt till the ground, it shall not heceforth yeld vnto thee her strength: a y vagabond and a runagate shalt thou be in the earth.

13 Then Kain said to the Lorde, y My punishment is greater, then I can beare.

14 Beholde, thou hast cast me out this day from the earth, and from thy face shall I be hid, and shalbe a vagabond, & a runagate in the earth, and whosoever finde th me, shall slay me.

15 Then the Lord said vnto him, Doublelesse whosoever slayeth Kain, he shalbe y punished seuen fold. And the Lord set a y mark vpon Kain, lest any man finding him shuld kill him.

16 Then Kain went out from the presence of the Lord and dwelt in the lande of Nod toward the Eastside of Eden.

17 Kain also knew his wife, which conceiued and bare Henoah: and he built a y citie & called the name of the citie by the name of his sonne, Henoah.

18 And to Henoah was borne Irad, and Irad begat Mehuiael, and Mehuiael begat Methushael, and Methushael begat Lamech.

19 ¶ And Lamech toke to him y two wiues: the name of the one was Adah, & the name of the other Zillah.

20 And Adah bare Iabal, who was the father of such as dwell in the tents, and of such as haue cattell.

21 And his brothers name was Tubal, who was the father of al that play on the harpe and y organes.

22 And Zillah also bare Tubal-kain, who wrought cunningly euery craft of brasſe & of yron: and the sifter of Tubal-kain was Naamah.

23 Then Lamech said vnto his wiues Adah, and Zillah, Heare my voyce, ye wiues of Lamech: hearken vnto my speech: y for I would slay a man in my wound, & a young man in mine hurt.

24 If Kain shalbe auenged seuen fold, truly Lamech, y seuentie times seuen folde.

25 ¶ And Adam knewe his wife againe, and she bare a sonne, and she called his name Sheth: for God said she, hath appointed me another seede for Habel, because Kain slew him.

26 And to the same Sheth also there was borne a sonne, and he called his name Enosh. Then began men to y call vpon the Name of the Lord.

27 ¶ In these dayes God began to moue the hearts of the godly to restore religiō, which a long time by the wicked had bene suppressed.

VVij. 10. 3.

mil. 23. 35.

1. ioh. 3. 12.

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CHAP. V.

1 The genealogie, 5 Age and death of Adam, & his succession vnto Noah and his children.

a Or, rehearfall of the flocke.

a Reade Chap. 1. 26.

b By giuing the both one name,

he noteth the inseperable con-

junction of man

and wife.

c Aswell concern-

ing his crea-

tion, as his cor-

ruption.

d He proueth

Adams genera-

tion by them

which came of

Sheth, to shewe

whiche is true

Church, and al-

so what care

God had ouer

same from the

beginning, in that

he continued e-

tuer his graces

towarde it by a

continual succel-

sion.

e The chiefe

cause of long life

in the first age,

was the multi-

plication of man-

kinde, that accord-

ing to gods com-

mandement at

the beginning

the world might

be increased w

people, whiche

might vniuersal-

ly praysie his

name.

Eccle. 44. 19.

Gen. 11. 3.

f That is, he led an vpright and Godly life.

g To shew that there was a better life prepared and to be a testimonie of the immortallitie of soules, & bodies.

As to inquire where he became is mere curiositie.

This is the booke of the generations of Adam. In the day that God created Adam, in the likenes of God made he him,

Male & female created he them, & blessed them, and called their name Adam in the day that they were created.

Now Adam liued an hundred & thirty yeres and begate a child in his own likenes after his image, and called his name Sheth.

And the dayes of Adam, after he had begottē Sheth, were eight hundred yeres, and he begate sonnes and daughters.

So al the daies that Adā liued, were nine hundred and thirty yeres: and he died.

And Sheth liued an hundred and five yeres, and begate Enosh.

And Sheth liued, after he begate Enosh, eight hundred & seven yeres, and begate sonnes and daughters.

So all the daies of Sheth were nine hundred and twelue yeres: and he died.

Also Enosh liued ninetie yeres and begate Kenan.

And Enosh liued, after he begate Kenan, eight hundred and fiftene yeres, and begate sonnes and daughters.

So all the daies of Enosh were nine hundred and five yeres: and he died.

Likewise Kenan liued seuentie yeres, & begate Mahalaleel.

And Kenan liued, after he begate Mahalaleel, eight hundred and fourty yeres, & begate sonnes and daughters.

So all the dayes of Kenan were nine hundred and ten yeres: and he died.

Mahalaleel also liued sixty & five yeres and begate Iered.

Also Mahalaleel liued, after he begate Iered, eight hundred and thirty yeres, and begate sonnes and daughters.

So all the daies of Mahalaleel were eight hundred ninety & five yeres: and he died.

And Iered liued an hundred sixtie and two yeres, and begate Henoeh.

Then Iered liued, after he begate Henoeh, eight hundred yeres, and begate sonnes and daughters.

So al the daies of Iered were nine hundred sixty and two yeres: and he died.

Also Henoeh liued sixty & five yeres, and begate Methushelah.

And Henoeh walked with God, after he begate Methushelah, three hundred yeres, and begate sonnes and daughters.

So all the daies of Henoeh were three hundred sixty and five yeres.

And Henoeh walked with God, & he was no more seene: for God tooke him away.

Methushelah also liued an hundred eighty and seven yeres, and begate Lamech.

And Methushelah liued, after he begate Lamech, seven hundred eighty and two

yerres, and begate sonnes and daughters.

So al the daies of Methushelah were nine hundred sixty & nine yeres: and he dyed.

Then Lamech liued an hundred eighty and two yeres, and begate a sonne,

And called his name Noah, saying, This same shall comforte vs concerning our worke and sorowe of our handes, as touching the earth, which the Lord hath cursed.

And Lamech liued, after he begate Noah, five hundred ninety and five yeres, & begate sonnes and daughters.

So all the daies of Lamech were seven hundred seventy and seven yeres: and he dyed.

And Noah was five hundred yere olde. And Noah begate Shem, Ham & Iapheth.

CHAP. VI.

3 God threateth to bring the flood. 5 Man is altogether corrupt. 12 Noah is preferred in the Arke, which he was commanded to make.

SO when men began to be multiplied vpon the earth, and there were daughters borne vnto them,

Then the sonnes of God saw the daughters of men that they were faire, & they tooke them wiues of all that they liked.

Therefore the Lord said, My spirit shall not alwayd stitue with man, because he is but flesh, and his dayes shall be an hundred and twenty yeres.

There were gyantes in the earth in those dayes: yea, and after that the sonnes of God came vnto the daughters of men, and they had borne them children, these were mightie men, which in old time were men of renoume.

Whē the Lord sawe that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his heart were onely euill continually,

Then it repented the Lord, that he had made man in the earth, and he was sorie in his heart.

Therefore the Lord said, I will destroye from the earth the man, whom I haue created, from man to beast, to the creeping thing, and to the foule of the heauen: for I repent that I haue made them.

But Noah found grace in the eyes of the Lord.

These are the generations of Noah. Noah was a iust and vpright man in his time: and Noah walked with God.

And Noah begate three sonnes, Shem, Ham and Iapheth.

The earth also was corrupt before God: for the earth was filled with crueltie.

Then God looked vpon the earth, and behold, it was corrupt: for all flesh had corrupted his way vpon the earth.

And God said vnto Noah, An end of all that, as it were,

did I disauow him to be his Creature. h God declareth how much he detesteth sin, seeing the punishment thereof extendeth to the brute beasts. i God was merciful vnto him. *Or, iustitie.* k Meaning that all were giuen to the contempt of God and oppression of their neighbours. *Or, I will destroy mankind.*

h Lamech had respect to the promises, Chap. 3. 15. and desired to see the deliuerer, which shulde be sent, and yet saw but a figure thereof. he also spake this by the spirit of prophesie, because Noah deliuered the Church and preserved it by his obedience.

a The children of the godly, which began to degenerate. b Those that came of wicked parents as of Kain.

c Having more respect to their beautie, and to worldly considerations, then to their manners, & godliuesse.

d Because man coulde not be wonne by Gods lenitie and long sufferance, whereby he strove to ouercome him, he would no longer stay his vengeance.

e Which termes God gaue man to repent before he would destroy the earth, 1. Pet. 3. 30.

f Or, tyrants. g Which vsurped autoritie ouer others, & did degenerate from the simplicitie, wherein their fathers liued. Chap. 1. 27.

mat. 15. 19. h God doeth neuer repent, but he speaketh after our capacitie, because he did destroy him, and in that, as it were, did disauow him

^aOr, oppression & wickedness.
^bEbr. Gopher.
^cEbr. melle.

^dOr, of the measure

^eThat is of three heights, as appeareth in this figure.

^fTo the intent that in this great enterprise and mockings of the whole worlde thou mayest be confirmed, that thy sayth fayle not.

^gEbr. 11.7.
^hThat is, he obeyed gods commandment in all points.

A B The length three hundred cubites.
A C The bredth fiftie.
D E The height thirtie.
E The window a cubite long.
F The doore.
G H I The three heights.

flesh is come before me: for the earth is filled with^c crueltie through them: and behold, I will destroy them with the earth.

14 ¶ Make thee an Arke of^a pine trees: thou shalt make^b cabins in the Arke, and shalt pytche it within and without with pytch.

15 And^d thus shalt thou make it: The length of the Arke shalbe three hundred cubites, the breadth of it fiftie cubites, and the height of it thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finishe it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the^e lowe, second and third^f room.

17 And I, behold, I will bring a flood of waters vpon the earth to destroye all fleshe, wherein is the breath of life vnder the heauen: all that is in the earth shall perish.

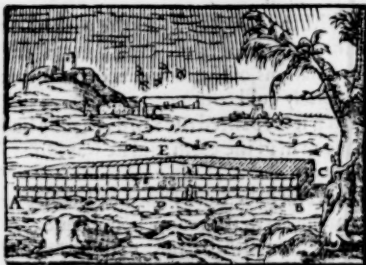
18 But with thee will I^g establish my covenant, & thou shalt go into the Arke, thou, and thy sonnes, & thy wife, and thy sonnes wiues with thee.

19 And of euery liuing thing, of all flesh two of euery sort shalt thou cause to come into the Arke, to keepe^h them aliuie with thee: they shalbe male and female.

20 Of the foules after their kinde, and of the cattell after their kinde, of euery creeping thing of the earth after his kinde, two of euery sort shall come vnto thee, that thou mayest keepeⁱ them aliuie.

21 And take thou with thee of al meate that is eaten: and thou shalt gather it to thee, that it may be meate for thee and for them.

22 * Noah therefore did according vnto all, that God comanded him: ⁱeuene^j so did he.



CHAP. VII.

1 Noah and his enter into the Arke. 20 The flood destroyeth all the rest vpon the earth.

1 And the Lord said vnto Noah, Enter thou & all thine house into the Arke: for thee haue I scene^a * righteous before me in this age.

2 Of euery^b cleane beast thou shalt take to thee by sevens, the male and his female: but of vnclane beasts by couples, the male and his female.

3 Of the foules also of the heauē by seues, male and female, to keepe^c seece aliuie vpon the whole earth.

4 For seuen daies hence I wil cause it raine vpon the earth fourty dayes and fourty nightes, and all the substance that I haue made, will I destroye from of the earth.

5 * Noah therefore did according vnto all

that the Lord commanded him.

6 And Noah was six hundred yeres olde, when the flood of waters was vpon the earth.

7 ¶ So Noah entred and his sonnes, & his wife, and his sonnes wiues with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vnclane beasts, and of the foules, and of all that creepeth vpon the earth,

9 There came two and two vnto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seue daies the waters of the flood were vpon the earth.

11 ¶ In the six hundred yere of Noahs life in the^d second moneth, the seuenth day of the moneth, in the same day were al the^e fountaines of the great deepe broken vp, and the windowes of heauē were opened,

12 And the raine was vpon the earth fourty dayes and fourty nightes.

13 In the selfe same daye entred Noah with Shem, and Ham and Iapheth, the sonnes of Noah, & Noahs wife, & the three wiues of his sonnes with them into the Arke.

14 They and euery beast after his kinde, and all cattell after their kind, and euery thing that creepeth and moueth vpon the earth after his kinde, and euery foule after his kinde, ⁱeuene^j euery birde of euery feather.

15 For they came to Noah into the Arke, two and two, of all flesh wherein is the^k breath of life.

16 And they entring in, came male & female of all flesh, as God had commanded him: and the Lord shut him in.

17 Then the flood was fourty dayes vpon the earth, and the waters were increased, and bare vp the Arke, which was lift vp aboue the earth.

18 The waters also waxed strong, and were increased exceedingly vpon the earth, and the Arke went vpon the waters.

19 The waters^l preuayled so exceedingly vpon the earth, that all the high mountaines, that are vnder the whole heauen, were couered.

20 Fiftene cubites vpward did the waters preuayle, when the mountaines were couered.

21 * Then all flesh perished that moued vpon the earth, both foule and cattell and beast, and euery thing that creepeth and moueth vpon the earth, and euery man.

22 Euery thing in whose nostrels the spirit of life did breathe, whatsoever they were in the drie land, they dyed.

23 So^m he destroyed euery thing that was vpon the earth, from man to beast, to the creeping thing, & to the foule of the heauen: they were ⁱeuene^j destroyed from the earth. And Noah onely^k remained, & they that were with him in the Arke.

24 And the waters preuayled vpon the earth an hundredth and fiftie dayes.

^c God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, Chap. 2. 19.

^d Which was about the beginning of Maie, when al things did most flourish. ^e Both the waters in the earth did overflow, & also the cloudes powred downe.

^f Euery liuing thing that God would haue to be preferred on earth, came into the Arke to Noah.

^g So that Gods secret power defended him against the rage of the mightie waters.

^h Ebr. waxed very mightie.

ⁱ VVist. 10. 4. rec. lxxx. 27.

^j That is God.

^k Learne what it is to obeye God onely, and to forsake the multitude, 1. Pet. 3. 20.

CHAP.

^a Pet. 1. 5.
^b In respect of the rest of the world, and because he had a desire to serue God and liue vprightly.
^c Which might be offered in sacrifice, whereof fixe were for breed and the seuenth for sacrifice.
^d Mat. 24. 37. Luke. 17. 36. 1. Pet. 3. 20.

CHAP. VIII.

12 The floods ceased, 15 Noah is commanded to come forth of the arke with his. 20 He sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

a Not that God forgetteth his at any time, but when he sendeth succour, then he sheweth that he remembreth them.
b If God remembre euerie brute beast, what ought to be the assurance of his children?

c Which contained part of September and part of October.
Or, *Septed.*

d Which was the moneth of December.
Or, *Armenia.*

e It is like, that the rauen did flie to & fro, resting on the Arke, but came not into it, as the doue that was taken in.
Or, *bill.*

f Which was a signe that waters were much diminished, for olives grow not on the hie mountaines.

g Called in E-brew Abib, containing parte of March and parte of Aprill.

h Noah declarerth his obedience in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same.

i The children which are not yet borne, are destroyed by a flood.

j The children which are not yet borne, are destroyed by a flood.

k Hereby we see signs or sacraments ought not to be separate from word.

l The children which are not yet borne, are destroyed by a flood.

m The children which are not yet borne, are destroyed by a flood.

n The children which are not yet borne, are destroyed by a flood.

o The children which are not yet borne, are destroyed by a flood.

p The children which are not yet borne, are destroyed by a flood.

q The children which are not yet borne, are destroyed by a flood.

r The children which are not yet borne, are destroyed by a flood.

s The children which are not yet borne, are destroyed by a flood.

t The children which are not yet borne, are destroyed by a flood.

u The children which are not yet borne, are destroyed by a flood.

v The children which are not yet borne, are destroyed by a flood.

w The children which are not yet borne, are destroyed by a flood.

Now God remembred Noah & euery beast, and all the cattell that was with him in the Arke: therefore God made a winde to passe vpon the earth, and the waters ceased.

The fountaines also of the deepe and the windowes of heauen were stopped and the raine from heauen was restrained, And the waters returned from aboute the earth, going and returning: and after the end of the hundredth & fiftieth day the waters abated.

And in the seuenth moneth, in the seuenth day of the moneth, the Arke rested vpon the mountaines of Ararat.

And the waters were going & decreasing vntil the tenth moneth: in the tenth moneth, & in the first day of the moneth were the toppes of the mountaines seene.

So after fourty daies, Noah opened the window of the Arke, which he had made,

And sent forth a rauen, which went out going forth and returning, vntil the waters were dried vp vpon the earth.

Againe he sent a doue from him, that he might see if the waters were diminished from the earth.

But the doue found no rest for the sole of her foot: therefore she returned vnto him into the Arke (for the waters were vpon the whole earth) and he put forth his hand, and receiued her, and tooke her to him into the Arke.

And he abode yet other seuen daies, and againe he sent forth the doue out of the Arke.

And the doue came to him in the euening and lo, in her mouth was an Oliue leafe that she had plucked: whereby Noah knewe that the waters were abated from the earth.

Notwithstanding he waited yet other seuen daies, and sent forth the doue, which returned not againe vnto him any more.

And in the six hundredth and one yere, in the first day of the first moneth the waters were dried vp from the earth: and Noah removed the couering of the Arke & looked, and behold, the vpper part of the ground was drie.

And in the second moneth, in the seuen & twentieth day of the moneth was the earth drie.

Then God spake to Noah, saying,

Go forth of the Arke, thou & thy wife, & thy sonnes & thy sonnes wiues with thee.

Bring forth with thee euery beast that is with thee, of all flesh, both foule and cattell, & euery thing that creepeth and moueth vpon the earth, that they may breede abundantly in the earth, & bring forth fruit and increase vpon the earth.

So Noah came forth, and his sonnes, and his wife, and his sonnes wiues with him.

Euery beast, euery creeping thing, and euery foule, all that moueth vpon the earth

after their kindes went out of the Arke.

Then Noah built an altar to the Lord and tooke of euery cleane beast, & of euery cleane foule, and offered burnt offerings vpon the altar.

And the Lord smelled a sauour of rest, & the Lord said in his heart, I wil henceforth curse the ground no more for mans cause: for the imagination of mans heart is euill, euen from his youth: neither wil I smite any more all things liuing, as I haue done.

Hereafter leede time and haruest, & cold and heate, and sommer and winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

The confirmation of marriage. 3 Permission of meates. 6 The power of the sword. 12 The raynebowe is the signe of Gods promise. 21 Noah is drunken and mocked of his sonne, whom he curseth. 29 The age and death of Noah.

And God blessed Noah and his sonnes, and said to them, Bring forth fruit, & multiplie, and replenish the earth.

Also the feare of you, & the dread of you shall be vpon euery beast of the earth, and vpon euery foule of the heauen, vpon all that moueth on the earth, and vpon all the fishes of the sea: into your hand are they deliuered.

Euery thing that moueth and liueth, shall be meat for you: as the greene herbe, haue I giuen you all things.

But flesh with the life thereof, I meane with the blood thereof, shall ye not eat.

For surely I will require your blood, wherein your liues are: at the hand of euery beast will I require it: and at the hand of the man, euen at the hand of a mans brother will I require the life of man.

Who so sheddeth mans blood, by man shall his blood be shed: for in the image of God hath he made man.

But bring ye forth fruit and multiplie: grow plentifully in the earth, and increase therein.

God spake also to Noah & to his sonnes with him, saying,

Beholde, I, euen I establish my couenant with you, and with your seede after you,

And with euery liuing creature that is with you, with the foule, with the cattell, & with euery beast of the earth with you, from all that go out of the Arke, vnto euery beast of the earth.

And my couenant will I establish with you, that from henceforth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

Then God saide, This is the token of the couenant which I make betweene me and you, and betweene euery liuing thing, that is with you vnto perpetuall generations. I haue set my bowe in the cloud, and it shall be for a signe of the couenant betweene me and the earth.

The children which are not yet borne, are destroyed by a flood.

The children which are not yet borne, are destroyed by a flood.

The children which are not yet borne, are destroyed by a flood.

The children which are not yet borne, are destroyed by a flood.

The children which are not yet borne, are destroyed by a flood.

The children which are not yet borne, are destroyed by a flood.

The children which are not yet borne, are destroyed by a flood.

For sacrifices, which were as an exercise of their faith, where by they vied to give thanks to God for his benedictions.

Or, a sweet sauour. k That is, where by he shewed himselfe appeased, & his anger to rest.

Chap. 6. 3.

mat. 12. 19. l The order of nature destroyed by the flood is restored by Gods promises.

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Chap. 6. 3.

mat. 12. 19. l The order of nature destroyed by the flood is restored by Gods promises.

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Eccle. 37. 12.

1 When men shall see my bow in heaven, they shall know that I haue not forgotten my couenant with them.

m God doth repeat this the offer to confirme Noahs fayth so much more.

n This declareth what was the vertue of Gods blessing, when he said, Increase, & bring forth, Chap. 1. 28.

^o Or, Noah began againe.

o This is set before our eyes to shewe what an horrible thing drunkenness is.

p Of who came the Canaanites, wicked nation, who were also cursed of God.

q In derision & contempt of his father.

r He pronounceth as a Prophet the curse of God against al them that honour not their parents: for Ham and his posteritie were accursed.

f Tharis, a most vile slaue.

^g Or, enlarge, or, cause to returne.

t He declareth the Gentils, which came of Iapheth and were separated from the Church, shoulde be ioyned to the same by the persuasion of Gods spirit and preaching of the Gospel.

14 And when *I shal couer the earth with a cloude, and the bowe shall be seene in the cloude,

15 Then wil I remember my couenant, which is betwene me and you, and betwene every liuing thing in al flesh, and there shalbe no more waters of a flood to destroy all flesh.

16 Therefore the bowe shalbe in the cloud, that I may see it, & remeber the euerlasting couenant betwene God, and every liuing thing in all flesh that is vpon the earth.

17 God said yet to Noah, ^m This is the signe of the couenant, which I haue established betwene me and all flesh that is vpon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem & Ham & Iapheth, And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the ⁿ whole earth ouer spread.

20 ^o Noah also began to be an husband man and planted a vineyard.

21 And he drunk of the wine and was ^p drunken, and was vncovered in the middes of his tent.

22 And when Ham the father ^q of Canaan sawe the nakednes of his father, ^r he tolde his twq brethren without.

23 Then toke Shem and Iapheth a garment, and put it vpon both their shoulders and went backward, and couered the nakednes of their father with their faces backward: so they sawe not their fathers nakednes.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done vnto him,

25 And said, ^f Cursed be Canaan: a ^g seruant of seruants shall he be vnto his brethren.

26 He sayd moreouer, Blessed be the Lorde God of Shem, & let Canaan be his seruant.

27 God ^t persuaide Iapheth, that he maye dwell in the tentes of Shem, and let Canaan be his seruant.

28 ¶ And Noah liued after the flood three hundreth and fifty yeres.

29 So all the dayes of Noah were nine hundreth and fifty yeres: and he dyed.

CHAP. X.

^a The increase of mankind by Noah and his sonnes. ¹⁰ The beginning of cities, countries and nations.

a These generations are here recited partly to declare the marvellous increase in so small a time, and also to set forth their great forgetfulness of Gods graces toward their fathers.

b Of Madai, and Iauan came the Medes and Greekes.

c The Iewes so call all countries which are separated from them by sea, as Grecia, Italie, &c. which were given to the children of Iapheth, of whom came the Gentiles.

NOW these are the ^a generations of the sonnes of Noah, Shem, Ham and Iapheth: vnto whom sonnes were borne after the flood.

2 The sonnes of Iapheth were Gomer and Magog, and ^b Madai, and Iauan, and Tubal and Meshech, and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iauan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the ^c yles of the Gentiles deuided in their landes, euery man after his tongue, and after their families in their nations.

6 ¶ Moreouer the sonnes of Ham were ^d Cush, and Mizraim, and Put, & Canaan.

7 And the sonnes of Cush, Seba & Hauilah, and Sabtah, and Raamah, and Sabtechah: also the sonnes of Raamah were Sheba and Dedan.

8 And Cush begate Nimrod, who began to be ^e mightie in the earth.

9 He was a mightie hunter before the Lord, wherfore it is said, ^f As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land ^g of Shinar.

11 Out of that land came Asshur, and buylded Ninieueh, and the ^h citie Rehoboth, and Calah:

12 Resen also betwene Ninieueh and Calah: this is a great citie.

13 And Mizraim begate ⁱ Ludim, and Ananiam, and Lechaim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ^j Caphtorims.

15 ¶ Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hiui, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou comest to Gerar vntill Azzah, and as thou goest vnto Sodom, and Gomorah, and Admah, and Zeboijm, euen vnto Lasha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countries and in their nations.

21 ¶ Vnto ^k Shem also the father of all the sonnes ^l of Eber, and elder brother of Iapheth were children borne.

22 ^m The sonnes of Shem were Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz and Hul, and Gether and Mash.

24 Also Arpachshad begat Shelah, and Shelah begate Eber.

25 Vnto Eber also were borne two sonnes: the name of the one was Peleg: for in his dayes was the earth ⁿ diuided: and his brothers name was Joktan.

26 Then Joktan begate Almodad and Sheleph, and Hazarmaueth, and Ierah,

27 And Hadoram, and Vzai, and Dickiah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Hauilah, and Iobab. all these were the sonnes of Joktan.

30 And their dwelling was from Mesha, as thou goest vnto Sephar a mount of the East.

31 These are the sonnes of Shem according to their families, according to their tongues, in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ^o out of these were the nations diuided in the earth after the flood.

^d Of Cush, and Mizraim came the Ethiopians, and Egyptians.

^e Meaning, a cruel oppressor, and tyrant.

^f His tyrannie came into a proverb as hated both of God and man: for he passed not to commit crueltie euen in Gods presence.

^g For there was another citie in Egypt called also Babel.

^h Or, the greatest of the Citie.

ⁱ Of Lud came the Lydians.

^j Or, the Cappadocians.

^k In his stocke the Church was preferred therefore Moses leaue of speaking of Iapheth and Ham, and increaseth of Shem more at large.

^l Of who came the Ebrewees or Iewes.

^m Chro. 1. 17.

ⁿ This diuision came by the diuersitie of Languages, as appeareth, chap. 11. 9.

^o Or, of these came diuers Nations.

CHAP. XI.

6 The building of Babel was the cause of the confision of tongues. 10 The age and generation of Shem vnto Abra. 21 Abram's departure from Vr with his father Terah, Sarai and Lot. 32 The age and death of Terah.

Vvifh. 10. 5.

a In the yere an hundreth & thur tie after y flood. b To wit, Nimrod and his companie.

c That is, from Armenia, where the Arke itay-ed.

d Which was afterward called Caldea.

e They were moued with pride and ambition, thinking to preferre their owne glory to Gods honour.

f Meaning, that he declared by effect y he knew their wicked enterprife for gods power is euerie where.

g God speaketh this in d. rision because of their foolish perfwai-on and enterprife.

h He speaketh, as though he tooke counsell with his owne wifedome and power: to wit, with the Sonne, and holy Ghost: signifying the greatnes and certaintie of the punishment.

i By this great plague of the confision of tongues, appeareth Gods horrible iudgement against mans pride and vaine glorie.

Or confufion.

1. Chro. 1. 17.

k He returneth to the genealogy of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

2. Chro. 1. 23.

Then the whole earth was of one^a language and one speache.

2 And^a as^b they went from the^c East, they found a plaine in the land of^d Shinar, and there they abode.

3 And they said one to an other, Come let vs make bricke, and burne it in the fire. So they had bricke for stone, and slyme had they in steade of morter.

4 Also they said, Go to, let vs^e buylde vs a citie & a tower, whose toppe may reach vnto the heauen, that we may get vs a name, lest we be scatered vpon the whole earth.

5 But the Lord^f came down, to see the citie and tower, which the sonnes of men builded.

6 And the Lord said, Beholde, the people is one, and they all haue one language, and this they beginne to doe, neither can they now be stopped fro whatsoeuer they haue imagined to do.

7 Come on, let vs go downe, andⁱ there confounde their language, that euery one perceiue not an others speach.

8 So the Lord scatered them from thence vpon all the earth, and they left of to builde the citie.

9 Therefore the name of it was called^h Babel, because the Lord did there confounde the language of all the earth: from thence then did the Lord scatter them vpon all the earth.

10 ¶ These are the generations^k of Shem: Shem was an hundreth yere olde, and begate Arpachshad two yere after the flood.

11 And Shem liued, after he begate Arpachshad, fife hundreth yeres, & begate sonnes and daughters.

12 Also Arpachshad liued fife and thirtie yeres, and begate Shelah.

13 And Arpachshad liued, after he begate Shelah, foure hundreth and three yeres, and begate sonnes and daughters.

14 And Shelah liued thirty yeres, and begate Eber.

15 So Shelah liued, after he begate Eber, foure hundreth and three yeres, and begate sonnes and daughters.

16 Likewise Eber liued foure & thirty yeres, and begate Peleg.

17 So Eber liued, after he begate Peleg, foure hundreth and thirtie yeres, and begate sonnes and daughters.

18 And Peleg liued thirty yeres, & begate Reu.

19 ¶ And Peleg liued, after he begate Reu, two hundreth and nine yeres, and begate sonnes and daughters.

20 Also Reu liued two and thirty yeres, and begate Serug.

21 So Reu liued, after he begate Serug, two hundreth & feuen yeres, & begate sonnes and daughters.

22 Moreouer Serug liued thirty yeres, and begate Nahor.

23 And Serug liued, after he begate Nahor, two hundreth yeres, and begate sonnes & daughters.

24 And Nahor liued nine and twenty yeres, and begate Terah.

25 So Nahor liued, after he begate Terah, an hundreth & nineteene yeres, & begate sonnes and daughters.

26 ¶ So Terah liued seuentie yeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begat^l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his natiuitie, in Vr of the Caldees.

29 So Abram and Nahor tooke them wiues. The name of Abrams wife was Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of^m Iscah.

30 But Sarai was barren, and had no childe.

31 Thenⁿ Terah tooke Abram his sonne, & Lot the sonne of Haran, his sonnes sonne, and Sarai his daughter in lawe, his sonne Abrams wife: and they departed together from Vr of the Caldees, to^o goe into the land of Canaan, and they came to^o Haran, and dwelt there.

32 So the dayes of Terah were two hundreth and fife yeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan, 3 Christ is promised. 7 Abram buildeth altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 13 Pharaoh taketh his wife and is punished.

1 ¶ For the Lorde had said vnto Abram, ¶ Get thee out of thy countrey, & from thy kindred, & from thy fathers house vnto^a the land that I will shew thee.

2 And I will make of thee a great nation, & will blesse thee, and make thy name great, and thou shalt be^b a blessing.

3 I will also blesse them that blesse thee, & curse them that curse thee, & in thee shall all families of the earth be blessed.

4 So Abram departed, euen as the Lorde spake vnto him, and Lot went with him. (And Abram was feuenty & fife yere old, when he departed out of Haran)

5 Then Abram tooke Sarai his wife, & Lot his brothers sonne, and all their substance that they possessed, & the^c soules that they had gortē in Haran, and they departed, to go to the land of Canaan: and to the land of Canaan they came.

6 ¶ So Abram^d passed through the land vnto the place of Shechem, & vnto the plain of Moreh (and the^e Canaanite was then in the land)

7 And the Lord appeared vnto Abram, & said, Vnto thy seede will I giue this land. And there builded he an^f altar vnto the Lord, which appeared vnto him.

to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

1. Chro. 1. 26.

10. 2. 4. 2.

1. He maketh

mention first of

Abram, not be-

cause he was the

first borne, but

for the historie,

which properly

appertaineth vn-

to him.

Hebr. Castim.

m Some thinke

that this Iscah

was Sarai.

n Albeit the o-

racle of God

came to Abram,

yet the honour

is giuen to Te-

rah, because he

was the father.

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10. 2. 2. 2.

h Because of the troubles that he had among that wicked people.

i And so ferued the true God & renounced all idolatry.

k Thus the children of god may looke for no rest in this world, but must waite for y heavenly rest & quietnes.

l This was a new tryal of Abrams faith, whereby we see that the ende of one affliction is the beginning of another.

m By this we may learne not to vie vnlawfull meanes, nor to put others in danger to saue our selues, reade verse twentie: albeit it may appeare that Abram feared not so much death, as that if he should die without issue Gods promise should not haue take place: when appeared a weake faith.

n To be his wife. o The Lord toke the defence of this poore stranger against a mightie king: and as he is euer careful ouer his, so did he preferue Sarai.

p To the intent that none should hurt him either in his person or goodes.

8 Afterward remouing^b thence vnto a mountaine Eastward from Beth-el, he pitched his tent hauing Beth-el on the Westside, and Haai on the East: & there he built an altar vnto the Lorde, and called on the name of the Lord.

9 ^k Againe Abram went forth going and iourneing toward the South.

10 ^q Then there came a¹ famine in the land: therefore Abram went down into Egypt, to sojourn there: for there was a great famine in the land.

11 And when he drew nere to enter into Egypt, he saide to Sarai his wife, Beholde now, I knowe that thou art a faire woman to looke vpon:

12 Therefore it will come to passe, that whe the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee aliuie.

13 Say, I pray thee, that thou art my² sister, that I may fare well for thy sake, and that my³ life may be preferred by thee.

14 ^q Nowe, when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh sawe her, & commended her vnto Pharaoh: so the woman was⁴ taken into Pharaohs house:

16 Who intreated Abram well for her sake, and he had sheepe and beeuies, and he asses, and men (seruants and maide seruants, and she asses, and camelles.

17 But the Lord⁵ plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

18 The Pharaoh called Abram & saide, Why hast thou done this vnto me: Wherefore diddest thou not tell me, that she was thy wife?

19 Why saidest thou, She is my sister, that I should take her to be my wife: Now therefore beholde thy wife, take her and go thy way.

20 And Pharaoh gaue men⁶ commande- ment concerning him: and they conueyed him forth, and his wife, and all that he had.

CHAP. XIII.

1 Abram departeth out of Egypt. 11 Lot departeth from him. 13 The wickednes of the Sodomites. 14 The promise made to Abram renewed. 18 Abram buyeth an altar to the Lord.

a His great riches gotten in Egypt hindered him not to follow his vocation b He calleth the place by that name, which was after giuen vnto it, Chap. 28. 19. Chap. 12. 7.

c This incommo- ditie came by their riches, whiche brake friendship, and as it were the bond of nature.

1 ^THEN^a Abram went vp from Egypt, he, and his wife, and all that he had, and Lot with him toward the South.

2 And Abram was very rich in cattell, in siluer and in golde.

3 And he wet on his iourney fro the South toward^b Beth-el, to the place where his tent had bene at the beginning, betweene Beth-el and Haai,

4 Vnto the place of the^c altar, which he had made there at the first: and there Abram called on the name of the Lord.

5 ^q Lot also, who went with Abram, had sheepe cattell and tentes,

6 So that the land could not^d beare them,

that they might dwell together: for their substance was great, so that they coulde not dwell together.

7 Also there was debate betwene the heard men of Abrams cattell & the heardmen of Lots cattell (and the^e Canaanites and the Perizzites dwelled at that time in the land)

8 Then saide Abram vnto Lot, Let there be no^f strife, I pray thee, betwene thee & me, neither betwene mine heardmen & thine heardmen: for we be brethren.

9 Is not the whole land before thee: depart I pray thee from me: if thou wilt^g take the left hand, then I will go to the right: or if thou go to the right hand, then I will take the left.

10 So whe Lot lifted vp his eyes, he saw that all the plaine of Iorden was watered euery where: (for before the Lord destroyed Sodome and Gomorah, it was as the^h garden of the Lord, like the land of Egypt, as thou goest vnto Zoar)

11 Then Lot chose vnto him al the plaine of Iorden, & tooke his iourney fro the East: and they departed the one fro the other.

12 Abram dwelled in the land of Canaan, & Lot abode in the cities of the plaine, and pitched his tent euen to Sodome.

13 Now the men of Sodome were wicked and exceedingⁱ sinners against the Lord.

14 ^q Then the Lord saide vnto^j Abram, (after that Lot was departed from him) Lift vp thine eyes now, and looke from the place where thou art, Northward, & Southward, and Eastward, and Westward:

15 For all^k the land, which thou seest, will I giue vnto thee and to thy seede for^l euer,

16 And I wil make thy seede, as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke through the lande, in the length thereof, and breadth thereof: for I will giue it vnto thee.

18 Then Abram remoued his tent, & came and dwelled in the plain of Mamre, which is in Hebron, and builded there an altar vnto the Lord.

CHAP. XIII.

1 In the ouerthrow of Sodome Lot is taken prisoner. 16 Abram deliuereth him. 18 Melchizedek commeth to meete him. 23 Abram would not be enriched by the King of Sodome.

1 ^AND in the daies of Amraphel King of^a Shinar, Arioch King of Ellasar, Chedor-laomer King of Elam, and Tidal King of the^b nations:

2 These men made warre with Bera King of Sodome, and with Birsha King of Gomorah, Shinab King of Admah, & Shemeber King of Zebaijm, and the King of Bela, which is Zoar.

3 All these^c ioyned together in the vale of^d Siddim, which is the^e salt Sea.

4 Twelue yeres were they subiect to Chedor-laomer, but in the thirteenth yere they rebelled.

5 And in the fourteenth yere came Chedor-laomer, & the Kings that were with him, and

Chap. 13. 7.

d Who seeing their contention, might blaspheme God and destroy them.

e He cutteth of the occasion of contention: therefore the euil ceaseth.

f Abram resigneth his owne right to bye peace.

g Which was in Eden, chap. 2. 10.

h This was done by Gods prouidence, that only Abram and his

i Lot thinking to get Paradise found hel.

k The Lord comforted him, lest he should haue taken thought for y departure of his nephew.

l Meaning a long time, and till the coming of Christ, as Exod. 21. 6. deut. 15. 17. ier. 2. 20. and

spiritually this is referred to the true children of Abram, borne according to the promise and not according to the flesh, which are heires of the true land of Canaan.

Chap. 13. 7. and 15. 1. and 26. 4. d. ut. 34. 4.

a That is, of Babylon: by Kings here meaning the that were gouernors of cities.

b Of a people gathered of diuers countreis.

c Ambition is the chiefe cause of warres among princes.

d Or, of the labour red fields.

e Called also the dead Sea, or the lake Asphaltite nere vnto Sodome and Gomorah.

*Or, plains.**Or, destroyed.*

e And afterward was overwhelmed with water and so was called the salt sea.

Or, were discomfited.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

g God moued them to ioyne with Abram, and preserved him from their idolatry and superstitions.

Or, armed.

*Ebr. Dammelek.**a. Sam. 11. 11.**Ebr. 7. 3.*

h For Abram & his foldours refection, and not to offer sacrifice. In that Melchi-zedek fed Abram, he declared him selfe to represent a King: & in that he blessed him, the hie Priest.

*Ebr. 7. 4. 1.**Ebr. sonlet.**Or, I have sworn.**Ebr. If I take frō**thee a threde, &c.**videtur 1. Sam. 14.**44.**k He would not**that his liberali-**tieshould be**hurtful vnto o-**thers.*

and smote the Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in Shanch Kiriathaim.

6 And the Horites in their mount Seir, vnto the plain of Parā, which is by wilderness.

7 And they returned & came to En-mishpat, which is Kadesh, & smote al the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

8 Then went out the king of Sodom, & the king of Gomorah, and the king of Admah and the king of Zeboijm, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim:

9 To wit, with Cheder-laomer king of Elā, and Tidal king of nations, and Amraphel king of Shinar, and Arioh king of Ellasar: foure kings against five.

10 Now the vale of Siddim was full of slime pittes, and the kings of Sodom and Gomorah fled, and fel there: and the residue fled to the mountaine.

11 The they tooke al the substance of Sodom and Gomorah, and all their vitales and went their way.

12 They tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

13 ¶ Then came one that had escaped, and told Abram the Ebrue, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were confederat with Abram.

14 When Abram heard that his brother was taken, he brought forth of them that were borne & brought vp in his house, three hundred & eightene, & pursued the vnto Dā.

15 Then he, and his seruants deuided them selues against them by night, and smote them & pursued them vnto Hobah, which is on the left side of Damascus,

16 And he recouered all the substance, and also brought againe his brother Lot, & his goods, & the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer & of the kings that were with him, came the king of Sodom forth to meete him in the valley of Shauch, which is the kings dale.

18 And Melchi-zedek King of Shalem brought forth bread and wine: & he was a priest of the most high God.

19 Therefore he blessed him, saying, Blessed art thou, Abram, of God most high possessor of heauen and earth,

20 And blessed be the most high God, which hath deliuered thine enemies into thine hand. And Abram gaue him tithe of all.

21 Then the king of Sodom said to Abram, Giue me the persones, & take the goods to thy selfe.

22 And Abram said to the king of Sodom, I haue lift vp mine hand vnto the Lord the most hye God possessor of heauē & earth.

23 ¶ That I will not take of al that is thine, so much as a threde or shoelacher, lest thou shouldst say, I haue made Abram riche,

24 ¶ Saue onely that, which the yong men

haue eaten, & the parts of the men which went with me, Aner, Eshcol, and Mamre: lest them take their parts.

CHAP. XV.

1 The Lord is Abrams defence and reward. 6 He is iustified by faith. 13 The seruitude and deliuerance out of Egypt is declared. 18 The land of Canaan is promised the fourth time.

1 After these things, the worde of the Lord came vnto Abram in a vision, saying, Feare not, Abram, I am thy buckler and thine exceeding great reward.

2 And Abram said, O Lord God, what wilt thou giue me, seeing I go childlesse, and the steward of mine house is this Eliezer of Damascus?

3 Againe Abram said, beholde, to me thou hast giuen no seede: wherefore lo, a seruant of mine house shalbe mine heire.

4 Then behold, the word of the Lord came vnto him, saying, he shal not be thine heire but one that shall come out of thine owne bowelles, he shalbe thine heire.

5 Moreouer he brought him forth & said, Looke vp now vnto heauen, and tell the starres, if thou be able to number them: & he said vnto him, So shall thy seede be.

6 And Abram beleecued the Lord, and he counted that to him for righteousness.

7 Againe he said vnto him, I am the Lord, that brought thee out of the Caldees, to giue thee this land to inherit it.

8 And he said, O Lord God, whereby shal I know that I shall inherit it?

9 Then he said vnto him, Take me an heifer of three yeres olde, & a she goate of three yeres old, & a ramme of three yeres olde, a turtle doue also and a pigeon.

10 So he toke al these vnto him, & diuided them in the middes, and laide euery piece one against an other: but the birdes diuided he not.

11 Then foules fell on the carkases, and Abram droue them away.

12 And when the sunne went downe, there fell an heauy sleepe vpon Abram: & lo, a very fearefull darkenes fell vpon him.

13 Then he said to Abram, Know this of a suretie, that thy seede shalbe a stranger in a land, that is not theirs, foure hundred yeres, and shall serue them: and they shall entreate them euill.

14 Notwithstanding the nation, whom they shall serue, will I iudge, and afterward shal they come out with great substance.

15 But thou shalt goe vnto thy fathers in peace, and shalt be buried in a good age.

16 And in the fourth generation they shall come hither againe: for the wickednes of the Amorites is not yet full.

17 Also when the sunne went downe, there was a darknes: and behold, a smoking furnace, and a firebrād, which went between those pieces.

18 ¶ In that same day the Lord made a couenant with Abram, saying, Vnto thy seede haue I giuen this land, from the riuer of Egypt vnto the great riuer, the riuer Euphrates.

*Or, the Lord spake**to Abram.**Num. 12. 6.**Psalm 106.*

a His feare was not onely left he should not haue children, but lest the promises of the blessed seed should not be accomplished in him.

*Rom. 4. 12.**Rom. 4. 3.**Num. 23. 2.**Gal. 3. 6.**Chap. 15. 3.*

b This is a particular motion of Gods spirit, which is not lawfull for al to follow in asking signes: but was permitted to some by a peculiar motion, as to Gideon, and Ezechiah.

c This was the old custome in making covenants, Ierem. 34. 18. to the which God added these conditions, that Abrams posteritie should be as torie in pieces, but after they should be coupled together, al so that it should be assailed, but yet deliuered.

Ebr. a feare of great darkenes.

Act. 7. 8.

d Counting frō the birth of Izhak to their departure out of Egypt: which declareth that god wil suffer his to be afflicted in this world.

Or, after some hundred yeres.

e Though God suffer the wicked for a time, yet his vengeance falleth vpon them, when the measure of their wickednesse is full.

Chap. 15. 7. & 13.

*15. 16. 4.**Gen. 4. 5.**1. Rom. 4. 11.**Chap. 9. 26.**Ebr. Terath.*

- phrates.
 19 The Kenites, and the Kenizites, and the Kadmonites,
 20 And the Hittites, and the Perizzites, & the Rephaims,
 21 The Amorites also, & the Canaanites & the Gergashites, and the Iebusites.

CHAP. XVI.

1 Sarai being barren, giveth Hagar to Abram: 4 Which conceiveth and despiseth her dame: 6 And being ill handled fleeth. 7 The Angel comforteth her. 11, 12 The name and manners of her sonne. 13 She calleth upon the Lord, in whom she findeth true.

a It seemeth that she had respect to Gods promise which could not be accomplished without issue.

b She sayeth in binding Gods power to the common order of nature, as though God could not give her children in her olde age.

c Ebr. be builded by her.

c This punishment declareth what they gaine that attempt any thing against the worde of God.

"Ebr. Mine iniurie is upon thee.

"Or, power.

d Which was Christ, as appeareth verse 10. & chap. 18. 13.

e God reiecteth none estate of people in their miseries, but feth them comfort.

"Or, fierce and cruel, or, as a wilde ass.

f That is, the Ishmaelites shall be a peculiar people by themselves and not a portion of another people.

g She rebuketh her owne dulnes & acknowledgeth Gods graces who was present with her euerie where.

Chap. 16. 62.
"Or, the well of the living and seeing me.

NOW ^aSarai Abrams wyfe bare him no children, and she had a maide an Egyptian, Hagar by name.

2 And Sarai said vnto Abram, Behold now, the Lord hath ^brestrained me from childe bearing, I pray thee go in vnto my maide: it may be that I shal ^creceiue a child by her. And Abram obeyed the voyce of Sarai.

3 The Sarai Abrams wife tooke Hagar her maide the Egyptian, after Abram had dwelled ten yere in the land of Canaan, & gaue her to her husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and she conceiued, and when she sawe that she had conceiued, her dame was ^ddespised in her eyes.

5 Then Sarai said to Abram, "Thou doest me wrong, I haue given my maide into thy bosome, and the seeth that she hath conceiued, & I am despised in her eyes: the Lord iudge betweene me and thee.

6 Then Abram said to Sarai, Beholde, thy maide is in thine hand: do with her as it pleaseth thee. The Sarai delt roughly with her: wherefore she fled from her.

7 ¶ But the ^eAngel of the Lord found her beside a fountaine of water in the wilderness by the fountaine in the way to Shur,

8 And he said, Hagar Sarais maide, whence comest thou? and whither wilt thou go? And she said, I flie from my dame Sarai.

9 Then the Angell of the Lord said to her, ^fReturne to thy dame, & humble thy self vnder her hands.

10 ¶ Again the Angel of the Lord said vnto her, I wil so greatly encrease thy seede, that ^git shall not be numbred for multitude.

11 ¶ Also the Angell of the Lord said vnto her, See, thou art with child, & shalt beare a sonne, and shalt call his name Ishmael: for the Lord hath heard thy tribulation.

12 And he shall be a ^hwilde man: his hand shalbe against euery man, and euery mans hand against him. and he shall dwell in the presence of all his brethren.

13 Then she called the name of the Lord, that spake vnto her, Thou God lookest on me: for the said, ⁱHaue I not also here looked after him that seeth me?

14 ¶ Wherefore the wel was called, "Beer-lahai-roi, lo, it is betweene Kadesh & Bered.

15 ¶ And Hagar bare Abram a sonne, & Abram called his sonnes name, which Hagar bare, Ishmael.

16 And Abram was foure score and fixe yere olde, when Hagar bare him Ishmael.

CHAP. XVII.

1 Abrams name is changed to confirme him in the promise. 2 The land of Canaan is the fift time promised. 12 Circumcision instituted. 15 Sarai is named Sarah. 18 Abraham prayeth for Ishmael. 19 Ishmael is promised.

WHEN Abram was ninety yere olde and nine, the Lord appeared to Abram, and said vnto him, I am God ^aal sufficient. ^bwalke before me, and be thou vp-right,

2 And I will make my couenant betweene me & thee, and I wil multiplie thee exceedingly.

3 Then Abram fell on his face, and God talked with him, saying,

4 Behold, I ^cmake my couenant with thee, & thou shalt be a ^dfather of many nations,

5 Neither shal thy name any more be called Abram, but thy name shalbe ^eAbraham: ^ffor a father of many nations haue I made thee.

6 Also I will make thee exceeding fruitful, and will make nations of thee: yea, Kings shall proceede of thee.

7 Moreouer I will establishe my couenant betweene me and thee, and thy seede after thee in their generations, for an ^geuerlasting couenant, to be God vnto thee & to thy seede after thee.

8 And I will giue thee and thy seede after thee the land, wherein thou art a stranger, euen all the land of Canaan, For an euerlasting possession, and I wilbe their God.

9 ¶ A gaue God said vnto Abraham, Thou also shalt kepe my couenant, thou, and thy seede after thee in their generations.

10 ¶ This is my couenant, which ye shal kepe betweene me and you, and thy seede after thee, ^hLet euery man childe among you be circumcised:

11 That is, ye shall circumcise the ⁱforeskin of your fleshe, and it shalbe a ^jsigne of the couenant betweene me and you.

12 And euery man childe of eight daies old among you, shalbe circumcised in your generations, as well he that is borne in ^kthine house, as he that is bought with money of any stranger, which is not of thy seede.

13 He that is borne in thine house, and he that is bought with thy money, must nedes be circumcised: so my couenant shal be in your flesh for an euerlasting couenant.

14 But the vncircumcised ^lman childe, in whose flesh the foreskinne is not circumsised, euen that person shall be cut of from his people, ^mbecause he hath broken my couenant.

15 ¶ Afterward God said vnto Abraham, Sarai thy wife shalt thou not call Sarai, but ⁿSarah shalbe her name.

16 And I will blesse her, and will also giue thee a sonne of her, yea, I will blesse her, & she shalbe the mother of nations: Kings also of people shall come of her.

17 Then Abraham fell ypon his face, & ^olaughed, and said in his heart, Shal a child be borne

"Or, almighty.

Chap. 17. 22.

"Or, without hypocrisie.

a Not only according to the flesh, but of a farre greater multitude by fayth.

b The changing of his name is a seale to confirme Gods promise vnto him.

Rem. 4. 17.

Chap. 17. 16.

c Circumcision is called the couenant, because it signifieth the couenant & hath the promise of grace ioyned to it: which phrase is common to all Sacraments.

Ab. 7. 2.

d That priue part is circumcised, to shew that al that is begotten of man is corrupt and must be mortified.

Rem. 4. 11.

e Albeit women were not circumcised, yet were they partakers of Gods promise: for vnder the mankinde al was consecrated, and here is declared, that whosoeuer contemneth the signe, despiseth also the promise.

"Or, flame, or process.

f Which proceeded of a sudden ioy, and not of infelicite.

Chap. 12. 18.
v. 21. 2.

g The euerla-
sting couenant is
made with the
children of the
spirit: and with
children of the
flesh is made the
temporal pro-
mise, as was pro-
mised to Ishma-
el.
"Ebr. greatly.
Chap. 21. 3.

h They were
well instructed
which obeyed
to be circumci-
sed without re-
sistance: which
thing declareth
that masters in
their houses
ought to be as
preachers to
their families,
that from the
hight to y lowest
they may obey
the will of God.

Ebr. 13. 1.
"Or, oke growe.

a That is, three
Angels in mans
shape.

b Speaking to
one of them, in
whom appeared
to be most ma-
iestie: for he
thought they
had bene men.
c For men vsed
because of the
great heat to go
bare footed in
those parties.
d As sent of
God, that I
should do my
dutie to you.
"Ebr. Stim.

borne vnto him, that is an hundred yere
olde: and shall Sarah that is ninety yere
olde beare?

18 And Abraham said vnto God, * Oh, that
Ishmael might liue in thy sight.

19 Then God said, Sarah thy wife shal beare
thee a sonne in deede, and thou shalt cal
his name Izhak: and I wil establish my co-
uenant with him for an euerlasting co-
uenant, and with his seede after him.

20 And as concerning Ishmael, I haue heard
thee: lo, I haue blessed him, and will make
him frutefull, and will multiplie him * ex-
ceedingly: twelue Princes shal he beget,
and I wil make a great nation of him.

21 But my couenant will I establish with
Izhak, which Sarah shall beare vnto thee,
the next * yere at this season.

22 And he left of talking with him, and God
went vp from Abraham.

23 ¶ Then Abraham tooke Ishmael his sonne
and all that were borne in his house, & all
that was bought with his money, *that is*,
euery man childe among the men of A-
brahams house, and *h* he circumcised the
foreskinne of their flesh in that selfe same
day, as God had commanded him.

24 Abraham also himselfe was ninety yere
olde and nine, when the foreskinne of his
flesh was circumcised.

25 And Ishmael his sonne was thirtene yere
olde, when the foreskinne of his flesh was
circumcised.

26 The selfe same day was Abraham cir-
cumcised, and Ishmael his sonne:

27 And all the men of his house, *both* borne
in his house, and bought with money of
the stranger, were circumcised with him.

CHAP. XVIII.

9 Abraham receiueth three Angels into his house, 10. *Iz-
hak is promised againe.* 12 Sarah laugheth. 18 Christ
is promised to all nations, 19 Abraham taught his fa-
mily to know God. 21 The destruction of Sodom is de-
clared vnto Abraham. 23 Abraham prayeth for them.

1 **A** Gaine the Lord * appeared vnto him
in the *"* plaine of Mamre, as he sat in
his tent doore about the heate of the day.

2 And he lift vp his eyes, and looked: and
lo, three * men stode by him, and when he
saw *them*, he ran to meete them from the
tent doore, and bowed him selfe to the
ground.

3 And he said, *b* Lord, if I haue now found
faueur in thy sight, go not, I pray thee,
from thy seruant.

4 Let a litle water, I pray you, be brought,
and * wash your feete, and rest your selues
vnder the tree.

5 And I will bring a morsell of bread, that
you may comfort your hearts, afterward
ye shall go your wayes: for therefore are
ye *d* come to your seruant. And they said,
Do euen as thou hast said.

6 Then Abraham made hast into the tent
vnto Sarah, and said, Make ready at once
three * measures of fine meale: kneade it,
and make cakes vpon the hearth.

7 And Abraham ran to the beasts, & tooke

a tender and good calfe, and gaue it to the
seruant, who hasted to make it ready.

8 And he tooke butter and milke, and the
calfe, which he had prepared, and set be-
fore them, and stode him selfe by them
vnder the tree, and * they did eat.

9 ¶ Then they said to him, Where is Sarah
thy wife? And he answered, Beholde, *she is*
in the tent.

10 And he said, * I will certainly come a-
gaine vnto thee according to the time *f* of
life: & lo, Sarah thy wife shal haue a sonne.
and Sarah heard in the tent doore, which
was behind him.

11 (Now Abraham & Sarah were olde and
stricken in age, and it ceased to be with Sa-
rah after the maner of women)

12 Therefore Sarah * laughed within her
selfe, saying, After I am waxed olde, * and
my lord also, shall I haue lust?

13 And the Lord said vnto Abraham, Where-
fore did Sarah thus laugh, saying, Shall I
certainly beare a childe, which am olde?

14 (Shall any thing be *"* hard to the Lord?
at the time appointed wil I returne vnto
thee, *euen* according to the time of life,
and Sarah shall haue a sonne.)

15 But Sarah denied, saying, I laughed not:
for she was afrayed. And he said, It is not
so: for thou laughedst.

16 ¶ Afterward the men did rise vp from
thence and looked toward Sodom: and
Abraham went with them to bring them
on the way.

17 And the *b* Lord said, Shall I hide from A-
braham that thing which I do,

18 Seing that Abraham shalbe in deede a
great & a mightie nation, and * all the na-
tions of the earth shall be blessed in him?

19 For I know him *"* that he will commaund
his sonnes and his household after him,
that they keepe the way of the Lord, to
do righteoulnes and iudgement, that the
Lord may bring vpon Abraham that he
hath spoken vnto him,

20 Then the Lord said, Because the crie of
Sodom and Gomorah is great, and be-
cause their sinne is exceeding grieuous,

21 I will * go downe now, and see whether
they haue done altogether according to
that *"* crie, which is come vnto me: and if
not, *that* I may know.

22 And the men turned thence and went
toward Sodom: but Abraham stode yet
before the Lord.

23 Then Abraham drew nere, and said, Wilt
thou also destroy the righteous with the
wicked?

24 If there be fiftie righteous within the ci-
tie, wilt thou destroy & not spare the place
for the fiftie righteous that are therein?

25 Be it farre from thee from doing this
thing, to slay the righteous with the wic-
ked: & that the righteous should be euen
as the wicked, be it farre from thee. shall
not the iudge of all the world * do right?

26 And the Lord answered, If I shall finde in
Sodom *"* fiftie righteous within the citie,

B. j.

e For as God
gaue them bo-
dies for a time,
so gaue he them
the faculties
therof, to walke,
to eat & drinke,
and such like.
Chap. 17. 19.
and 21. 2.

f That is, when
she shalbe deli-
uered, or when
the childe shal
come into this
life.
g For she rather
had respect to *"*
order of nature,
then beleueed
the promises of
God.
1. Pet. 3. 6.
"Or hid.

h Iehouah the
Ebrewe word,
which we cal
Lord, sheweth
that this Angel
was Christ: for
this worde is
onely applied to
God.
Chap. 13. 3. and
22. 11.

i He sheweth
fathers ought
both to knowe
Gods iudgements
and to declare
them to their
children.

k God speaketh
after the fashion
of men, that is, I
wil enter into
iudgement with
good aduice.

l For our finnes
cry for vengeance
though none
accuse vs.

"Ebr. de iudge-
ment

m God decla-
reth *"* his iudge-
ments were done
with great mercie,
forasmuch as
all were so cor-
rupt, *"* not onely
fiftie, but ten
righteous men
could not be found
there: & also *"*
the wicked are
spared for the
then righteous sake.

n Herby we
learne, that the
deerer we ap-
proche vnto god
the more doeth
our miserable e-
state appeare, &
the more are we
humbled.

o If God refused not \S prayer for the wicked Sodomites, euen to \S sixth request, how much more wil he grant the praiers of the godlie for the afflicted Church?

a Wherin we see
Gods prouident
care in prefer-
uing his : albeit
he reueileth not
him selfe to al a
like: for Lot had
but two Angels
and Abraham
three.
Chap. 18. 4.

b That is, he
praised them so
instantly.

c Not for that
they had need-
fitie, but because
the time was not
yet come that
they would re-
neile theselues.
d Nothing is
more dangerous
then to dwell
where sinne
reigneth: for it
corrupteth al.

e He deserueth
praise in defend-
ing his guesſes,
but he is to be
blamed in ſee-
king vnlawful
meanes,
f That I ſhoulde
preferue them
from al iniurie.

thē will I spare al the place for their sakes.

27 Then Abraham answered and said, Behold now, I haue begun to speake vnto my Lord, and I am but dust and ashes.

28 If there shal lacke fise of fiftie righteous,
wilt thou destroy all the cite for fise? And
he said, If I finde there fise and fourty, I
wil not destroy it.

29 And he yet spake to him againe, & said,
What if there shalbe found fourtie there?
Thē he answered, I will not do it for four-
ties sake.

30 Again he said, Let not my Lord now be
angrie, that I speake, What if thirtie be
found there? Then he said, I will not do it,
if I find thirtie there.

31 Moreouer he said, Beholde, now I haue
begonne to speake vnto my Lord, What if
twetic be found there? And he answered,
I wil not destroy it for twenties sake.

32 Then he said, Let not my Lord be now
angrie, and I will speake but this^o once,
What if ten be found there? And he an-
swered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way when he had left communing with Abraham, and Abraham returned vnto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house, 4 The filthy
lusts of the Sodomites. 16 Lot is delivred. 24 So-
dom is destroyed. 26 Lots wife is made a pillar of salt.
33 Lots daughters he with their father, of whom come
Moab and Ammon.

1 And in the euening there came two Angels to Sodom: & Lot sate at the gate of Sodom, & Lot sawe *them*, and rose vp to meete them, & he bowed him selfe with his face to the ground:

2 And he said, See my Lordes, I praye you
turne in now into your seruants house, &
tarie all night, and * wash your feete, and
ye shall rise vp early and go your wayes.
Who said, Nay, but we will abide in the
streete all night.

3 Then ^b he preached vpon them earnestly, & they turned into him, and came to his house, and he made them a feast, and did bake vnleauened bread, & they ^c did eat.

4 But before they went to bed, the men of the citie, *even* the men of Sodom compassed the house round about from the yong to the olde, ^d all the people from *all* quarters.

5 Who crying vnto Lot said to him, Where
are the men, which came to thee this
night? bring them out vnto vs that we
may know them.

6 Then Lot went out at the doore vnto
them, and shut the doore after him,

7 And said, I pray you, my brethren, do not
so wickedly.

8 Beholde now, I haue two * daughters,
which haue not knowen man: them will I
bring out now vnto you, and do to them
as seemeth you good: onely vnto these
men do nothing:¹ for therefore are they
come vnder the shadow of my roufe.

9 Then they said, Away hence, & they said,

He is come alone as a stranger, and shall
he iudge and rule? we wil now deale worfe
with thee then with them. So they prea-
ced fore vpon Lot * him selfe, and came to ^{2.} Pet. 2.7.
breake the doore.

10 But the men put forth their hand and pulled Lot into the house to them & shut to the doore.

II * Then they smote the men that were at
the doore of the house with blindnes
both small and great, so that they were
wearie in seeking the doore.

12 ¶ Then the men said vnto Lot, Whom
hast thou yet here? either sonne in lawe or
thy sonnes, or thy daughters, or whatfoe-
uer thou hast in the citie, bring it out of
this place.

13 For we wil destroy this place, because the * crie of the is great before the Lord, and the Lord hath sent vs to destroy it. g This proueth that the Angels are ministers, as

14 Then Lot went out and spake vnto his
sonnes in law, which ^{he} married his daugh-
ters, and said, Arise, get you out of this
place: for the Lord will destroy the citie:
but he seemed to his sonnes in law as
though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters: which are here, *"Ebr. which are found."* lest thou be destroyed in the punishment of the city.

16 And as he^h prologed the time,* the men^h The mercie of
caught both him and his wife, and his two^h God striueth to
daughters by the handes (the Lord being^h overcome mans
merciful vnto him) and they brought him^h slowe in fol-
forth, and set him without the citie.^h lowing Gods
calling.

17 ¶ And when they had brought them out, *the Angel* said: Escape for thy life:

looke not behinde thee, neither tarie
thou in all the plaine : escape into the
mountaine, lest thou be destroyed.

18 And Lot said vnto them, Not so, I pray
thee, my Lord.

19 Behold now, thy seruāt hath found grace and ful of vaine
in thy sight, and thou hast magnified thy pleasures.
mercy, which thou hast shewed vnto me

in fauing my life: & I cannot efcape in the
mountaine, left *some* euil take me, & I die. k Though it be
little, yet it is
great ynough to
faue my life:
So See now this citie hereby to flee vnto,
which is a little one, Oh let me efcape thi-
ther: is it not a ^k little one, and my foule
fhall liue? wherein he offen-
deth in chofing
another place

Then he said vnto him, Beholde, I haue ^{another place} receiued" thy request also concerning ^{then the Angel} this thing, that I will not ouerthrow this ^{had appointed} citie, for the which thou hast spoken. ^{him.} ^{"Ebr. thy face.} ^{I Because God}

12 Haft thee, saue thee there: for I can do
 1 nothing til thou be come thither. There-
 fore the name of the city was called^m Zoar.

3 ¶ The sunne did rise vpon the earth,
when Lot entred into Zoar.

4 Then the Lord * rained vpon Sodom & Belah, chap. 14. 2
vpon Gomorah brimstone, and fire from *Deut. 29. 23.*
the Lord out of heauen, *isa. 13. 19.*

5 And ouerthrew those cities and all the
plaine, and all the inhabitants of the ci-
ties, and that that grew vpon the earth.

6 ¶ Now his wife behind him looked back, and

n As touching
bodie onely: and
this was a nota-
ble monument
of Gods ven-
geance to al the
that passed that
way.

and she became a pillar of salt.

27 ¶ And Abraham rising vp early in the morning went to the place, where he had stand before the Lord.

28 And looking toward Sodom and Gomorah and toward all the land of the plaine, Beholde, he sawe the smoke of the land mounting vp as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought vpon Abraham, and sent Lot out from the middes of the destruction, when he ouerthrew the cities, wherein Lot dwelled.

30 ¶ Then Lot went vp from Zoar, & dwelt in the mountaine with his two daughters: for he feared to tarie in Zoar, but dwelt in a caue, he, and his two daughters.

31 And the elder said vnto the yonger, Our father is olde, and there is not a man in the earth to come in vnto vs after the maner of all the earth.

32 Come, we will make our father drinke wine, and lie with him, that we may preserue seede of our father.

33 So they made their father drinke wine that night, & the elder wēt & lay with her father: but he perceiued not, neither whē she lay downe, neither when she rose vp.

34 And on the morow the elder said to the yonger, Beholde, yester night lay I with my father: let vs make him drinke wine this night also, and go thou and lye with him, that we may preserue seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and laye with him, but he perceiued not, when she lay downe, neither when she rose vp.

36 Thus were both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the Moabites vnto this day.

38 And the yonger bare a sonne also, & she called his name Bē-ammi: the same is the father of the Ammonites vnto this day.

CHAP. XX.

1 Abraham dwelleth as a stranger in the land of Gerar.
2 Abimelech taketh away his wife. 3 God reproveth the King. 4 And the King, Abraham. 11 Sarah is restored with great gifts. 17 Abraham prayeth, and the King and his are healed.

1 A fterward Abraham departed thence toward the South countrie and dwelled betwene Cadsh and Shur, and so iourned in Gerar.

2 And Abraham said of Sarah his wife, She is my sister. Then Abimelech King of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night and said to him, Beholde, thou art but dead, because of the womā, which thou hast taken: for she is a mans wife.

4 (Norwithstanding Abimelech had not yet come nere her) And he said, Lord, wilt thou slay euen the righteous natiō? Said not he vnto me, She is my sister? yea, and she her selfe said, He is my brother: with an vpriight minde, and inno-

cent hands haue I done this.

6 And God said vnto him by a dreame, I know that thou didest this euen with an vpriight minde, and I kept thee also that thou shouldest not sinne against me: therefore suffred I thee not to touch her.

7 Now then deliuer the mā his wife againe: for he is a Prophet, and he shall pray for thee that thou mayest liue: but if thou deliuer not her againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising vp early in the morning called all his seruants, and tolde all these things vnto them, and the men were fore afraide.

9 Afterward Abimelech called Abraham, & said vnto him, What hast thou done vnto vs? and what haue I offended thee, that thou hast brought on me & on my kingdom this great sinne? thou hast done this vnto me that ought not to be done.

10 So Abimelech said vnto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought thus, Surely the feare of God is not in this place, and they will slay me for my wiues sake.

12 Yet in very deede she is my sister: for she is the daughter of my father, but not the daughter of my mother, & she is my wife.

13 Now when God caused me to wander out of my fathers house, I said then to her, This is thy kindnes that thou shalt shew vnto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe & beues, and men seruants, and women seruants, and gaue them vnto Abraham, and restored him Sarah his wife.

15 And Abimelech said, Behold, my land is before thee: dwel where it pleaseth thee.

16 Likewise to Sarah he said, Beholde, I haue giuen thy brother a thousand pieces of siluer: behold, he is the vaile of thine eyes to all that are with thee, and to all others: and she was thus reproofed.

17 ¶ Then Abraham prayed vnto God, and God healed Abimelech, and his wife, and his women seruants: & they bare children.

18 For the Lord had shut vp euery wombe of the house of Abimelech, because of Sarah Abrahams wife.

her vaile and defence. p Had taken away from them the gift of conceiuing.

CHAP. XXI.

1 Izhak is borne. 9 Ishmael mocketh Izhak. 14 Hagar is cast out with her sonne. 17 The Angel comforteth Hagar. 22 The covenant betwene Abimelech and Abraham.

1 N ow the Lord visited Sarah, as he had said, and did vnto her according as he had promised.

2 For Sarah conceived, and bare Abraham a sonne in his old age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne vnto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne,

g God by his holy spirit retrieth them that offend by ignorance, that they fall not into greater inconueniēce. h That is, one to whome God reueileth himselfe familiarly. i For the prayer of the godly is of force towards God.

k The wickednes of the king bringeth Gods wrath vpon the whole realme.

l He sheweth that no honestie can be hoped for where the feare of God is not. m By sister, he meaneth his cousin germaine, & by daughter, Abrahams neece, Chap. 11. 29. for so Ebrewes vse these words. Chap. 12. 12.

n Or, is as thy commandment.

o Such an head, as with whome thou mayest be preferred from all dangers. p God caused this heathen king to reprove her, because she dissembled, seing God had giuen her a husband, as

Chap. 17. 19. and 18. 10.

Act. 7. 8.

Gal. 4. 23.

Ebr. 11. 11.

a Therefore the miracle was greater.

o Having before felt Gods mercie, he durst not prouoke him againe by continuing among the wicked.

p Meaning, in y country, which the Lord had now destroyed. q For except he had bene overcome with wine he would neuer haue done that abominable act.

r Thus God permitted him to fall most horribly in the solitarie mountaine, whom the wickednes of Sodom could not overcome.

f Who as they were borne in most horrible incest, so were they and their posteritie vile and wicked.

t That is, sonne of my people: signifying, that they rather reioiced in their sinne, then repented for the same.

a Which was toward Egypt. b Abraham had now wife fallen into this fault: such is mans frailtie.

c So greatly god detesteth the breach of marriage.

d The infidels confessed that God would not punish but for iust occasion: therefore, whensoever he punisheth, the occasion is iust.

e As one falling by ignorance, & not doing euil of purpose. f Not thinking to do any man harme.

B. ij. sonne,

Chap. 17. 12.

b She accuseth
her self of ingra-
titude that she
did not beleue
the Angel.

c He derided
Gods promises
made to Izhak,
which the Apo-
stle collecth per-
secution, Gal 4.
19.

d The promised
seede shalbe cou-
ted from Izhak
and not from
Ishmael, Rom.
9. 7. ebr. 11. 18.

e The Ishmae-
lites shal come
of him.
f True faith re-
nounceth al na-
tural affections
to obey Gods
commendement.

g For his pro-
mise sake made
to Abraham, and
not because the
childe had dis-
cretion & iudge-
ment to pray.

h Except God
open our eyes,
we can neither
see, nor vse the
meanes which
are before vs.
i As touching
outward things
God caused him
to prosper.
"Or, shot in the
bowe and was an
hunter.

"Ebr. deale falsely
with me, or lie.

sonne, when he was eight dayes olde, *as
God had commaunded him.

5 So Abraham was an hundred yere olde,
whē his sonne Izhak was borne vnto him.

6 ¶ The Sarah said, God hath made me to
reioyce: al that heere wil reioyce with me.

7 Againe she said, ^b Who would haue said
to Abraham, that Sarah should haue gi-
uen children sucke: for I haue borne him
a sonne in his old age.

8 Then the child grewe and was weaned:
and Abraham made a great feast the same
day that Izhak was weaned.

9 ¶ And Sarah saw the sonne of Hagar the
Egyptian (which she had borne vnto A-
braham) ^c mocking.

10 Wherefore she said vnto Abraham, Cast
out this bond woman and her sonne: for
the sonne of this bond woman shall not
be heire with my sonne Izhak.

11 And this thing was very grieuous in A-
brahams sight, because of his sonne.

12 ¶ But God said vnto Abraham, Let it not
be grieuous in thy sight for the child, and
for thy bond woman: in all that Sarah shal
say vnto thee, heere her voyce: for in Izhak
shall thy seede be ^d called.

13 As for the sonne of the bond woman, I
wil make him ^e a nation also, because he
is thy seede.

14 So Abraham arose vp early in the mor-
ning, and tooke bread, and a bottell of
water, and gaue it vnto Hagar, putting it
on her shoulder and the child also, and
sent her away: who departing wandred in
the wilderness of Beer-sheba.

15 And when the water of the bottell was
spent, she cast the child vnder a certeine
tree.

16 Then she went and fate her ouer against
him a farre of about abowe shoote: for the
said, I wil not see the death of the child.
and she fate downe ouer against him, and
lift vp her voyce and wept.

17 Then God ^h heard the voice of the child,
and the Angel of God called to Hagar
from heauen, & said vnto her, What aileth
thee, Hagar? feare not, for God hath
heard the voyce of the child where he is.

18 Arise, take vp the childe, and holde him
in thine hand: for I wil make of him a
great people.

19 And God ⁱ opened her eyes, & she sawe a
well of water, so she went & filled the bot-
tel with water, & gaue the boy drinke.

20 So God was ^j with the child & he grewe &
dwelt in the wilderness, & was an archer.

21 And he dwelt in the wilderness of Paran,
& his mother tooke him a wife out of the
land of Egypt.

22 ¶ And at that same time Abimelech and
Phichol his chief captaine spake vnto A-
braham, saying, God ^k is with thee in all
that thou doest.

23 Now therefore sweare vnto me here by
God, that thou wilt not hurt me, nor my
children, nor my childrens children: thou
shalt deale with me, & with the countrie,

where thou hast bene a stranger, according
vnto the kidnes that I haue shewed thee.

24 Then Abraham said, I wil ^l sweare.

25 And Abraham rebuked Abimelech for a
well of water, which Abimelechs seruants
had violently taken away.

26 And Abimelech said, ^m I knowe not who
hath done this thing: also thou toldest me
not, neither heard I of it but this day.

27 Then Abraham tooke sheepe, & beues,
and gaue them vnto Abimelech: and they
two made a couenant.

28 And Abraham set seven lambes of the
flocke by them selues.

29 Then Abimelech said vnto Abraham,
What meane these seven lambes, which
thou hast set by them selues?

30 And he answered, Because thou shalt re-
ceiue of mine hand these seven lambes,
that it may be a witness vnto me, that I
haue digged this well.

31 Wherefore the place is called ⁿ Beer-
sheba, because there they both sware.

32 Thus made they a ^o couenant at Beer-
sheba: afterward Abimelech and Phichol
his chiefe captaine rose vp, and turned a-
gain vnto the land of the Philistims.

33 ¶ And Abraham planted a groue in Beer-
sheba, and ^p called there on the Name of
the Lord, the euerlasting God.

34 And Abraham was a stranger in the Phi-
listims land a long season.

CHAP. XXII.

1. 2. The faith of Abraham is proued in offering his sonne
Izhak. 8. Izhak is a figure of Christ. 20. The generation
of Nahor Abrahams brother, of whom cometh Rebekah.

1 And after these things God did ^q proue
Abraham, & said vnto him, Abraham.
Who answered, Here am I.

2 And he said, Take now thine only sonne
Izhak whom thou louest, & get thee vnto
the land of ^r Moriah, and ^s offer him there
for a burnt offering vpon one of the moun-
taines, which I will thee.

3 Then Abraham rose vp early in the mor-
ning, & saddled his asse, & tooke two of his
seruants with him, & Izhak his sonne, &
cloue wood for the burnt offering, and rose
vp & went to the place, which God had
told him.

4 ¶ Then the third day Abraham lift vp
his eyes, and sawe the place a farre of,

5 And said vnto his seruants, Abide you
here with the asse: for I and the child wil
go yonder and worship, & ^t come againe
vnto you.

6 Then Abraham tooke the wood of the
burnt offering, & layed it vpon Izhak his
sonne, & he tooke the fire in his hand, and
the knife: & they went both together.

7 Then spake Izhak vnto Abraham his fa-
ther, & said, My father. And he answered,
Here am I, my sonne. And he said, Behold
the fire and the wood, but where is the
lambe for the burnt offering?

8 Then Abraham answered, My sonne, God
wil ^u provide him a lambe for a burnt of-
firing: so they went both together.

9 And

k So that it is a
lawful thing to
take an othe in
matters of im-
portance, for to
iustifie ^v trutheth
and to assure o-
thers of our sin-
ceritie.
l Wicked seruants
do manie euils
vnto their masters.

"Or, wel of the
othe, or of seven,
meaning lambes.
m Thus we see
that the godly
astouching out-
ward things,
may make peace
with the wicked
that know not ^w
true God.
n That is, he
worshipped god
in al points of
true religion.

Ebr. 17. 17.

"Ebr. Lo, I.

a Which signifi-
eth the feare of
God, in the
which place he
was honoured:
and Salomon af-
terward built ^x
Temple.
b Herein stood
the chiefest point
of his tentati-
on, seeing he was
commanded to
offer vp him in
whom God had
promised to
bless al the na-
tions of ^y world.
c He doubted
not, but God
would accom-
plish his promes
though he shuld
sacrifice his
sonne.

d The only way
to overcome all
temptations is to
rest vpon Gods
providence.

e For it is like that his father had declared to him Gods commandement whereunto he shewed him self obedient.
I am. 2. 21.

f That is, by thy true obedience thou hast declared thy liuely faith.

Or, and hath not withholden thine onely sonne from me.

Or, The Lord will see, or provide.
g The name is changed, to shew that God doth both see & provide secretly for his, and also euidently is seene and felt in time convenient.
h Signifying y there is no greater then he.

Or, holds.
Chap. 12. 3.
and 18. 12.
eccl. 24. 22.
act. 1. 25.
gal. 3. 8.

Or, of the Syrians.

i Concubine is often times take in the good part for those womē which were inferior to y wiues.

Elv, the yeres of the life of Sarah.
a That is when he had mourned. so the godly may mourne, if they passe not measure: and the natural affection is comendable.
Or, sonnes of Heib.

9 And when they came to the place which God had shewed him, Abraham builded an altar there, & couched the wood, and bound Izhak his sonne * and laid him on the altar vpon the wood.

10 And Abraham stretching forth his had, tooke the knife to kil his sonne.

11 But the Angell of the Lord called vnto him from heauen, saying, Abraham, Abraham. And he answered, Here am I.

12 Then he said, Lay not thine hand vpon the child, neither do any thing vnto him: for now I knowe that thou fearest God, seeing for my sake thou hast not spared thine onely sonne.

13 And Abraham lifting vp his eyes, looked: & beholde, there was a ram behinde him caught by the hornes in a bush. the Abraham wēt & tooke the ram & offred him vp for a burnt offering in the stede of his sonne.

14 And Abraham called the name of that place, Ichouah-ijreh. as it is said this day, In the mount wil the Lord be seene.

15 ¶ And the Angell of the Lord cried vnto Abraham from heauen the seconde time,

16 And said, By my selfe haue I sworne (saith the Lord) because thou hast done this thing, & hast not spared thine onely sonne,

17 Therefore wil I surely blesse thee, & will greatly multiplie thy seede, as the starres of the heauen, and as the sand which is vpon the sea shore, and thy seede shall possesse the gate of his enemies.

18 * And in thy seede shall all the nations of the earth be blessed, because thou hast obeyed my voyce.

19 Then turned Abraham againe vnto his seruants, and they rose vp and went together to Beer-sheba: and Abraham dwelt at Beer-sheba.

20 ¶ And after these things one told Abraham, saying, Behold Milcah, she hath also borne children vnto thy brother Nahor:

21 To wit, Vz his eldest sonne, and Buz his brother, and Kemuel the father of "Aram,

22 And Chesed and Hazo, and Pildash, and Iddaph, and Bethuel.

23 And Bethuel begate Rebekah: these eight did Milcah beare to Nahor Abrahams brother.

24 And his concubine called Reumah, she bare also Tebah, & Gahan and Thahash and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 Hee bieth a field, to bury her, of the Hittites. 13 The equisie of Abraham. 19 Sarah is buried in Machpelah.

1 **W**Hen Sarah was an hundred twenty and seuen yere olde ("so long liued she)

2 Then Sarah dyed in Kiriath-arba: the same is Hebron in the land of Canaan: & Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham * rose vp from the sight of his corps, and talked with the "Hittites, saying,

4 I am a stranger, and a foriner among you, giue me a possession of buriall with you, that I may bury my dead out of my sight.

5 Then the Hittites answered Abraham, saying vnto him,

6 Heare vs, my lord: thou art a prince of God among vs: in the chiefest of our sepulchers bury thy dead: none of vs shall forbid thee his sepulchre, but thou mayest bury thy dead therein.

7 Then Abraham stode vp, and bowed him selfe before the people of the land of the Hittites.

8 And he communed with them, saying, If it be "your minde, that I shall bury my dead out of my sight, heare me, & intreat for me to Ephron the sonne of Zohar,

9 That he would giue me the caue " of Machpelah, which he hath in the end of his field: that he would giue it me for as much money as it is worth, for a possession to bury in among you.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite answered Abraham in the audiee of all the Hittites that went in at the gates of his citie saying,

11 No, my lord, heare me: the field giue I thee, and the caue, that therein is, I giue it thee: *even* in the presence of the sonnes of my people giue I it thee, to bury thy dead.

12 Then Abraham bowed himselfe before the people of the land,

13 And spake vnto Ephron in the audiee of the people of the countrey, saying, Seeing thou wilt giue it, I pray thee, heare me, I wil giue the price of the field: receiue it of me, and I will bury my dead there.

14 Ephron then answered Abraham, saying vnto him,

15 My lord, hearken vnto me: the land is worth foure hundredth * shekels of siluer: what is that betwene me and thee > bury therefore thy dead.

16 So Abraham hearkened vnto Ephron, & Abraham weyed to Ephron the siluer, which he had named, in the audiee of the Hittites, *even* foure hundredth siluer shekels of currant money among marchants.

17 ¶ So the field of Ephron which was in Machpelah, & ouer against Māre, *even* the field & the caue that was therein, & all the trees that were in the field, which were in al the borders round about, was made sure

18 Vnto Abraham for a possession, in the sight of the Hittites, *even* of all that "went in at the gates of his citie.

19 And after this, Abraham buried Sarah his wife in the caue of the field of Machpelah ouer against Mamre: the same is Hebron in the land of Canaan.

20 Thus the field and the caue, that is therein, was made sure vnto Abraham for a possession of buriall by the Hittites.

CHAP. XXIII.

1 Abraham causeth his seruants to sweare to take a wife for Izhak in his owne kyndred. 12 The seruants prayeth to God. 34 Husideltie toward his master. 50 The friends of Rebekah commit the matter to God. 58 They aske her consent & she agreeth. 67 And is married to Izhak.

B. iij. 1 Now

b That is, godlie or excellent: for the Ebrewes so speake of al things that are notable, because al excellencie commeth of God.

Or, in your soules.

Or, double cause, because one was within an other.

Or, in full siluer.

c Meaning al y citizens: and inhabitants.

d To shew that he had them in good estimation and reuerence.

e The common shekel is about 20 pence, so the 400 shekels mount to 8000 pound 6 shillings & 8 pence, after 5 shillings sterling y ounce.

Or, in it.

f That is, al the people confirmed the sale.

^a Ebr. come into
daits.

Chap. 27. 29.

^a Which cere-
monie declared
the seruants obe-
dience towards
his master, and
the masters pow-
er ouer the ser-
uant.

^b This sheweth
that an oth may
be required in a
lawful cause.

^c He would not
that his sonne
should marrie
out of the god-
lie familie: for
inconuenient
come by marry-
ing with the vi-
gillie are set
forth in sundrie
places of the
Scriptures.

^d Lett he should
lose the inheri-
tance promised.

Chap. 12. 7.
& 13. 15. & 15. 18.
& 16. 4.

^e Ebr. innocent.

^f Or, Mesopotamia,
or, Syria of the
two floods: to wit,
of Tygris and Eu-
phrates.

^g That is, to
Charan.

^h Ebr. to bow their
knees.

ⁱ He groundeth
his prayer vpon
Gods promises
made to his
master.

^j Or, cause me to
meete.

^k The seruant
moued by Gods
spirit desired to
be assured by a
signe, whether
God prospered
his iourney or
no.

^l God giueth
good successe to
all things that
are vnderaken
for the glorie of
his name and ac-
cording to his
word.

^m Here is declar-
ed that God e-
uer heareth the
prayers of his,
& granteth their
requettes.

1 **N**OW Abraham was olde, and^a stricken
in yeres, and the Lord had blessed
Abraham in all thinges.

2 Therefore Abraham said vnto his eldest
seruant of his house, which had the rule
ouer all that he had, ^a Put now thine
hand vnder my thigh,

3 And I wil make thee^b sweare by the
Lord God of the heauen, and God of the
earth, that thou shalt not take a wife vnto
my sonne of the daughters of the Cana-
nites among whom I dwell.

4 But thou shalt go vnto my^c countrey,
and to my kined, and take a wife vnto my
sonne Izhak.

5 And the seruant said to him, What if the
woman wil not come with me to this
land? shall I bring thy sonne againe vnto
the land from whence thou camest?

6 To whome Abraham answered, beware
that thou bring not my sonne^d thither a-
gain.

7 The Lord God of heauen, who tooke
me from my fathers house, & from the lād
where I was borne, & that spake vnto me,
& that sware vnto me, saying, ^e Vnto thy
seed I will giue this land, he shall send his
Angel before thee, and thou shalt take a
wife vnto my sonne from thence.

8 Neuertheles, if the woman wil not fol-
lowe thee, then shalt thou be^f discharged
of this mine othe: onely bring not my
sonne thither againe.

9 Then the seruant put his hand vnder
the thigh of Abraham his master, and
sware to him for this matter.

10 So the seruant tooke ten camels of the
camels of his master, and departed: for he
had all his masters goods in his hand, and
so he arose, and went to^g Aram Naha-
raim, vnto the^h citie of Nahor.

11 And he made his camels toⁱ lye downe
without the citie by a well of water, at e-
uen about the time that the women come
out to drawe water.

12 And he said, O^j Lord God of my master
Abraham, I beseech thee, "send me good
speede this day, and shew mercy vnto my
master Abraham.

13 Lo, I stand by the well of water, whiles
the mens daughters of this citie come
out to drawe water.

14 Graūt therefore that the maide, to whō
I say, Bowe down thy pitcher, I pray thee,
that I may drinke: if she say, Drink, & I will
giue thy camels drinke also: may be she
that thou hast ordained for thy seruant
Izhak: and thereby shall I know that thou
hast shewed mercy on my master.

15 Now yer he had left speaking, behold,
Rebekah came out, the daughter of Be-
thuel, sonne of Milcah the wife of Nahor
Abrahams brother, and her pitcher vpon
her shoulder.

16 And the maide was very faire to looke
vpon, a virgine and vknownen of man) &
she^k went downe to the well, and filled
her pitcher, and came vp.

17 Then the seruant ranne to meete her,
and said, Let me drinke, I pray thee, a litle
water of thy pitcher.

18 And she said, Drinke^l sir: and she fasted,
and let downe her pitcher vpon her hand
and gaue him drinke.

19 And when she had giuen him drinke,
she said, I wil drawe water for thy camels
also vntill they^m haue drunken inough.

20 And she poured out her pitcher into the
trough speedely, & ranne againe vnto the
well to draw water, and she drewe for all
his camels.

21 So the man wondred at her, and helde
his peace, to know whether the Lord had
made his iourney prosperous or not.

22 And when the camels had left drinking,
the man tooke a goldenⁿ abillement of^o
halfe a shekel weight, & two bracelets for
her hands, often shekels weight of golde: both in apparel
and other things which are nowe
forbid: special-
ly when they
appeare not
to our mortifi-
cation.

23 And he said, Whose daughter art thou?
tel me, I pray thee, Is there roume in thy
fathers house for vs to lodge in?

24 Then she said to him, I am the daughter
of Bethuel the sonne of Milcah whom she
bare vnto Nahor.

25 Moreouer she said vnto him, We haue
litter also and prouender ynough, and
roume to lodge in.

26 And the man bowed him selfe and wor-
shipped the Lord,

27 And said, Blessed be the Lord God of my
master Abraham, which hath not with-
drawen his mercy^p and his truth from
my master: for when I was in the way, the
Lord brought me to my masters bre-
threns house.

28 And the maide ran and told them of her
mothers house according to these words.

29 Now Rebekah had a brother called La-
ban, & Labā ran vnto the man to the wel.

30 For when he had seene the earrings and
the bracelets in his sisters hands, & when
he heard the wordes of Rebekah his sis-
ter, saying, Thus said the man vnto me,
then he went to the man, & lo^q he stood
by the camels at the well.

31 And he said, Come in thou blessed of the
Lord: wherefore standest thou without,
seeing I haue prepared the house, and
roume for the camels?

32 Then the man came into the house, &
he vnsaddled the^r camels and brought
litter and prouender for the camels, and
water to wash his feete, & the mens feete
that were with him.

33 Afterward the meat was set before him:
but he said, I^s will not eat, vntill I haue said
my message: And he said, Speake on.

34 Then he said, I am Abrahams seruant,

35 And the Lord hath^t blessed my master
wonderfully, that he is become great: for
he hath giuen him sheepe, & beues, and
siluer, and golde, and men seruants, and
maid seruants, and camels, and asses.

36 And Sarah my masters wife hath borne
a sonne to my master, when she was olde,
& vnto him hath he giuen al that he hath.

37 Now

^l Ebr. my Lord.

^m Or, earring.

ⁿ God permit-
ted many things

^o both in apparel
and other things
which are nowe
forbid: special-
ly when they
appeare not
to our mortifi-
cation.

^p The golden
shekel is here
ment and not
of siluer.

^q He boasteth
not his good for-
tune (as do the
wicked) but ac-
knowledgeth
God hath dealt
mercifully with
his master in
keeping promises.

^r For he waited
on Gods hand,
who had now
heard his prayer.

^s To wit, Laban
p The gentle in-
tertainment of
strangers vsed a-
mong the godly
fathers.

^t The fidelitie
that seruants owe
to their masters,
causeth them to
preferre their
masters busines
to their owne
necessitie.

^u To blesse signi-
feth here to en-
rich, or encrease
with substance,
as the text in the
same verse de-
clareth.

f The Canaanites were accursed and therefore *y* godly could not soyme with the in marriage. *t* Meaning, among his kinfolkes, as verse 40.

u Which by mine authoritie I caused thee to make.

Or, way.

Verse 13.

Or, showed.

x Signifying *y* this prair was not spoken by *y* mouth, but only meditate in his heart.

y He sheweth what is our dutie, when we haue receiued a nie benefit of the Lord.

z If you wil free ly and faithfully giue your daughter to my masters sonne. *a* That is, that I may provide els where.

b So soone as they perceiue that it is Gods ordinance they yelde.

Or, at thy commandment.

Or, ordained.

37 Now my master made me sweare, saying: Thou shalt not take a wife to my sonne of the daughters of the *f* Canaanites, in whole land I dwell:

38 But thou shalt go vnto my *t* fathers house and to my kinred, and take a wife vnto my sonne.

39 Then I said vnto my master, What if the woman wil not follow me?

40 Who answered me, The Lord, before whom I walke, wil send his Angel with thee, and prosper thy iourney, and thou shalt take a wife for my sonne of my kinred and my fathers house.

41 Then shalt thou be discharged of *u* mine othe, when thou comest to my kinred: and if they giue thee not one, thou shalt be free from mine othe.

42 So I came this day to the wel, and said, O Lord, the God of my master Abraham, if thou now prosper my *u* iourney which I go,

43 Behold, *x* I stand by the wel of water: when a virgine cometh forth to draw water, and I say to her, Giue me, I pray thee, a litle water of thy pitcher to drinke,

44 And she say to me, Drinke thou, & I will also drawe for thy camels, let her be the wife, which the Lord hath *y* prepared for my masters sonne.

45 And before I had made an end of speaking in mine *x* heart, behold, Rebekah came forth, & her pitcher on her shoulder, & she went downe vnto the well, and drew water. Then I said vnto her, Giue me drinke, I pray thee.

46 And she made hast, & tooke downe her pitcher from her *u* shoulder, & said, Drinke, and I wil giue thy camels drinke also. So I drake, & she gaue the camels drinke also.

47 Then I asked her, & said, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sone, whom Milcah bare vnto him. Then I put the a-billeme vpon her face, & the bracelets vpon her hands:

48 *y* And I bowed down & worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the *z* right way to take my masters brothers daughter vnto his sonne.

49 Now therefore, if *y* e wil deale *z* mercifully and truly with my master, tel me: and if not, tel me that I may turne me to the *a* right hand or to the left.

50 Then answered Laban and Bethuel, and said, *b* This thing is proceeded of the Lord: we can not therefore say vnto thee *c* neither euil nor good.

51 Behold, Rebekah *d* is before thee, take her and go, that she may be thy masters sonnes wife, euen as the Lord hath *e* said.

52 And when Abrahams seruaut heard their words, he bowed himselfe towarde the earth vnto the Lord.

53 Then the seruaut tooke forth iewels of siluer, & iewels of gold, & raiment, & gaue to Rebekah: also vnto her brother and to

her mother he gaue gifts.

54 Afterward they did eat & drinke, *f* both he, and the men that were with him, and tarried al night: and whe they rose vp in the morning, he said, *g* Let me depart vnto my master.

55 Then her brother and her mother answered, Let the maid abide with vs, at the least *h* ten dayes: then shall she go.

56 But he said vnto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may go to my master.

57 Then they said, We wil cal the maide, & aske *i* her *j* conseng.

58 And they called Rebekah, & said vnto her, Wilt thou go with this man? And she answered, I wil go.

59 So they let Rebekah their sister go, and her nurse, with Abrahams seruaut & his men.

60 And they blessed Rebekah, and said vnto her, Thou art our sister, growe into thousand thousandes, and thy seede possesse the *k* gate of his enemies.

61 *l* Then Rebekah arose, & her maides, & rode vpon the camels, & folowed the m^a. & the seruāt tooke Rebekah, & departed.

62 Now Izhak came fro the way of *m* Beerlahai-roi, (for he dwelt in the South cou trey)

63 And Izhak went out to *n* pray in the field toward the euening: who lift vp his eyes and looked, & behold, the camels came.

64 Also Rebekah lift vp her eyes, and whe she saw Izhak, she lighted down from the camel.

65 (For she had said to the seruāt, who is y^oder m^a. that cometh in the field to meete vs: and the seruāt had said, it is my master) So she tooke *o* a yaile and couered her.

66 And the seruaut tolde Izhak al thinges, that he had done.

67 Afterward Izhak brought her into the tē of Sarah his mother, & he toke Rebekah, & she was his wife, & he loued her: so Izhak was *p* cōforted after his mothers death.

CHAP xxxv.

1 Abraham taketh *q* Keturah to wife, and getteth many children. *2* Abraham giueth all his goods to Izhak. *3* The genealogie of Ishmael. *4* The birth of Isaac and Esau. *5* Esau selleth his birthrights for a mess of pottage.

1 *N*OW Abraham had taken *n* him another wife called Keturah,

2 Which bare him Zimran, & Iokhan, and Medan, & Midian, & Ishbak, and Shuah.

3 And Iokhan begate Sheba, and Dedan. *4* And the sonnes of Dedan were Alshur, & Letushim, & Leunimim.

4 Also the sonnes of Midian were Epah, & Ephes, & Hanoah, & Abida, & Eldaah: all these were the sonnes of Keturah.

5 *l* And Abraham gaue *o* all his goods to Izhak,

6 But vnto *b* the sones of the concubines, which Abraham had, Abraham *d* gaue gifts, and sent them awaye from Izhak his sone (while he yet liued) Eastward to the

B. iij.

Verse 16. & 17.

Chr. dayes, or ten.

c This sheweth *y* parents haue not authoritie to marrie their children without consent of *y* parties. *e* Chr. her mouth.

d That is, let it be victorious ouer his enemies: which blessing is fully accomplished in Iesus Christ. *h* Chap. 28. 14. and 25. 11.

e This was the exercise of the godly father: to meditate Gods promises and to pray for the accomplishment thereof.

f The custome was, that the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie. *Or, had left mourning for his mother.*

a Whiles Sarah was yet aliue.

1. Chr. 1. 32. *e* Chr. al that he had.

b For by *y* vertue of Gods word he had not onely Izhak, but begat many more. *c* Read, Chap. 22. 24.

d To auoide the dissension that els might haue come because of the heritage.

East country.

7 And this is the age of Abrahams life, which he liued, an hundreth seuentie and fiue yere.

8 Then Abraham yelded the spirit, & dyed in a good age, an olde man, & of great yeres, and was gathered to his people.

^e Hereby the Anciens signified that man by death perished not wholly: but as the soules of the godly liued after in perpetual ioy, so the soules of the wicked in perpetual paine. Chap. 16. 14. and 24. 62.

9 And his sonnes, Izhak and Ishmael buried him in the caue of Machpelah, in the field of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, & Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaid bare vnto Abraham.

1. Chron. 2. 39.

^a Ebr. first borne.

13 * And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the eldest sonne of Ishmael was Nebaioth, then Kedar, and Adbeel and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, & Tema, Ietur, Naphish, and Kedemah.

16 These are the sonnes of Ishmael, and these are their names, by their townes & by their castles: to wit, twelue princes of their nations.

17 (And these are the yeres of the life of Ishmael, an hundreth thirtie and seuen yere, and he yelded the spirit, and dyed, & was gathered vnto his people)

^f Which dwelt among the Arabians, and were separate from the blessed seede.

^g Or, his lot fell.

^h He meaneth that his lot fell to dwell among his brethren, as the Angel promised, chap. 16. 12.

ⁱ Or, Syrian of Mesopotamia.

18 And they dwelt from Hauilah vnto Shur, that is towards Egypt, as thou goest to Ashur. Ishmael dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak,

20 And Izhak was fourtie yere olde, when he tooke Rebekah to wife, the daughter of Bethuel the Aramite of Padan Aram, and sister to Laban the Aramite.

21 And Izhak prayed vnto the Lord for his wife, because she was barré: and the Lord was intreated of him, & Rebekah his wife conceived,

^o Or, her one another.

^h That is, with child, seing one shall destroy another.

ⁱ For that is the only refuge in all our miseries.

Rom. 9. 10.

22 But the children stroue together within her: therefore she said, Seeing it is so, why am I thus? wherefore she went to aske the Lord.

23 And the Lord said to her, two nations are in thy wombe, and two maner of people shall be diuided out of thy bowels, and the one people shall be mightier then the other, and the elder shall serue the younger.

24 ¶ Therefore when her time of deliuerance was fulfilled, behold, twinnes were in her wombe.

25 So he that came out first was red, and he was all ouer as a rough garment, and they called his name Esau.

26 * And afterward came his brother out, and his hand held Esau by the heele: therefore his name was called Iakob. Now Izhak was threcore yere old when Rebekah bare them.

27 And the boyes grew, and Esau was a cunning hunter, and liued in the fields: but Iakob was a plain man, & dwelt in tents.

28 And Izhak loued Esau, for his meat, but Rebekah loued Iakob.

29 Now Iakob sodde pottage, and Esau came from the field and was weary.

30 The Esau said to Iakob, Let me eat, I pray thee, of that pottage so red, for I am weary. Therefore was his name called Edom.

31 And Iakob said, Sel me euen now thy birthright.

32 And Esau said, Lo, I am almost dead, what is then this birthright to me?

33 Iakob the said, Swear to me euē now. And he sware to him, & sold his birthright vnto Iakob.

34 Then Iakob gaue Esau bread and pottage of létiles: & he did eat and drinke, & rose vp, & went his way: So Esau contēned his birthright.

Gods spiritual graces: but the children of God do the contrarie.

CHAP. XXVI.

1 God provideth for Izhak in the famine. 2 Heremeth his promise. 3 The King blasphemeth him for denying his wife. 4 The Philistines hate him for his riches. 5 Stoppe his welles. 6 And drine him away. 7 God comforteth him. 8 He maketh alliance with Abimelech.

1 And there was a famine in the land besides the first famine that was in the dayes of Abraham. Wherefore Izhak wēt to Abimelech King of the Philistims vnto Gerar.

2 For the Lord appeared vnto him, & said, Go not downe into Egypt, but abide in the land which I shal shew vnto thee.

3 Dwel in this land, and I wil be with thee, and wil blesse thee: for to thee, & to thy seede I wil giue al these countreys: and I will perfourme the oth which I sware vnto Abraham thy father.

4 Also I wil cause thy seede to multiply as the starres of heauen, & wil giue vnto thy seede al these countreys: & in thy seede shall al the nations of the earth be blessed.

5 Because that Abraham obeyed my voyce & kept mine ordinance, my commandements, my statutes, and my Lawes.

6 ¶ So Izhak dwelt in Gerar.

7 And the men of the place asked him of his wife, and he said, she is my sister: for he feared to say, She is my wife, lest said he, the men of the place should kil me, because of Rebekah: for she was beautiful to the eye.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a window, and so, he saw Izhak sporting with Rebekah his wife.

9 Then Abimelech called Izhak, and said, Lo, she is of a surety thy wife, & why saidst thou, she is my sister? To whome Izhak

an-

^k The reprobate esteeme not gods benefits except they feelee them presently, and therefore they preferre present pleasures.

^l Thus the wicked preferre their worldly commodities to

^a In the land of Canaan.

^b Gods providence alwaies watcheth to direct the wayes of his children.

^c He commendeth Abraham obedience because Izhak should be the more readie to followe the like for as God made this promise of his free mercie,

so doeth the confirmation thereof proceede of the same fountaine.

^d Ebr. my keeping.

^e Whereby we see that feare & distrust is found in the most faith

ful.

^f Or shewing some familiar signe of loue, whereby it might be knowne that she

was his wife.

answered, Because I thought *this*, It may be that I shal die for her.

10 Then Abimelech said, Why hast thou done this vnto vs? One of the people had almost lien by thy wife, so shouldest thou haue brought ¹sinne vpon vs.

11 Then Abimelech charged al his people, saying, He that toucheth this man, or his wife, shal die the death.

12 Afterward Izhak sowed in that land, & found in the same yere an "hūdreth fold by estimation: & so the Lord blessed him.

13 And the man waxed mightie, and " still increased, til he was exceeding great,

14 For he had flockes of sheepe, & heardes of cattel, and a mightie houthold: therefore the Philistims had ²enuie at him,

15 In so much that the Philistims stopped & filled vp with earth al the welles, which his fathers seruants digged in his father Abrahams time.

16 Then Abimelech said vnto Izhak, Get thee from vs, for thou art mightier then we a great deale.

17 ¶ Therefore Izhak departed thence & pitched his tent in the " valley of Gerar, & dwelt there.

18 And Izhak returning, digged the welles of water, which they had digged in the dayes of Abrahā his father: For the Philistims had stopped them after the death of Abraham, & he gaue them the same names, which his father gaue them.

19 Izhaks seruants then digged in the valley, & found there a wel of " living water.

20 But the herdmē of Gerar did striue with Izhaks herdmē saying, The water is ours: therefore called he the nāe of the wel " Esek, because they were at strife with him.

21 Afterward they digged another wel, & stroue for that also, and he called the name of it " Sitnah.

22 Then he remoued thence, and digged another well, for the which they stroue not: therefore called he the name of it " Rehoboth, and said, Because the Lord hath now made vs rounge, we shall increase vpon the earth.

23 So he went vp thence to Beer-sheba.

24 And the Lord appeared vnto him the same night, & said, I am the God " of Abrahā thy father: feare not, for I am with thee, and will blesse thee & multiply thy feede for my seruant Abrahams sake.

25 Then he built an " altar there, & called vpo the name of the Lord, & there spred his tent: where also Izhaks seruants digged a well.

26 ¶ Then came Abimelech to him frō Gerar, and Ahuzzath ³one of his friends, and Pichol the captaine of his armie.

27 To whome Izhak said, Wherefore come ye to me, seeing ye hate me & haue put me away from you?

28 Who answered, We saw certainly that the Lord was with thee, and we thought *thus*, Let there be now an othe betwene vs, *even* betwene vs & thee, & let vs make

a couenant with thee.

29 ¹ If thou shalt do vs no hurt, as we haue not touched thee, and as we haue done vnto thee nothing but good, & sent thee away in peace: thou now, the blessed of the Lord, *do s. his*.

30 Then he made them a feast, & they did eat and drinke.

31 And they rose vp betimes in the morning, and (swore) one to another: the Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks seruants came and tolde him of a wel, which they had digged, and said vnto him, We haue found water.

33 So he called it " Shibah: therefore the name of the citie is called " Beer-sheba vnto this day.

34 ¶ Now when Esau was fourty yere olde, he tooke to wife Judith, the daughter of Beeri an Hittite, & Bashemath the daughter of Elon an Hittite *also*.

35 And they * were " a grieif of mind to Izhak and to Rebekah.

CHAP. XXVII.

¹ Iakob getteth the blessing from Esau by his mothers counsell. ²⁸ Esau by weeping moueth his father to pitie him. ⁴¹ Esau hateth Iakob and threatneth his death. ⁴³ Rebekah sendeth Iakob away.

1 And when Izhak was olde, & his eyes were dimme (so that he could not see) he called Esau his eldest sonne, and said vnto him, My sonne. And he answered him, " I am here.

2 Then he said, Behold, I am now olde, and know not the day of my death:

3 Wherefore now, I pray thee take thine instruments, thy quier and thy bowe, and get thee to the field, that thou maiest " take me some venison.

4 Then make me sauoury meat, such as I loue, & bring it me that I may eat, & ²that my " soule may blesse thee, before I dye.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne). & Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake vnto Iakob her sōne, saying, Behold, I haue heard thy father talking with Esau thy brother, saying,

7 Bring me venison, and make me sauoury meate, that I may eat and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

9 ³ Get thee now to the flocke & bring me thence two good kyds of the goates, that I may make pleasat meat of them for thy father, such as he loueth.

10 Then thou shalt bring it to thy father, and he shal eat, *to the intent that he may* blesse thee before his death.

11 But Iakob said to Rebekah his mother, Behold, Esau my brother is rough, & I am " smoothe.

12 My father may possibly feeble me, and I shal seme " to him to be a " mocker: so shal I bring

¹ The Elrewe in wearing begin commonly with If, and vnderstand y rest: that is, that God shal punish him that breaketh y othe: here the wicked shewe y they are affraide lest that come to them which they would do to other.

² Or, othe. ³ Or, the well of the othe.

¹ Chap. 27. 48. ² Or, disobedient and rebellious.

¹ Ebr. Is, I.

¹ Ebr. hunt.

² The carnal affection which he bare to his sonne, made him forget y which God spake to his wife, Chap. 25. 23.

³ This subtiltie is blame worthy because she should haue tarried til God had performed his promes.

¹ Ebr. before his eyes.

² Or, as though I would deceiue him.

¹ In al ages men were perswaded that Gods vengeance shoulde light vpon wicked locke breakers. ² Or, an hundredth measures.

³ Ebr. he went forth going and increasing.

⁴ The malicious enuie alwaies the graces of God in others

¹ The Elrewe word signifieth a flood, or valley, where water at anie time runneth.

¹ Or, springing.

¹ Or, contention, strife.

¹ Or, hatred.

¹ Or, largeness, rounge.

¹ God assureth Izhak against al feare by rehearsing the promes made to Abraham. ² To signifie y he would serue none other God, but the God of his father Abraham.

^aOr, I will take the
danger on me.
^cThe affurance
of Gods decree
made her bolde.

^dAlthough
Iakob was af-
fured of this
bleffing by faith:
yet he did euil
to ſeek it by lies
and y more be-
cauſe he abuſeth
Gods name ther
unto.

^eThis declareth
y he ſuſpected
ſome thing, yet
God would not
haue his decree
altred.

^fEbr. I am.

^gEbr. 11. 20.

- I bring a curſe vpon me; and not a bleſ-
ſing.
- 13 But his mother ſaid vnto him, ^a Vpon
me be thy curſe, my ſonne: onely heare
my voyce, and go and bring me them.
- 14 So he went and fet them; & brought them
to his mother. and his mother made plea-
ſant meat, ſuch as his fat'ner loued.
- 15 And Rebekah tooke faire clothes of her
elder ſonne Eſau, which were in her houſe,
and clothed Iakob her yonger ſonne:
- 16 And ſhe couered his hands and the
ſmooth of his necke with the ſkinnes of
the kids of the goates.
- 17 Afterward ſhe put the pleaſant meat &
bread, which ſhe had prepared, in the
hand of her ſonne Iakob.
- 18 ¶ And when he came to his father, he
ſaid, My father. who answered, I am here:
who art thou, my ſonne?
- 19 And Iakob ſaid to his father, ^d I am E-
ſau thy firſt borne, I haue done as thou
baideſt me, ariſe, I pray thee: ſit vp & eat of
my veniſon, that thy ſoule may bleſſe me.
- 20 Then Izhak ſaid vnto his ſonne, How
haſt thou found it ſo quickly my ſonne?
Who ſaide, Becauſe the Lord thy God
brought it to mine hand.
- 21 Againe ſaid Izhak vnto Iakob, Come
nere now, that I may feele thee, my ſonne
whether thou be that my ſonne Eſau or
not.
- 22 Then Iakob came nere to Izhak his
father, and he felt him and ſaid, The
^e voyce is Iakobs voyce, but the hands are
the hands of Eſau.
- 23 (For he knew him not, becauſe his hands
were rough as his brother Eſaus hands:
wherefore he bleſſed him)
- 24 Againe he ſaid, Art thou that my ſonne
Eſau? Who answered, Yea.
- 25 Then ſaid he, Bring it me hither, and I
wil eat of my ſonnes veniſon, that my
ſoule may bleſſe thee. And he brought it
to him and he ate: alſo he brought him
wine, and he dranke.
- 26 Afterwarde his father Izhak ſaid vnto
him, Come nere now, and kiſſe me, my
ſonne.
- 27 And he came nere and kiſſed him. Then
he ſmelled the ſauour of his garments, &
bleſſed him, and ſaid, Beholde, the ſmell
of my ſonne is as the ſmel of a field, which
the Lord hath bleſſed.
- 28 ¶ God giue thee therefore of the dewe
of heauen, and the fatnes of the earth, &
plentie of wheat and wine.
- 29 Let people be thy ſeruants, and nations
bow vnto thee: be Lord ouer thy brethrē,
and let thy mothers childrē honor thee.
curſed be he that curſeth thee, and bleſſed
be he that bleſſeth thee.
- 30 ¶ And when Izhak had made an end of
bleſſing Iakob, and Iakob was ſcarce
gone out from the preſence of Izhak his
father, then came Eſau his brother from
his hunting.
- 31 And he alſo prepared ſauoury meat and

brought it to his father, and ſaid vnto his
father, Let my father ariſe, and eate of his
ſonnes veniſon, that thy ſoule may bleſſe
me.

32 But his father Izhak ſaid vnto him, who
art thou? And he answered, I am thy ſonne,
euen thy firſt borne Eſau.

33 Then Izhak was ^f ſtricken with a mar-
ueilous great feare, and ſaid, Who
where is he that hunted veniſon, and
brought it me, & I haue eat of al before
thou cameſt? and I haue bleſſed him,
therefore he ſhal be bleſſed.

34 When Eſau heard the wordes of his fa-
ther, he cryed out with a great crye & bit-
ter, out of meaſure, and ſaid vnto his fa-
ther, Bleſſe me, euen me alſo, my father.

35 Who answered, Thy brother came with
ſubtiltie, and hath taken away thy bleſ-
ſing.

36 Then he ſaid, Was he not iuſtly called
Iakob? for he hath deceiued me theſe
two times: he tooke my birthright, and lo,
now hath he taken my bleſſing. Alſo he
ſaid, Haſt thou not reſerued a bleſſing for
me?

37 Then Izhak answered, and ſaid vnto E-
ſau, Behold, I haue made him ^g thy Lord,
and al his brethren haue I made his ſer-
uantes: alſo with wheat and wine haue I
furniſhed him, and vnto thee now what
ſhal I do, my ſonne?

38 The Eſau ſaid vnto his father, Haſt thou
but one bleſſing my father: bleſſe me, ^h e-
uen me alſo, my father: and Eſau liſted vp
his voyce, and ⁱ wept.

39 Then Izhak his father answered, & ſaid
vnto him, Behold, the fatnes of the earth
ſhal be thy dwelling place, & thou ſhalt
haue of the dewe of heauen from aboue.

40 And ^j by the ſworde ſhalt thou liue, and
ſhalt be thy brothers ^k ſeruant. But it ſhall
come to paſſe, when thou ſhalt get the
maſtrie, that thou ſhalt breake his yoke
from thy necke.

41 ¶ Therefore Eſau hated Iakob, becauſe
of the bleſſing, wherewith his father bleſ-
ſed him. And Eſau thought in his minde,
* The dayes of mourning for my father
will come ſhortely, ^l then I will ſlay my
brother Iakob.

42 And it was tolde to Rebekah of the
wordes of Eſau her elder ſonne, and ſhe
ſent and called Iakob her yonger ſonne,
and ſaid vnto him, Beholde, thy brother
Eſau ^m is comforted againſt thee, meaning
to kill thee:

43 Now therfore my ſonne, heare my voyce:
ariſe, and flee thou to Haran to my bro-
ther Laban,

44 And tary with him a while vntil thy bro-
thers fierceness be ſwaged,

45 And til thy brothers wrath turne away
fro thee, and he forget the things, which
thou haſt done to him: then wil I ſend &
take thee from thence: why ſhould I be
ⁿ depriued of you both in one day?

46 Alſo Rebekah ſaid to Izhak, ^o I am weary
of

^fIn perceiuing
his errour, by
appointing his
heire againſt
Gods ſentence
pronounced be-
fore.

^gOr, ſufficiently.

^hIn Chap. 25.
he was ſo called
becauſe he held
his brother by y
heele, as though
he would ouer-
throwe him: and
therefore he is
here called an o-
uerthrower, or
deceiuer.
ⁱFor Izhak did
this as he was y
miniſter & Pro-
phet of God.
^jOr, I am alſo
(thy ſonne.)
Ebr. 12. 17.

^kBecause thine
enemies ſhal be
round about
thee.

^lWhich was
fulfilled in his
poſteritie the I-
dumeans: who
were tributaries
for a time to Iſ-
rael, and after
came to libertie
Abd. 1. 10.

^mHypocrites
onely abſtaine
from doing euil
for feare of men.

ⁿHe hath
good hope to
recouer his
birthright by
killing thee.

^oFor y wicked
ſonne wil kill the
godly: and the
plague of God
wil afterward
light on the
wicked ſonne.
Chap. 36. 33.

o Which were
Esaus wiues.
p Hereby the
persuaded Izhak
to agree to Iaa-
kobs departing.

of my life, for the daughters of Heth. If
Iaakob take a wife of the daughters of
Heth like these of the daughters of the
Land, what availeth it me to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaan-
ites. 6 Esau taketh a wife of the daughters of Ish-
mael against his fathers will. 12 Iaakob in the way
to Haran seeth a ladder reaching to heauen. 14 Christ
is promised. 20 Iaakob asketh of God onely meate
and clothing.

a This second
blessing was to
confirm Iaakobs
faith, least he
should thinke
that his father
had giuen it
without Gods
motion.

Howe. 12. 12.

Chap. 24. 10.

Or, almighty.

b The godly fa-
thers were put
in mind continu-
ally, that they
were but stran-
gers in this
world: to the in-
tent they should
lift vp their eyes
to the heauens
where they
should haue a
sure dwelling.

1 Then Izhak called Iaakob and * bles-
sed him, and charged him, and said
vnto him, Take not a wife of the daugh-
ters of Canaan.

2 Arise, * get thee to * Padan Aram to the
house of Bethuel thy mothers father, and
thence take thee a wife of the daughters
of Laban thy mothers brother.

3 And God * al sufficient blesse thee, and
make thee to increase, and multiplie thee,
that thou maist be a multitude of people,

4 And giue thee the blessing of Abraham,
even to thee and to thy seede with thee,
that thou maist inherit the land (where-
in thou art a * stranger,) which God gaue
vnto Abraham.

5 Thus Izhak sent forth Iaakob, & he went
to Padan Aram vnto Laban sonne of Be-
thuel the Aramite, brother to Rebekah,
Iaakobs and Esaus mother.

6 ¶ When Esau saw that Izhak had blessed
Iaakob, and sent him to Padan Aram, to
set him a wife thence, & giue him a charge
when he blessed him, saying, Thou shalt
not take a wife of the daughters of Canaan,

7 And *that* Iaakob had obeyed his father &
his mother, & was gone to Padan Aram:

8 Also Esau seeing that the daughters of
Canaan displeased Izhak his father,

9 Then wēt Esau to Ishmael, & tooke * vn-
to the wiues, which he had, Mahalah the
daughter of * Ishmael Abrahams sonne,
the sister of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-she-
ba, and went to Haran,

11 And he came vnto a certaine place, and
taryed there al night, because the sunne
was down, and tooke of the stones of the
place, and laid vnder his head and slept
in the same place.

12 Then he dreamed, and beholde, there
stode a * ladder vpon the earth & the top
of it reached vp to heauen: and lo, the
Angels of God went vp and downe by it.

13 * And behold, the Lord stode aboue it:
and said, I am the Lord God of Abraham
thy father, and the God of Izhak: the land
vpon the which thou sleepest, * wil I giue
thee and thy seede.

14 And thy seede shall be as the dust of the
earth, and thou shalt spread abroad * to
the West, and to the East, & to the North
and to the South, and in thee and in thy
seed shall al the * families of the earth
be blessed.

15 And lo, I am with thee, and wil keepe
thee whither soeuer thou goest, and wil

bring thee againe into this land: for I
will not forsake thee vntill I haue perfour-
med that that I haue promised thee.

16 ¶ Then Iaakob awoke out of his sleepe,
& said, Surely the Lord is in this place, &
I was not aware.

17 And he was * afraid, and said, How fear-
ful is this place! this is none other but the
house of God, & this is the gate of heaue.

18 Then Iaakob rose vp early in the morn-
ing, & tooke the stone that he had laid
vnder his head, & * set it vp as * a pillar,
& powred oyle vpon the top of it.

19 And he called the name of that place
* Beth-el: notwithstanding the name of
the citie was at the first called Luz.

20 Then Iaakob vowed a vowe, saying, If
* God wil be with me, & wil keepe me in
this iourney which I go, and wil giue me
bread to eat, and clothes to put on:

21 So that I come againe vnto my fathers
house in safetie, then shall the Lord be
my God.

22 And this stone, which I haue set vp as a
pillar, shall be Gods house: and of all that
thou shalt giue me, wil I giue the tenth
vnto thee.

CHAP. XXIX.

17 Iaakob cometh to Laban and serueth seven yere for
Rahel. 23 Leah brought to his bed in steede of Rahel.
27 He serueth seven yere more for Rahel. 30 Leah
conceiveth and beareth foure sonnes.

1 Then Iaakob * lift vp his feete & came
into the * East countrey.

2 And as he looked about, beholde there
was a wel in the field, * & lo, three flockes
of sheepe lay thereby (for at that wel were
the flockes watered) & there was a great
stone vpon the welles mouth.

3 And thither were al the flockes gathe-
red, and they rolled the stone from the
welles mouth, & watered the sheepe, and
put the stone againe vpon the welles
mouth in his place.

4 And Iaakob said vnto them, My * bre-
thren, whence be ye? And they answered,
We are of Haran.

5 Then he said vnto them, Know ye La-
ban the sonne of Nahor? Who said, We
know him.

6 Again he said vnto them, * Is he in good
health? And they answered, He is in good
health, and beholde, his daughter Rahel
cometh with the sheepe.

7 Then he said, Lo, * is yet hie day, neither
is it time that the cattel should be gathe-
red together: water ye the sheepe & go
feede them.

8 But they said, We may not vntill all the
flockes be brought together, and * wil men
rolle the stone frō the welles mouth, that
we may water the sheepe.

9 ¶ While he talked with them, Rahel also
came with her fathers shepe, for she kept
them.

10 And as sone as Iaakob sawe Rahel the
daughter of Laban his mothers brother,
and the sheepe of Laban his mothers bro-
ther,

f He was tou-
ched w a godly
feare and reue-
rence.

g To be a re-
membrance on-
ly of the vision
shewed vnto
him.

Chap. 31. 13.

Or house of God.

h He bindeth

not God vnder

this condition,

but acknow-

ledgeth his in-

firmite, & pro-

miseth to be

thankful.

a That is, he
went forth on
his iourney.

b Ebr. to the land
of the children of
the East.

c Thus he was
directed by the
only providence
of God who
brought him
also to Labans
house.

c It seemeth
that in those
dayes, & custome
was to cal euen
strangers bre-
thren.

d Or, is he in
peace? by the
which word
Ebrewes signi-
fic al prosperitie.

Or, beside his
wint.

c Thinking here
by to haue rec-
ciled himselfe to
his father, but al
in vaine: for he
taketh not away
the cause of the
euil.

d Christ is the
ladder whereby
God & man are
ioined together,
and by whome
Angels minister
vnto vs: al gra-
ces by him are
giuen vnto vs,
and we by him
ascend into hea-
uen.

Chap. 33. 2.

Or 48. 3.

e He felt the
force of this pro-
mise onely by
faith: for al his
life time he was
but a stranger in
this land.

Deut. 12. 20.

and 19. 14.

Chap. 12. 3. & 17.

11. & 22. 11.

Or 26. 4.

ther, then came Isaakob nere, and rolled the stone from the welles mouth, and watered the flocke of Laban his mothers brother.

^m 11 And Isaakob kissed Rahel, and lift vp his voyce and wept.

^{Or, nephew.} 12 (For Isaakob tolde Rahel, that he was her fathers "brother, & that he was Rebekahs sonne) then she ran and tolde her father.

13 And when Laban heard tel of Isaakob his sisters sonne, he ran to meete him, and embraced him and kissed him, & brought him to his house: and he tolde Laban "all these things.

14 To whom Laban said, Well, thou art my "bone & my flesh, and he abode with him the space of a moneth.

^e 15 ¶ For Laban said vnto Isaakob, Though thou be my brother, shuldest thou therefore serue me for nought? tel me, what *shal* be thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

^{Or, bleare eyed.} 17 And Leah was "tender eyed, but Rahel was beautiful and faire.

18 And Isaakob loued Rahel, and said, I will serue thee seuen yeres for Rahel thy younger daughter.

19 Then Laban answered, It is better that I giue her thee, then that I should giue her to another man: abide with me.

^g 20 And Isaakob serued seuen yeres for Rahel, and they seemed vnto him but a "few dayes, because he loued her.

^{Meaning after that the yeres were accomplished.} 21 ¶ Then Isaakob said to Laban, Giue me my wife that I may go in to her: for my "terme is ended.

^{Or, my daies are ful.} 22 Wherefore Laban gathered together al the men of the place, and made a feast.

^h 23 But "when the euenig was come, he tooke Leah his daughter & brought her to him, and he went in vnto her.

24 And Laban gaue his maide Zilpah to his daughter Leah, *so* be her seruant.

25 But when the morning was come, behold, it was Leah. Then said he to Laban, Wherefore hast thou done thus to me? did not I serue thee for Rahel? wherefore then hast thou beguiled me?

ⁱ 26 And Laban answered, It is not the "manner of this place, to giue the younger before the elder.

27 Fulfill seuen yeres for her, and we will also giue thee this for the seruice, which thou shalt serue me yet seuen yeres more.

28 Then Isaakob did so, and fulfilled her seue yeres, so he gaue him Rahel his daughter to be his wife.

29 Laban also gaue to Rahel his daughter Bilhah his maide *so* be her seruant.

^{Or, opened her wombe.} 30 So entred he in to Rahel also, & loued also Rahel more then Leah, and serued him yet seuen yeres mo.

^k 31 ¶ When the Lord sawe that Leah was despised, he "made her "fruitful: but Rahel was barren.

32 And Leah conceived and bare a sonne,

and she called his name Reuben: for she said, Because the "Lord hath looked vpon my tribulation, now therefore mine husband wil "loue me.

33 And she conceived againe and bare a sone, & said, Because the Lord heard that I was hated, he hath therefore giue me this sonne also, & she called his name Simeon.

34 And she conceived againe & bare a sone, & said, Now at this time wil my husband keepe me company, because I haue borne him three sonnes: therefore was his name called Leui.

35 Moreouer she conceived againe & bare a sone, saying, Now wil I "praise the Lord: "therefore she called his name Iudah, & "left bearing.

^l Hereby appeareth, *if* she had recourse to God in her affliction. ^m For children are a great cause of mutual loue betwene man & wife.

^{Or, confesse.} ^{Mat. 23.} "Ebr. stood from bearing.

CHAP. XXX.

^{4.} 9 *Rahel and Leah being both barren giue their maidens vnto their husband, and they beare him children.* ^{15.} *Leah giueth mandrakes to Rahel that Isaakob might lie with her.* ^{27.} *Laban is enriched for Isaakob's sake.* ^{49.} *Isaakob is made verie rich.*

^A And when Rahel sawe that she bare Isaakob no childre, Rahel enuied her sister, and said vnto Isaakob, Giue me children, or els I dye.

2 Then Isaakobs angre was kindled against Rahel, and he said, Am I in "Gods stead, which hath withholden from thee the fruite of the wombe?

3 And she said, Behold my maid Bilhah, go in to her, & she shal beare vp6 my "knees, and "I shal haue children also by her.

4 Then she gaue him Bilhah her maide to wife, and Isaakob went in to her.

5 So Bilhah conceived and bare Isaakob a sonne.

6 Then said Rahel, God hath giuen sentence on my side, and hath also heard my voyce, and hath giuen me a sonne: therefore called she his name, Dan.

7 And Bilhah Rahels maide conceived againe, and bare Isaakob the second sonne.

8 Then Rahel said, with "excellent wrestlings haue I wrestled with my sister, and haue gotten the vpper hand: and she called his name, Naphtali.

9 And when Leah saw that she had left bearing, she tooke Zilpah her maide, & gaue her Isaakob to wife.

10 And Zilpah Leahs maide bare Isaakob a sonne.

11 Then said Leah, "A companie cometh: and she called his name, Gad.

12 Againe Zilpah Leahs maide bare Isaakob another sonne.

13 Then said Leah, Ah, blessed am I, for the daughters wil blese me, and she called his name, Asher.

14 ¶ Now Reuben went in the dayes of the wheat haruest and found "mandrakes in the field & brought the vnto his mother Leah, Then said Rahel to Leah, Giue me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a smal matter for thee to take mine husband, except thou take my sonnes mandrakes also? The said Rahel, Therefore he shal sleepe with thee

^a It is only God that maketh barren, and fruitful, and therefore I am not in faulte. ^b I wil receiue her children on my lappe, as though they were mine owne. ^{Ebr. I shal be builded.}

^{Ebr. wrestlings of God.} ^c The arrogancie of mans nature appeareth in that she contemneth her sister, after she hath receiued this benefite of God to beare children. ^d That is, God doeth increase me with a multitude of children: for so Isaakob doeth expound this name Gad, chap. 49. 9

^e Which is a kind of herbe whose roote hath a certaine likenes of the figure of a man.

^a *Or, bying I haue bought.*

^f *In steade of acknowledging her faute, she boasterh as if God had rewarded her therefore.*

^g *Or, made her fruitfull.*

^g *Because fruitfulness came of Gods blessing, who said increase and multiply: barrenness was counted as a curse.*

^h *Or, tried by experience.*

ⁱ *Or, with me.*

^j *Or, at my foot.*
^k *The order of nature requireth that euery one prouide for his owne familie.*

^l *Or, separate thou.*

^m *Or, red.*

ⁿ *That which shall hereafter be thus spotted.*
^o *God shall testify for my righteous dealing by rewarding my labours.*

^p *Or, counted theft.*

^q *Or, Laban.*

thee this night for thy sonnes mandrakes.
16 And Iakob came from the field in the euening, and Leah went out to meete him, & said, Come in to me, for I haue^a bought and payed for thee with my sonnes mandrakes: and he slept with her that night.
17 And God heard Leah and she conceived and bare vnto Iakob the sixth sonne.
18 Then said Leah, God hath giuen^b me my reward, because I gaue my^c maide to my husband, and she called his name Issachar.
19 After, Leah conceived againe, and bare Iakob the sixth sonne.
20 The Lord said, God hath endued me with a good dowrie: nowe will mine husband dwell with me, because I haue borne him six sonnes: and she called his name Zebulun.
21 After that, she bare a daughter, and she called her name Dinah.
22 And God remembred Rahel, and God heard her, and opened her wombe.
23 So she conceived and bare a sonne, and said, God hath taken away my rebuke.
24 And she called his name Ioseph, saying, The Lord will giue me yet another sonne.
25 And as soone as Rahel had borne Ioseph, Iakob said to Laban, sende me away that I may go vnto my place and to my country.
26 Giue me my wiues and my children, for whom I haue serued thee, and let me go: for thou knowest what seruice I haue done thee.
27 To whom Laban answered, If I haue now found fauour in thy sight, ^s *saye*: I haue^t perceived that the Lord hath blessed me for thy sake.
28 Also he said, Appoint vnto me thy wages, and I will giue it thee.
29 But he said vnto him, Thou knowest, what seruice I haue done thee, and in what taking thy cattell hath bene^u vnder me.
30 For the litle, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee^v by my coming: but now when shall^w I trauel for mine own house also?
31 Then he said, What shall I giue thee? And Iakob answered, Thou shalt giue me nothing at all: if thou wilt do this thing for me, I will returne, feede, and keepe thy sheepe.
32 I will passe through all thy flockes this day, and^x separate from them all the sheepe with litle spotted and great spotted, and all blacke lambes among the sheepe, and the great spotted, and litle spotted among the goates: and it shall be my wages.
33 So shall my^y righteousness answere for me hereafter, when it shall come for my reward before thy face, and euery one that hath not litle or great spotted among the goates, and blacke among the sheepe, the same shall be^z theft with me.
34 Then Laban said, Go to, woulde God it might be according to thy saying.
35 Therefore he tooke out the same day the he goates that were partie coloured and with great spotted, & all the she goates with

litle & great spotted, and all that had white in them, and all the blacke among the sheepe, and put them in the keeping of his sonnes.

^a *Or, redde, or browne.*

36 And he set three dayes iourney betwene him self and Iakob. And Iakob kept the rest of Labans sheepe.

37 Then Iakob¹ tooke rodde of greene popular, & of hasel, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rodde.

¹ *Iakob herein vsed no deceipt: for it was Gods commandement as he declareth in the next chap. verse. 9. & 11.*

38 The he put the rodde, which he had pilled, in the gutters and watering troughes, when the sheepe came to drinke before the sheepe: (for they were in heate, when they came to drinke)

39 And the sheepe² were in heate before the rodde, and afterward brought forth yong of partie colour, and with small and great spotted.

² *Or, conceived.*

40 And Iakob parted these lambes, & turned the faces to the flocke towards these lambes party coloured and all manner of blacke, among the sheepe of Laban: so he put his owne flockes by them selues, and put them not with Labans flocke.

41 And in euery raming time of the stronger sheepe, Iakob laide the rodde before the eyes of the sheepe in the gutters that they might conceiue before the rodde.

^m *As they which tooke the ram about September, and brought forth about March: so the feebler in March, and lambe in September.*

42 But when the sheepe were feeble, he put the not in: and so the feebler were Labans and the stronger Iakobs,

43 So the man encreased exceedingly, and had many flockes, and maide seruantes, and men seruantes, and camels and asses.

CHAP. XXXI.

¹ *Labans children murmure against Iakob. 2 God commandeth him to returne to his country. 13-24 The care of God for Iakob. 19 Rahel stealeth her fathers idoles. 25 Laban followeth Iakob. 44 The covenant betwene Laban and Iakob.*

1 Now he heard the^a wordes of Labans sonnes, saying, Iakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all this honour.

^a *The children vntered in words that whiche the father dissembled in heart, for the couetous thinke that whatsoever they cannot snatch is pluckt from them.*

2 Also Iakob behelde the countenance of Laban, that it was not towards him as in times past:

^b *Or, and lo, not he with him, as yesterday, and yer yesterday.*

3 And the Lord had said vnto Iakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iakob sent and called Rahel & Leah to the field vnto his flocke.

5 Then said he vnto them, I see your fathers countenance, that it is not towards me as it was wont, and the^c God of my father hath bene with me.

^b *The God who my father worshipped.*

6 And ye knowe that I haue serued your father with all my might.

7 But your father hath deceiued me, & changed my wages^d ten times: but God suffered him not to hurt me.

^d *Or, many times.*

8 If he thus said, The spotted shall be thy wages, then all the sheepe bare spotted: and if he said thus, the partie coloured shall be thy rewarde, then bare all the sheepe partie coloured.

c This declareth that the thing, which Iaakob did before, was by Gods commandement, and not through deceit.

^{Or, called.}

d This Angell was christ which appeared to Iaakob in Bethel: & herby appeareth he had taught this wiues the feare of God: for he talketh as though they knewe this thing.

^{Chap. 31. 11.}

e For they were giuen to Iaakob in recompence of his seruice: whiche was a kinde of sale.

f For so the worde here signifieth, because Laban calleth them gods, verſ. 30.

^{Or, went away priuily from Laban.}

^{Or, Ephraim.}

^{Or, kinsfolkes and friends.}

^{Or, ioynd with him.}

^{Or from good to evil.}

^{Or, consumed thy selfe away priuily.}

9 Thus hath God taken away your fathers substance, and giuen it me.

10 ¶ For in ramming time I lifted vp mine eyes and sawe in a dreame, and behold, the he goates leaped vpon the she goates, that were partie coloured with litle and great spottes spotted.

11 And the Angel of God saide to me in a dreame, Iaakob. And I answered, Lo, I am here.

12 And he said, lift vp now thine eyes, and see al the he goates leaping vpō the she goates that are partie coloured, spotted with litle and great spottes: for I haue seene al that Laban doeth vnto thee.

13 ¶ I am the God of Beth-el, where thou anointedst the pillar, where thou vowedst a vowe vnto me. Now arise, get thee out of this countrey and returne vnto the land where thou wast borne.

14 Then answered Rahel and Leah, and said vnto him, Haue we any more porcion and enheritance in our fathers house?

15 Doeth not he count vs as straungers? for he hath sold vs, and hath eaten vp and consumed our money.

16 Therefore all the riches, which God hath taken from our father, is ours and our childrens: nowe then whatsoeuer God hath said vnto thee, do it.

17 ¶ Then Iaakob rose vp, and set his sonnes and his wiues vpon camels.

18 And he caried away al his flockes, and all his substance which he had gotten, ^{so wit,} his riches, which he had gotten in Padan Aram, for to go to Izhak his father vnto the land of Canaan.

19 Whē Laban was gone to shere his sheepe, Then Rahel stole her fathers idoles.

20 Thus Iaakob stole away the heart of Laban the Aramite: for he tolde him not that he fled.

21 So fled he with al that he had, and he rose vp, and passed the riuer, and set his face toward mount Gilead.

22 And the third day after was it tolde Laban, that Iaakob fled.

23 Then he tooke his brethren with him, & followed after him seuē dayes iourney, and ouertooke him at mount Gilead.

24 And God came to Laban the Aramite in a dreame by night, & said vnto him, Take heede that thou speake not to Iaakob ought saue good.

25 ¶ Then Laban ouertooke Iaakob, and Iaakob had pitched his tent in the mount: and Laban also with his brethren pitched vpon mount Gilead.

26 Then Laban saide to Iaakob, what hast thou done? thou hast euen stolen away myne heart and caried away my daughters as though they had bene taken captiues with the sword.

27 Wherefore diddest thou flie so secretly & steale away from me, and diddest not tell me, that I might haue sent thee forth with mirth and with songs, with timbrell and with harpe?

28 But thou hast not suffered me to kisse my sonnes and my daughters: nowe thou hast done foolishly in doing so.

29 I am able to do you euill: but the God of your father spake vnto me yester night, saying, Take heede that thou speake not to Iaakob ought saue good.

30 Now though thou wentest thy way, because thou greatly longedst after thy fathers house: yet wherefore hast thou stolen my gods?

31 Then Iaakob answered, and said to Laban, Because I was afraid, and thought that thou wouldest haue taken thy daughters from me.

32 But with whome thou findest thy gods, let him not liue. Search thou before our brethren what I haue of shine, and take it to thee, (but Iaakob wist not that Rahel had stolen them)

33 Then came Laban into Iaakobs tent, and into Leahs tent, and into the two maiides tentes, but found them not. So he went out of Leahs tent, & entred into Rahels tent.

34 (Now Rahel had taken the idoles & put them in the camels litter and sate downe vpon them) and Laban serched al the tent, but found them not.

35 Then said she to her father, My Lord, be not angrie that I can not rise vp before thee: for the custome of womē is vpon me: Lord, so he searched, but found not the idoles.

36 ¶ Then Iaakob was wroth, and chode with Laban: Iaakob also answered and said to Laban, What haue I trespassed? what haue I offended, that thou hast pursued after me?

37 Seeing thou hast searched all my stuffe, what hast thou found of all thine household stuffe? put it here before my brethren and thy brethren, that they may iudge betwene vs both.

38 This twentie yere I haue bene with thee: thine ewes and thy goates haue not cast their yong, and the rammes of thy flocke haue I not eaten.

39 Whatsoeuer was torn of beasts, I brought it not vnto thee, but made it good my selfe: taken by pray. ^{Exod. 22. 13.} of mine hand diddest thou require it, were it stolen by day or stolen by night.

40 I was in the day consumed with heat, and with frost in the night, and my sleepe departed from mine eyes.

41 Thus haue I bene twentie yeere in thyne house, and serued thee fourtene yeres for thy two daughters, and sixe yeres for thy sheepe, and thou hast changed my wages ten times.

42 Except the God of my father, the God of Abraham, & the feare of Izhak had bene with me, surely thou haddest sent me away now empty: but God behelde my tribulation, and the labour of mine handes, and rebuked thee yester night.

43 Then Laban answered, and said vnto Iaakob, These daughters are my daughters, & these sonnes are my sonnes, & these sheepe are my sheepe, and all that thou seest, is mine,

^{Or, power is in mine hand.} He was an Idolater, and therefore would not acknowledge the God of Iaakob for his God.

^{Or, let him dye.}

^{Or, frame, or saddle.}

^{Or, let not anger be in the eyes of my Lord.}

^{Or, bene barren.}

^{Or, I slept not.}

^{That is, the God whom Izhak did feare & reuerence.}

iHis conſcience re-
proued him of
his miſbehau-
our toward Iaa-
kob, and there-
fore moued him
to ſeek peace.

*Or, the heape of
wiſneſſe.*

k The one na-
meth the place
in the Syrian
tongue, and the
other in the E-
brew tongue.

Or, watch tower.

l To puniſh the
treſpacer.

Or, iud.

m Nature com-
pelleth him to
condemne that
vice, whereunto
through coue-
touiſie he for-
ced Iaaakob.

n Beholde, how
ſe idolaters min-
gle the true God
with their feined
gods.

o Meaning, by
the true God
whome Izhak
worſhipped.

Or, meat.

p We ſee that
there is euer
ſome ſeede of
the knowledge
of God in the
heartes of the
wicked.

is mine, and what can I do this day vnto theſe my daughters, or to their ſonnes which they haue borne?

44 Nowe therefore come and let vs make a couenant, I and thou, which may be a witnes betweene me and thee.

45 Then tooke Iaaakob a ſtone, and ſet it vp as a pillar:

46 And Iaaakob ſaid vnto his brethren, Gather ſtones: who brought ſtones, and made an heape, and they did eate there vpon the heape.

47 And Laban called it "Iegar-ſahadutha, and Iaaakob called it "Galeed.

48 For Laban ſaide, This heape is witnes betweene me and thee this day: therefore he called the name of it Galeed.

49 Alſo he called it "Mizpah, becauſe he ſaid, The Lord "loke betweene me and thee, whē we ſhalbe "departed one from another,

50 If thou ſhalt vex me my daughters, or ſhalt take "wiues beſide my daughters: there is no man with vs, beholde, God is witnes betweene me and thee.

51 Moreouer Laban ſaid to Iaaakob, Beholde this heape, and beholde the pillar, which I haue ſet betweene me and thee,

52 This heape ſhalbe witnes, and the pillar ſhalbe witnes, that I wil not come ouer this heape to thee, and that thou ſhalt not paſſe ouer this heape and this pillar vnto me for euill.

53 The God of Abraham, and the God of "Nahor, & the God of their father be iudg betweene vs: But Iaaakob ſware by the "feare of his father Izhak.

54 Then Iaaakob did offer a ſacrifice vpon the mount, and called his brethren to eate "bread: and they did eat bread, and taried all night in the mount.

55 And early in the morning Laban roſe vp and kiſſed his ſonnes and his daughters, & "blessed them, and Laban departing, went vnto his place againe.

CHAP. XXXII.

1 God comforteth Iaaakob by his Angels. 9. 10 He prayeth vnto God confeſſing his unworthineſſe. 12 He findeth preſentes vnto Eſau. 22. 23 He wreſtled with the Angel who nameth him Iſrael.

1 N Owe Iaaakob went forth on his journey and the Angels of God met him.

2 And when Iaaakob ſawe them, he ſaide,

3 This is Gods hoſt: and called the name of the ſame place "Mahanaim.

4 Then Iaaakob ſent meſſengers before him to Eſau his brother, vnto the land of Seir into the countrey of Edom:

5 To whom he gaue commaundement, ſaying, Thus ſhall ye ſpeake to my "Lord Eſau: Thy ſeruaut Iaaakob ſaith thus, I haue bene a ſtranger with Laban, and taried vnto this time.

6 I haue beues alſo & Affes, ſheepe, and men ſeruantes, and women ſeruantes, and haue ſent to ſhewe my Lord, that I may finde grace in thy ſight.

7 So the meſſengers came againe to Iaa-

kob, ſaying, We came vnto thy brother Eſau, and he alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaaakob was "greatly affraide, and was ſore troubled, and deuided the people that was with him, & the ſheepe and the beues, and the camels into two companies.

8 For he ſaid, if Eſau come to the one companie and ſmite it, the other cōpanie ſhall eſcape.

9 ¶ Moreouer Iaaakob ſaid, O God of my father Abraham, and God of my father Izhak: Lord, which "ſaideſt vnto me, Returne vnto thy cōtrey and to thy kinred, and I will do thee good,

10 I am not "worthy of the leaſt of all the mercies, and al the trueth, which thou haſt ſhewed vnto thy ſeruāt: for with my "ſtaffe came I ouer this Iorden, and nowe haue I gotten two bandes.

11 I pray thee, Deliuer me from the hand of my brother, from the hand of Eſau: for I feare him, leſt he will come and ſmite me, and the "mother vpon the children.

12 For thou ſaideſt, I wil ſurely do thee good, and make thy ſeede as the ſande of the ſea, which can not be numbred for multitude.

13 ¶ And he taried there the ſame night, and tooke of that which came to hand, a "preſent for Eſau his brother:

14 Two hundreth ſhe goates and twentie he goates, two hundreth ewes and twentie rammes:

15 Thirtie milche camels with their coltes, fourtie kine, and ten bullockes, twentie ſhe affes and ten ſoles.

16 So he deliuered them into the hand of his ſeruants, euery droue by them ſelues, and ſaid vnto his ſeruants, Paſſe before me, and put a ſpace betweene droue and droue.

17 And he commanded the formeſt, ſaying, ¶ Eſau my brother meete thee, and aſke thee, ſaying, Whoſe ſeruants art thou? And whither goeſt thou? And whoſe are theſe before thee?

18 Then thou ſhalt ſay, they be thy ſeruaut Iaaakobs: it is a preſent ſent vnto my Lord Eſau: and beholde, he him ſelfe alſo is behinde vs.

19 So likewiſe commaunded he the ſeconde & the third, & al that followed the droues, ſaying, After this maner, ye ſhal ſpeake vnto Eſau, when ye finde him.

20 And ye ſhal ſay moreouer, Beholde, thy ſeruaut Iaaakob commeth after vs (for he thought, I "wil appeaſe his wrath with the preſent that goeth before me, & afterward I will ſee his face: it may be that he will "accept me)

21 So went the preſent before him: but he taried that night with the companie.

22 And he roſe vp the ſame night, and tooke his two wiues, and his two maidens, and ſix of his eleuen childré, & went ouer the forde Iabbok.

23 And he tooke them, and ſent them ouer the riuer, and ſent ouer that he had.

24 ¶ When Iaaakob was left him ſelfe alone, C.ij. there

e Albeit he was comforted by the Angels, yet the infirmie of the fleſh doeth appeare.

Chap. 31. 13.

"Ebr. I am leſſe than all thy mercies.

d That is, poore, and without all prouiſion.

e Meaning, he will put all to death: this proverb commeth of them which kil the birde together with her yong ones. f Not diſtruſting Gods aſſiſtance, but vſing ſuche meanes as God had giuen him.

g He thought it no loſſe to depart with theſe goods, to the intent he might follow the vocation wherunto God called him.

"Ebr. receiue my

h That is, God in forme of man.
i For God assai-
leth his with the
one hand, and vp
holdeth them
with the other.

Hoz. 1. 3. 4.

Chap. 35. 10.

k God gaue Iaa-
kob both pow-
er to ouercome,
& also the praise
of the victorie.

Or, seir.

l The faithful fo
ouercome their
tentations, that
they seele the
smart thereof,
to the intent that
they should not
glorie, but in
their humilitie.

a That if the one
part were assai-
led, the other
might escape.

b By this gesture
he partly did re-
uerence to his
brother, & part-
ly praised to God
to mitigate E-
saus wrath.

c Yaakob and
his family are
the image of the
Church vnder y
yoke of tyrants,
which for feare
are brought to
subiection.
d In that thus
his brother im-
braced him so
louingly, contra-
ry to his expec-
tation, he accep-
ted it as a playne
signe of Gods
prefence.

there wrestled a *h* man with him vnto the
breaking of the day.

25 And he sawe that he coule not *i* preuaile
against him: therefore he touched the ho-
low of his thigh, and the holow of Iakobs
thigh was loosed as he wrestled with him.

26 And he said, Let me go, for the morning
appeareth. Who answered, * I will not let
thee go except thou bleesse me.

27 Then said he vnto him, What is thy name?
And he said, Iakob.

28 Then saide he, * Thy name shalbe called
Iakob no more, but Israel: because thou
hast had *h* power with God, thou shalt also
preuaile with men.

29 Then Iakob demaunded, saying, Tel me,
I pray thee, thy name. And he said, Where-
fore now doest thou aske my name? And
he blessed him there.

30 And Iakob called the name of the place,
Peniel: for, *saide he*, I haue seene God face
to face, and my *h* life is preferred.

31 And the sonne rose to him as he passed
Peniel, and he *h* halted vpon his thigh.

32 Therefore the children of Israel eate not
of the sinew that shranke in the holow of
the thigh, vnto this day: because he tou-
ched the sinew that shranke in the holowe
of Iakobs thigh.

CHAP. XXXIII.

4 Esau and Iakob meete and are agreed. *11* Esau recei-
ueth his gistes. *19* Iakob byeth a possession. *20* And
buildeth an altar.

1 And as Iakob lift vp his eyes, and
looked, beholde, Esau came, and with
him foure hundred men: and he *h* deuided
the children to Leah, and to Rabel, and to
the two maides.

2 And he put the maides, and their children
for most, and Leah, and her children after,
and Rabel, and Ioseph hindermost.

3 So he went before them and *h* bowed him
selfe to the ground seuen times, vntill he
came nere to his brother.

4 Then Esau ran to meete him, & embraced
him, and fel on his necke, and kissed him,
and they wept.

5 And he lift vp his eyes, and sawe the wo-
men, and the children, and said, Who are
these with thee? And he answered, *They*
are the children whom God of his grace
hath giuen thy seruant.

6 Then came the maides nere, they, & their
children, and *h* bowed them selues.

7 Leah also with her childre came nere and
made obeysance: and after Ioseph and Ra-
bel drewe nere and did reuerence.

8 Then he saide, What meanest thou by all
this droue, which I met? Who answered, *I*
haue sent it, that I may finde fauour in the
sight of my Lord.

9 And Esau said, I haue ynough, my brother:
keepe that thou hast to thy selfe.

10 But Iakob answered, Nay, I pray thee:
if I haue founde grace nowe in thy sight,
then receyue my present at mine hand: for
h I haue seene thy face, as though I had

seene the face of God, because thou hast
accepted me.

11 I pray thee take my *h* blessing, that is *Or, gift.*
brought thee: for God hath had mercie on
me, and therefore I haue all things: so he
h compelled him, and he tooke it.

12 And he said, Let vs take our iourney and
go, and I will go before thee. *c* By earnest in-
treatie.

13 Then he answered him, My Lorde know-
eth, that the children *are* tender, and the
ewes and kine with yong vnder mine had:
& if they should ouerdrieue them one day,
all the flocke would dye.

14 Let now my Lord go before his seruant,
and I will driue softly, according to the
pase of the cattel, which is before me, and
as the children be able to endure, vntill *h* I f
come to my Lord vnto Seir. *He promised
that which (as
seemeth) his
minde was not to
performe.*

15 Then Esau said, I will leaue them some of
my folke with thee. And he answered, what
needeth this? let me finde grace in the sight
of my Lord.

16 ¶ So Esau returned, and *went* his way that
same day vnto Seir.

17 And Iakob went forwarde towarde Suc-
coth, & built him an house, & made booths
for his cattel: therefore he called the name
of the place Succoth.

18 ¶ Afterwarde, Iakob came safe to She-
che a citie, which is in the land of Canaan,
when he came from Padan Aram, and pit-
ched before the citie. *Or, seir.
Or, Mesopota-
mia.
Or, lamet, or
many so mar-
ked.*

19 And there he bought a parcel of ground,
where he pitched his tent, at the hand of
the sonnes of Hamor Shechems father, for
an hundred *h* pieces of money. *g* He calleth the
signe the thing,
which it signifi-
eth, is token that
God had mighti-
ly deliuered
him.

20 And he set vp there an altar, & called it
The mightie God of Israel.

CHAP. XXXIII.

1 Dinah is rauished. *8* Hamor asketh her in marriage for his
sonne. *22* The Shechemites are circumcised at the re-
quest of Iakobs sonnes, and the perswasion of Hamor. *23*
The whoredome is reuenged. *24* Iakob reprehendeth his
sonnes.

1 The dinah the daughter of Leah, which
she bare vnto Iakob, *h* went out to see a
the daughters of that country.

2 Whom when Shechem the sonne of Ha-
mor the Huite Lord of that country saw,
he tooke her, and lay with her, and *h* defi-
led her.

3 So his heart claue vnto Dinah the daugh-
ter of Iakob: and he loued the maide, and
h spake kindly vnto the maide.

4 Then said Shechem to his father Hamor,
saying, *h* Get me this maide to wife.

5 (Now Iakob heard that he had defiled
Dinah his daughter, and his sonnes were
with his cattel in the field: therfore Iakob
held his peace, vntill they were come)

6 ¶ Then Hamor the father of Shechem
went out vnto Iakob to commune with
him.

7 And when the sonnes of Iakob were come
out of the field and heard it, it grieved
the men, and they were verie angrie, be-
cause he had wrought *h* villennie in Israel,
in that he had lien with Iakobs daughter:
Or, seir.
"which

a This example
teacheth that to
much libertie is
not to be giuen
to youth.
h Ebr. humbled
her.

h Ebr. spake to the
heart of the maide.

b This proueth
that the consens
of parents is re-
quisite in marri-
age, seeing that
very infidels did
also obserue it as
a thing necessary.

"Ebr. and it shall not be so done.

"which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne Shechem longeth for your daughter: giue her him to wyfe, I pray you.

"Or, marriages.

9 So make "affinitie with vs: giue your daughters vnto vs, and take our daughters vnto you,

10 And ye shall dwell with vs, and the land shalbe before you: dwell, and do your businesse in it, and haue your possessions therein.

"Or, grant my request.

11 Shechem also said vnto her father and vnto her brethren, "Let me finde fauour in your eyes, and I will giue whatsoeuer ye shall appoint me.

"Ebr. multiply greatly the dowry.

12 "Aske of me abundantly both dowry and gifts, and I will giue as ye appoint me, so that ye giue me the maide to wife.

13 Then the sonnes of Iaakob answered Shechem and Hamor his father, talking deceitfully, because he had defiled Dinah their sister,

c They made a holy ordinance of God a meane to compassetheir wicked purpose. d As it is abomination for the that are baptised to ioyne with infidels.

14 And they saide vnto them, "We can not do this thing, to giue our sister to an vncircumcised man: for that were a "reprooffe vnto vs.

15 But in this wil we consent vnto you, if ye wil be as we are, that euerie manchild among you be "circumcised:

16 Then will we giue our daughters to you, and we will take your daughters to vs, and will dwel with you, and be one people.

e Their faute is the greater, in that they make religion a cloke for their craft.

17 But if ye wil not hearken vnto vs to be circumcised, then will we take our daughter and depart.

18 Now their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferde not to do the thing because he loued Iaakobs daughter: he was also the most fet by of al his fathers house.

f For the people vsed to assemble there, & iustice was also ministred.

20 ¶ Then Hamor and Shechem his sonne went vnto the "gate of their citie, and communed with the men of their citie, saying,

g Thus many pretend to speake for a publyke profit, whē they onely speake for their owne priuate gaine and commoditie.

21 These men are "peaceable with vs: and that they may dwell in the lande, and doe their affaires therein (for behold, the land hath rounge ynough for them) let vs take their daughters to wiues, & giue them our daughters.

22 Onely herein will the men consent vnto vs for to dwel with vs, & to be one people, if al the men children among vs be circumcised as they are circumcised.

h Thus they lacke no kinde of iustice, which preferre their owne commodities before the comon welth.

23 Shall not "their flockes and their substance and all their cattel be ours? only let vs consent herein vnto them, and they will dwell with vs.

24 And vnto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie: and al the men children were circumcised, *euen* al that went out of the gate of his citie.

i For they were the chiefe of the company.

25 And on the third day (when they were fore) two of the sonnes of Iaakob, "Simeon and Leui, Dinahs brethren rooke either of them his sworde and went into the citie

boldly, and "slewe "euery male.

26 They slewe also Hamor and Shechem his sonne with the "edge of the sworde, & tooke Dinah out of Shechems house, and went their way.

Chap. 49. 8. k The people are punished with their wicked princes. l Ebr. mouth of the sworde.

27 *Againe* the other sonnes of Iaakob came vpon the dead, & spoiled the citie, because they had defiled their sister.

28 They tooke their sheepe, and their beues, and their asses, and whatsoeuer was in the citie, and in the fieldes.

29 Also they caried away captiue and spoyled all their goods, and all their children and their wiues, and all that was in the houses.

30 Then Iaakob saide to Simeon and Leui, Ye haue troubled me, and made me "stinke among the inhabitantes of the land, *aswell* the Canaanites, as the Perizzites, and I being fewe in number, they shall gather them selues together against me, and slay me, and so shall I, and my house be destroyed.

"Or, to be abhorred

31 And they answered, should he abuse our sister as a whore?

CHAP. XXXV.

1 Iaakob at Gods commandement goeth up to Beth-el. 2 He reformeth his household. 3 Deborah dyeth. 12 The Land of Canaan is promised him. 18 Reuel dyeth in labour. 22 Reuben lieth with his fathers concubine. 30 The death of Leah.

1 **T**hen "God said to Iaakob, Arise, go vp to Beth-el and dwell there, & make there an altar vnto God, that appeared vnto thee, "when thou fleddest from Esau thy brother.

a God is euer as hand to succour his in their troubles. Chap. 31. 2.

2 Then said Iaakob vnto his household and to all that were with him, Put away the strange gods that are among you, & "clense your selues, and change your garments: 3 For we will rise and go vp to Beth-el, and I will make an altar there vnto God, which heard me in the day of my tribulation, and was with me in the way which I went.

b Thus by this outward act they should shewe their inward repentance.

4 And they gaue vnto Iaakob al the strange gods, which were in their handes, and all their "earings which were in their eares, & Iaakob hid them vnder an oke, which was by Shechem.

c For therein was some signe of superstition as in tablets & Agnus deis.

5 Then they went on their journey, and the "feare of God was vpon the cities that were round about them: so that they did not followe after the sonnes of Iaakob.

d Thus notwithstanding the in-conuenience that came before, god deliuered Iaakob.

6 ¶ So came Iaakob to Luz, which is in the land of Canaan: (the same is Beth-el) he and all the people that was with him.

Chap. 28. 19.

7 And he built there an altar, and "had called the place, The God of Beth-el, because that God appeared vnto him there, when he fled from his brother.

8 Then Deborah Rebekahs nurse dyed, and was buried beneath Beth-el vnder an oke: and he called the name of it "Allon Bachuth.

"Or, oke of lamentation.

9 ¶ Againe God appeared vnto Iaakob, after he came out of Padan Aram, and blessed him.

10 Moreover God said vnto him, Thy name C. iij.

Chap. 32. 27.

Or,almightie.

e As God is said to descend, when he sheweth some signe of his presence: so he is saide to ascende, when the vision is ended.

f The Ebrewe worde signifieth as much ground as one may goe from bayte to bayte, which is taken for halfe a dayes journey.

g The ancient fathers vsed this ceremonie to testifie their hope of the resurrection to come, which was not generally receiued.

h This teacheth that the fathers were not chosen for their merits but by Gods onely mercies, whose election by their fautes was not chaunged.

Chap. 49. 4.

Chap. 35. 7.

i This genealogie declareth that Esau was blessed temporally, and that his fathers blessing tooke place in worldly things.

is Iakob: thy name shal be no more called Iakob, but * Israel shalbe thy name: and he called his name Israel.

11 Againe God said vnto him, I am God "all sufficient growe, and multiplie. a nation & a multitude of nacions shall spring of thee, and Kings shal come out of thy loines.

12 Also I wil giue the land, which I gaue to Abraham and Izhak, vnto thee: & vnto thy feede after thee will I giue that land.

13 So God * ascended from him in the place where he had talked with him.

14 And Iakob set vp a pillar in the place where he talked with him, a pillar of stone, and powred drinke offering thereon. also he powred oyle thereon.

15 And Iakob called the name of the place, where God spake with him, Beth-el.

16 ¶ Then they departed from Beth el, and when there was "about halfe a dayes journey of ground to come to Ephrath, Rahel trauailed, and in trauailing she was in perill.

17 And whē she was in paines of her labour, the midwife said vnto her, Feare not: for thou shalt haue this sonne also.

18 Then as she was about to yeelde vp the ghoste (for she dyed) she called his name Ben-oni, but his father called him Benjamin.

19 Thus died Rahel, & was buried in the way to Ephrath, which is Beth-lehem.

20 And Iakob set a pillar vpon her graue: This is the pillar of Rahels graue vnto this day.

21 ¶ Then Israel went forward, and pitched his tent beyonde Migdal-eder.

22 Now, when Israel dwelt in that land, Reuben went, & ^b lay * with Bilhah his fathers concubine, and it came to Israels eare. And Iakob had twelue sonnes.

23 The sonnes of Leah. Reuben Iakobs eldest sonne, and Simeon, & Leui, and Iudah, and Issachar, and Zebulun.

24 The sonnes of Rahel: Ioseph and Benjamin.

25 And the sonnes of Bilhah Rahels maide: Dan and Naphtali.

26 And the sonnes of Zilpah Leahs maide: Gad and Asher. These are the sonnes of Iakob, which were borne him in Padan Aram.

27 ¶ Then Iakob came vnto Izhak his father to Mamre a citie of Arbah: this is Hebron, where Abraham and Izhak were strangers.

28 And the daies of Izhak were an hundreth and foure score yeres.

29 And Izhak gaue vp the ghoste and dyed, and was * gathered vnto his people, being olde and full of dayes: and his sonnes Elau and Iakob buried him.

CHAP. XXXVI.

The wives of Esau. 7. Iakob and Esau are rich. 9. The genealogie of Esau. 24. The finding of mules.

1 **N**Owe these are the * generations of Esau, which is Edom.

2 Esau tooke his wiues of the ^b daughters of ^b Besides those Canaan: Adah the daughter of Elon an Hittite, & Aholibamah the daughter of Anah, the daughter of Zibcon an Hiuite, ^{26. 34.}

3 And ^c *sooke* Basemath Ishmaels daughter, sister of Nebaioth.

4 And * Adah bare vnto Esau, Eliphaz: and Basemath bare Reuel. ^{1. Chro. 1. 35.}

5 Also Aholibamah bare Ieush, and Iaalam, and Korah: these are the sonnes of Esau which were borne to him in the Lande of Canaan.

6 So Esau tooke his wiues and his sonnes, & his daughters, & al the soules of his house, and his flockes, and al his cattel, and all his substance, which he had gotten in the land of Canaan, & * went into an other countrey from his brother Iakob.

7 For their riches were so great that they could not dwel together, & the land, wherein they were strangers, coulde not receiue them because of their flockes.

8 * Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of "Edom in mount Seir.

10 These are the names of Esaus sonnes: "Eliphaz, the sonne of Adah, the wife of Esau, and Reuel the sonne of Basemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare vnto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the "sonnes of Reuel: Nahath, and Zerah, Shammah, and Mizzah: these were the sonnes of Basemath Esaus wife. ^{Or, nephews.}

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, "daughter of Zibcon Esaus wife: for she bare vnto Esau, Ieush, and Iaalam, and Korah. ^{Or, puzee.}

15 ¶ These were "dukes of the sonnes of Esau: the sonnes of Eliphaz, the first borne of Esau: Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz, ^{Or, chiefe men.}

16 Duke Korah, Duke Gatam, Duke amalek: these are the Dukes that came of Eliphaz in the land of Edom: these were the "sonnes of Adah.

17 ¶ And these are the sonnes of Reuel Esaus sonne: duke Nahath, duke Zerah, duke Shammah, duke Mizzah: these are the dukes that came of Reuel in the Land of Edom: these are the "sonnes of Basemath Esaus wife. ^{Or, nephews.}

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes came of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: This Esau is Edom. ^{1. Chro. 1. 38.}

20 ¶ * These are the sonnes of Seir the Horite, which * inhabited the land before, Lotan, and Shobal, and Zibcon, and Anah. ^{e Before that Esau did there inhabit.}

21 And

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Hemam, and Lotans sister was Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, & Ebal, Shepho, And Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Bilhan, & Zaauan, and Akan.

28 The sonnes of Dishan are these: Vz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these be the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the Kings that reigned in the land of Edom, before there reigned any King ouer the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie was Dinhabah.

33 And when Bela dyed, Iobab the sonne of Zerah of Bozra reigned in his stede.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stede.

35 And after the death of Husham, Hadad the sonne of Bedad, which slewe Midian in the field of Moab, reigned in his stede, & the name of his citie was Auith.

36 When Hadad was dead, then Samlah of Masserah reigned in his stede.

37 When Samlah was dead, Shaul of Rehoboth by the riuer, reigned in his stede.

38 When Shaul dyed, Baal-hanan the sonne of Achbor reigned in his stede.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stede, and the name of his citie was Pau: & his wiues name Mehetabel the daughter of Matred, the daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places and by their names: Duke Timna, Duke Aluah, Duke Ietheth,

41 Duke Aholibamah, Duke Elah, Duke Pionon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these be the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of Edom.

CHAP. XXXVII.

1 Ioseph accuseth his brethren. 5 He dreameth and is hated of his brethren. 28 They sell him to the Ismaelites.

34 Iacob bewayleth Ioseph.

1 I Aakob now dwelt in the lande, wherein his father was a stranger, in the lande of Canaan.

2 These are the generations of Iacob, when Ioseph was seuentene yere olde: he kept sheepe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wiues. And Ioseph brought vnto their father their euil saying.

3 Now Israel loued Ioseph more then al his sonnes, because he begate him in his olde age, and he made him a coate of many colours.

4 So when his brethren sawe that their father loued him more then al his brethren, then they hated him, and could not speake peaceably vnto him.

5 ¶ And Ioseph dreamed a dreame, & told his brethren, who hated him so much the more.

6 For he said vnto them, Heare, I pray you, this dreame which I haue dreamed.

7 Behold now, we were binding sheues in the middes of the field: and lo, my shefe arose and also stode vpright, and beholde, your sheues compassed round about, and did reuerence to my shefe.

8 Then his brethren said to him, What shalt thou reigne ouer vs, and rule vs? or shalt thou haue altogether dominion ouer vs? And they hated him so much the more, for his dreames, and for his wordes.

9 ¶ Again he dreamed an other dreame, & tolde it his brethren, and said, Beholde, I haue had one dreame more, and beholde, the Sunne and the Moone and eleuen Staates did reuerence to me.

10 Then he told it vnto his father and to his brethren, and his father rebuked him, & said vnto him, What is this dreame, which thou hast dreamed: shal I, and thy mother, and thy brethren come in deede and fall on the ground before thee?

11 And his brethren enuied him, but his father noted the saying.

12 ¶ Then his brethren went to keepe their fathers sheepe in Shechem.

13 And Israel said vnto Ioseph, Do not thy brethren keepe in Shechem? come and I will sende thee to them.

14 And he answered him, I am here. Then he said vnto him, Go nowe, see whether it be well with thy brethren, and howe the flocks prosper, and bring me word againe. so he sent him from the vale of Hebron, & he came to Shechem.

15 ¶ Then a man found him: for lo, he was wandring in the field, and the man asked him, saying, What seekest thou?

16 And he answered, I seeke my brethren: tel me, I pray thee, where they keepe sheepe.

17 And the man saide, they are departed hence: for I heard them say, Let vs go vnto Dothan. Then went Ioseph after his brethren, and found them in Dothan.

C. iij.

18 And

f Who not contented with those kinds of beasts, which God had created, founde out the monstrous generation of mules betwene the Ass and the mare.

g The wicked rise vp suddenly to honour, and perishe as quickly: but the inheritance of the children of God continueth euer, Psal. 102. 8.

h Which citie is by the riuer Euphrates.

Or, peace.

i Of Edom came the Idumeans.

a That is, the storie of such things as came to him and his family, as Chap. 3. 1.

b Or, slander. He complained of the euil wordes and injuries, which they spake and did against him. Or, peace.

c God reuelled to him by a dreame, what should come to passe.

d The more that God sheweth himselfe favorable to his, the more doeth the malice of the wicked rage against them.

e Not despising the vision, but seeking to appease his brethren.

f Or, kept diligently. He knew that God was autor of the dreame, but he understood not the meaning.

CHAP. XXXVIII.

18 And when they sawe him a farre of, even before he came at them, they^a conspired against him for to slay him.

19 For they said one to another, Behold, this^a dreamer commeth.

20 Come now therefore, and let vs slay him, and cast him into some pit, and we will say, A wicked beast hath deuoured him: then we shal see, what wil come of his dreames.

21 ^aBut when Reuben heard *that*, he deliuered him out of their handes, and said, Let vs not kill him.

22 Also Reuben said vnto them, Shed not blood, *but* cast him into this pit that is in the wilderness, and lay no hand vpon him. Thus he said, that he might deliuer him out of their hand, and restore him to his father againe.

23 ¶ Now when Ioseph was come vnto his brethren, they stript Ioseph out of his coat, his particoloured coate that was vpon him.

24 And they tooke him, and cast^b him into a pit, and the pit was empty, without water in it.

25 Then they sate them down to eat bread: and they lift vp their eyes and looked, and behold, there came a company of Ishmeelites from Gilead, and their camels laden with spicerie, and rosen, and myrrhe, and were going to carie it downe into Egypt.

26 Then Iudah said vnto his brethren, What auaileth it, if we slay our brother, though we keepe his blood secret?

27 Come and let vs sell him to the Ishmeelites, and let not our handes be vpon him: for he is our brother and our flesh: and his brethren obeyed.

28 Then the^a Midianites marchāt men passed by, and they drewe forth, and lift Ioseph out of the pit, and sold Ioseph vnto theⁱ Ishmeelites for twenty pieces of siluer: who brought Ioseph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beheld, Ioseph was not in the pit: then he rent his clothes,

30 And returned to his brethren, & said, The child is notⁱ yonder, and I, whither shal I go?

31 And they tooke Iosephs coate, and killed a kid of the goates, and dipped the coate in the blood.

32 So they sent that particoloured coate, ^k & they brought it vnto their father, and said, This haue we found: see now, whether it be thy sonnes coate, or no.

33 Then he knew it and said, *It is my sonnes coate: a wicked beast hath^a deuoured him: Ioseph is surely torne in pieces.*

34 And Iakob rent his clothes, & put sackcloth about his loynes, & sorowed for his sonne a long season.

35 Then all his sonnes and al his daughters rose vp to comfort him, but he would not be comforted, but said, Surely I will goe down into the graue vnto my sonne mourning: so his father wept for him.

36 And the Midianites sold him into Egypt vnto Potiphar¹ an Eunuche of Pharaohs, and his¹ chiefe stuard.

^a The marriage of Iudah. 7. 9 The trespasses of Er and Onan, and the vengeance of God that came thereupon. 18 Iudah lieth with his daughter in law^a Tamar. 29. 30. The birth of Pharez, and Zarah.

1 And at that time^a Iudah went downe from his brethren, and turned in to a man called Hirah an Adullamite.

2 And Iudah sawe there the daughter of a man called^a Shuah^a Canaanite: and he tooke her to wife, and went in vnto her.

3 So she conceived and bare a sonne, and he called his name Er.

4 ^aAnd she conceived again, & bare a sonne, and she called his name Onan.

5 Moreover she bare yet a sonne, whom she called Shelah: and Iudah was at Chezib when she bare him.

6 Then Iudah tooke a wife to Er his first borne sonne whose name was Tamar.

7 ^aNow Er the first borne of Iudah was wicked in the sight of the Lord: therefore the Lord slawe him.

8 Then Iudah said to Onan, Go in vnto thy brothers wife, and do the office of a kinsman vnto her, and raise^a vp seede vnto thy brother.

9 And Onan knew that the seede should not be his: therefore when he went in vnto his brothers wife, he spilled it on the ground, lest he should giue seede vnto his brother.

10 And it was wicked in the eyes of the Lord which he did: wherefore he slew him also.

11 Then said Iudah to Tamar his daughter in lawe, ^aRemaine a widowe in thy fathers house, till Shelah my sonne growe vp (for he thought thus, Lest he die aswell as his brethren) So Tamar went & dwelt in her fathers house.

12 ¶ And in processe of time also the daughter of Shuah Iudahs wife dyed. Then Iudah, when he^a had left mourning, went vp to his sheepe shearers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was tolde Tamar, saying, beholde, thy father in lawe goeth vp to Timnah, to shere his sheepe.

14 Then she put her widowes garmentes of from her, and couered her with a vaille, and wrapped her selfe, and sate downe in^a Pethah-erain, which is by the way to Timnah, because she saw that Shelah was grown, and she was not giue vnto him to wife.

15 When Iudah sawe her, he iudged her an whore: for she had couered her face.

16 And he turned to the way towards her, & said, Come, I pray thee, let me lie with thee, (for he^a knew not that she was his daughter in lawe) And she answered, What wilt thou giue me for to lie with me?

17 Then said he, I will send thee a kid of the goates from the flocke, and she said, *Well, if thou wilt giue me a pledge, til thou send it.*

18 Then he said, What is the pledge that I shall giue thee? And she answered, Thy signet, and thy cloke, and thy staffe that is in thine hand. So he gaue it her, and lay by her, and she was with childe by him.

19 Then she rose, & went and put her vaille from

^a Chap. 42. 22.
^b Er. let vs not
sowle his life.

^b Their hypocrite appeareth in this that they feared man more then God: and thought it was not murther, if they shed not his blood: or els had an excuse to couer their faulte.

^a VVid. 10. 19.
^b Gal. 10. 17.

ⁱ Moses writing according to the opinion of them which tooke the Midianites and Ishmeelites to be both one, doeth here cōfōunde their names: as also appeareth, ver. 16 & chap. 39. 1. or els he was first offred to the Midianites, but sold to the Ishmeelites.

^k To wit, the messengers which were sent.

^a Chap. 44. 28.

^a Or, I will mourne for him so long as I liue.

ⁱ Which word doeth not alway signifie him, that is gelded, but also him that is in some high dignitie.

¹ Or, captaine of the guards.

^a Moses describeth the genealogie of Iudah because the Messias should come of him.

^b Which affinitye not withstanding was condemned of God. *Nom. 36. 19.*

^c This order was for the preservation of the stocke, that the childe begotten by the seconde brother should haue a name and inheritance of the first: which is in the newe Testament abolished. ^d For she could not marry in any other family so long as Iudah would retere her in his.

^a Er. was comforted.

^a Or, in the doore of the fountain: or, where were two wayes.

^e God had wonderfully blinded him, he could not know her by her talke.

^a Or, tyre of thine head.

f That his wickedness might not be known to others.

from her and put on her widowes raymet.
20 Afterward Iudah sent a kid of the goates by the hand of his neighbour the Adulterite, for to receiue his pledge from the womans hand: but he found her not.

21 Then asked he the men of that place, saying, where is the whore, *that saie in Enaim by the way side*: And they answered, There was no whore here.

22 He came therefore to Iudah againe, and said, I can not find her, and also the men of the place said, There was no whore there.

23 Then Iudah said, Let her take it to her, lest we be ^gshamed: beholde, I sent this kid, and thou hast not found her.

24 ¶ Now after three moneths, one told Iudah, saying, Tamar thy daughter in lawe hath played the whore, and so, with playing the whore, she is great with childe. The Iudah said: Bring ye her forth and let her be burnt.

25 When she was brought forth, she sent to her father in law, saying, By the man, vnto whome these things pertaine, am I with childe: and said also, Looke, I pray thee, whose these are, the seale, and the cloke, & the staffe.

26 Then Iudah knewe them, and sayd, She is more righteous then I: for *she hath done it* because I gaue her not to Shelah my sonne. So he laye with her ^hno more.

27 ¶ Now, when the time was come that she should be deliuered, beholde, there were twinnes in her wombe.

28 And when she was in trauell, *the one* put out his hand: and the midwife tooke and bounde a red *threde* about his hand, saying, This is come out first.

29 But when he ⁱplucked his hand backe againe, lo, his brother came out, & *the midwife* said, How hast thou broke the breche vpon the? & his name was called ^jPharez.

30 And afterward came out his brother that had the red *threde* about his hand, and his name was called Zarah.

CHAP. XXXIX.

1 Ioseph is sold to Potiphar. 2 God prospereth him. 3 Potiphar's wife tempteth him. 17. 20 He is accused and cast in prison. 21 God sheweth him fauour.

¶ Now Ioseph was brought downe into Egypt: and Potiphar an Eunuche of Pharaohs (and his chiefe stuard an Egyptian) bought him at the had of the Ishmeelites, which had brought him thither.

2 And the Lord was with Ioseph, and he was a man that prospered and was in the house of his master the Egyptian.

3 And his master sawe that the Lord was with him, and that the Lord made all that he did to prosper in his hand.

4 So Ioseph founde fauour in his sight, and serued him: and he made him ruler of his house, and put all that he had into his had.

5 And from that time that he had made him ruler ouer his house and ouer all that he had, the Lord ^dblessed the Egyptians house for Iosephs sake: and the blessing of the

Lord was vpon all that he had in the house, and in the field.

6 Therefore he left all that he had in Iosephs hand, & tooke accept of nothing, *that was* ^eFor he was with him, saue only of the bread, which he assured that all things shoulde prosper well: and Ioseph was a faire personne, therefore he ate and dranke and masters wife cast her eyes vpon Ioseph, & tooke no care.

7 ¶ Nowe therefore after these things, his said, ^fLye with me.

8 But he refused & said to his masters wife, Behold, my master knoweth not what he hath in the house with me, but hath committed all that he hath to mine hand.

9 There is no man greater in this house then I: neither hath he kept any thing from me, but only thee, because thou art his wife: howe then can I do this great wickednes and so sinne against ^gGod?

10 And albeit she spake to Ioseph day by day yet he hearkened not vnto her, to lye with her, or to be in her company.

11 Then on a certain day Ioseph entred into the house, to do his busines: and there was no man of the household in the house:

12 Therefore she caught him by his garment, saying, Sleepe with me: but he left his garment in her hand and fled, and got him out.

13 Now when she sawe that he had left his garment in her hand, and was fled out,

14 She called vnto the men of her house, & told them, saying, Behold, he hath brought in an Ebrew vnto vs to ^hmocke vs: who came into me for to haue slept with me: but I ⁱcried with a loude voyce.

15 And when he heard that I list vp my voice and cried, he left his garment with me, and fled away, and got him out.

16 So she layed vp his garment by her, vntill her Lord came home.

17 Then she tolde him according to these words, saying, The Ebrew seruant, which thou hast brought vnto vs, came into me to mocke me,

18 But as sone as I list vp my voyce & cried, he left his garment with me and fled out.

19 Then when his master heard the wordes of his wife, which she tolde him, saying, After this maner did thy seruant to me, his anger was kindled.

20 And Iosephs master tooke him and put him in ^jprison, in the place, where the kings prisoners lay bound: and there he was in prison.

21 ¶ But the Lord was with Ioseph, and ^kshewed him mercie, and got him fauour in the sight of the ^lmaster of the prison.

22 And the keeper of the prison committed to Iosephs hand all the prisoners that were in the prison, and ^mwhatsoever they did there, that did he.

23 And the keeper of the prison looked vnto nothing that was vnder his hande, seeing that the Lord was with him: for whatsoever he did, the Lord made it to prosper.

CHAP.

h We see that the Law, which was written in mans hart, taught them that whoredome should be punished with death: albeit no lawe as yet was giuen.

i That is, shee ought rather to accuse me then I her.

k For the horror of the sinne condemned him.

l Their hainous sinne was signified by this monstrous birth.

m Or the separation betweene thee and thy brother.

1. Chron. 2. 4. 2. Chron. 1. 3.

a Reade Chap. 37. 36.

b The fauour of God is the fountaine of all prosperitie.

c Because God prospered him: and so he made religion to serue his profite.

d The wicked are blessed by the company of the godly.

e For he was assured that all things shoulde prosper well: therefore he ate and dranke and tooke no care.

f In this worde he declareth the summe wherunto all her flatteries did tend.

g The feare of God preserved him against her continual tentation.

h Or, to doe as willarie and shame.

i This declareth that where incontinencie is, therunto is ioyned extreme impudencie and craft.

j Or, after this manner.

k Ebr. in the prison house.

l His euill intreatment in the prison may be gathered of the psal. 105. 18.

m Ebr. inclined my eye vnto him.

n Or, Lord.

k That is, nothing was done without his commandement.

CHAP. XL.

2 The interpretation of dreames is of God. 12. 19 Ioseph expoundeth the dreames of the two prisoners. 23 The ingratitude of the butler.

1 And after these things, the butler of the King of Egypt & his baker offended their Lord the King of Egypt.

Or, enuyethes. the wordes signifieth them that were in high estate, or thi that were gelded. a God worked many wonderful means to deliuer his.

2 And Pharaoh was angrie against his two officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in warde in his chiefe stuards house, in the prison & place where Ioseph was bound.

4 And the chiefe stuard gaue Ioseph charge ouer them, and he serued them: and they continued a season in warde:

5 And they both dreamed a dreame, eicher of them his dreame in one night, eche one according to the interpretation of his dreame, both the butler and the baker of the King of Egypt, which were bound in the prison.

b That is, euerie dreame had his interpretation, as the thing afterward declared.

6 And when Ioseph came in vnto them in the morning, and looked vpon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters ward, saying, Wherefore looke ye so sadly to day?

Or, why are your faces euill.

8 Who answered him, We haue dreamed, eche one a dreame, and there is none to interpret the same. Then Ioseph said vnto them, Are not interpretations of Gods tel them me now.

c Can not God raise vp suche as shall interpret such things?

9 So the chiefe butler tolde his dreame to Ioseph, and said vnto him, In my dreame, behold, a vine was before me,

10 And in the vine were three branches, and as it budded, her floure came forth: & the clusters of grapes waxed ripe.

11 And I had Pharaohs cup in mine hand, & I tooke the grapes, and wrung them into Pharaohs cup, & I gaue the cup into Pharaohs hand.

d He was assured by the spirite of God that his interpretation was true. Or, place.

12 Then Ioseph said vnto him, This is the interpretation of it: The three branches are three dayes.

13 Within three daies shall Pharaoh lift vp thine head, and restore thee vnto thine office, and thou shalt giue Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But haue me in remembrance with thee, when thou art in good case, and shew mercie, I pray thee, vnto me, & make mentio of me to Pharaoh, that thou mayest bring me out of this house.

e He refused not the meanes to be deliuered, which he thought God had appointed.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also haue I done nothing, wherefore they should put me in the dungeon.

Or, in the pit.

16 And when the chiefe baker sawe that the interpretation was good, he said vnto Ioseph, Also me thought in my dreame that I had three white baskets on mine head.

f That is, made of white twigs, or, as some reade, baskets full of holes.

17 And in the vppermost basket there was of all maner baken meates for Pharaoh: and the birdes did eate them out of the basket vpon mine head.

18 Then Ioseph answered, and said, This is the interpretation thereof: The three baskets are three dayes:

19 Within three daies shall Pharaoh take thine head from thee, and shall hang thee on a tree, and the birdes shall eate thy flesh from of thee.

20 And so the third day, which was Pharaohs birthday, he made a feast vnto all his seruants: and he lifted vp the head of the chiefe butler, and the head of the chiefe baker among his seruants.

h Which was an occasion to appoint his officers & so to examine them that were in prison.

21 And he restored the chiefe butler vnto his butlership, who gaue the cup into Pharaohs hand.

22 But he hanged the chiefe baker, as Ioseph had interpreted vnto them.

23 Yet the chiefe butler did not remember Ioseph, but forgot him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler ouer all Egypt. 50 He hath two finnes: Manassish and Ephraim. 54 The finnes becometh throughout the world.

1 And two yeres after, Pharaoh also dreamed, and behold, he stood by a riuer,

Or, at the ende of two yeres of dayes.

2 And lo, there came out of the riuer seuen goodly kine and fatfleshed, and they fed in a meadow:

a This dreame was not so much for Pharaoh, as to be a meane to deliuer Ioseph, & to provide for Gods Church. Or, staggie place.

3 And lo, seuen other kine came vp after them out of the riuer, euilfaoured and leane fleshed, and stood by the other kine vpon the brinke of the riuer.

4 And the euilfaoured and leane fleshed kine did eat vp the seuen wel faoured and fat kine: so Pharaoh awoke.

5 Againe he slept, & dreamed the second time: and beholde, seuen eares of corne grew vpon one stalke, ranke and goodly.

b All these meanes God vsed to deliuer his seruants, and to bring him into fauour and autoritie.

6 And lo, seuen thinne eares, and blasted with the east winde, sprang vp after them:

7 And the thinne eares deuoured the seue ranke and full eares. then Pharaoh awaked, and lo, it was a dreame.

8 Now when the morning came, his spirite was troubled: therefore he sent and called all the sothefaiers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but none could interpret them to Pharaoh.

c This feare was enough to teach him, that this vision was sent of God.

9 Then spake the chiefe butler vnto Pharaoh, saying, I call to minde my fautes this day.

d The wise of the world vnderstand not Gods secretes, but to his seruants his wil is reueiled.

10 Pharaoh being angry with his seruantes, put me in warde in the chiefe stuards house both me and the chiefe baker.

e He confesseth his fautes against the king, before he speake of Ioseph.

11 The we dreamed a dreame in one night, both I, & he: we dreamed eche mā according to the interpretation of his dreame.

12 And there was with vs a yong man, an Ebrewer, seruant vnto the chiefe stuard, who we tolde, he declared our dreames to vs, to euery one he declared according to his dreame.

** Reade Chap. 40.5.*

13 And as he declared vnto vs, so it came to passe: for he restored me to mine office,

Tysal. 105. 20.

f The wicked
seeke to the pro-
phets of God, in
their necessitie,
whom in their
prosperitie they
abhorre.

g As though he
would say, if I
interpret thy
dream, it com-
meth of God, &
not of me.
"Ebr. answere
praise.

"Ebr. taught.

"Ebr. were gone
into their inward
partes.

h Both his
dreames tend to
one ende.

"Or, abundance &
saturnitie.

"Or, they shall re-
member no more
the plentie.

i The office of a
true prophet is
not only to shew
y evils to come,
but also there-
medies for the
same.

and hanged him.

14 * Then sent Pharaoh, and called Ioseph,
and they brought him hastily out of pri-
son, and he shaued him, and changed his
raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I haue
dreamed a dreame, and no man can in-
terpret it, and I haue heard say of thee, that
when thou hearest a dreame, thou canst in-
terpret it.

16 And Ioseph answered Pharaoh, saying,
Without me God shal answer for the
welth of Pharaoh.

17 And Pharaoh said vnto Ioseph, In my
dreame, beholde, I stood by the banke of
the riuier:

18 And lo, there came vp out of the riuier se-
uen fatfleshed, and weltsauoured kine, and
they fed in the medowe.

19 Also lo, seuen other kine came vp after
them, poore and very euilsauoured, and
leanefleshed: I neuer sawe the like in al the
land of Egypt, for euilsauoured.

20 And the leane and euilsauoured kine did
eat vp the first seuen fat kine.

21 And when they had eaten them vp, it
could not be knowen that they had eaten
them, but they were stil as euilsauoured, as
they were at the beginning: so did I a-
wake.

22 Moreouer I sawe in my dreame, and be-
hold, seuen eares sprang out of one stalke,
full and faire.

23 And lo, seuen eares, withered, thinne, and
blasted with the east wind, sprang vp after
them.

24 And the thinne eares deuoured the se-
uen good eares. Nowe I haue tolde the
sothesayers, and none can declare it vnto
me.

25 ¶ Then Ioseph answered Pharaoh, both
Pharaohs dreames are one. God hath
shewed Pharaoh, what he is about to do.

26 The seuen good kine are seuen yerres, and
the seuen good eares are seuen yerres: this
is one dreame.

27 Likewise the seue thinne and euilsauou-
red kine, that came out after the, are seue
yerres: and the seuen emptie eares blasted
with the East winde are seuen yerres of fa-
mine.

28 This is the thing, which I haue said vnto
Pharaoh, that God hath shewed vnto
Pharaoh, what he is about to do.

29 Behold, there come seuen yerres of great
plentie in all the land of Egypt.

30 Again, there shall arise after them seuen
yerres of famine, so that all the plentie shal
be forgotten in the land of Egypt, and the
famine shall consume the land:

31 Neither shal the plentie be knowen in the
land, by reason of this famine that shal come
after: for it shalbe exceeding great.

32 And therfore the dreame was doubled
vnto Pharaoh the second time, because the
thing is established by God, and God ha-
steth to performe it.

33 Now therfore let Pharaoh provide for

a man of vnderstanding and wisedome, and
set him ouer the land of Egypt.

34 Let Pharaoh make and appoint officers
ouer the land, and take vp the fift part of
the land of Egypt in the seuen plenteous
yerres.

35 Also let the gather all the foode of these
good yerres that come, and lay vp come
vnder the hand of Pharaoh for foode, in
the cities, and let them keepe it.

36 So the foode shalbe for the prouision of
the land, against the seuen yerres of famine,
which shalbe in the land of Egypt, that the
land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all
his seruants.

38 Then said Pharaoh vnto his seruants, Can
we finde such a man as this, in whom is the
Spirit of God?

39 The Pharaoh said to Ioseph, For as much
as God hath shewed thee all this, there is
no man of vnderstanding, or of wisedome
like vnto thee.

40 * Thou shalt be ouer mine house, and at
thy word shall all my people be armed,
only in kings throne wil I be about thee.

41 Moreouer Pharaoh said to Ioseph, Be-
hold, I haue set thee ouer all the land of
Egypt.

42 And Pharaoh tooke of his ring from his
hand, and put it vpon Iosephs hand, and a-
raied him in garmets of fine linen and put
a golden chaine about his necke.

43 So he set him vpon the best charer that
he had, saue one: & they cried before him,
Abrech, & placed him ouer all the land
of Egypt.

44 Again, Pharaoh sayd vnto Ioseph, I am
Pharaoh, and without thee shall no man
lift vp his hand or his foote in all the land
of Egypt.

45 And Pharaoh called Iosephs name Zaph-
nath-paaneah: and he gaue him to wife
Asenath the daughter of Poti-pherah
prince of On, then went Ioseph abrode in
the land of Egypt.

46 ¶ And Ioseph was thirty yere olde when
he stood before Pharaoh King of Egypt:
and Ioseph departing from the presence
of Pharaoh, went throughout all the land
of Egypt.

47 And in the seue plenteous yerres the earth
brought forth store.

48 And he gathered vp al the foode of the se-
uen plenteous yerres, which were in the land
of Egypt, and layed vp foode in the cities:
the foode of the fildes, that was round a-
bout euery citie, layed he vp in the same.

49 So Ioseph gathered wheat, like vnto the
sand of the sea in multitude out of mea-
sure, vntill he left numbring: for it was
without number.

50 Now vnto Ioseph were borne two sonnes
(before the yerres of famine came) which
Asenath the daughter of Poti-pherah
prince of On bare vnto him.

51 And Ioseph called the name of the first
borne Manasseh: for God, said he, hath
made

k None should
be preferred to
honor that haue
not gifts of God
meete for the
same.

Psal. 105. 31.
1. mac. 2. 52.
alt. 7. 10.

"Ebr. mouth.
l Some read, the
people shall kisse
thy mouth: that
is, shal obey thee
in al things.
"Or, his signet.

"Ebr. secunde cha-
rer.

m In signe of
honour: which
worde some ex-
pound, tender fa-
ther, or father
of the king, or
kneele downe.

"Or, the expounder
of secretes.

"Or, priest.

n His age is me-
tioned both to
shew that his au-
toritie came of
God, and also
that he suffred
imprisonment
and exile twelue
yerres and mo.
"Ebr. made for
gathering.

Chap. 46. 20. and
47. 5.

o Notwithstanding that his fathers house was the true church of God: yet the company of the wicked and prosperitie caused him to forget it. *Tsal. 105. 10.*

made me forget all my labour and all my fathers houthold.

52 Also he called the name of the seconde, Ephraim: For God, *said he*, hath made me fruitful in the lande of mine affliction.

53 ¶ So the seuen yerres of the plentie that was in the land of Egypt were ended.

54 ¶ Then began the seuen yerres of famine to come, according as Ioseph had said: and the famine was in all landes, but in all the land of Egypt was bread.

55 At the lēgh all the land of Egypt was affamished and the people cried to Pharaoh for bread. And Pharaoh said vnto all the Egyptians, Go to Ioseph: what he saith to you, do ye.

56 When the famine was vpon all the land, Ioseph opened al places, wherein the store was and sold vnto the Egyptiās: for the famine waxed sore in the land of Egypt.

57 And all countries came to Egypt to bye corne of Ioseph, because the famine was fore in al landes.

Or, foode.

Or, came to Egypt to Ioseph.

CHAP. XLII.

Iosephs brethren came into Egypt to bye corne. 7 He knoweth them, and trieth them. 24. 25. Simeon is put in prison. 26 The other returne to their father to fet Benjamin.

a This storie sheweth plainly that al things are gouerned by Gods prouidence for the profite of his Church. b As men destitute of counsel. *Mat. 7. 12.*

1 Then Iacob saw that there was foode in Egypt, and Iacob sayde vnto his sonnes, Why gaze ye one vpon an other?

2 And he said, Beholde, I haue heard that there is foode in Egypt, * Get you downe thither and bie vs foode thence, that we may liue and not die.

3 ¶ So went Iosephs ten brethren downe to bye corne of the Egyptians.

4 But Benjamin Iosephs brother would not Iacob send with his brethren: for he said, Left death should befall him.

5 And the sonnes of Israel came to bye foode among the that came: for there was famine in the land of Canaan.

6 Now Ioseph was gouernor of the lād who sold to all the people of the land: then Iosephs brethren came, & bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, he knewe them, and made him selfe strange toward them, and spake to them roughly, and said vnto them, Whēce come ye? Who answered, Out of the land of Canaan, to bye vitaille.

8 (Now Ioseph knewe his brethren, but they knew not him.

9 And Ioseph remembered the * dreames, which he dreamed of the) and he said vnto them, Ye are spies and are come to see the weakenes of the land.

10 But they said vnto him, Nay, my lord, but to bye vitayle thy seruants are come.

11 We are all one mans sonnes: we meane truly, and thy seruants are no spies.

12 But he saide vnto them, Nay, but ye are come to see the weakenes of the land.

13 And they said, We thy seruants are twelue brethren, the sonnes of one man in the lād of Canaan: and behold, the yongest is this

Or, nakednesse, or filthinesse.

day with our father, and one is not. *Or, juda.*

14 Again Ioseph said vnto them, This is it, that I spake vnto you, saying, Ye are spies.

15 Hereby ye shalbe proued: *d by the life of* Pharaoh, ye shal not go hēce, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prysen, that your words may be proued, whether there be trueth in you: or els *by the life of* Pharaoh ye are but spies.

17 So he put them in ward three dayes.

18 Then Ioseph said vnto the third day, This do, and liue: for I feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and go ye, carie foode for the famine of your houses:

20 ¶ But bring your yōger brother vnto me, that your words may be tried, and that ye die not: and they did so.

21 ¶ And they saide one to an other, We haue verily sinned against our brother, in that we sawe the anguish of his soule, when he besought vs, and we woulde not heare him: therefore is this trouble come vpon vs.

22 And Reubē answered them, saying, Warned I not you, saying, * Sinne not against the child, and ye would not heare? and lo, his blood is now required.

23 (And they were not aware that Ioseph vnderstode them: for he spake vnto them by an interpreter)

24 Then he turned from them, and wept and turned to them again and communed with them, & tooke Simeon from among them, and bounde him before their eyes.

25 ¶ So Ioseph commanded that they should fil their sackes with wheat, and put euerie mans money againe in his sacke, and giue them vitaille for the iourney: and thus did he vnto them.

26 And they laied their vitaille vpon their asses, and departed thence.

27 And as one of them opened his sacke for to giue his asse prouender in the ynne, he espied his money: for lo, it was in his sacks mouth.

28 Then he said vnto his brethren, My money is restored: for lo, it is euē in my sack. And their heart failed them, & they were astonished, and saide one to an other, What is this, that God hath done vnto vs?

29 ¶ And they came vnto Iacob their father vnto the land of Canaan, & told him all that had befallen them, saying,

30 The man, who is Lord of the lande, spake roughly to vs, and put vs in prison as spies of the country.

31 And we said vnto him, We are true men, and are no spies.

32 We be twelue brethren, sonnes of our father: one is not, and the yongest is this day with our father in the land of Canaan.

33 Then the Lord of the country said vnto vs, Hereby shall I knowe if ye be true men: Leauē one of your brethren with me, and take foode for the famine of your houses and depart.

d The Egyptians, which were idolaters wiled to swear by their kings lyfe: but God forbiddeth to swear by any but him: yet Ioseph dwelling among the wicked smellth of their corruptions.

e And therefore am true and iust

Chap. 43. 5.

f Affliction maketh men to acknowledge their fautes which otherwise they would dissemble.

Chap. 37. 21. g God will take vengeance vpon vs, and measure vs with our own measure.

h Ebr. an interpreter betweene them. Though he shewed himselfe rigorous, yet his brotherly affection remained.

i Ebr. went out. Because their conscience accused them of their sin, they thought God would haue brought them to trouble by this money.

Or, cannot be founde.

34 And bring your yongest brother vnto me, that I may know that ye are no spies, but true men: so will I deliuer you your brother, & ye shal occupie in the land.

35 ¶ And as they emptied their sackes, beholde, euery mans bundel of money was in his sacke: & when they & their father saw the bñdels of their money, they were afraid.

36 Then laakob their father said to thē, Ye haue robbed me of my children. Ioseph is not, and Simeon is not: and ye wil take Benjamin: al these things are against me.

37 Then Reuben answered his father, saying, Slaye my two sonnes, If I bring him not to thee againe: deliuer him to mine hand, & I wil bring him to thee againe.

38 But he said, My sonne shal not go down with you: for his brother is dead, and he is left alone: if death come vnto him by the way which ye goe, then ye shal bring my graye head with sorowe vnto the graue.

CHAP. XLIII.

13 Iakob suffreth Benjamin to depart with his children. 23 Simeon is deliuered out of prison. 30 Ioseph goeth aside and weepeth. 32 They feast together.

1 **N**OW great famine was in the land. And when they had eaten vp the vitaille, which they had brought frō Egypt, their father said vnto thē, Turne againe, and bye vs a little foode.

3 And Iudah answered him, saying, The mā charged vs by an othe, saying, * Neuer see my face, except your brother be with you.

4 If thou wilt send our brother with vs, we wil go down: and bye thee foode:

5 But if thou wilt not send him, we wil not go down: for the mā said vnto vs * Looke me not in the face, except your brother be with you.

6 And Israel said, Wherefore delt ye so euill with me, as to tel the mā, whether ye had yet a brother or no?

7 And they answered, The man asked straitly of our selues & of our kinred, saying, Is your father yet aliue? haue ye any brother? And we told him according to these words: could we know certainly that he would say, Bring your brother downe?

8 Then said Iudah to Israel his father, send the boy with me, that we may rise & go, & that we may liue and not dye, both we, & thou, and our children.

9 I wil be suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, & set him before thee, then let me beare the blame for euer.

10 For except we had made this tarying, douteles by this we had returned the second time.

11 Then their father Israel said vnto them, If it must nedes be so now, do thus: take of the best frutes of the lād in your vessels, and bring the man a present, a litle rosen, and a litle honie, * spices & myrre, nuttes,

and almonds.

12 And take double money in your hand, & the money that was brought againe in your sackes mouthes: cary it againe in your hand, lest it were some ouersight.

13 Take also your brother and arise and go againe to the man.

14 And God almightie giue you mercie in the sight of the man, that he may deliuer you your other brother, and Benjamin: but I shal be robbed of my childe, as I haue bene.

15 ¶ Thus the men tooke this present, and rooke twise so much money in their hand with Benjamin, & rose vp, & went downe to Egypt and stode before Ioseph.

16 And when Ioseph sawe Benjamin with them, he said to his stuard, Bring these men home and kil meat & make readie: for the men shal eat with me at noone.

17 And the mā did as Ioseph bad, & brought the men vnto Iosephs house.

18 Now when the men were brought into Iosephs house, they were afraid, & said, Because of the money, that came in our sackes mouthes at the first time, are we brought, that he may picke a quarel against vs, and lay some thing to our charge, & bring vs in bōdage & our asses. 19 Therefore came they to Iosephs stuard and communed with him at the doore of the house.

20 And said, Oh syr, * we came in dede down hither at the first time to bie foode,

21 And as we came to an ynne & opened our sackes, behold, euery mans money was in his sackes mouth, *emen* our mōey in ful weight, but we haue brought it againe in our hands.

22 Also other money haue we brought in our hands to bye foode, but we can not tel who put our money in our sackes.

23 And he said, Peace be vnto you, feare not: your God & the God of your father hath giuen you that, treasure in your sackes, I had your money: and he brought forth Simeon to them.

24 So the mā led them in to Iosephs house, & gaue them water to wash their feete, & gaue their asses prouender.

25 And they made ready their present against Ioseph came at noone (for they heard say, they shuld eat bread there)

26 When Ioseph came home, they brought the present into the house to him, which was in their hands, and bowed downe to the ground before him.

27 And he asked them of their prosperity, and said, Is your father the olde man, of whome ye told me, in good health? is he yet aliue?

28 Who answered, Thy seruant our father is in good helth, he is yet aliue: and they bowed downe, and made obeisance.

29 And he lifting vp his eyes, beheld his brother Benjamin his mothers sonne, & said, Is this your yonger brother, of whom ye tolde me? And he said, God be merciful

b When we are in necessitie or danger, God for biddeth not to vse al honest meanes to better our estate and condition. c Our chiefe trust ought to be in God & not in worldly meanes. d He speaketh these words not so much of despair, as to make his sonnes more careful to bring againe their brother. e Or, to the ruler of his house. f So the iudgement of God pressed their conscience. g For they two onelie were borne of Rahel.

h He speaketh these words not so much of despair, as to make his sonnes more careful to bring againe their brother. i Or, to the ruler of his house.

j So the iudgement of God pressed their conscience. k Ebr. role him selfe vpon vs. l Ebr. call him false vpon vs.

m Chap. 42. 2.

n Or, you are wel. f Notwithstanding corruption of Egypt, yet Ioseph taught his familie to feare God.

o Ebr. peace.

p For they two onelie were borne of Rahel.

Or, light upon me. k For they seemed not to be touched with a nic loue toward their brethren, which increased his sorowe: and partly as appeareth, he suspected them for Ioseph.

a This was a great temptation to laakob to suffer so great famine in his land, where God had promised to blesse him. Chap. 42. 30.

Chap. 42. 30.

Or, of our estate and condition. Ebr. to the mouth of these words: that is, that thing which he asked vs.

Chap. 44. 32. Ebr. I wil sinne to thee.

Or, sweete smells.

- ful vnto thee, my sonne.
- ^{"Ebr. howels.} 30 And Ioseph made haile (for his " affection was inflamed toward his brother, and sought where to weepe) and entred into his chamber, and wept there.
- 31 Afterward he washed his face, and came out, and refrained himselfe, and said, Set on " meate.
- ^{"Ebr. bread.} 32 And they ^h prepared for him by himselfe, and for them by them selues, and for the Egyptians, which did eat with him, by the selues, because the Egyptians might not eat bread with the Ebrewes: for that was anⁱ abomination vnto the Egyptians.
- ⁱ 33 So they fate before him: the eldest according vnto his age, and the yongest according vnto his youth: & the men marueiled among them selues.
- 34 And they tooke meases from before him, & sent to the: but Beniamins mease was five times so much as any of theirs: & they drunke, ^k and had of the best drinke with him.
- ^k Sometime this word signifieth to be drunken, but here it is ment^y they had ynough, & drunke of ⁱ best wine.

CHAP. XLIIII.

²¹ Ioseph accuseth his brother of theft. ³² Iudah offereth himselfe to be seruant for Beniamin.

- 1 **A**fterward he commanded his stuard, saying, fil the mens sackes with food, as much as they can cary, and put euery mans money in his sackes mouth.
- 2 And ^a put my cup, ⁱ meane the siluer cup, in the sackes mouth of the yongest, & his corne money. And he did according to the comandement that Ioseph gaue him.
- 3 And in the " morning the men were sent away, they, and their asses.
- ^{"Ebr. the morning} 4 And when they went out of the citie not farre of, Ioseph said to his stuard, Vp, follow after the men: and when thou doest ouertake them, say vnto them, Wherfore haue ye rewarded euil for good?
- 5 Is that not ^b the cup, wherin my Lord drinketh? and in the which he doeth deuine and prophetic? ye haue done euil in so doing.
- 6 ^b And when he ouertooke them, he said those wordes vnto them.
- 7 And they answered him, Wherfore saiest thou Lord such wordes? God forbid that thy seruants should do such a thing.
- 8 Behold, the money which we found in our sackes mouthes, we brought againe to thee out of the land of Canaan; how then should we steale out of thy Lordes house siluer or golde?
- 9 With whomsoever of thy seruants it be found, let him dye, and we also will be my Lordes bondmen.
- 10 And he said, Now then let it be according vnto your wordes: he with whom it is found, shalbe my seruant, and ye shalbe " blameles.
- ^{"Ebr. innocent.} 11 Then at once euery man tooke downe his sacke to the ground, and euery one opened his sacke.
- 12 And he searched, & began at the eldest

and left at the yongest: and the cup was found in Beniamins sacke.

- 13 Then they ^c rent their clothes, & laded euery man his asse, and went againe into the citie.
- ^c To signifie how greatly the thing displeased them, and how sorie they were for it.
- 14 ^q So Iudah & his brethren came to Iosephs house (for he was yet there) and they fel before him on the ground.
- 15 Then Ioseph said vnto them, What after is this, which ye haue done? know ye not that such a man as I, can deuine and prophetic?
- 16 Then said Iudah, What shal we say vnto my Lord? what shal we speake? and how can we iustifie our selues? ^d God hath found out the wickednes of thy seruants: beholde we ^e are seruantes to my Lorde, both we, and he, with whome the cup is found.
- ^d If we see no euident cause of our affliction, let vs looke to the secret counsel of God, who punisheth vs iustly for our sinnes.
- 17 But he answered, God forbid, that I should do so, ^e but the man, with whom the cup is found, he shalbe my seruant, & go ye in peace vnto your father.
- 18 ^q Then Iudah drew nere vnto him, and said, Oh my Lord, let thy seruant now speake a word in my Lordes eares, and let not thy wrath be kindled against thy seruant: for thou art euen ^e as Pharaoh.
- ^e Equal in authoritie, or, next vnto the king.
- 19 My Lord asked his seruants, saying, ^e Haue ye a father, or a brother?
- ^e Chap. 42. 3.
- 20 And we answered my Lord, We haue a father that is olde, & a yong^e child, ^f which he begate in his age: & his brother is dead, and he alone is left of his mother, and his father loueth him.
- ^f "Ebr. childe of his olde age.
- 21 Now thou saidest vnto thy seruants, Bring him vnto me, that I may ^g set mine eye vpon him.
- ^g Or, that I may see him.
- 22 And we answered my Lord, The childe can not depart from his father: for if he leaue his father, ^h his father would dye.
- 23 Then saidest thou vnto thy seruants, ^h Except your yonger brother come down with you, looke in my face no more.
- ^h Chap. 42. 3.
- 24 So when we came vnto thy seruant our father, and shewed him what my Lord had said,
- 25 And our father said vnto vs, Go againe, bye vs a litle foode,
- 26 Then we answered, we can not go down: ⁱ but if our yongest brother " go with vs, then wil we go downe: for we may not see the mans face, except our yongest brother be with vs.
- ⁱ "Ebr. brother to.
- 27 Then thy seruant my father said vnto vs, Ye know that my ^j wife bare me two sonnes,
- ^j f Rachel bare to Isakob Ioseph and Beniamin.
- 28 And the one went out from me, & I said, Of a suertie he is torne in ^k pieces, & I sawe him not since.
- ^k Chap. 37. 33.
- 29 Now ye take this also away from me: if death take him, then ^l ye shal bring my graye head in sorowe to the graue.
- ^l Ye shal cause me to die for sorowe.
- 30 Now therefore, when I come to thy seruant my father, and the child be not with vs (seeing that his ^m life dependeth on the childes life)
- ^m "Ebr. his soule is bound to his soule.
- 31 Then when he shal see that the childe is not

Chap. 43. 9.

In Meaning, he had rather remaine there prisoner, then to returne and see his father in heauines.

a Not that he was ashamed of his kindred, but that he would couer his brethrens faute.

Act. 7. 13.

b This example teacheth, that we must by al meanes comfort them, which are truly humbled & wounded for their finnes. Chap. 30. 20.

c Albeit God detest sinne, yet he turneth mans wickednes to seruice to his glorie.

d That is, that I speake in your owne language, and haue none interpreter.

not come, he will die: so shal thy seruantes bring the graye head of thy seruant our father with sorowe to the graue.

32 Doubtles thy seruant became suretie for the childe to my father, and said, "If I bring him not vnto thee againe, the I will beare the blame vnto my father for euer.

33 Now therefore, I pray thee, let me thy seruant bide for the childe, as a seruant to my Lord, and let the childe go vp with his brethren.

34 For how can I go vp to my father, if the childe be not with me, vnlesse I would see the euil that shal come on my father?

CHAP. XLV.

1 Joseph maketh himselfe knowne to his brethren. 2 He sheweth that all was done by Gods prouidence. 12

Pharaoh commandeth him to send for his father. 24

Joseph exhorteth his brethren to concord. 27 Iaakob reioyceth.

1 Then Ioseph could not refraine him selfe before al that stood by him, but he cryed, "Haue forth euery man frō me. And there taried not one with him, while Ioseph vttered him self vnto his brethrē.

2 And he wept & cryed, so that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethrē, I am Ioseph: doeth my father yet liue? But his brethren could not answer him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethrē, Come neere, I pray you, to me. And they came nere. And he said, "I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not sad, neither grieved with your selues, that ye sold me hether: for God did send me before you for your preseruacion.

6 For now two yeres of famine haue bene through the land, and fīue yeres are behinde, wherein neither shal be caring nor haruest.

7 Wherefore God sent me before you to preserue your posteritie in this land, & to saue you alīue by a great delīuerance.

8 Now then you sent not me hether, but God, who hath made me a father vnto Pharaoh, and Lord of al his house, & ruler throughout al the land of Egypt.

9 Hast you and go vp to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me Lord of al Egypt: come downe to me, tary not.

10 And thou shalt dwel in the land of Goshen, and shalt be nere me, thou and thy children, & thy childrens children, & thy sheepe, and thy beasts, & al that thou hast.

11 Also I wil nourish thee there (for yet remaine fīue yeres of famine) lest thou perish through pouertie, thou and thy household, and al that thou hast.

12 And behold, your eyes doe see, & the eies of my brother Benjamin, that my mouth speaketh to you.

13 Therefore tel my father of al mine honour in Egypt: & of al that ye haue seene, & make hast, & bring my father hether.

14 Then he fel on his brother Beniamins necke, and wept, and Benjamin wept on his necke.

15 Moreouer he kissed al his brethren, and wept vpon them: and afterward his brethren talked with him.

16 ¶ And the tydings came vnto Pharaohs house, so that they said, Iosephs brethren are come: and it pleased Pharaoh wel, and his seruantes.

17 Then Pharaoh said vnto Ioseph, Say to thy brethren, This do ye, lade your beasts and depart go to the land of Canaan,

18 And take your father & your households, and come to me, and I wil giue you the best of the land of Egypt, and ye shal eat of the fat of the land.

19 And I command thee, Thus do ye, take you charrets out of the land of Egypt for your children, & for your wiues, & bring your father and come.

20 Also regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gaue them charrets according to the commandement of Pharaoh: he gaue the vitale also for the iourney.

22 He gaue them al, none except, change of raiment: but vnto Benjamin he gaue three hundreth pieces of siluer, and fīue sutes of raiment.

23 And vnto his father likewise he sent ten asses laden with the best things of Egypt, & ten she asses laden with wheat, & bread & mear for his father by the way.

24 So sent he his brethren away, and they departed: and he said vnto them, I wil not out by the way.

25 ¶ Then they went vp frō Egypt & came vnto the land of Canaan vnto Iaakob their father,

26 And told him saying, Ioseph is yet alīue, & he also is gouernour ouer al the land of Egypt, & Iaakobs heart failed: for he beleueed them not.

27 And they tolde him al the wordes of Ioseph, which he had said vnto them: but when he sawe the charrets, which Ioseph had sent to carie him, then the spirit of Iaakob their father reuiued.

28 And Israel said, I haue ynough: Ioseph my sonne is yet alīue: I wil go and see him yer I die.

CHAP. XLVL

1 God as sureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to aswure to Pharaoh.

1 Then Israel tooke his iourney with all that he had, & came to Beer-sheba, and offered sacrifice vnto the God of his father Izhak.

2 And God spake vnto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then he said, I am God, the God of thy father, feare not to go down into Egypt: for I wil there make of thee a great nauō.

D.ij.

Ebr. uoies.

e The most plentiful ground. f The chiefest frutes & commodities.

g Ebr. let not your eye shew your vngels.

h Or, he sent as much, to wit, siluer, as verse 22. and ten asses.

i Seing he had remitted his faute done towarde him, he would not that they should accuse one an other.

h As one betweene hope and feare.

a Whereby he both signified, that he worshipped true God, and also that he kept in his heart the possession of that land from whence present necessities droue him.

4 l

b Conducting thee by my power.
c In thy posteritie.
d Shall shut thine eyes when thou diest: which appertained to him that was most dearest, or chiefe of the kindred.
Josh. 24. 4.
p/al. 105. 23.
1/6. 52. 4.

Exod. 1. 3. & 6. 14.
numb. 26. 5.
1. chro. 5. 1.

Exod. 6. 15.
1. chro. 4. 24.

1. chro. 6. 2.

1. chro. 2. 3. & 4. 21.
chap. 38. 3.

1. chro. 7. 1.

Or, persons.

1. chro. 7. 30.

Clasp. 47. 50.

1. chro. 7. 6. & 8. 1.

Dms. 10. 22.

- 4 I will go downe with thee into Egypt, & I will also bring thee vp againe, and Ioseph shall put his hand vpon thine eyes.
5 Then Iakob rose vp from Beer-sheba: & the sonnes of Israel caried Iakob their father, and their childre, and their wiues in the charrets, which Pharaoh had sent to cary him.
6 And they tooke their cattel & their goods which they had gotten in the land of Canaan, and came into Egypt, *bush* * Iakob and al his seede with him,
7 His sonnes & his sonnes sones with him, his daughters and his sonnes daughters, and al his seede brought he with him into Egypt.
8 ¶ And these are the names of the child of Israel, which came into Egypt, *euen* Iakob and his sonnes: * Reuben, Iakobs first borne.
9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmy.
10 ¶ And the sonnes of * Simeon: Iemuel, & Iamin, & Ohad, & Iachin, and Zohar, and Shaul the sonne of a Canaanitish woman.
11 ¶ Also the sonnes of * Leui: Gershon, Kohath, and Merari.
12 ¶ Also the sonnes of * Iudah: Er, and Onan, and Shelah and Pharez, and Zerah: (but Er and Onan dyed in the land of Canaan) And the sones of Pharez were Hezron and Hamul,
13 ¶ Also the sonnes of * Issachar: Tola, & Phuuah, and Iob and Shimron.
14 ¶ Also the sonnes of Zebulun: Sered and Elon, and Iahleel.
15 These be the sonnes of Leah, which she bare vnto Iakob in Padan Arā, with his daughter Dinah. All the *"soules"* of his sones & his daughters were thirty & three
16 ¶ Also the sonnes of Gad: Ziphion, and Haggi, Shuni and Ezbon, Eri, and Arodi, and Areli.
17 ¶ Also the sonnes of * Asher: Iimnah, & Ishuah, and Isui, and Beriah, and Serah, their sister. And the sones of Beriah: Heber, and Malchiel.
18 These are the children of Zilpah, whom Labā gaue to Leah his daughter: & these she bare vnto Iakob, *eue* sixtene soules.
19 The sonnes of Rahel Iakobs wife were Ioseph, and Benjamin.
20 ¶ And vnto Ioseph in the land of Egypt were borne Manasseh, & Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare vnto him.
21 ¶ Also the sonnes of * Benjamin: Belah & Becher, and Ashbel, Gera, & Naaman, Ehi, & Rosh, Muppim, & Huppim, & Ard.
22 These are the sones of Rahel, which were borne vnto Iakob, fourtene soules in al.
23 ¶ Also the sonnes of Dan: Hushim.
24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, and Iezer, & Shillem.
25 These are the sonnes of Bilhah, which Laban gaue vnto Rahel his daughter, & she bare these to Iakob, in al, *seue* soules.
26 Al the *"soules"*, that came with Iakob in

to Egypt, which came out of his *"loynes"* *"Ebr. thigh."* (beside Iakobs sonnes wiues) were in the whole, three score and six soules:

27 Also the sonnes of Ioseph, which were born him in Egypt, were two soules: *so that* al the soules of the house of Iakob, which came into Egypt are seuentie.

28 ¶ Then he sent Iudah before him vnto Ioseph, to direct his way vnto Goshen, and they came into the land of Goshen. *"Or, to prepare him a place."* *"Ebr. bound his charers."*

29 Then Ioseph made ready his charer & went vp to Goshen, to meete Israel his father, and presented himselfe vnto him & fel on his necke, and wept vpon his necke a good while. *"Ebr. yet, or fil."*

30 And Israel said vnto Ioseph, Now let me dye, since I haue seene thy face, & that thou art yet aliue.

31 Then Ioseph said to his brethren, & to his fathers house, I will go vp & shew Pharaoh, and tel him, My brethren and my fathers house, which were in the land of Canaan, are come vnto me,

32 And the men are *"shepherds"*, & because they are shepherds, they haue brought their sheepe and their cattel, and all that they haue. *e He was not ashamed of his father and kindred, though they were of base condition."*

33 And if Pharaoh caly you, and aske you, What is your trade?

34 Then ye shall say, Thy seruants are men occupied about cattel, from our childhood euen vnto this time, both we and our fathers: that ye may dwell in the land of Goshen: for euery sheepe keeper is an *"abomination"* vnto the Egyptians. *f God suffreth the world to hate his, that they may forsake the filth of the worlde and cleaue to him."*

CHAP. XLVII.

7 Iakob commeth before Pharaoh, and telleth him his age. 17 The land of Goshen is giuen him. 22 The idolatrous priests haue lining of the King. 28 Iakobs age when he dyeth. 30 Ioseph sweareth to bury him with his father.

1 Then came Ioseph and told Pharaoh & said, My father, and my brethren, & their sheepe, & their cattel, & all that they haue, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph tooke part of his brethren, *eue* *"siue"* men, & presented the vnto Pharaoh. *a That the king might be assured they were come, and see what manner of people they were."*

3 Then Pharaoh said vnto his brethren, what is your trade? And they answered Pharaoh, Thy seruants are shepherds, both we & our fathers.

4 They said moreouer vnto Pharaoh, For to sojourne in the land are we come: for thy seruants haue no pasture for *their* sheepe, so sore is the famine in the land of Canaan: Now therefore we pray thee, let thy seruants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father & thy brethren are come vnto thee.

6 The *"land"* of Egypt is before thee: in the best place of the land make thy father & thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of actiuitie among them, make them rulers ouer my cattel.

7 Ioseph also brought Iakob his father, & set

b Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement."

*"Ebr. blessed.**"Ebr. how many daies are the yerer of thy life?"**Ebr. 11. 9.**"Ebr. blessed.**c Which was a citie in the countrey of Goshen, Exod. 1. 11.**d Some reade, that he fed them as little babes, because they could not prouide for them selues against that famine.**e Wherein he both declareth his fidelitie toward the king, and his minde free from coueinousesse.**f For except the ground be tilled and sowed, it perissheth and is, as it were dead.**g By this enan- ging they signified that they had nothing of their owne, but receiue of kings liberallitie. "Ebr. end of the border.*

set him before Pharaoh. And Iakob saluted Pharaoh.

8 Then Pharaoh said vnto Iakob, "How old art thou?"

9 And Iakob said vnto Pharaoh, the whole time of my * pilgrimage is an hundredth & thirtie yerer: few and euil haue the dayes of my life bene, & I haue not attained vnto the yerer of the life of my fathers, in the dayes of their pilgrimages.

10 And Iakob "tooke leaue of Pharaoh, & departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, & gaue them possessiō in the land of Egypt, in the best of the land, *enē* in the land of "Ramefes, as Pharaoh had commanded.

12 And Ioseph nourished his father, & his brethren, and all his fathers household with bread, *euen* ^d to the yong children.

13 ¶ Now there was no bread in al the lād: for the famine *was* exceeding fore: so that the lād of Egypt & the lād of Canaā were famished by reason of the famine.

14 And Ioseph gathered al the money, that was found in the land of Egypt, & in the land of Canaā, for the corne which they bought, and ^e Ioseph laid vp the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came vnto Ioseph, & said, Giue vs bread: for why should we dye before thee? *for our money is spent.*

16 Then said Ioseph, Bring your cattel, & I wil giue you for your cattel, if *your* money be spent.

17 So they brought their cattel vnto Ioseph and Ioseph gaue them bread for the horses, & for the flockes of sheepe, & for the herdes of cattel, and for the asses: *fo* he fed them with bread for al their cattel that yere.

18 But whē the yere was ended, they came vnto him the next yere, & said vnto him, We wil not hide from my Lord, that *since* our money is spent, and my Lord hath the herds of the cattel, there is nothing left in the sight of my Lord, but our bodies and our ground.

19 Why shal we perish in thy sight, both we, and our "land? *bye* vs & our land for bread, and we & our land will be bonde to Pharaoh: therefore giue vs seede, that we may liue and not dye, and that the lād go not to wast.

20 So Ioseph bought al the land of Egypt for Pharaoh: for the Egyptians sold euery man his ground because the famine was sore vpon them: *so* the land became Pharaohs.

21 And he "remoued the people vnto the cities, "from one side of Egypt *euen* to the other.

22 Onely the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eat their ordinarie which Pharaoh gaue the: wherfore they

sold not their ground.

23 Then Ioseph said vnto the people, behold, I haue bought you this day, & your land for Pharaoh, *lo, here is* seede for you: sow therefore the ground.

24 And of the encrease ye shal giue the fift part vnto Pharaoh, & foure partes shalbe yours for the seed of the field, & for your meat, and for them of your households, & for your children to eat.

25 Then they answered, Thou hast saued our liues: let vs finde grace in the sight of my Lord, & we wil be Pharaohs seruants.

26 Then Ioseph made it a law *ouer* the lād of Egypt vnto this day, that Pharaoh should haue the fift *part* ^a except the lād of ^b priests *only*, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessiō therein, and grew & multiplied exceedingly.

28 Moreouer, Iakob liued in the land of Egypt *seuentene* yerer, so that the whole age of Iakob *was* an hundredth fourtie & seuen yere.

29 Now when the time drew nere that Israel must dye, he called his sonne Ioseph & said vnto him, if I haue now *found* grace in thy sight, put thine hand now vnder my thigh, & deale mercifully and truly with me: bury me not, I pray thee, in Egypt,

30 But when I shal "sleepe with my fathers, thou shalt cary me out of Egypt, & burie me in their burial. And he answered, I wil do as thou hast said.

31 Then he said, Swear vnto me. And he sware vnto him. And Israel "worshipped towards the beds head.

CHAP. XLVIII.

1 Ioseph with his two sonnes visiteth his sick father. 2 Iakob rehearseth Gods promise. 3 He receiueth Iosephs sonnes at his. 19 He preferreth the younger. 21 He prophesieth their returne to Canaan.

1 **A**Gaine after this, one said to Ioseph, Lo, thy father is sick: then he tooke with him his "two sonnes, Manasseh, & Ephraim.

2 Also one tolde Iakob, and said, Behold, thy sonne Ioseph is come to thee, & Israel tooke his strength vnto him and sate vpon the bed.

3 Then Iakob said vnto Ioseph, God "almightie appeared vnto me at "Luz in the land of Canaan, and blessed me.

4 And he said vnto me, beholde, I wil make thee fruitful, and wil multiplie thee, and wil make a great "number of people of thee, & wil giue this land vnto thy seede after thee for an "euerlasting possession.

5 ¶ And now thy two sonnes, Manasseh & Ephraim, which are borne vnto thee in the land of Egypt, before I came to thee into Egypt, shalbe mine, as Reuben & Simeon are mine.

6 But thy linage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethren in

D. iij.

their

*h Pharaoh in prouiding for Idolatrous priests shalbe a condemnation to al them which neglect Gods word.**i Hereby he protested that he dyed in "faith of his fathers, teaching his children to hope for the promised land. k He reioyced that Ioseph had promised him, and setting him selfe vp vpon his pillowe, praised God, Reade, 1. Chro. 29. 10.**a Ioseph more esteemeth that his children should be receiued into Iakobs familie, which was "Church of God, then to enioye al the treasures of Egypt. Or, al sufficient. Chap. 48. 13.**Chap. 47. 10. iosh. 13. 7. b Which is true in the carnal Israel vnto the coming of Christ, and in the spiritual for euer.*

Chap. 35. 13.

their enheritance.
7 Now whē I came frō Padā, Rahel * dyed vpon mine hand in the land of Canaan, by the way whē *there was* but half a daies journey of ground to come to Ephrath: & I buried her there in the way to Ephrath: the same is Beth-lehem.

8 Then Israel beheld Iosephs sonnes and said, Whose are these?

c The faithful acknowledge al benefits to come of Gods free mercies.

9 And Ioseph said vnto his father, They are my sonnes, which ^c God hath giuen me here. Then he said, I pray thee, bring thē to me, that I may bleffe them:

10 (For the eyes of Israel were dim for age, so that he could not see) Then he caused thē to come to him, & he kissed thē and embraced them.

11 And Israel said vnto Ioseph, I had not thought to haue seene thy face: yet lo, God hath shewed me also thy seede.

"Ebr. his face to the ground.

12 And Ioseph tooke them away from his knees, and did reuerence ["] downe to the ground.

13 Then tooke Ioseph them both, Ephraim in his right hād toward Israels left hamt, & Manasseh in his left hand toward Israels right hand, so he brought *them* vnto him.

d Gods iudgement is oft times contrary to mis, and he preferreth that, which manifesteth. Ebr. 11. 27.

14 But Israel stretched out his right hand, & laid it on ^d Ephraims head, which was the yonger, & his left hand vpon Manassehs head (directing his hāds of purpose) for Manasseh *was* the elder.

15 ¶ * Also he blessed Ioseph and said, The God, before whome my fathers Abraham & Izhak did walke, the God, which hath fed me al my life long vnto this day, *bleffe thee*.

e This Angel must be vnderstand of Christ, as Chap. 31. 13. & 32. 1. f Let them be taken as my children.

16 The ^e Angel, which hath deliuered me from al euil, bleffe the children, and let my ^f name be named vpon them, and the name of my fathers Abraham and Izhak, that they may growe as fish into a multitude in the middes of the earth.

g Ioseph faileth in binning Gods grace to the order of nature.

17 But when Ioseph saw that his father laid his right hand vpon the head of Ephraim, it ^g displeased him: and he stayed his fathers hand to remoue it from Ephraims head to Manassehs head.

18 And Ioseph said vnto his father, Not so, my father, for this is the eldest: put thy right hand vpon his head.

19 But his father refused, and said, I knowe wel, my sonne, I knowe wel: he shalbe also a people, and he shalbe great likewise: but his yonger brother shalbe greater then he, and his seede shall be full of nations.

h In whom gods graces shoulde manifestly appere.

i Which they had by faith in the promes. k By my children whom god spared for thy sake.

20 So he blessed them that day, and said, In thee Israel shal bleffe, and say, God make thee as ^h Ephraim & as Manasseh, and he set Ephraim before Manasseh.

21 Then Israel said vnto Ioseph, Beholde, I dye, and God shalbe with you, and bring you againe vnto the land of ⁱ your Fathers.

22 Moreover I haue giuen vnto thee one ^k portiō aboue thy brethren, which ["] I gate

out of the hand of the Amorite by my sword and by my bowe.

CHAP. XLIX.

1 Laakob bleffeth al his sonnes by name, and sheweth them what is to come. 29 He wil be buried with his fathers. 33 Hedgeth.

1 **T**hen Laakob called his sonnes, & said, Gather your selues together, that I may tel you what shal come to you in the ^a last dayes.

a When God shal bring you out of Egypt.

2 Gather your selues together: and heare, ye sonnes of Laakob, and hearken vnto Israel your father.

3 ¶ Reuben mine eldest sonne, thou art my ^b might, and the beginning of my strength, ^b Begotten in the excellencie of dignitie, and the excellencie of power:

c If thou haddest not lost thy birthright by thy thine offence.

4 *Thou wast* light as water: thou shalt not be excellent, because thou wentest vp to thy fathers bed: then didest thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Leui, brethren *in euill*, the instruments of crueltie *are* in their habitations.

"Or, their swords were instruments of violence.

6 Into their secret let not my soule come: my ^d glory, be not thou ioyned with their assemblie: for in their wrath they slewe a ^d man, and in their selfwil they digged downe a wal.

d Or, tongue: meaning that he neither consented to them in word nor thought.

7 Cursed be their wrath, for it was feare, and their rage, for it was cruel: I will ^e deuide them in Laakob, and scatter them in Israel.

e The Shechemites, Chap. 34. 26.

8 ¶ Thou Iudah, thy brethren shal praise thee: thine hand *shalbe* in the necke of thine enemies: thy fathers sonnes shal ^f bowe downe vnto thee.

f For Leui had no part, and Simeon was vnder Iudah, Jos. 19. 12. til God gaue them the place of the Amalekites, 1. Chro. 4. 43.

9 Iudah, as a lions whelp shall thou come vp from the spoyle, my sonne. He shall lie downe and couch as a Lion, and as a Lionesse. ^g Who shall stir him vp?

g As was verified in Dauid and Christ.

10 The ^h scepter shal not depart frō Iudah, nor a lawgiuer from betwene his feete, vntil ^h Shiloh come, and the people *shalbe* gathered vnto him.

h His enemies shal so feare him Or, kingdom. i Which is Christ the Messias, the giuer of al prosperitie: who shal cal the Gentiles to saluation.

11 He shal binde his Asses foale vnto the ⁱ vine, & his Asses colt vnto the best vine. he shal wash his garment in wine, and his cloke in the bloud of grapes.

k A country most aboundant with vines and pastures is promised him.

12 His eyes *shalbe* red with wine, and his teeth white with milke.

13 ¶ Zebulun shal dwel by the sea side, and he *shalbe* an hauen for shippes: & his border *shalbe* vnto Zidon.

"Ebr. An asse of great bones.

14 ¶ Issachar *shalbe* ["] a strong asse, couching downe betwene two burdens:

l His force shal be great, but he shal want courage to resist his enemies.

15 And he shal see that rest is good, & that the land is pleasant, and he shal bowe his shoulder to beare, and shalbe subject vnto tribute.

16 ¶ Dan ^m shal iudge his people as one of the tribes of Israel.

m Shal haue the honour of a Tribe.

17 Dan shalbe a ⁿ serpent by the way, an adder by the path, byting the horse heeles, so that his ryder shal fall backward.

n That is, subtiltie.

18 ¶ O Lord,

o Seing the mi-
series that his
posteritie should
fal into, he bra-
steth out in prai-
er to God to re-
medie it.
p He shal abound
in corne and plea-
sant fruites.
q Overcomming
more by faire
words then by
force.
r Ebr. a sonne of
increase.
s Ebr. daughters.
t As his bre-
thren, Potiphar,
and others.
f That is, God.

- 18 O Lord, I haue waited for thy saluation.
19 ¶ Gad, an host of men shal overcome
him, but he shal overcome at the last.
20 ¶ Concerning Asher, his bread shal be
fat, and he shal giue pleasures for a king.
21 ¶ Naphtali shal be a hind let go, giuing
goodlie wordes.
22 ¶ Ioseph shal be a fruteful bough, euen a
fruteful bough by the well side: the small
boughes shal runne vpon the wall.
23 ¶ And the archers grieued him, and shot
against him, and hated him.
24 But his bow abode strong, & the handes
of his armes were strengthened, by the
handes of the mightie God of Iacob, of
whom was the feeder appointed by the
stone of Israel,
25 Euen by the God of thy father, who shal
helpe thee, and by the almightie, who
shal blesse thee with heauenlie blessings
from aboue, with blessings of the deepe,
that lieth beneath, with blessings of the
brestes, and of the wombe.
26 The blessings of thy father shal be stronger
then the blessings of mine elders: vn-
to the end of the hilles of the worlde they
shal be on the head of Ioseph, and on the
toppe of the head of him that was sepa-
rate from his brethren.
27 ¶ Benjamin shal rauine as a wolfe: in the
morning he shal deuoure the pray, and at
night he shal diuide the spoile.
28 ¶ All these are the twelue tribes of Is-
rael, & thus their father spake vnto them,
and blessed them: euerie one of them blef-
sed he with a seuerall blessing.
29 And he charged them & said vnto them,
I am ready to be gathered vnto my peo-
ple: bury me with my fathers in the caue
that is in the field of Ephron the Hittite,
30 In the caue that is in the field of Mach-
pelah besides Mamre in the land of Ca-
naan: which caue Abraham bought with
the field of Ephron the Hittite for a pos-
session to bury in.
31 There they buried Abraham and Sarah
his wife: there they buried Izhak and Re-
bekah his wife: and there I buried Leah.
32 The purchase of the field and the caue
that is therein, was bought of the children
of Heth.
33 Thus Iacob made an end of giuing
charge to his sonnes, and plucked vp his
feete into the bed and gaue vp the ghost,
and was gathered to his people.

CHAP. L.

13 Iacob is buried. 19 Ioseph forgiveth his brethren.
20 He seeth his childrens children. 25 He dieth.

- 1 Then Ioseph fell vpon his fathers face
and wept vpon him, and kissed him.
2 And Ioseph commanded his seruants
the phisicians, to enbaume his father,
and the phisicians enbaumed Iacob.
3 So fourty dayes were accomplished (for
so long did the dayes of them that were
enbaumed last) and the Egyptians bewail-
led him seuenry dayes.
4 And when the dayes of his mourning

were past, Ioseph spake to the house of
Pharaoh, saying, If I haue now founde fa-
uour in your eyes, speake, I pray you, in
the eares of Pharaoh, and say,

- 5 My father made me sweare, saying, Lo, I
dye, bury me in my graue, which I haue
made me in the land of Canaan: now
therefore let me go, I pray thee, and bury
my father, and I will come againe.

- 6 Then Pharaoh said, Go vp and bury thy
father, as he made thee to sweare.

- 7 ¶ So Ioseph went vp to bury his father,
& with him went all the seruants of Pha-
raoh, beside the elders of his house and all
the elders of the land of Egypt.

- 8 Likewise all the house of Ioseph, and his
brethren, and his fathers house: onely
their children, and their sheepe, and their
cattel left they in the land of Goshen.

- 9 And there went vp with him both cha-
rets and horsmen: and they were an ex-
ceeding great company.

- 10 And they came to Goren Atad, which
is beyonde Iorden, & there they made a
great and exceeding fore lamentation: &
he mourned for his father seuen dayes.

- 11 And when the Canaanites the inhabi-
tants of the land sawe the mourning in
Goren Atad, they said, This is a great
mourning vnto the Egyptians: wherefore
the name thereof was called Abel Miz-
raim, which is beyonde Iorden.

- 12 So his sonnes did vnto him according as
he had commaunded them:

- 13 ¶ For his sonnes caried him into the land
of Canaan, and buried him in the caue of
the field of Machpelah, which caue A-
braham bought with the field, to be a
place to bury in, of Ephron the Hittite be-
sides Mamre.

- 14 ¶ Then Ioseph returned into Egypt, he
and his brethren, & all that went vp with
him to bury his father, after that he had
buried his father.

- 15 And when Iosephs brethren saw that their
father was dead, they said, It may be that
Ioseph will hate vs, and wil paye vs againe
all the euill, which we did vnto him.

- 16 Therefore they sent vnto Ioseph, saying,
Thy father commanded before his death,
saying,

- 17 Thus shal ye say vnto Ioseph, forgiue
now, I pray thee, the trespass of thy bre-
thren, and their sinne: for they rewarded
thee euill. And now, we pray thee, forgiue
the trespass of the seruants of thy fathers
God. And Ioseph wept, when they spake
vnto him.

- 18 Also his brethren came vnto him, and
fel downe before his face, and said, Be-
holde, we be thy seruantes.

- 19 To whom Ioseph said, Feare not: for am
not I vnder God?

- 20 When ye thought euill against me, God
disposeth it to good, that he might bring
to passe, as it is this day, and saue much
people aliuie.

- 21 Feare not now therefore, I wil nourish
you,

Chap. 47. 29.

c The verie infi-
dels would haue
othes perfor-
med.

d Or, the corne
floore of Atad.

e Or, the lamenta-
tion of the Egypti-
ans.

f Ailes. 7. 16.

g Chap. 23. 16.
h Or, a possession.

i An euil con-
science is neuer
fullie at rest.

k Meaning, that
they which
haue one God,
should be ioy-
ned in most sure
loue.

l Or, the messengers
f Who by the
good successe
seemeth to re-
mit it, and there-
fore it ought
not to be reuen-
ged by me.

e Inas much as
he was more
neere to the ac-
complishment
of the promise,
and it had bene
more often con-
firmed.
u Either in dig-
nitie, or when
he was folde fro
his brethren.

Chap. 47. 30.

x Whereby is
signified how
quietly he dyed.

a He meaneth
them that en-
baumed & dead
& buried them.

b They were
more excelsiue
in lamenting the
the faithful.

^a Ebr. to their heart.

^g Who, notwithstanding he bare rule in Egypt about fourescore yeres, yet was ioyned with the Church of God in faith and religion.

^h Ebr. at 22.

you, and your children: and he comforted them, and spake ⁱ kindly vnto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph liued an ^h hundred and ten yere.

23 And Ioseph sawe Ephraims children, euen vnto the third generation: also the sonnes of Machir the sonne of Manasseh were brought vp on Iosephs knees.

24 And Ioseph said vnto his brethren, ⁱ I

am ready to dye, and God wil surely visite you, and bring you out of this land vnto the land, which he sware vnto Abraham, vnto Izhak, and vnto Iakob.

25 And Ioseph tooke an oth of the children of Israel, saying, ^h God wil surely visite you, and ye shall cary my bones hence.

26 So Ioseph died when he was an hūdreth and ten yere olde: and they enbawmed him and put him in a cheft in Egypt.

^h He speaketh this by the spirit of prophetic, exhorting his brethren, to haue full trust in Gods promises for their deliuerance.

THE SECONDE BOOKE OF MOSES, CALLED EXODVS.

THE ARGUMENT.

AFTER that Iakob by Gods commandement Gen. 46.3. had brought his familie into Egypt, where they remained for the space of foure hundredeth yeres, and of seuen ty persons grew to an infinite number, so that the King and the countrey grudged & endeuoured both by tyranny & cruel slavery to suppress them: the Lord according to his promise Gen. 15. 14. had compassion of his Church & deliuered it, but plagued their enemies in most strange & sundry sortes. And the more that the tyranny of the wicked enraged against his Church, the more did his heavy iudgements increase against them, til Pharaoh and his armie were drowned in the same Sea, which gaue an entrie & passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefices: & albeit he had giuen them the Passouer to be a signe & memoriall of the same, yet they fel to distrust, & tempted God with sundry murmurings & grudginges against him & his ministers: sometime moued with ambition, sometime for lacke of drinke or meate to cōtēnt their lustes, sometime by idolatrie, or such like. Wherefore God visited the with sharp rodde & plagues, that by his corrections they might seeke to him for remedy against his scourges, & earnestly repēt them for their rebellions & wickednes. And because God loneth them to the end, whom he hath once begun to loue, he punished the not according to their desert, but dealt with the in great mercies, & euer with new benefices laboured to ouercome their malice: for he still governed them & gaue them his worde & Law, both cōcerning the manner of seruing him, & also the forme of iudgements & ciuil policie: to the intent that they should not serue God after their owne inuētions, but according to that order, which his heauēly wisdom had appointed.

CHAP. I.

^a The children of Iakob that came into Egypt. ^b The newe Pharaoh oppresseth them. ^c The prouidence of God towards them. ^d The Kings commandement to the midwives. ^e The sonnes of the Ebreues are commanded to be cast into the river.

^a Moses describeth & wonderfull order & God obserueth in performing his promise to Abraham, Gen. 15. 14.



NOW these are the names of the children of Israel, which came in to Egypt (euery man and his householde came

thither with Iakob)

1 Reuben, Simeon, Leui, and Iudah,

3 Issachar, Zebulun, and Benjamin,

4 Dan, and Naphtali, Gad, and Asher.

5 So all the ^a soules, that came out of the loines of Iakob, were ^a seuen ty soules: Ioseph was in Egypt already.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the ^a children of Israel brought forth frute and encreased in abundance, and were multiplied, and were exceeding mightie, so that the ^b land was ful of them.

8 Then there rose vp a new King in Egypt, who ^c knew not Ioseph.

^b He meaneth the countrey of Goshen.

^c He considered not how God had preferred Egypt for Iosephs sake.

9 And he said vnto his people, Beholde, the people of the children of Israel are greater and mightier then we.

10 Come, let vs worke wisely with them, lest they multiplie, and it come to passe, that if there be warre, they ioynē them selues also vnto our enemies, and fight against vs, and ^d get them out of the land.

11 Therefore did they set taskmasters ouer them, to keepe them vnder with burdēs: and they built the cities Pithom and Raames for the ^e treasures of Pharaoh.

12 But the more they vexed them, the more they multiplied & grewe: therefore ^e they were more grieued against the children of Israel.

13 Wherefore the Egyptians by crueltie caused the children of Israel to serue.

14 Thus they made them weary of their liues by sore labour in clay and in bricke, & in all worke in the field, with all manner of bondage, which they laid vpon them most cruelly.

15 ¶ Moreover the King of Egypt commanded the midwives of the Ebreue women (of which the ones names was

16 Shiphrah, and the name of the other Puah)

17 And said, When ye do the office of a midwife to the women of the Ebreues & see the on their ^f stools, if it be a sonne, then

^d In to Canaan, and so we shall lose our commodity.

^e Or, corne and prouision.

^e The more that God blesteth his, the more doeth the wicked enuie them.

^f Ebr. wherewith they serued them, filnes of them by crueltie.

^f These seeme to haue bene

^f chiefes of the

^f Or, seates wherupon they sate in

^f trauele.

ye

ye shall kill him: but if it be a daughter, then let her liue.

17 Notwithstanding the midwiues feared God, and did not as the King of Egypt commaunded them, but preserued aliuie the men children.

18 Then the King of Egypt called for the midwiues, and said vnto them, Why haue ye done thus, and haue preserued aliuie the men children?

19 And the midwiues answered Pharaoh, Because the Ebrewes women are not as the women of Egypt: for they are liuelic, and are deliuered yer the midwife come at them.

20 God therefore prospered the midwiues, and the people multiplied and were verie mightie.

21 And because the midwiues feared God, therefore he made them houses.

22 Then Pharaoh charged all his people, saying, Euery man childe that is borne, cast ye into the riuer, but reserue euery maidechilde aliuie.

CHAP. II.

2 Moses is borne and cast into the flages. 5 He is taken vp of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marieth a wife. 23 The Israelites cry vnto the Lord.

1 THEN there went a man of the house of Leui, and tooke to wife a daughter of Leui,

2 And the woman conceiued and bare a sonne: & when she sawe that he was faire, she hid him three moneths.

3 But when she could no longer hide him, she tooke for him an arke made of reede, & daubed it with slime and with pitch, and laid the childe therein, and put it among the bulrushes by the riuers brinke.

4 Now his sister stood a farre of, to wit what would come of him.

5 Then the daughter of Pharaoh came downe to wash her in the riuer, and her maidens walked by the riuer side: & when she sawe the arke among the bulrushes, she sent her maid to fet it.

6 Then she opened it, and sawe it was a childe: & behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then saide his sister vnto Pharaohs daughter, Shal I go and call vnto thee a nurse of the Ebrew women to nurse thee the childe?

8 And Pharaohs daughter said to her, Go. So the maide went & called the childes mother.

9 To whom Pharaohs daughter said, Take this childe away, and nurse it for me, and I will reward thee. Then the woman tooke the childe and nurced him.

10 Now the childe grewe, and she brought him vnto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 And in those dayes, when Moses was

grown, he went forth vnto his brethren, and looked on their burdens: also he sawe an Egyptian smiting an Ebrewe one of his brethren.

12 And he looked rounde about, & when he sawe no man, he slew the Egyptian, and hid him in the sand.

13 Again he came forth the seconde day, and beholde, two Ebrewes stroue: and he said vnto him that did the wrong, Wherefore smitest thou thy felowe?

14 And he answered, Who made thee a ma of auctoritie, & a iudge ouer vs? Thinkest thou to kill me, as thou killedst the Egyptian? Then Moses feared and said, Certainly this thing is knowen.

15 Now Pharaoh heard this matter, and sought to slay Moses: therfore Moses fled from Pharaoh, & dwelt in the land of Midian, and he sate downe by a well.

16 And the Priest of Midian had seven daughters, which came and drew water, and filled the troghes, for to water their fathers sheepe.

17 Then the shepherds came and droue them away: but Moses rose vp and defended them, and watered their sheepe.

18 And when they came to Reuel their father, he said, How are ye come so soone to day?

19 And they said, A man of Egypt deliuered vs from the hand of the shepherdes, and also drew vs water ynough, and watered the sheepe.

20 Then he said vnto his daughters, And where is he? why haue ye so left the man? call him that he may eat bread.

21 And Moses agreed to dwell with the man: who gaue vnto Moses Zipporah his daughter:

22 And she bare a sonne, whose name he called Gershom: for he said, I haue bene a stranger in a strange land.

23 Then in proceesse of time, the King of Egypt died, & the childe of Israel sighed for the bondage and cried: and their cry for the bondage came vp vnto God.

24 Then God heard their mone, and God remembered his couenant with Abraham, Izhak, and Iaakob.

25 So God looked vpon the children of Israel, and God had respect vnto them.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth vnto him in a bush. 10 He sendeth him to deliuer the children of Israel. 14 The name of God. 16 God teacheth him what to do.

1 WHEN Moses kept the sheepe of Iethro his father in lawe, Priest of Midian, & droue the flocke to the backside of the desert, and came to the Mountaine of God, Horeb,

2 Then the Angel of the Lord appeared vnto him in a flame of fire, out of the middes of a bushe: and he looked, & behold, the bushe burned with fier, and the bushe was not consumed.

3 Therefore Moses said, I wil turne aside now

That is, was fourtie yere old Act. 7. 23.

Ebr. thus and thou. Being assured that God had appointed him to deliuer the Israelites, Actes. 7. 25.

Though by his feare he shewed his infirmities, yet faith couered it, Ebr. 11. 27.

Or, prince.

Ebr. saved them.

Or, grandfather.

Wherein he declared a thankful mind, which would recompence the benefice done vnto him.

Chap. 18. 2.

God humbly bleth his by afflictions, that they should cry vnto him, and receiue the fruits of his promises. He iudged their cause: or, acknowledged them to be his.

Or, seru within the desert.

It was so called after the lawe was giuen.

Called also Sinai.

This signifies that the church is not consumed by the fire of afflictions, because God is in it made therof.

nowe

Their disobedience herein was lawfull, but their dissimulation euil.

That is, God increased the families of the Israelites by their means.

When tyrants cannot preuaile by craft, they braut forth into open rage.

This Leuite was called Amram, who married Iochabed, Chap. 6. 20.

Actes. 7. 29. Ebr. 11. 23.

Committing him to the providence of God, whom she could not keepe from the rage of the tyrant.

Mans counsel cannot hinder that, which God hath determined shal come to passe.

now, and see this great sight, why the bush burneth not.

^d Whom he cal- 4 And when the Lord sawe that he turned aside to see, God called vnto him out of the muddes of the bushe, & said, Moses, Moses. And he answered, I am here.

^e Religne thy 5 Then he said, Come not hither, put thy selfe vp to me, shoes of thy feete: for the place whereon thou standest is holy grounde.

^f Because of my 6 Moreouer he said, I am the God of thy presence. father, the God of Abraham, the God of Izhak, & the God of Iaakob. Then Moses hid his face: for he was afraid to looke vpon God.

^g For sinne causeth man to feare Gods iustice. 7 ¶ Then the Lord said, I haue surely seene the trouble of my people, which are in Egypt, and haue heard their crie, because of their taskmasters: for I knowe their sorowes.

^h Whose cruelty was intolerable. 8 Therefore I am come downe to deliuer them out of the hand of the Egyptians, and to bring them out of that land into a good land, and a large, into a land that floweth with milke and hony, *even* into the place of the Canaanites, and the Hittites, and the Amorites, & the Perizzites, and the Huites, and the Iebusites.

ⁱ Most plentiful of al things. 9 ¶ And now lo, the crie of the children of Israel is come vnto me, and I haue also seene the oppression, wherewith the Egyptians oppresse them.

^k He heard before, but now he would reuenge it. 10 Come now therefore, and I will send thee vnto Pharaoh, that thou maist bring my people the children of Israel out of Egypt.

^l He doeth not fully disobey God, but acknowledge his owne weakness. 11 ¶ But Moses said vnto God, Who am I, that I should go vnto Pharaoh, and that I should bring the children of Israel out of Egypt?

^m Neither feare thine owne weakness, nor Pharaohs tyrannie. 12 And he answered, Certainly I will bee with thee: & this shalbe a token vnto thee, that I haue sent thee, After that thou hast brought the people out of Egypt, ye shall serue God vpon this Mountaine.

13 Then Moses said vnto God, Beholde, when I shal come vnto the children of Israel, and shal say vnto them, the God of your fathers hath sent me vnto you: if they say vnto me, what is his Name? what shal I say vnto them?

ⁿ The God which haue neuer bene, am, and shal be: the God almightie, by whom al things haue their being, and the God of mercie mindfull of my promises, Reuel. 1. 4. 14 And God answered Moses, I AM THAT I AM. Also he said, thus shalt thou say vnto the children of Israel, I AM hath sent me vnto you.

15 And God spake further vnto Moses, Thus shalt thou say vnto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me vnto you: this is my Name for euer, and this is my memoriall vnto all ages.

16 Go & gather the Elders of Israel together, and thou shalt saye vnto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared vnto me, and said, I haue surely remembered you, & that which is done to you in Egypt.

17 Therefore I did say, I wil bring you out of

the affliction of Egypt vnto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Huites, and the Iebusites, vnto a land that floweth with milke and hony.

18 Then shal they obey thy voyce, and thou and the Elders of Israel shal go vnto the King of Egypt, and say to him, The Lord God of the Ebrewes hath met with vs: we praye thee now therefore, let vs go three dayes iourney in the wilderness, that we may sacrifice vnto the Lord our God.

19 ¶ But I know, that the King of Egypt wil not let you go, but by strong hand.

20 Therefore wil I stretch out mine hande & smite Egypt with al my wonders, which I wil do in the middes thereof: and after that shal he let you go.

21 And I wil make this people to be fauored of the Egyptians: so that when ye go, ye shal not go emptie.

22 ¶ For euery woman shal aske of her neighbour, and of her, that sojourneth in her house, iewels of siluer and iewels of golde and raiment. & ye shal put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

C H A P. IIII.

^a Moses rod is turned into a serpent. ^b His hand is leproous. ^c The water of the riuer is turned into blood. ^d Aaron is giuen to helpe Moses. ^e God hardeneth Pharaoh. ^f Moses wife circumsiseth her sonne. ^g Aaron meeteth with Moses, & they come to the Israelites & are beloued.

1 THEN Moses answered, and said, But lo, they wil not belecue me, nor hearken vnto my voice: for they wil say, The Lord hath not appeared vnto thee.

2 And the Lord said vnto him, What is that in thine hand? And he answered, A rod.

3 Then said he, Cast it on the ground. So he cast it on the ground, and it was turned into a serpent: and Moses fled from it.

4 Again the Lord said vnto Moses, Put forth thine hand, and take it by the taile. Then he put forth his hand and caught it, and it was turned into a rod in his hand.

5 Do this, that they may belecue, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared vnto thee.

6 ¶ And the Lord said furthermore vnto him, Thrust now thine hand into thy bosome. And he thrust his hand into his bosome, and when he tooke it out againe, behold, his hand was leproous as snowe.

7 Moreouer he said, Put thine hand into thy bosome againe. So he put his hand into his bosome againe, and pluckt it out of his bosome, and behold, it was turned againe as his other flesh.

8 So shal it be, if they wil not belecue thee, neither obey the voyce of the first signe, yet shal they belecue for the voyce of the second signe.

9 But if they wil not yet belecue these two signes, neither obey vnto thy voyce, then shalt

^h Or, appeared vnto vs.

ⁱ Because Egypt was full of idolatrie, God would appoint them a place where they should serue him purely. ^j This example may not be followed generally though at Gods commandment they did it iustly receiving some recompence of their labours. ^k Or, in his house she sojourneth.

^l A God beareth with Moses doubting, because he was not altogether without faith.

^m This power to worke miracles was to confirme his doctrine, and to assure him of his vocation.

ⁿ Or, white as snowe.

^o Or, the words confirmed by the first signe.

^p Ebr. in visiting haue visited.

c Because these three signes should be sufficient witness to proue that Moses should deliuer Gods people.

^e Ebr. from yesterday, and yet yesterday.

^f Ebr. because of mouth.

Mat. 10. 19. and 12. 13.

^g Or, ministerie. d That is, of the Messias: or some other, that is more meete then I.

^e Though we prouoke God iustly to anger, yet he wil neuer reiect his.

^f Thou shalt instruct him what to say.

^g Meaning as a wise counsellor and a fulfil of Gods spirit.

^h Or, kinsfolke, and lineage.

ⁱ Ebr. caused them to ride. h Whereby he wrought the miracles.

i By reteining my spirit & deliuering him vnto Satan to increase his malice & Meaning, most deare vnto him.

j God punished him w sickness for neglecting his Sacrament. m This act was extraordinarie for Moses was fore sicke, and God euen then required it.

shalt thou take of the ^e water of the riuer, and powre it vpon the drie land: so the water which thou shalt take out of the riuer, shalbe turned to blood vpon the drie land.

10 ¶ But Moses said vnto the Lord, Oh my Lord, I am not eloquent, neither at anie time haue bene, nor yet since thou hast spoken vnto thy seruant: but I am ⁿ slow of speache and slow of tongue.

11 Then the Lord said vnto him, Who hath giuen the mouth to man? or who hath made the domme, or the deafe, or him that seeth, or the blinde? haue not I the Lord?

12 Therefore go now, and ⁿ I will be with thy mouth, & wil teache thee, what thou shalt say.

13 But he said, Oh my Lorde, sende, I pray thee, by the ⁿ hand of him, whome thou shouldest send.

14 Then the Lorde was ^e very angrie with Moses, & said, Do not I know Aaron thy brother the Leuite, that he himself shall speake for lo, he commeth also forth to meete thee, and when he seeth thee, he wilbe glad in his heart.

15 Therefore thou shalt speake vnto him, & ^e put the wordes in his mouth, and I will be with thy mouth, & with his mouth, and wil teach you what ye ought to do.

16 And he shalbe thy spokesman vnto the people: & he shalbe, euen he shalbe as thy mouth, and thou shalt be to him as ⁿ God.

17 Moreouer thou shalt take this rod in thine hand, wherewith thou shalt do miracles.

18 ¶ Therefore Moses went and returned to Iethro his father in law, and said vnto him, I pray thee, let me go, and returne to my ⁿ brethren, which are in Egypt, and see whether they be yet alieue. Then Iethro said to Moses, Go in peace.

19 (For the Lord had said vnto Moses in Midian, Go, returne to Egypt: for they are all dead which went about to kil thee.)

20 Then Moses tooke his wife, & his sonnes and ⁿ put them on an asse, and returned toward the land of Egypt, & Moses tooke the ⁿ rod of God in his hand.

21 And the Lord said vnto Moses, When thou art entred and come into Egypt againe, see that thou do all the wonders before Pharaoh, which I haue put in thine hand: but I wil harden his heart, and he shall not let the people go.

22 Then thou shalt laye to Pharaoh, Thus saith the Lord, Israel is my sonne, euen my first borne.

23 Wherefore I say to thee, Let my sonne go, that he may serue me: if thou refuse to let him go, behold, I wil slay thy sonne, euen thy first borne.

24 ¶ And as he was by the way in the ynnie, the Lord met him, and would haue killed him.

25 Then Zipporah tooke a sharpe knife, and cut away the foreskinne of her sonne, &

cast it at his feete, and said, Thou ~~art~~ in deede a bloodie husband vnto me.

26 So ⁿ he departed from him. The she said, ⁿ Or, the Angel. O bloodie husband (because of the circumcision)

27 ¶ Then the Lord said vnto Aaron, Go meete Moses in the wilderness. And he went and met him in the Mount of God, and kissed him.

28 Then Moses tolde Aaron all the wordes of the Lord, who had sent him, and all the signes wherewith he had charged him.

29 ¶ So went Moses and Aaron, & gathered all the Elders of the children of Israel.

30 And Aaron tolde all the wordes, which the Lord had spoken vnto Moses, and he did the miracles in the sight of the people,

31 And the ⁿ people beleueed, and when they heard that the Lord had visited the children of Israel, and had looked vpon their tribulation, they bowed downe and worshipped. ⁿ So that Moses had now experience of Gods promes that he should haue good successe.

CHAP. V.

1 Moses and Aaron do their message to Pharaoh, who letteth not the people of Israel departe, but oppresseth them more and more. 20 They cry out vpon Moses and Aaron therefore, and Moses complaineth to God.

1 **T**HEN afterward Moses & Aaron went and said to ⁿ Pharaoh, Thus saith the Lord god of Israel, Let my people go, that they maye ⁿ celebrate a feast vnto me in the wilderness. ^a Faith ouercommeth feare, & maketh men bolde in their vocation. ^b And offer sacrifice.

2 And Pharaoh said, Who is the Lord, that I should heare his voice, and let Israel go? I knowe not the Lord, neither wil I let Israel go.

3 And they said, "We worship the God of the Hebrewes: we pray thee, let vs go three dayes journey in the desert, and sacrifice vnto the Lord our God, lest ⁿ he bring vpon vs the pestilence or sworde." ⁿ Or, God haib met vs. ⁿ Ebr. lett he meete vs with pestilence.

4 Then said the King of Egypt vnto them, Moses and Aaron, why cause ye the people to cease from their workes? get you to your burdens.

5 Pharaoh said furthermore, Beholde, muche people is now in the land, and ye ⁿ make them leaue their burdens. ^c As though ye would rebel.

6 Therefore Pharaoh gaue comauendement the same day vnto the taskmasters of the people, and to their ⁿ officers, saying,

7 Ye shal giue the people no more strawe, to make bricke (as in time past) but let them go and gather them strawe them selues: ^d Which were of the Israelites and had charge to see them do their worke.

8 Notwithstanding lay vpon them the nōber of bricke, which they made in time past, diminish nothing thereof: for they be idle, therefore they crie, saying, Let vs go to offer sacrifice vnto our God.

9 ⁿ Lay more worke vpon the men, and cause them to do it, and let them not regard ⁿ vaine wordes. ^e The more cruelly that tyrants rage, the neerer is Gods helpe.

10 ¶ Then wēt the taskmasters of the people & their officers out, & tolde the people, saying, Thus saith Pharaoh, I wil giue you ^f Of Moses and Aaron.

you no more straw.

11 Go your selues, get you straw where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattred abroad throughout all the land of Egypt, for to gather stubble in steade of straw.

"Ebr. the worke of a day in his day.

13 And the taskmasters hastened them, saying, Finish your dayes worke "euery dayes taske, as ye did when ye had strawe.

14 And the officers of the children of Israel, which Pharaohs taskmasters had set ouer them, were beaten, and demaunded, Wherefore haue ye not fulfilled your taske in making brick yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came, and cried vnto Pharaoh, saying, Wherefore dealest thou thus with thy seruants?

16 There is no straw giuen to thy seruants, and they say vnto vs, make bricke: and lo, thy seruantes are beaten, and "thy people is blamed.

"Or, thy people the Egyptians are in the fault.

"Ebr. idle, ye are idle.

17 But he said, "Ye are to much idle: therefore ye say, Let vs go to offer sacrifice to the Lorde.

18 Go therefore now and worke: for there shall no strawe be giuen you, yet shall ye deliuer the whole tale of bricke.

19 Then the officers of the childre of Israel "sawe them selues in an euil case, because it was faide, Ye shal diminish nothing of your bricke, nor of euery dayes taske,

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh,

21 To whome they said, The Lorde looke vpon you and iudge: for ye haue made our sauour to * stink before Pharaoh and before his seruants, in that ye haue * put a sword in their hand to slay vs.

22 Wherefore Moses returned to the Lorde, and said, Lorde, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh, to speake in thy Name, he hath vexed this people, and yet thou hast not deliuered thy people.

CHAP. VI.

3 God reneweth his promises of the deliuerance of the Israelites. 9. Moses speake to the Israelites, but they beleene him not. 10. Moses and Aaron are sent againe to Pharaoh. 14. The genealogie of Reuben, Simeon, and Leui, of whome came Moses and Aaron.

1 Then the Lorde said vnto Moses, Nowe shalt thou see, what I wil do vnto Pharaoh: for by a strong hand shal he let them go, & euen "be constrained to driue them out of his land.

2 Moreouer God spake vnto Moses, & said vnto him, I am the Lorde,

3 And I appeared vnto Abraham, to Izhak, and to Iaakob by the Name of "Almighty God: but by my name "Iehouah was I not known vnto them.

4 Furthermore as I made my couenant with them to giue them the land of Ca-

"Ebr. in a strong hand.

"Or, al sufficient, a Whereby he signifieth that he wil performe in deede that, which he promised to their fathers: for this Name declareth that he is constant & wil performe his promises.

naan, the land of their pilgrimage, wherein they were strangers:

5 So I haue also heard the groning of the children of Israel, whome the Egyptians keepe in bondage, and haue remembered my couenant.

6 Wherefore say thou vnto the children of Israel, I am the Lorde, & I wil bring you out from the burdens of the Egyptians, and will deliuer you out of their bondage, and will redeeme you in a stretched out arme, and in great iudgements.

7 Also I will "take you for my people, and wil be your God: then ye shall know that I the Lorde your God bring you out from the burdens of the Egyptians.

8 And I wil bring you into the land which I "sware that I would giue to Abraham, to Izhak and to Iaakob, and I wil giue it vnto you for a possession: I am the Lorde.

9 ¶ So Moses told the childre of Israel thus: but they hearkened "not vnto Moses, for anguish of spirit and for cruell bondage.

10 Then the Lorde spake vnto Moses, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israel go out of his land.

12 But Moses spake before the Lorde, saying, Behold, the children of Israel hearkē not vnto me, how then shal Pharaoh heare me, which am of "vncircumcised lippes?

13 Then the Lorde spake vnto Moses and vnto Aaron, & charged them to go to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the "heades of their fathers houses: the "sonnes of Reubē the first born of Israell are Hanoch & Pallu, Hezron and Carmi: these are the families of Reuben.

15 * Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, & Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ These also are the names of the sonnes of Leui in their generations: Gershon and Kohath and Merari (and the yeres of the life of Leui were an hundreth "thirtie and seuen yere)

17 The sonnes of Gershon were Libni and Shimi by their families.

18 And the sonnes of Kohath, Amram and Izhar & Hebron, & Vzziel. (& Kohath liued an hundreth thirtie and three yere)

19 Also the sonnes of Merari were Mahali and Musi: these are the families of Leui by their kindes.

20 * And Amram tooke Iochebed his "sisters sifter to his wife, and she bare him Aaron and Moses (and Amram liued an hundreth thirtiye and seuen yere)

21 ¶ Also the sonnes of Izhar: "Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mithael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of Amminadab, sifter of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar

"Or, plagues. b He meaneth, as to uching the outward vocation, for election to life euertlasting is immutable.

"Ebr. lift vp mine hand.

c So hard a thing it is to shew true obedience vnder the crosse.

d Or, barbarous & rude in speech & by this word (vncircumcised) is signified the whole corruption of mans nature.

e This genealogie sheweth of whome Moses & Aaron came.

Gen. 46. 9. num. 26. 5. 1. chro. 5. 3. 1. chro. 4. 24.

Nomb. 3. 17. 1. chro. 6. 1. and 23. 6.

f For he was 42 yere olde, when he came into Egypt, and there liued 94.

chap. 2. 9. nomb. 26. 59.

g Which kinde of marriage was after in the lawe forbidden, Leui. 18. 12.

h Moses and he were brethrens children, whose rebellion was punished, Nomb. 16. 1.

i Who was a prince of Iudah, Nomb. 2. 3.

Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, & Elkanah, & Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him one of the daughters of Putiel to his wife, which bare him * Phinehas: these are the principall fathers of the Levites throughout their families.

26 These are Aaron and Moses to whome the Lord said, Bring the children of Israel out of the land of Egypt, according to their ^karmies.

27 These are that Moses and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And at that time when the Lord spake vnto Moses in the land of Egypt,

29 When the Lord, I say, spake vnto Moses, saying, I am the Lord, I speake thou vnto Pharaoh the King of Egypt all that I saye vnto thee,

30 Then Moses said before the Lord, Beholde, I am of^l vncircumcised lippes, and how shall Pharaoh heare me?

CHAP. VII.

3 God hardeneth Pharaohs heart. 10 Moses and Aaron do the miracles of the serpent, and the blood: and Pharaohs forcerers do the like.

1 Then the Lord said to Moses, Behold, I haue made thee Pharaohs * God, and Aaron thy brother shall be thy Prophet.

2 Thou shalt speake all that I commaunded thee: and Aaron thy brother shall speake vnto Pharaoh, that he suffer the children of Israel to go out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles and my wonders in the land of Egypt.

4 And Pharaoh shall not hearken vnto you, that I may lay mine hand vpon Egypt, and bring out mine armies, ^{euen} my people, the children of Israel out of the land of Egypt by great ^b iudgements.

5 Then the Egyptians shall know that I am the Lord, when I stretch forth mine hand vpon Egypt, and bring out the children of Israel from among them.

6 So Moses and Aaron did as the Lord commanded them, ^{euen} so did they.

7 (Now Moses was foure score yere olde, and Aaron fourescore & three, when they spake vnto Pharaoh)

8 ¶ And the Lord had spoken vnto Moses and Aaron, saying,

9 If Pharaoh speake vnto you, saying, Shew a miracle for you, then thou shalt say vnto Aaron, Take thy rod & cast it before Pharaoh, and it shall be turned into aⁿ serpent.

10 ¶ Then went Moses & Aaron vnto Pharaoh, and did euen as the Lord had commanded: & Aaron cast forth his rod before Pharaoh and before his seruants, and it was turned into a serpent.

11 Then Pharaoh called also for the wise meⁿ and ^d forcerers: and those charmers also of

Egypt did in like maner with their enchantermentes.

12 For they cast downe euerie man his rod, and they were turned into serpentes: but Aarons rod deuoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lorde had sayd.

14 ¶ The Lord then said vnto Moses, Pharaohs heart is obstinat, he refuseth to let the people go. ^{Or, hee is dull.}

15 Go vnto Pharaoh in the morning, (lo, he will come forth vnto the water) and thou shalt stand and meete him by the riuer^e brinke, and the rod, which was turned into a serpent, shalt thou take in thine hand. ^{To wit, the riuer Nilus.}

16 And thou shalt say vnto him, The Lord God of the Ebrews hath sent me vnto thee, saying, Let my people goe, that they may serue me in the wilderness: and behold, hitherto thou wouldest not heare.

17 Thus saith the Lord, In this thou shalt knowe that I am the Lord: behold, I will smite with the rod that is in mine hand vpon the water that is in the riuer, and it shall be turned to bloud.

18 And the fish that is in the riuer shall dye, and the riuer shall stinke, & it shall greeue the Egyptians to drinke of the water of the riuer. ^{Or, they shall be wearie and abhorre to drinke.}

19 ¶ The Lord the spake to Moses, Say vnto Aaron, Take thy rod, & stretche out thine hand ouer the waters of Egypt, ouer their streames, ouer their riuers, and ouer their pōdes, & ouer al the pooles of their waters and they shall be || bloud, and there shall be || The first bloud throughout all the land of Egypt, plague, both in vessels of wood, and of stone.

20 So Moses & Aaron did euen as the Lord commanded: * and he lift vp the rod, and smote the water that was in the riuer in the sight of Pharaoh, and in the sight of his seruants: and all the water that was in the riuer, was turned into bloud.

21 And the fish that was in the riuer dyed, and the riuer stanke: so that the Egyptians could not drinke of the water of the riuer: and there was blood throughout all the land of Egypt. ^{f To signifie that it was a true miracle, and that God plagued them in that, which was most necessarie for the preservation of lyfe.}

22 And the enchanterers of Egypt did likewise with their forceries: and the heart of Pharaoh was hardened: so that he did not hearken vnto them, as the Lord had said.

23 Then Pharaoh returned, & went againe into his house, neither did this yet enter into his heart. ^{g In outward appearance, and after that the seven dayes were ended.}

24 All the Egyptians then digged round about the riuer for waters to drinke: for they could not drinke of the water of the riuer. ^{Or, he set not his heart as all therewith.}

25 And this continued fully seven dayes after the Lord had smitten the riuer.

CHAP. VIII.

6 Frogs are sent. 13 Moses prayeth and they dye. 17 Lice are sent, whereby the forcerers acknowledge Gods power. 24 Egypt is plagued with noyfull flies. 30 Moses prayeth againe. 31 But Pharaohs heart is hardened.

E. j. 1 After-

Nom. 25. 18.

k For their families were so great, that they might be compared to armies.

l The disobedience both of Moses & of the people sheweth that their deliuerance came onely of Gods free mercie.

a I haue giuen thee power and auctoritie to speake in my name and to execute my iudgements vpon him
Or, shall speake for thee (before Pharaoh)

b To strengthen Moses faith, god promisseth again to punish the oppression of his Church.

c Moses liued in affliction and lānismēt 40 yere before he enioyed his office to deliuer Gods people.

Or, dragon.

d It seemeth that these were lānes and lāmbres, read 1. Tim. 3. 8. so euer the wicked maliciously resist the truth of God.

- 1** Afterward the Lord said vnto Moses, Go vnto Pharaoh, and tell him, Thus saith the Lord, Let my people go, that they may serue me:
- 2** And if thou wilt not let them go, behold, I wil smite all thy countrey with ^a frogges:
- 3** And the riuer shall scall full of frogges, which shall goe vp and come into thyne house: and into thy chamber, where thou sleepest, & vpon thy bed, & into the house of thy seruants, and vpon thy people, and into thine ouens, and into thy kneading troughes.
- 4** Yea, the frogges shall climbe vp vpon thee, and on thy people, and vpon all thy seruants.
- 5** ¶ Also the Lord said vnto Moses, Say thou vnto Aaron, Stretche out thine hand with thy rod vpon the streames, vpon the riuers, & vpon the pondes, & cause frogges to come vp vpon the land of Egypt.
- 6** Then Aaron stretched out his hand vpō the waters of Egypt, and the ^{||} frogges came vp and couered the land of ^b Egypt.
- 7** And the forcerers did likewise with their forceries, and brought frogges vp vpon the land of Egypt.
- 8** Then Pharaoh called for Moses and Aaron, and said, ^c Pray ye vnto the Lord that he may take away the frogges from me, and from my people, and I wil let the people go, that they may do sacrifice vnto the Lord.
- 9** And Moses said vnto Pharaoh, ^d As concerning me, euen commande when I shall pray for thee, and for thy seruants, and for thy people, to destroye the frogges from thee and from thine houses, that they may remaine in the riuer only.
- 10** Then he said, To morowe. And he answered, Be it ^e as thou hast said, that thou maist knowe, that there is none like vnto the Lord our God.
- 11** So the frogges shal depart from thee, and from thine houses, and from thy seruants, and from thy people: onely they shall remaine in the riuer.
- 12** Then Moses and Aaron went out from Pharaoh: and Moses cried vnto the Lord cōcerning the frogges, which he had ^f sent vnto Pharaoh.
- 13** And the Lord did according to the saying of Moses: so the frogges ^g died in the houses, in the townes, and in the fieldes.
- 14** And they gathered them together by heapes, and the land stank ^h of them.
- 15** But when Pharaoh sawe that he had rest ⁱ giuen him, he hardened his heart, & hearkened not vnto them, as the Lorde had said.
- 16** ¶ Again the Lorde said vnto Moses, Say vnto Aaron, Stretche out thy rod, and smite the dust of the earth, that it may be ^j turned to ^{||} lyce throughout all the land of Egypt.
- 17** And they did so: for Aaron stretched out his hand with his rod, and smote the dust of the earth: and lyce came vpon man and

vpon beast: all the dust of the earth was lyce throughout all the land of Egypt.

- 18** Nowe the enchanters assaied likewise with their enchantments to bring forth lyce, But they ^k could not. So the lyce were vpon man and vpon beast.

19 Then said the enchanters vnto Pharaoh, This is ^l the finger of God. But Pharaohs heart remained obstinat, & he hearkened not vnto them, as the Lord had said.

20 ¶ Moreouer, the Lorde sayde to Moses, Rise vp early in the morning, and stand before Pharaoh (so, he will come forth vnto the water) and say vnto him, Thus sayth the Lord, Let my people go, that they may serue me.

21 Els, if thou wilt not let my people go, behold, I will sende ^m swarmes of flies both vpon thee, and vpon thy seruants, and vpon thy people, and into thine houses: and the houses of the Egyptians shalbe ful of swarmes of flies, and the ground also whereon they are.

22 But the land of Goshen, where my people are, will I cause to be ⁿ wonderfull in that day, so that no swarmes of flies shalbe there, that thou maist knowe that I am the Lord in the mids of the ^o earth.

23 And I will make a deliuerance of my people from thy people: to morowe shall this miracle be.

24 And the Lorde did so: for there came ^{||} great swarmes of flies into the house of ^{||} Pharaoh, and into his seruants houses, so that through all the lande of Egypt, the earth was corrupt by the swarmes of flies.

25 Then Pharaoh called for Moses and Aaron, and said, Go, do sacrifice vnto your God in this land.

26 But Moses answered, It is not meete to do so: for ^p then we should offer vnto the Lord our God ^q that, which is an ^r abomination vnto the Egyptians. Lo, can we sacrifice the abomination of the Egyptians before their eies, and they not stone vs?

27 Let vs go three daies journey in the desert, and sacrifice vnto the Lord our God, as he hath commaunded vs.

28 And Pharaoh said, I will let you go, that ye may sacrifice vnto the Lord your God in the wilderness: but ^s goe not farre away, pray for me.

29 And Moses said, Beholde, I will goe out from thee, & pray vnto the Lord, that the swarmes of flies may depart from Pharaoh, from his seruants, and from his people to morow: but let Pharaoh from hence forth ^t deceiue no more, in not suffring the people to sacrifice vnto the Lord.

30 So Moses went out from Pharaoh and prayed vnto the Lord.

31 And the Lord did according to the saying of Moses, & the swarmes of flies departed from Pharaoh, from his seruants, & from his people, and there remained not one.

32 Yet Pharaoh ^u hardened his heart euen then also, and did not let the people go.

^e God confounded their wisdom and auctoritie in a thing most vile.

^f They acknowledged that this was done by gods power and not by forceries.

^g Or, a multitude of venomous beasts, as serpents, &c.

^h Or, I will separate.

ⁱ Or, land of Egypt.

^{||} The fourth plague.

^r For the Egyptians worshipped diuers beasts, as the ox, & sheepe and such lyke which the Israelites offered in sacrifice.

^s So the wicked preferre be vnto Gods messengers how farre they shal go.

^t He could not iudge his heart, but yet he charged him to doe this vnfaiedly.

^u Where God giueth not faith, no miracles can preuaile.

CHAP. IX.

1 The moraine of beastes. 10 The plague of botches and sores. 23 The horrible haile, thunder, and the lightning. 26 The land of Goshen neuer excepted. 27 Pharaoh confisseth his wickednes. 33 Mose prayeth for him, 35 Yet will he obdurate.

1 **T**hen the Lord said vnto Moses, Go to Pharaoh, and tell him, Thus saith the Lord God of the Ebrewes, Let my people go, that they may serue me.

2 But if thou refuse to let them go, and wilt yet holde them still,

3 Beholde, the hand of the Lord is vpon thy flock which is in the field: for vpon the horses, vpon the asses, vpon the camels, vpon the cattell, and vpon the sheepe shall be a mightie great moraine.

¶ The fift plague

a He shall declare his heauie iudgement against his enemies, and his fauour toward his children.

4 And the Lord shall do a wonderfully be-
tweene the beastes of Israel, and the beastes of Egypt: so that there shall nothing dye of all, that pertaineth to the children of Israel.

And the Lord appointed a time, saying, To morowe the Lord shall finish this thing in this land.

6 So the Lord did this thing on the morrow, & all the cattell of Egypt dyed: but of the cattell of the children of Israel dyed not one.

b Into the land of Goshen, where the Israelites dwelled.

7 Then Pharaoh sent, and beholde, there was not one of the cattell of the Israelites dead: and the heart of Pharaoh was obstinate, and he did not let the people go.

¶ Or, imbers.

8 ¶ And the Lord said to Moses and to Aaron, Take your hand full of ashes of the furnace, and Moses shall sprinkle them toward the heauen in the sight of Pharaoh.

9 And they shall be turned to dust in all the land of Egypt: and it shall be as a scab breaking out into blisters vpon man, and vpon beast, throughout all the land of Egypt.

10 Then they tooke ashes of the furnace, & stood before Pharaoh: and Moses sprinkled them toward the heauen, and there came a scab breaking out into blisters vpon man, and vpon beast.

¶ The sixt plague

11 And the forcerers could not stand before Moses, because of the scab: for the scab was vpon the enchanters, and vpon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not vnto the, * as the Lord had said vnto Moses.

Chap. 4. 27.

13 ¶ Also the Lord said vnto Moses, Rise vp early in the morning, and stande before Pharaoh, and tel him, Thus saith the Lord God of the Ebrewes, Let my people goe, that they may serue me.

c So that thine owne conscience shall condemne thee of ingratitude & malice.

14 For I wil at this time send all my plagues vpon thine heart, and vpon thy seruants, and vpon thy people, that thou maiest knowe that there is none like me in all the earth.

15 For now I will stretch out mine hande, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

Rom 9. 17.

¶ Or, sit thee vp.
¶ Or, so show thee.

16 And in deede, * for this cause haue I appointed thee, to shewe my power in thee,

and to declare my Name throughout all the worlde.

17 Yet thou exaltest thy selfe against my people, and lettest them not go.

18 Behold, to morowe this time I will cause to raine a mightie great haile, such as was not in Egypt since the foundation thereof was layd vnto this time.

19 Send therefore now, and gather thy cattell, and all that thou hast in the field: for vpon all the men, and the beastes, which are found in the fildes, and not brought home, the haile shall fall vpon them & they shall dye.

e Here we see, though Gods wrath be kindled, yet there is a certaine mercie shewed euen to his enemies.

20 Such then as feared the word of the Lord among the seruantes of Pharaoh, made his seruantes and his cattell flee into the houses:

21 But such as regarded not the worde of the Lord, left his seruantes, and his cattell in the field.

f The word of the minister is called the worde of God.

22 ¶ And the Lord said to Moses, stretch forth thine hand toward heauē, that there may be haile in all the land of Egypt, vpon man & vpon beast, and vpon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heauen, & the Lord sent thunder & haile, and lightning vpon the ground: and the Lord caused haile to rayne vpon the land of Egypt.

¶ The seuenth plague.
¶ Elr. fire walked.

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since it was a nation.

¶ Or, since it was inhabited.

25 And the haile smote throughout all the land of Egypt al that was in the field, both man and beast: also the haile smote all the herbes of the field, and brake to pieces all the trees of the fildes.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and saide vnto them, I haue now sinned: the Lord is righteous, but I & my people are wicked.

g The wicked confesse their sinnes to their condemnation, but they cannot belieue to obtain remission.

28 Pray ye vnto the Lord (for it is ynough) that there be no more mightie thunders and haile, and I will let you go, and ye shall tary no longer.

¶ Elr. voyces of God.

29 Then Moses said vnto him, As soone as I am out of the citie, I will spreade myne hands vnto the Lord, and the thunder shall cease, neither shall there be any more haile, that thou maiest knowe that the earth is the Lordes.

30 As for thee & thy seruants, I know before I pray ye will feare before the face of the Lord God.

h Meaning, that when they haue their request, they are neuer the better.

31 (And the flaxe, and the barley were smitten: for the barley was eared, and the flaxe was bolled.

¶ Or, late sown.

32 But the wheat and the rye were not smitten, for they were hid in the ground)

33 Then Moses went out of the citie from Pharaoh, and spread his hands to the Lord, and the thunder and the haile ceased, neither rained it vpon the earth.

E. ij.

34 And

34 And when Pharaoh saw that the raine & the haile and the thunder were ceased, he sinned again, and hardened his heart, both he, and his seruants.

35 So the heart of Pharaoh was hardened: neither would he let the children of Israel go, as the Lord had said" by Moles.

"Ebr. by the hand of Moles.

CHAP. X.

7 Pharaohs seruants counsaile him to let the Israelites depart. 13 Grethoppers destroy the country. 16 Pharaoh confisseth his sinne. 22 Darkenes is sent. 28 Pharaohs seruants bidde Moles to come any more in his presence.

Chap. x. 27.

"Or, in his presence.

a The miracles shoulde be so great, that they shoulde be spoken of for euer. where also we see the duetie of parents towards their children.

b The end of afflictions is, to humble our selues with true repentance vnder the hand of God.

"Or, locustes.

"Or, Pharo. c Meaning, the occasion of all these euils: so are the Godly euer charged, as Elias was by Achab.

d That is, I would the Lord were no more afflicted toward you, then I am minded to let you go. e Punishment is prepared for you. Some read, Ye intend some mischief.

1 A Gain the Lord said vnto Moles, Goe to Pharaoh: for * I haue hardened his heart, and the heart of his seruants, that I might worke these my miracles in the middes of his realme.

2 And that thou maist declare in the eares of thy sonne, & of thy sonnes sonne, what things I haue done in Egypt, and my miracles, which I haue done among them: that ye may knowe that I am the Lord.

3 Then came Moles and Aaron vnto Pharaoh, and said vnto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse^b to humble thy selfe before me? Let my people goe, that they may serue me.

4 But if thou refuse to let my people go, behold, to morowe will I bring grethoppers into thy coastes.

5 And they shal couer the face of the earth that a man can not see the earth: and they shal eat the residue which remaineth vnto you, and hath escaped from the haile: and they shal eat all your trees that bud in the field.

6 And they shal fill thine houses, and al thy seruants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers haue scene, since the time they were vpon the earth vnto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs seruants said vnto him, How long shall he be^c an offence vnto vs? let the men go, that they may serue the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moles and Aaron were brought again vnto Pharaoh, and he said to them, Go, serue the Lorde your God, but who are they that shall go?

9 And Moles answered, We wil go with our yong and with our olde, with our sonnes & with our daughters, with our sheepe and with our cattel wil we go: for we must celebrate a feast vnto the Lord.

10 And he said vnto them, Let^d the Lord be with you, as I will let you goe and your children: behold, for^e euil is before your face.

11 It shal not be so now go ye that are men, & serue the Lord: for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said vnto Moles, Stretch out thine hand vpon the land of Egypt for

the grethoppers, that they may come vpon the land of Egypt, and eat all the herbes of the lande, then all that the hayle hath left.

13 Then Moles stretched forth his rod vpon the lande of Egypt: and the Lord brought an East wynde vpon the lande all that daye, and all that night: and in the morning, the East wynde brought the grethoppers.

|| The eighth plague.

14 So the grethoppers went vpon all the land of Egypt, and remained in all quarters of Egypt: so grievous grethoppers, like to these were neuer before, neither after them shalbe such.

"Or, he caused them to remaine.

15 For they couered al the face of the earth, so that the lande was darke: and they did eat all the herbes of the lande, and all the fruites of the trees, which the haile had left, so that there was no greene thing left vpon the trees, nor among the herbes of the fiede throughout all the lande of Egypt.

16 Therefore Pharaoh called for Moles & Aaron in haste, and saide, I haue sinned against the Lorde your God, and against you.

f The wicked in their miserie seeke to Gods ministers for help, albeit they hate and detest them.

17 And nowe forgiue me my sinne on this once, & pray vnto the Lord your God, that he may take away from me this death onely.

18 Moles then went out from Pharaoh, and prayed vnto the Lord.

19 And the Lorde turned a mightie strong West winde, and tooke away the grethoppers, and violently cast them into the Sea, so that there remained not one grethopper in all the coast of Egypt.

g The water seemeth red because the sand or gravel is red: the Ebrewes call it the Sea of bulrushes.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Again the Lorde sayd vnto Moles, Stretch out thine hand toward heauen, that there may be vpon the land of Egypt darkenesse, euen darkenesse that may be felt.

h Because it was so thicke.

22 Then Moles stretched forth his hand toward heauen, and there was a blacke daikenesse in all the land of Egypt three dayes.

|| The ninth plague. VVij. 17. 3.

23 No man sawe an other, neither rose vp from the place where he was for three daies: * but all the children of Israel had light where they dwelt.

VVij. 18. 1.

24 Then Pharaoh called for Moles and said, Go, serue the Lord: onely your sheepe and your cattel shal abide, and your children shal go with you.

25 And Moles said, Thou must giue vs also sacrifices, and burnt offrings that we may do sacrifice vnto the Lord our God.

26 Therefore our cattel also shal go with vs: there shal not an hoofe be left, for there of must we take to serue the Lorde our God: neither do we know howe we shall serue the Lord, vntill we come thither.

i The ministers of God ought not to yelde one iote to the wicked, as touching their charge.

27 (But the Lord hardened Pharaohs heart, and he would not let them go)

k That is, with what beastes or how many.

1 Though before he cōfessed Moses iust, yet against his owne conscience he threatneth to put him to death.

- 18 And Pharaoh said vnto him, Get thee from me: looke thou see my face no more: for whensoever thou comest in my sight, thou shalt die.
19 Then Moses said, Thou hast said wel: fro henceforth will I see thy face no more.

CHAP. XI.

2 God promisseth their departure. 1 He willett them to borrowe their neighbours iewels. 3 Moses was esteemed of all saue Pharaoh. 5 He signifieth the death of the first borne.

1 **N**Owe (the Lord had said vnto Moses, Yet will I bring one plague more vpo Pharaoh, and vpon Egypt: after that, he will let you go hence: when he letteth you go, he shall at once chafe you hence.

a Without any condition, but with hast and violence.

^{Or, borrowe.}
Chap. 3. 22.

Eccl. 4. 1.

2 Speake thou now to the people, that euery man require of his neighbour, and euery woman of her neighbour * iewels of siluer and iewels of gold.

3 And the Lorde gaue the people fauour in the sight of the Egyptians: also * Moses was very great in the land of Egypt, in the sight of Pharaohs seruants, & in the sight of the people.)

4 Also Moses saide, Thus saith the Lorde, About midnight will I goe out into the middes of Egypt.

VVid. 19. 11.

5 * And all the first borne in the land of Egypt shall dye, from the first borne of Pharaoh that sitteth on his throne, vnto the first borne of the mayde seruant, that is at the mille, and all the firste borne of beastes.

b From the highest to the lowest

6 Then there shalbe a great crye throughout al the land of Egypt, such as was neuer none like, nor shalbe.

7 But against none of the children of Israel shall a dog moue his tōgue, neither against man nor beast, that ye may knowe that the Lord putteth a difference betweene the Egyptians and Israel.

c That is, vnder thy power and gouernement.

8 And all these thy seruantes shall come downe vnto me, and sal before me, saying, Get the out, and all the people that are at thy feete, and after this will I departe. So he went out from Pharaoh very angry.

9 And the Lord said vnto Moses, Pharaoh shall not heare you, * that my wonders may be multiplied in the land of Egypt.

d God hardeneth the hartes of the reprobate that his glorie thereby might be the more set forth, Ro. 9. 17.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and he suffered not the children of Israel to go out of his land.

CHAP. XII.

1 The Lord instituteth the Pascheouer. 28 The fathers must teache their children the mysteries thereof. 29 The first borne are slayne. 31 The Israelites are drinen out of the land. 35 The Egyptians are spoiled. 37 The number that departeth out of Egypt. 40 How long they were in Egypt.

a Called Nisan, containing part of March, & part of April.

b As touching the obseruation of feastes: as for other policies, they reckoned from September

1 **T**HEN the Lorde spake to Moses and to Aaron in the land of Egypt, saying, This * Moneth shalbe vnto you the beginning of moneths: it shalbe to you the first^b moneth of the yere.

3 Speake ye vnto all the Congregation of Israel, saying, In the tenth of this moneth let euery man take vnto him a lambe, according to the house of the * fathers a lambe for an house.

c As the fathers of the household had great or small families.

4 And if the household be to litle for the labe, he shall take his neighbour, which is next vnto his house, according to the number of the persons: euery one of you, according to his^d eating shall make your count for the lambe.

d He shall take so many as are sufficient to eate the lambe.

5 Your lambe shalbe without blemishe, a male of a yere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe it vntill the fourteenth day of this moneth: then * all the multitude of the Congregation of Israel shall kill it at euen.

e Every one in his house. ^{Or, betweene the two eveninges or twilight.}

7 After they shall take of the blood & strike it on the two postes, and on the vpper doore post of the houses where they shall eat it.

8 And they shall eat the fleshe the same night, roasted with fire, & vnleauened bread: with sower herbes they shall eat it.

9 Eat not thereof rawe, boyled nor sodden in water, but roasted with fyre, both his head, his feete, and his purtenance.

f That is, al that may be eaten.

10 And ye shall reserue nothing of it vnto the morning: but that, which remaineth of it vnto the morowe, shall ye burne with fyre.

11 ¶ And thus shall ye eat it, Your loynes girded, your shoes on your feete, and your stauies in your handes, and ye shall eat it in haste: for * it is the Lordes pascheouer.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne in the land of Egypt, both man and beast, and I will execute iudgement vpon all the * gods of Egypt. I am the Lord.

g The lambe was not the pascheouer, but signified it: as sacraments are not the thing it self, which they doe represent, but signifie it. ^{Or, prince, or leader.}

13 And the blood shalbe a token for you vpon the houses where ye are: so when I see the blood, I will passe ouer you, and the plague shall not be vpon you to destruction, when I smite the land of Egypt.

14 And this day shalbe vnto you a^h remembrance: and ye shall keepe it an holy feast vnto the Lord, throughout your generations: ye shall keepe it holy by an ordinance for euer.

h Of the benefite receiued for your deliuerance.

15 Seue dayes shall ye eat vnleauened bread, and in any case ye shall put away leauen the first day out of your houses: for whosoever eateth leauened bread fro the first day vntill the seuenth day, that person shall be cut off from Israel.

i That is, vntill Christs coming: for then ceremonies had an end.

16 And in the first day shalbe an holy^j assemblie: also in the seuenth day shalbe an holy assemblie vnto you: no worke shalbe done in them, saue about that which euery man must eat: that onely may ye do.

^{Or, calling together of the people to serue God.}

17 Ye shall keepe also the feast of vnleauened bread: for that same day I will bring your armeis out of the land of Egypt: therefore ye shall obserue this day, throughout your posteritie, by an ordinance for euer.

E iij. 18 ¶ In

18 ¶ In the first *moneth*, and the fourteenth daye of the moneth at *euen*, ye shall eat vnleauened bread vnto the one and twentieth day of the moneth at *euen*,
 19 Seuen daies shall no leauen be found in your houses: for whosoever eateth leauened bread, that persone shalbe cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.
 20 Ye shal eat no leauened bread: *but* in all your habitations shall ye eat vnleauened bread.
 21 ¶ Then Moses called all the Elders of Israel, and sayde vnto them, Choose out and take you for *euery* of your householdes a lambe, and kill the passeouer.
 22 And take *a* bunch of hyssop, and dip it in the blood that is in the basen, & strike the lintel, and the *doore* cheekes with the blood that is in the basen, and let none of you go out at the doore of his house, vntill the morning.
 23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood vpon the lintel & on the two doore cheekes, the Lord wil passe ouer the doore, and wil not suffer the destroyer to come into your houses to plague you.
 24 Therefore shall ye obserue this thing as an ordinance *both* for thee and thy sonnes for euer.
 25 And when ye shall come into the land, which the Lord will giue you, as he hath promised, then ye shal kepe this seruice.
 26 *And when your children aske you what seruice is this ye keepe?*
 27 Then ye shall say, It is the sacrifice of the Lordes Passeouer, which passed ouer the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people bowed them selues, and worshipped.
 28 So the children of Israel went, and did as the Lord had commaunded Moses & Aaron: so did they.
 29 ¶ Now at *a* midnight, the Lord smote al the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne, vnto the *a* first borne of the captiue that was in prison, and al the first borne of beastes.
 30 And Pharaoh rose vp in the night, he, and all his seruants and all the Egyptians: and there was a great crye in Egypt: for there was *a* no house where there was not one dead.
 31 And he called to Moses and to Aaron by night, and said, Rise vp, get you out from among my people, both ye, and the children of Israel, and go serue the Lord as ye haue said.
 32 Take also your sheepe and your cattel as ye haue said, and depart, and *b*lesse me also.
 33 And the Egyptians did force the people, because they would send them out of the land in hast: for they said, We die all.
 34 Therefore the people tooke their dowe

before it was leauened, *euery* their dowe bound in clothes vpon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians *a* iewels of siluer and iewels of golde, and raiment.

36 And the Lord gaue the people fauour in the sight of the Egyptians: & they granted their request: so they spoiled the Egyptians.

37 Then the *a* children of Israel tooke their journey from *a* Rameses to Succoth about six hundreth thousand men of foote, beside children.

38 And *a* great multitude of sundrie sortes of people went out with them, and sheepe, and beues, and cattell in great abundance.

39 And they baked the dowe which they brought out of Egypt, & made vnleauened cakes: for it was not leauened, because they were thrust out of Egypt, neither coulede they tary, nor yet prepare themselves vi-
 40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, was *a* foure hundreth and thirty yerres.

41 And when the *a* foure hundreth & thirty yerres were expired, euery the selfe same day departed al the hostes of the Lord out of the lande of Egypt.

42 It is a night to be kept *holy* to the Lorde, because he brought them out of the land of Egypt: this is that night of the Lord, which al the childre of Israel must keepe through out their generations.

43 Also the Lord said vnto Moses and Aaron, This is the Lawe of the Passeouer: *a* no stranger shall eat thereof.

44 But euery seruant that is bought for money, when thou hast circumcised him, then shall he eat thereof.

45 A stranger or an hyred seruant shall not eat thereof.

46 *a* In one house shal it be eaten: thou shalt carie none of the fleshe out of the house, *a* neither shall ye breake a bone thereof.

47 All the Congregation of Israel shall obserue it.

48 But if a stranger dwell with thee, and will obserue the Passeouer of the Lord, let him circumcise all the males, that belong vnto him, and then let him come and obserue it, and he shalbe as one that is borne in the land: for none vncircumcised person shall eat thereof.

49 One *a* lawe shalbe to him that is borne in the land, and to the stranger that dwelleth among you.

50 Then al the children of Israel did as the Lorde commaunded Moses and Aaron: so did they.

51 And the selfe same day did the Lord bring the children of Israel out of the land of Egypt by their armies.

Chap. 12. and 13.

Or, let them.

Nom. 33. 3.

10th. 3. 4. 6.

9 Which was

a citie in Goshen

Gen. 47. 11.

r Which were

strangers, & not

borne of the Is-

raelites.

Gen. 15. 13.

act. 7. 6.

gal. 3. 17.

1 From Abra-

hams departing

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dea vnto the de-

parting of the

childre of Isra-

el from Egypt,

are 430. yerres.

t Except he be

circumcised and

onely professe

your religion.

Nom. 9. 12.

10th. 13. 26.

u They that are

of the household

of God, must be

alioyned in one

faith and reli-

gion.

CHAP. XIII.

1 The first borne are offered to God. 2 The memorial of their deliuerance. 3. 14 An exhortation to teach their children to remember this deliuerance. 17 Why they are led by the wilderness. 19 The bones of Ioseph. 21 The pillar of the cloude and of the fire.

1 **A**ND the Lorde spake vnto Moses, saying,

2 * Sanctifie vnto me al the first borne: *that is,* euerie one that first openeth the wombe among the children of Israel, as wel of man as of beast: for it is mine.

3 ¶ Then Moses said vnto the people, * Remember this day in the which ye came out of Egypt, out of the house of bondage: for by a mightie hand the Lorde brought you out from thence: therefore no leavened bread shalbe eaten.

4 This day come ye out in the moneth of Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hiuites, and Iebusites (which he sware vnto thy fathers, that he would giue thee, a land flowing with milke and hony) the thou shalt keepe this seruice in this moneth.

6 Seuen dayes shalt thou eate vnleavened bread, and the seventh day shalbe the feast of the Lord.

7 Vnleavened bread shalbe eate seuen daies, and there shal no leavened bread be seene with thee, nor yet leauen be seene with thee in all thy quarters.

8 ¶ And thou shalt shewe thy sonne in that day, saying, *This is done,* because of that which the Lord did vnto me, when I came out of Egypt.

9 And it shalbe a signe vnto thee vpon thine hand, & for a remembrance betwene thine eies, that the Law of the Lorde may be in thy mouth: for by a strong hand the Lord brought thee out of Egypt.

10 Kepe therefore this ordinance in his season appointed from yere to yere.

11 ¶ And when the Lord shal bring thee into the land of the Canaanites, as he sware vnto thee and to thy fathers, and shal giue it thee,

12 * Then thou shalt set apart vnto the Lord all that first openeth the wombe: also euerie thing that first doeth open the wombe, and cometh forth of thy beast: the males shalbe the Lordes.

13 But euerie first foale of an asse, thou shalt redeeme with a lambe: and if thou redeeme him not, then thou shalt breake his necke: likewise all the first borne of man among thy sonnes shalt thou bye out.

14 ¶ And when thy sonne shal aske thee tomorrow, saying, What is this? thou shalt then say vnto him, With a mightie hand the Lord brought vs out of Egypt, out of the house of bondage.

15 For when Pharaoh was hard hearted against our departing, the Lord then slewe all the firstborne in the land of Egypt: from the first borne of man eue to the first borne of beast: therefore I sacrifice vnto the Lord

all the males that first open the wombe, but all the first borne of my sonnes I redeeme.

16 And it shalbe as a token vpon thine hand, and as frontlets betwene thine eies, that the Lorde brought vs out of Egypt by a mighty hand.

17 ¶ Now when Pharaoh had let the people go, God caryed them not by the way of the Philistims country, though it were nether: (for God said, Lest the people repent when they see warre, & turne againe to Egypt)

18 But God made the people to go about by the way of the wilderness of the red Sea: & the children of Israel went vp armed out of the land of Egypt.

19 (And Moses tooke the bones of Ioseph with him: for he had made the children of Israel swear, saying, * God wil surely visite you, and ye shall take my bones away hence with you)

20 ¶ So they tooke their journey from Succoth, and camped in Etham in the edge of the wilderness.

21 * And the Lord went before them by day in a pillar of a cloude to lead them the way, and by night in a pillar of fire to giue them light, that they might go both by day and by night.

22 * He tooke not away the pillar of the cloude by day, nor the pillar of fyre by night from before the people.

CHAP. XIII.

1. Pharaohs heart is hardened, & pursueth the Israelites. 2 The Israelites strik with seare murraine against Moses. 3 He descendeth the Sea. 23. 27. The Egyptians followe and are drowned.

1 **T**HEN the Lord spake vnto Moses, saying,

2 Speake to the children of Israel, that they returne and campe before Pi-hahiroth, betwene Migdol and the Sea, ouer against Baal-zephon: about it shall ye campe by the Sea.

3 For Pharaoh will say of the children of Israel, They are tangled in the land: the wilderness hath shut them in.

4 And I will harden Pharaohs heart that he shall folowe after you: so I will get me honour vpon Pharaoh, and vpon all his hoste: the Egyptians also shall knowe that I am the Lord: and they did so.

5 ¶ Then it was tolde the King of Egypt, that the people fled: and the heart of Pharaoh & of his seruants was turned against the people, & they said, Why haue we this done, and haue let Israel go out of our seruice?

6 And he made ready his charrets, and tooke his people with him,

7 And tooke six hundreth chosen charrets, and all the charrets of Egypt, & captaines ouer euerie one of them.

8 (For the Lord had hardened the heart of Pharaoh King of Egypt, & he folowed after the children of Israel: but the children of Israel went out with an hye hand)

9 * And the Egyptians pursued after them, & all the horses and charrets of Pharaoh, and

E.iiij. his

Or, signes of remembrance.

Or, because.

i Which the Philistims wold haue made against them by stopping them the passage.

k That is, not priuily, but openly, and as the worde doth signifie, set in order by fire and fire.

Gen. 30. 35.

10th. 24. 32.

Nom. 24. 14.

dent. 1. 13.

Isa. 78. 14.

1. cor. 10. 1.

l To defend the from the heat of the sunne.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

Nom. 9. 19.

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Nom. 9. 19.

Nom. 9. 19.

Chap. 22. 29. and 34. 19. leuit. 27. 26. nom. 3. 13. and 3. 16. leuit. 2. 31. Exod. 23. 19. Eur. house offer- uants.

a Where they were in most cruel slaue-rie.

b To signifie that they had not leisure to leauen their bread.

c Conteyning part of Marche and part of April, when come began to ripe in that country.

d Both the seuenth and the first day were holy, as Chap. 12. 16.

e When thou doest celebrate the feast of vnleavened bread.

f Thou shalt haue continuall remembrance thereof, as thou woldest of a thing that is in thine hand or before thine eyes.

Chap. 22. 29. and 34. 19. 22. 44. 30.

g This is also vnderstande of the horse and other beastes, which were not offered in sacrifice.

h By offering a cleane beaste in sacrifice, Leuit. 22. 6.

i Or, here after- ward.

i Iosephus writeth that besides these charrets there were 10000 horsemen, and 20000 footmen.

k With great ioye and boldnesse.

10th. 24. 8.

1. mac. 4. 9.

his horsmen and his hoste ouertooke them camping by the Sea, beside Pi-hahiroth, before Baal-zephon.

- 19 And whē Pharaoh drewe nie, the childre of Israel list vp their eies, and beholde, the Egyptians marched after them, and they were fore^l afraid: wherefore the children of Israel cryed vnto the Lord.

^f They which a litle before in their deliuerance reioyced, being now in daunger are afraide, and murmure.



In this figure foure chief points are to be considered. First, that the Church of God is ever subiect in this world to the Crosse, and so be afflicted after one sort or other. The second, that the ministers of God following their vocation shalbe euill spoken of, and murmured against, euen of them that pretend the same cause and religion that they doe. The third, that God deliuereth not his Church incontinently out of dangers, but to exercise their faith and patience continueth their troubles, yea and often times augmenteth them: as the Israelites were now in lesse hope of their liues, then when they were in Egypt. The fourth point is, that when the dangers are most great, then Gods helpe is most ready to succour: for the Israelites had on either side them, huge rocks and mountaines, before them the Sea, behinde them most cruell enemies, so that there was no way left to escape to mans iudgement.

- 11 And they saide vnto Moses, Hast thou brought vs to dye in the wildernes, because there were no graues in Egypt? wherefore hast thou serued vs thus, to cary vs out of Egypt?

- 12 Did not we tell thee this thing in Egypt, saying, Let vs be in rest that we may serue the Egyptians? for it had bene better for vs to serue the Egyptians, the that we shoulde dye in the wildernes.

- 13 Then Moses said to the people, Feare ye not, stand still, and beholde the saluation of the Lord which he will shewe to you this day. For the Egyptians, whome ye haue scene this day, ye shal neuer see them againe.

- 14 The Lorde shall fight for you: therefore holde you your peace.

- 15 ¶ And the lord said vnto Moses, Wherefore cryest thou vnto me? speake vnto the children of Israel that they go forward:

- 16 And lift thou vp thy rod, and stretch out thine hand vpon the Sea and deuide it, and let the children of Israel go on drye ground through the middes of the Sea.

- 17 And I, beholde, I will harden the heart of the Egyptians that they may folowe them, and I wil get me honour vpon Pharaoh, & vpon all his hoste, vpon his charets, and vpon his horsmen.

- 18 Then the Egyptians shall knowe that I am the Lord, when I haue gotten me honour vpon Pharaoh, vpon his charets, and vpon his horsmen.

- 19 (And the Angel of God, which went before the hoste of Israel, remoued and went behinde them: also the pillar of the cloude went from before them, & stood behinde them,

- 20 And came betwene the campe of the Egyptians and the campe of Israel: it was both a cloude & darkenes, yet gaue it light by night, so that all the night long the one came not at the other)

- 21 And Moses stretched forth his hand vpon the Sea, and the lord caused the sea to run backe by a strong East winde all the night, and made the Sea drye land: for the waters were^{*} deuided.

- 22 The^{*} children of Israel went through the middes of the Sea vpon the drye grounde, and the waters were a wall vnto them on their right hand, and on their left hand,

- 23 And the Egyptians pursued and went after them to the middes of the Sea, euen all Pharaohs horses, his charets, & his horsmen.

- 24 Nowe in the morning^l watch, when the Lord looked vnto the hoste of the Egyptians, cut of the fry and cloudy pillar, he stroke the hoste of the Egyptians with feare.

- 25 For he tooke of their charret wheelles, and they draue them with^m much ado: so that the Egyptians euenⁿ one said, I will flee fro the face of Israel: for the Lord fighteth for them against the Egyptians.

- 26 ¶ Then the Lorde said to Moses, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horsmen.

- 27 Then Moses stretched forth his hande vpon the Sea, and the Sea returned to his force early in the morning, & the Egyptians fled against it: but the lord^m ouerthrew the Egyptians in the middes of the Sea.

- 28 So the water returned and couered the charets, and the horsmen, euen all the host of Pharaoh that came into the sea after them: there remained not one of them.

- 29 But the children of Israel walked vpon dry land through the middes of the Sea, and the waters were a wall vnto them on their right hand, and on their left.

- 30 Thus the Lord saued Israel the same day out of the hand of the Egyptians, and Israel sawe the Egyptians dead vpon the Sea banck.

- 31 And Israel saw the mightieⁿ power, which the Lorde shewed vpon the Egyptians: so the people feared the Lord & beleued the Lord, and hisⁿ seruant Moses.

^k The cloude sheweth light to the Israelites, but to the Egyptians it was darkenes, so that their two hosts could not ioyne together.

^l 1. cor. 4. 3.
^m psal. 114. 3.
ⁿ psal. 78. 33.
^o 1. cor. 10. 1.
^p ebr. 11. 29.

¹ Which was about the three last houres of the night.

^m Or, heauily.

^m So the Lord by the water faued his, and by the water drowned his enemies.

ⁿ Ebr. hard.

ⁿ That is, the doctrine which he taught them in the name of the Lord.

CHAP. XV.

1. 20 Moses with the men and women sing praises vnto God for their deliuerance. 23 The people murmure. 25 was the prayer of Moses the bitter waters are sweete. 26 God teacheth the people obedience.

a Praising God 1
for the ouer-
throwe of his e-
nemies and their
deliuerance.
VVij. 10. 2.

b Or, the occasion of
my song of prayse.
c To worshippe
him therein.
d In battel he o-
uercometh euer.
e Euer constant
in his promise.

f Or, power.

g Those, that are
enemies to Gods
people, are his e-
nemies.

h Or, in the depth of
the Sea.

i For so, often
times the Scrip-
ture calleth the
mightie men of
the worlde.

j Which ought-
est to be pray-
sed with a feare
and reuerence.
k That is, into
the land of Can-
aan: or into
mount Zion.

l Deut. 2. 35.

10th. 2. 9

m Or, for thy great
power.

n Whiche was
mounte Zion,
where afterward
the Temple
was buylt.

Then ^a sang ^b Moses and the children of Israel this song vnto the Lord, and said in this maner, I wil sing vnto the Lord: for he hath triumphed gloriously: the horse and him that rode vpon him hath he ouerthrown in the Sea.

The Lord is my strength and ^c praise, and he is become my saluation. He is my God, and I will ^d prepare him a tabernacle. he is my fathers God, and I will exalt him.

The Lord is a ^e man of warre, his ^f Name is Ichouah.

Pharaohs charrets and his hoste hath he cast into the Sea: his chosen captaines also were drowned in the red Sea.

The depths haue couered them, they sanke to the bottome as a stone.

Thy ^g right hand, Lord, is glorious in power: thy right hand, Lorde, hath bruised the enemye.

And in thy great glorie thou hast ouerthrowe them that rose against ^h thee: thou sentest forth thy wrath, ⁱ which consumed them as the stubble.

And by the blast of thy nostrils the waters were gathered, the floods stood still as an heape, the depths congeled together in the heart of the Sea.

The enemye said, I will pursue, I will ouertake them, I will diuide the spoyle, my lust shalbe satisfied vpon them, I will drawe my sword, mine hand shall destroy them.

Thou blewest with thy wind, the Sea couered them, they sanke as lead in the mightie waters.

Who is like vnto thee, O Lord, among the gods: who is like thee so glorious in holiness, & fearfull in praises doing wonders?

Thou stretchedst out thy right hand, the earth swallowed them.

Thou wilt by thy mercie carie this people, ^j which thou deliueredst: thou wilt bring them in thy strength vnto thine holy ^k habitation.

The people shall heare and be afraid: sorrowe shall come vpon the inhabitantes of Palestina.

Then the dukes of Edom shalbe amased, and trembling shall come vpon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

Feare and dread shal fall vpon them: because of the ^l greatnes of thine arme, they shalbe still as a stone, till thy people passe, O Lord: till this people passe, ^m which thou hast purchased.

Thou shalt bring them in, and plant them in the mountaine of thine ⁿ inheritance, ⁱ which is the place that thou hast prepared. O Lord, for to dwell in, ^o euen the sanctuarie, O Lord, ^p which thine hands shall establish.

The Lord shall reigne for euer and euer.

For Pharaohs horses went with his cha-

rets and horsemen into the Sea, and the Lord brought the waters of the Sea vpon them: but the children of Israel went on drie land in the middes of the Sea.

¶ And Miriam the propheticke, sister of Aaron tooke a timbrell in her hand, and all the women came out after her with timbrels and ^q daunces.

And Miriam answered the men, Sing ye vnto the Lord: for he hath triumphed gloriously: the horse and his rider hath he ouerthrown in the Sea.

Then Moses brought Israel from the red Sea, and they went out into the wilderness of Shur: and they went three dayes in the wilderness, and found no waters.

And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ^r Marah.

Then the people murmured against Moses, saying, What shal we drinke?

And he cried vnto the Lord, and the Lord shewed him a ^s tree, ^t which when he had cast into the waters, the waters were sweete: there he made them an ordinance and a law, and there he ^u proued them,

And said, If thou wilt diligently hearken, ^v O Israel, vnto the voyce of the Lord thy God, and wilt do that, which is ^w right in his sight, and wilt giue eare vnto his commaundements, and kepe al his ordinances, ^x then will I put none of these diseases vpon thee, which I brought vpon the Egyptians: for I am the Lord that healeth thee.

¶ And they came to Elim, where were twelue fountaines of water, and seuentie ^y palme trees, & they camped there by the waters.

CHAP. XVI.

1 The Israelites come to the desert of Sin, and murmure against Moses and Aaron. 13 The Lorde sendeth quailles and Manna. 27 The seuenth day Manna coulde not be found. 30 It is kept for a remembrance to the posteritie.

Afterward all the Congregation of the children of Israel departed from Elim, and came to the wilderness of ^a Sin, (which is betwene Elim and Sinai) the fiftenth day of the second moneth after their departing out of the land of Egypt.

And the whole Congregation of the children of Israel murmured against Moses & against Aaron in the wilderness.

For the children of Israel said to them. Oh that we had died by the had of the Lord in the lande of Egypt, when we sate by the flesh ^b pottes, when we ate bread ^c our bellies full: for ye haue brought vs out into this wilderness, to kil this whole companie with famine.

¶ Then said the Lord vnto Moses, Behold, I will cause bread to raine from heauen to you, and the people shall go out, and gather that that is sufficient for euery ^d day, that I may proue them, whether they will walke in my Lawe or no.

But the sixt day they shall prepare that, which they shall bring home, and it shalbe twife as much as they gather dayly.

k Signifying their great ioye, which custome the Iewes obserued in certaine solemnities, Iud. 11. 34. and 21. 21: but it ought not to be a cloke to couer our wanton daunces. l By singing the lyke song of thanksgiuig.

m Or, Bitternes.

n Eccle. 35. 9.

o That is, God, or, Moses in Gods name.

p Which is, to do that orley y God commaundeth.

q Nom. 33. 9.

r Or, drie tree.

s This is the eight place where in they had camped: there is another place called Zim, which was the 33 place, where in they camped: and is also called Kadesh. Nom. 33. 36.

t So harde a thing it is to the flesh not to murmur against god, when the belly is pinched.

u To signifie, they should patiently depende vpon Gods prouidence from day to day.

6 Then

d He gaue them
not Manna be-
cause they mur-
mured, but for
his promes sake.

e He that con-
temneth Gods
ministers con-
temneth God
himselfe.

Chap. 17. 37.

Eccle. 45. 4.
"Or, in the twi-
light.

Nom. 11. 35.

Nom. 11. 7.
psal. 78. 24.
wisd. 16. 20.

f Which signi-
fieth a part, por-
tion, or gift: also
meat prepared.
Ioh. 6. 31.
1. cor. 10. 3.

g Which con-
taineth about a
pottle of our
measure.
"Ebr. for an head.

3. Cor. 8. 15.

h God is a rich
feeder o' fall, and
none can iustly
complane.

i No creature is
so pure, but be-
ing abused, it tur-
neth to our de-
struction.

k Which porti-
on shoulde serue
for the Sabbath
and the day be-
fore.

6 Then Moses and Aaron said vnto all the children of Israel, At euen ye shall knowe, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie of the Lord: ^d for he hath heard your grudgings against the Lord: and what are we that ye haue murmured against vs?

8 Againe Moses said, At euen shall the Lord giue you flesh to eate, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against vs, but against the Lord.

9 ¶ And Moses said to Aaron, Say vnto al the Congregation of the children of Israel, Draw nere before the Lord: for he hath heard your murmurings.

10 Now as Aaron spake vnto the whole Congregation of the children of Israel, they looked toward the wildernes, and beholde, the glorie of the lord appeared ^e in a cloud.

11 (For the Lord had spoken vnto Moses, saying,

12 "I haue heard the murmurings of the children of Israel: tel them ^f therefore, and say, "At euen ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God)

13 And so at euen the ^g quails came and couered the campe: and in the morning the dew lay round about the hoste.

14 * And when the dewe that was fallen was ascended, beholde, a small round thing was vpon the face of the wildernes, smal as the hoare frost on the earth.

15 And when the children of Israel sawe it, they said one to another, It is ^h man, for they wist not what it was. And Moses saide vnto them, * This is the bread which the Lord hath giuen you to eat.

16 ¶ This is the thing which the Lorde hath commanded: gather of it euery man according to his eating ⁱ an Omer for "a man according to the number of your personnes: euery man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an Omer, ^j he that had gathered much, had nothing ouer, and he that had gathered litle, had no ^k lacke: so euerie man gathered according to his eating.

19 Moses then said vnto them, Let no man reserue thereof till morning.

20 Notwithstanding they obeyed not Moses: but some of them reserued of it til morning, and it was full of wormes, & ^l stanke: therefore Moses was angrie with them.

21 And thei gathered it euery morning, euery man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered ^m twise so much bread, two Omers for one man: then all the rulers of the Congregation came and tolde Moses.

23 And he answered them, This is that, which the Lord hath said, To morrow ⁿ is the rest of the holy Sabbath vnto the Lorde: bake that ^o to day which ye wil bake, & seeth that which ye will seeth, and al that remaineth, lay it vp to be kept til the morning for you.

24 And they laied it vp till the morning, as Moses bad, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day ^p is the Sabbath vnto the Lorde: to day ye shall not ^q finde it in the field.

26 Six daies shall ye gather it, but in the seuenth day ^r is the Sabbath: in it there shalbe done.

27 ¶ Notwithstanding, there ^s went out some of the people in the seuenth day for to gather, and they found none.

28 And the Lord said vnto Moses, How long refuse ye to keepe my commandementes, and my lawes?

29 Beholde, how the Lorde hath giuen you the Sabbath: therefore he giueth you the sixt day bread for two dayes: tary ^t therefore euery man in his place: let no man go out of his place the seuenth day.

30 So the people rested the seuenth day.

31 And the house of Israel called the name of it, MAN, and it was like ^u to coriander seede, but white: and the taste of it was like vnto wafers made with hony.

32 And Moses saide, This is that which the Lord hath commanded, Fill an Omer of it, to keepe it for your posteritie: that they may see the bread wherewith I haue fed you in wildernes, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a ^v pot and put an Omer full of MAN therein, and set it before the Lorde to be kept for your posteritie.

34 As the Lord commanded Moses: so Aaron layed it vp before the ^w Testimonie to be kept.

35 And the children of Israel did eat MAN ^x forty yeeres, vntill they came vnto a land inhabited: they dyd eat MAN vntill they came to the borders of the land of Canaan.

36 The Omer ^y is the tenth part of the Ephah.

CHAP. XVII.

1 The Israelites come into ^a Rephidim and grudge for water.
2 Water is giuen them out of the rocke. 11 Moses hol-
deth up his handes, and they overcome the Amalekites.

1 AND all the Congregation of the children of Israel departed from the wil-
dernes of Sin, by their iourneys at the ^b "cō-
mandement of the Lorde, and camped
in ^c Rephidim, where was no water for the
people to drinke.

2 * Wherefore the people contended with
Moses, and said, Giue vs water that we may
drinke. And Moses saide vnto them, Why
contende ye with me? wherefore do ye
tempt the Lord?

3 So the people thirsted there for water, and
the

I God tooke a
way the occasi-
on from their la-
bour, to signifie
howe holy he
woulde haue the
Sabbath kept.
m Their infide-
lity was so great
that they did ex-
pressely against
Gods comman-
dement.

n In forme and
figure, but not in
colour, Nomb.
11. 7.

o Of this vessel
reade, Ebr. 9. 4.

p That is, the
Arke of the co-
uenant: to wit,
after that the
Arke was made.
Ioh. 3. 12.
Ioh. 9. 35.
Iudith. 1. 15.
q Which mea-
sure contained
about ten pot-
tles.

"Ebr. at the month
a Moses here
noteth not eue-
rie place, where
they camped, at
Nomb. 23 but on-
ly those places
where some no-
table thing was
done.
Nomb. 10. 4. 2.
b Why distrust
you God? why
loke you not for
succour of him
without murmur-
ing against vs?

16 Also he said, "The Lorde hath sworne,
that he will haue warre with Amalek from
generation to generation.

Moreover provide thou among all the people

g That is, to
know Gods wil,
and to haue iu-
stice executed.

Or, counsel.

h Iudge thou in
harde causes,
which cannot be
decided but by
consulting with
God.

CHAP. XVIII.

3 And her two sonnes, (whereof the one was called Gershom: for he said, I haue bene an aliant in a strange land:

g So that we see
how dangerous

^a Ebr. the hand of
the Lord upon the

Chap. 2. 3d.

a It may seeme
that he sent her
backe to her fa-
ther for her im-
patiencie, lest she
should be a let
to his vocation,
whiche was so
dangerous, chap. 3
4.25.

^a What maner of men ought to be chosen to beare office.

people ¹ men of courage, fearing God, men dealing truly, hating couetousnes: & appoint ^{suche} ouer them to be rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

22 And let them iudge the people at all seasons: but euery great matter let the bring vnto thee, and let them iudge all smal causes: so shall it be easier for thee, when they shall beare the burden with thee.

23 If thou do this thing, (and God so commande thee) both thou shalt be able to endure, and all this people shall also go quietly to their place.

^k Godly counselought euer to be obeyed, though it come of our inferiours: for to such God often times giveth wisdom to humble them that are exalted.

24 So Moses obeyed the voyce of his father in lawe, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heades ouer the people, rulers ouer thousandes, rulers ouer hundreths, rulers ouer fifties, and rulers ouer tens.

26 And they iudged the people at all seasons, but they brought the hard causes vnto Moses: for they iudged all small matters themselves.

I Read the occasion, Nöb. 10. 29.

27 Afterward Moses let his father in law depart, and he went into his country.

CHAP. XIX.

¹ The Israelites come to Sinai. ² Israel is chosen from among al other nations. ³ The people promise to obey God. ⁴ He that toucheth the hill dyeth. ⁵ God appeareth vnto Moses vpon the mount in thunder and lightning.

^a Which was in the beginning of the month Sinai, containing part of May and part of Iune.

^b That they departed from Rephidim.

Alt. 7. 31.

In the ³ third moneth, after the children of Israel were gone out of the lande of Egypt, the same ⁶ day came they into the wilderness of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wilderness: euen there Israel camped before the mount.

3 ^{*} But Moses went vp vnto God, for the lord had called out of the mount vnto him, saying, Thus shalt thou say to the house of ⁴ Iakob, and tel the children of Israel,

^c God called Iakob Israel: therefore the house of Iakob, and the people of Israel signifie onely Gods people. ^{Deut. 29. 2.}

^d For ⁵ eagle by flying his, is out of danger, and in carying her birds rather on her wings then in her talants declareth her loue. ^{Deut. 32. 2.} ^{Deut. 10. 14.} ^{Psal. 24. 1.} ^{1. Pet. 2. 9.} ^{reu. 1. 6.} ^{Chap. 24. 3.} ^{deut. 5. 27. and 30. 17.} ^{1oth. 24. 16.}

4 ^{*} Ye haue sene what I did vnto the Egyptians, and howe I caryed you vpon ⁴ eagles wings, and haue brought you vnto me.

5 Now therefore ^{*} if ye will heare my voyce in deede, and keepe my couenant then ye shall be my chief treasure about all people, ⁶ though all the earth be mine.

6 Ye shall be vnto me also a kingdome of ⁷ Priestes, & an holy nation. These are the wordes which thou shalt speake vnto the children of Israel.

7 ^{*} Moses then came and called for the Elders of the people, and proposed vnto the all these things, which the Lord commanded him.

8 And the people answered altogether, and said, ^{*} All that the Lord hath commanded, we will do. And Moses reported the wordes of the people vnto the Lord.

9 And the Lord said vnto Moses, Lo, I come vnto thee in a thicke cloude, that the people may heare, whiles I talke with thee, and that they may also beleue thee for euer. (for

Moses had tolde the wordes of the people vnto the Lord)

10 Moreover the Lord said vnto Moses, Go to the people, and ¹¹ sanctifie them to daie and to morowe, and let them washe their clothes.

^e Teach them to be pure in heart, as they shew the felues outwardly cleane by washing.

11 And let them be ready on the third day: for the third day the Lord will come down in the sight of all the people vpon mount Sinai:

12 And thou shalt set markes vnto the people rounde about, saying, Take heede to your felues that ye go not vp to the mount, nor touche the border of it: whosoever toucheth the ¹³ mount, shall surely dye.

Elr. 13. 20.

13 No hand shall touche it, but he shall be stoned to death, or stricken through with darts: whether it be beast or man, he shall not lue: when the ¹⁴ horne bloweth long, they shall come vp into the mountaine.

¹⁴ Or, trumpet. ¹⁵ Or, toward.

14 ^{*} Then Moses went downe from the mount vnto the people, and sanctified the people, and they washed their clothes.

15 And he said vnto the people, Be ready on the third day, and come not at your ¹⁶ wiues.

^f But giue your felues to prayer and abstinence, that you may at this time attende onely vpon the Lord, 1. Cor. 7. 5.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud vpon the mount, and the sound of the trumpet exceeding loude, so that all the people, that was in the campe, was afraid

17 The Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 ^{*} And mount Sinai was all on smoke, because the Lord came downe vpon it in fire, and the smoke thereof ascended, as the smoke of a foynace, and all the mount ¹⁹ trembled exceedingly.

Deut. 4. 12.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by ²⁰ voyce.

^g God vsed these fearful signes that his Lawe shoulde be had in greater reuerence, & his majestie the more feared.

20 (For the Lord came downe vpon mount Sinai on the top of the mount) and when the Lord called Moses vp into the top of the mount, Moses went vp.

^h He gaue autoritie to Moses by plaine wordes, that the people might vnderstand him.

21 The Lord said vnto Moses, Go down, charge the people, that they breake not their boundes, so go vp to the Lord to gaze, lest many of them perish.

ⁱ Or, rulers. ¹² Or, breake out vpon them.

22 And let the ¹³ Priestes also which come to the Lord be sanctified, lest the Lord ¹⁴ destroy them.

23 And Moses said vnto the Lord, The people can not come vp into the mount Sinai: for thou hast charged vs, saying, Set marks on the mountaine, and sanctifie it.

24 And the Lord said vnto him, Go, get thee downe, and come vp, thou, and Aaron with thee: but let not the ¹⁵ Priestes and the people breake their boundes to come vp vnto the Lord, lest he destroy them.

ⁱ Neither dignity nor multitude haue auctoritie to passe the boundes, that Gods word prescribe.

25 So Moses went downe vnto the people, & tolde them.

CHAP. XX.

¹ The commandments of the first table. ² The commandments of the second. ³ The people afraid are comforted by Moses. ⁴ Gods of siluer and golde are againe forbidden. ⁵ Of what sorte the altar ought to be.

1 Then

a When Moses & Aaron were gone vp, or had passed the bounds of the people, God spake thus out of the mount Horeb, that all the people heard.

Dent. 5. 6.

psalme. 81. 11.

Or, seruants.

b To whose eies all things are open.

Leuit. 26. 1.

psal. 97. 7.

c By this outward gesture al kinde of seruice and worship to idoles is forbidden.

d And wil be reuenged of the contempters of mine honour.

e So readie is he rather to shewe mercie then to punish.

Leuit. 19. 12.

dent. 5. 11.

mat. 5. 32.

f Either by swearing falsly or rashly or cōtemning.

g Which is, by meditating the spiritual rest, by hearing Gods word, & resting from worldly traualles.

Chap. 23. 12.

ezek. 20. 12.

Or, citie.

Gen. 2. 2.

Dent. 5. 6.

mat. 15. 4.

aphe. 6. 2.

h By the which is ment al that haue authoritie ouer vs.

Mat. 5. 17.

i But loue and preferue thy brothers life.

k But be pure in heart, word and deede.

l But studie to saue his goods.

m But further his good name, and speake trueth.

Rom. 7. 7.

n Thou maist not so much as with his hindrance in anie thing.

Or heard.

Ebr. firebrands.

Dent. 5. 24. & 18.

16. ebr. 12. 18.

o Whether you wil obey his precepts as you promised, chap. 19. 8.

1 **T**hen God spake all these words, saying,

2 * I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the house of bondage.

3 Thou shalt haue none other gods before me.

4 * Thou shalt make thee no graven image, neither any similitude of things that are in heauen aboue, neither that are in the earth beneath, nor that are in the waters vnder the earth.

5 Thou shalt not bowe downe to them, neither serue them: for I am the Lord thy God, a ielous God, visiting the iniquitie of the fathers vpon the children, vpon the third generation and vpon the fourth of them that hate me:

6 And shewing mercie vnto thousands to them that loue me, and keepe my commandments.

7 * Thou shalt not take the name of the Lord thy God in vaine: for the Lord wil not hold him guiltles that taketh his name in vaine.

8 Remember the Sabbath day, to keepe it holy.

9 * Six dayes shalt thou labour, and do all thy worke,

10 But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy man seruant, nor thy maid, nor thy beast, nor thy stranger that is with in thy gates.

11 * For in six dayes the Lord made the heauen & the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the Sabbath day, and hallowed it.

12 * Honour thy father and thy mother, that thy dayes may be prolonged vpon the land, which the Lord thy God giueth thee.

13 * Thou shalt not kill.

14 Thou shalt not commit adulterie.

15 Thou shalt not steale.

16 Thou shalt not beare false witness against thy neighbour.

17 * Thou shalt not couet thy neighbours house, neither shalt thou couet thy neighbours wife, nor his man seruāt, nor his maid, nor his ox, nor his asse, neither ny thing that is thy neighbours.

18 * And al the people saw the thunders, and the lightnings, and the sounde of the trumpet, and the mountaine smoking, and when the people saw it they fled and stood a farre of,

19 And said vnto Moses, * Talke thou with vs, and we wil heare: but let not God talke with vs, lest we dye.

20 Then Moses said vnto the people, Feare not: for God is come to proue you, and that his feare may be before you, that ye sinne not.

21 So the people stood a farre of, but Moses drew neere vnto the darknes where

God was.

22 * And the Lord said vnto Moses, Thus thou shalt say vnto the children of Israel, ye haue seene that I haue talked with you from heauen.

23 Ye shal not make therefore with me gods of siluer, nor gods of gold: you shal make you none.

24 * An altar of earth thou shalt make vnto me, and thereon shalt offer thy burnt offerings, & thy peace offerings, thy sheepe, and thine oxen: in al places, where I shal put the remembrance of my Name, I will come vnto thee, and blesse thee.

25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou lift vp thy tooles vpon them, thou hast polluted them.

26 Neither shalt thou go vp by steppes vnto mine altar, that thy filthines be not discovered thereon.

CHAP. XXXI.

Temporall and ciuill ordinances appointed by God, touching seruitude, murders, and wrongs: the obseruation whereof doeth not iustifie a man, but are giuen to bridle our corrupt nature, which els would breake out into al mischief and crueltie.

1 **N**ow these are the lawes, which thou shalt set before them,

2 * If thou bye an Ebrew seruant, he shall serue six yeres, and in the seventh he shal go out free, for nothing.

3 If he came himselfe alone, he shal go out himselfe alone: if he were married, then his wife shal go out with him.

4 If his master haue giuen him a wife, and she hath borne him sonnes or daughters, the wife and her childre shal be her masters, but he shal go out himselfe alone.

5 But if the seruant say thus, I loue my master, my wife and my children, I wil not go out free,

6 Then his master shal bring him vnto the iudges, and set him to the doore, or to the poste, and his master shal bore his eare through with a nawle, and he shal serue him for euer.

7 * Likewise if a man sel his daughter to be a seruant, she shal not go out as the mens seruants do.

8 If she please not her master, who hath betrothed her to him selfe, then shal he cause to bye her: she shal haue no power to sel her to a strange people, seing he despised her.

9 But if he hath betrothed her vnto his sonne, he shal deale with her according to the custome of the daughters.

10 If he take him another wife, he shal not diminish her foode, her raiment, and recompence of her virginite.

11 And if he do not these three vnto her, she shal go out free, paying no moey.

12 * He that smiteth a man, and he dye, shal dye the death.

13 And if a man hath not laied waite, but God hath offred him into his hand, that it should be

* then I wil appoint thee a place whither he shal flee.

Chap. 27. 8.

& 13. 7.

Leuit. 3. 2.

Dent. 27. 5.

10. 8. 31.

Ebr. it, that is, she

stone.

p Which might

be by his stou-

ping, or flying

abroade of his

clothes.

Leuit. 25. 39.

dent. 15. 12.

iere. 34. 14.

a Paying no

money for his

libertie.

b Not hauing

wife nor childre

c Til her time of

seruitude was

expired, which

might be the se-

uenth yere or f

fiftieth.

Ebr. gods.

d Where the

iudges fate.

e That is, to the

yere of iubilie,

which was eue-

rie fiftieth yere.

f Constrained

either by pouer-

tie, or els, that

the master shuld

marrie her.

g By giuing a-

nother money

to bye her of

him.

h Or, deflowred her.

i That is, he

shal giue her

dowrie.

i For his sonne.

k Neither mar-

rie her him self,

nor giue another

money to buye

her, nor bestowe

her vpon his

sonne.

Leuit. 24. 17.

l Though a mā

be killed at vn-

wares, yet it is

Gods promidce

that it should be

Dent. 19. 2.

m The holines
of the place
ought not to
defend the mur-
ther.

Leuit. 24. 9.
prou. 29. 29.

n Either farre of
him or neere.

o By the ciuill
iustice.
Or, losing of his
time.

p By the ciuill
magistrate, but
before God he
is a murderer.

q Of the mother
or childe.

Or, arbiters.

Leuit. 24. 29.
deut. 19. 21.

mat. 5. 38.
r The executio
of this lawe on-
ly belonged to
magistrate, Mat.
5. 33.

s So God reuen-
geth crueltie in
most least things

Gen. 9. 5.
t If the beast be
punished, much
more shal the
murderer.
Or, testified to
his.

u By the next of
the kindred of
him that is so
slaine.

x Reade Gen. 23
15.

y This law for-
biddeth not on-
ly not to hurt,
but to beware
lest anie be hurt.

14 But if a man come presumptuously vpon
his neighbour to slaye him with guyle,
thou shalt take him from mine altar,
that he may dye.

15 ¶ Also he that smiteth his father or his
mother, shal dye the death.

16 ¶ And he that stealeth a mā, and selleth
him, if it be found with him, shal dye the
death.

17 ¶ And he that curseth his father or his
mother, shal dye the death.

18 ¶ When men also strue together, & one
smite another with a stone, or with the
fist, and he dye not, but lyeth in bed,

19 If he rise againe and walke without vpon
his staffe, then shal he that smote him go
quite, saue only he shal beare his char-
ges, for his resting, and shal pay for his
healing.

20 ¶ And if a man smite his seruant, or his
maid with a rod, & he dye vnder his hand
he shal be surely punished.

21 But if he continue a day, or two dayes,
he shal not be punished: for he is his
money.

22 ¶ Also if men strue and hurt a woman
with childe, so that her childe depart fro
her, and death folow not, he shal be sure-
ly punished according as the womāns hus-
band shal appoint him, or he shal pay as
the Iudges determine.

23 But if death followe, then thou shalt pay
life for life,

24 ¶ Eye for eye, tooth for tooth, hand for
hand, foote for foote,

25 Burning for burning, wound for wound,
stripe for stripe.

26 ¶ And if a man smite his seruant in the
eye, or his maid in the eye, and hath peri-
shed it, he shal let him go free for his eye.

27 Also if he smite out his seruants tooth,
or his maides tooth, he shal let him go
out free for his tooth.

28 ¶ If an ox gore a man or a woman, that
he die, the ox shal be stoned to death,
and his flesh shal not be eaten, but the
owner of the ox shal go quite.

29 If the ox were wont to push in times
past, and it hath bene tolde his master, &
he hath not kept him, & after he killeth
a man or a woman, the ox shal be stoned,
and his owner shal dye also.

30 If there be set to him a summe of mo-
ney, then he shal paye the ransom of his
life, whatsoeuer shal be layed vpon him.

31 Whether he hath gored a sonne, or go-
red a daughter, he shal be iudged after
the same maner.

32 If the ox gore a seruant or a maid, he
shal giue vnto their master thirtie she-
kels of siluer, and the ox shal be stoned.

33 ¶ And when a man shall open a wel, or
when he shal digge a pit and couer it not,
and an ox or an asse fall therein,

34 The owner of the pit shal make it good
and giue money to the owners thereof,
but the dead beast shal be his.

35 ¶ And if a māns ox hurt his neighbours

oxe that he dye, then they shal sel the
liue oxe, and deuide the money thereof,
and the dead oxe also they shal deuide.

36 Or if it be knowne that the ox hath v-
sed to push in times past, and his master
hath not kept him, he shal pay oxe for
oxe, but the dead shal be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16
Intising of maidens. 18 witchcraft. 20 Idolatrie. 21.
Support of strangers, widowes, and fatherles. 25. V-
surie. 27 Remerence to Magistrates.

1 ¶ If a man steale an ox or a sheepe, and
kill it, or sel it, he shal restore siue oxen
for the ox, & four shepe for the shepe.

2 ¶ If a thiefe be found breaking vp, and
be smitten that he dye, no blood shal be
shed for him.

3 But if it be in the day light, blood shal be
shed for him: for he should make full re-
stitution: if he had not wherewith, the should
he be solde for his theft.

4 If the theft be found with him, aliue,
(whether it be oxe, asse, or shepe) he shal
restore the double.

5 ¶ If a man do hurt field, or vineyard, and
put in his beast to feede in another mans
field, he shal recompence of the best of
his owne field, and of the best of his owne
vineyard.

6 ¶ If fire breake out, and catch in the
thornes, and the stacks of corne, or the
standing corne, or the field be consumed,
he that kindled the fire shal make full re-
stitution.

7 ¶ If a man deliuer his neighbour money
or stuffe to keepe, and it be stollen out
of his house, if the thiefe be found, he shal
pay the double.

8 If the thiefe be not found, then the ma-
ster of the house shal be brought vnto the
Iudges to sweare, whether he hath put
his had vnto his neighbours good, or no.

9 In al maner of trespassse, whether it be
for oxen, for asse, for sheepe, for rayment,
or for any maner of lost thing, which an-
other chalenge to be his, the cause of
both parties shal come before the Iudges,
and whom the Iudges condemne, he shal
pay the double vnto his neighbour.

10 If a man deliuer vnto his neighbour to
keepe asse, or oxe, or sheepe, or any beast,
and it dye, or be hurt, or taken away by
enemies, and no man see it,

11 ¶ An othe of the Lord shal be betwene
them twaine, that he hath not put his
hand vnto his neighbours good, & the
owner of it shal take the othe, & he shal
not make it good:

12 ¶ But if it be stollen from him, he shall
make restitution vnto the owner thereof.

13 If it be torne in pieces, he shal bring
corde, & shal not make that good, which
is deuoured.

14 ¶ And if a man borrow ought of his neigh-
bour, and it be hurt, or els dye, the owner
thereof not being by, he shal surely make
it good.

a Either great
beast of heard,
or a smal beast
of the flocke.

b Breaking an
house to enter
in, or vndermi-
ning.

c Ebr. when the
summe riseth vpon
him.

d He shal be put
to death, that
killeth him.

e Ebr. in his hand

f Ebr. God.
d That is, whe-
ther he hath sto-
len.

g Ebr. broken.

h They shoulde
sweare by the
Name of the
Lord.

i Gen. 31. 39.

j He shal shewe
some part of the
beast, or bring
witnesses.

g He that hired
it shalbe free by
payng the hyre.
Deut. 15. 18.

15 If the owner thereof be by, he shal not make it good: for if it be an hired thing, it came for his hire.

16 ¶ And if a man entice a maid that is not betrothed, and lie with her, he shall endow her, & take her to his wife.

17 If her father refuse to give her to him, he shal pay money, according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to liue.

19 ¶ Whosoever lieth with a beast, shal dye the death.

*Deut. 17. 17.
1. Mac. 2. 24.*

20 ¶ He that offeth vnto any gods, saue vnto the Lord onely, shalbe slaine.

Leuit. 19. 31.

21 ¶ Moreover thou shalt not do iniurie to a stranger, neither oppresse him: for ye were strangers in the land of Egypt.

Zach. 7. 10.

22 ¶ Ye shal not trouble any widowe, nor fatherles childe.

23 If thou vex or trouble such, and so he cal and crie vnto me, I wil surely heare his crie.

h The iust
plague of God
vpon y oppress-
fers.

*Leuit. 25. 37.
deut. 23. 19.
psalme 115. 5.*

24 Then shal my wrath be kindled, and I wil kil you with the sword, & your wiues shal be widowes, and your children fatherles.

25 ¶ If thou lend money to my people, that is, to the poore with thee, thou shalt not be as an vsurer vnto him: ye shal not oppresse him with vsurie.

26 If thou take thy neighbours raiment to pledge, thou shalt restore it vnto him before the sunne go downe:

i For colde and
necessitie.

Aff. 23. 5.

27 For that is his couering onely, & this is his garment for his skinne: wherein shal he sleepe: therefore when he cryeth vnto me, I wil heare him: for I am merciful.

28 ¶ Thou shalt not raile vpon the iudges, neither speake euil of the ruler of thy people.

k Thine abun-
dant of thy
come, oyle,
and wine.

*Chap. 13. 2. &
34. 19.*

29 ¶ Thine abundance & thy licour shalt thou not keepe backe. The first borne of thy sonnes shalt thou giue me.

30 Likewise shalt thou do with thine oxen and with thy sheepe: seuen dayes it shalbe with his damme, and the eyght day thou shalt giue it me.

*Leuit. 22. 8.
ezek. 44. 31.*

l And so haue
nothing to do
with it.

31 ¶ Ye shalbe an holy people vnto me, neither shal ye eat any flesh that is torne of beastes in the field: ye shal cast it to the dogge.

CHAP. XXIII.

3 Not to follow the multitude. 13 Not to make mention of the strange gods. 14 The three solemne feastes. 20. 23 The Angel is promised to lead the people. 25 What God promiseth, if they obey him. 29 God wil enit out the Canaanites by lile and litle, and why.

1 ¶ Thou shalt not receiue a false tale, neither shalt thou put thine hand with the wicked, to be a false witness.

Or, report a
false tale.
Or, cruel.

Or, answer.
a Do that which
is godly though
few do fauour it
b If we be bound
to do good to
our enemies
beast, much
more to our ene-
mie him selfe,
Mat. 5. 44.

2 ¶ Thou shalt not follow a multitude to do euil, neither agree in a controuersie to decline after many and ouerthrowe the truth.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies ox, or his asse going a straye, thou shalt bring him to him againe.

5 If thou see thine enemies asse lying vnder his burden, wilt thou cease to helpe him? thou shalt help him vp again with it.

6 ¶ Thou shalt not ouerthrow the right of thy poore in his sute.

7 Thou shalt keepe thee farre from a false matter, and shalt not slay the innocent and the righteous: for I wil not iustifie a wicked man.

8 ¶ Thou shalt take no gift: for the gift blindeth the eye, and peruerteth the wordes of the righteous.

9 ¶ Thou shalt not oppresse a stranger: for ye know the heart of a stranger, seeing ye were strangers in the land of Egypt.

10 ¶ Moreover, six yeres thou shalt sowe thy land, and gather the fruites thereof.

11 But the seuenth yere thou shalt let it rest and lie stil, that the poore of thy people may eate, and what they leaue, the beasts of the field may eat. In like maner thou shalt do with thy vineyard, and with thine oliue trees.

12 ¶ Six dayes thou shalt do thy worke, & in the seuenth day thou shalt rest, that thine ox, and thine asse may rest, & the sonne of thy maid and the stranger may be refreshed.

c If God com-
mand to hepl vp
our enemies asse
vnder his bur-
den, wil he suf-
fer vs to cast
downe our bre-
thren with hea-
uie burdens?
d Whether
thou be magi-
strate: or art co-
manded by the
magistrate.

*Deut. 15. 19.
eccl. 20. 25.
Ebr. seeing.
e For in that
he is a stranger,
his heart is so-
rowful ynough.
Leuit. 25. 3. & 28.
43. deut. 15. 1.*

13 And ye shal take heede to al things that I haue said vnto you: and ye shal make no mention of the name of other gods, neither shal it be heard out of thy mouth.

14 ¶ Three times thou shalt keepe a feast vnto me in the yere.

15 Thou shalt keepe the feast of vnleauened bread: thou shalt eat vnleauened bread seuen dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and none shal appeare before me emptie.

*Chap. 20. 8.
deut. 5. 22.*

f Neither by
swearing by the
nor speaking of
them, Psal. 76. 4.
ephe. 5. 3.

16 The feast also of the haruest of the first fruites of thy labours, which thou hast sown in the field: and the feast of gathering fruites in the end of the yere, when thou hast gathered in thy labours out of the field.

g That is, Ea-
ster, in remem-
brance that the
Angel passed o-
uer and spred y
Israelites, when
he slewe the first
borne of the E-
gyptians.

h Which is,
Witonside, in
token that the
Law was giuen
50 daies after
they departed
from Egypt.
i This is the
feast of taberna-
cles, signifying
that they dwel-
led 40 yere vn-
der the tents or
of the tabernacles
in wilderness.

17 These three times in the yere shal al thy men children appeare before the Lord Iehouah.

18 Thou shalt not offer the blood of my sacrifice with leauened bread: neither shal the fat of my sacrifice remaine vntil the morning.

19 The first of the first fruites of thy land thou shalt bring into the house of the Lord thy God: yet shalt thou not seeth a kid in his mothers milke.

20 ¶ Behold, I send an Angel before thee, to keepe thee in the way, & to bring thee to the place which I haue prepared.

21 Beware of him, and heare his voyce, and prouoke him not: for he wil not spare your misdedes, because my name is in him.

22 But if thou hearken vnto his voyce, and do al that I speake, then I wil be an enemy vnto thine enemies, and wil afflict them that afflict thee.

23 For mine Angel shal go before thee, and

k No leauened
bread shalbe thē
in thine house.

l Meaning, that
no fruites shuld
be taken before
iust time: and
hereby are bride
led al cruel and
watō appetites.
m I wil giue
him mine auto-
ritie, & he shal
gouerne you in
my name.
*Chap. 33. 2.
deut. 7. 21.
iosh. 24. 15.*

Fij.

and

n God commandeth his not only not to worship idols, but to destroy them. That is, all things necessarie for this present life.

Dout. 7. 2. 4.

p I will make thee afraid at thy coming.

q Called the sea of Syria. r Of Arabia called deserta. f To wit, Euphrates.

Chap. 34. 15. dent. 7. 2.

"Ebr. offence, or fure.

a When he called him vp to mountaine to giue him the lawes, beginning at the 20. chap. hitherto.

b When he had receiued these lawes in mount Sinai. "Ebr. iudgements. Chap. 19. 8.

Chap. 20. 24. "Or, at the foote of the mountaine.

c For as yet the priesthode was not giuen to Levi.

and bring thee vnto the Amorites, & the Hittites, and the Perizzites, and the Canaanites, the Hiuities, & the Iebusites, and I wil destroy them.

24 Thou shalt not bow down to their gods, neither serue the, nor do after the works of them: but utterly ouerthrowe them, and breake in peeces their images.

25 For ye shall serue the Lord your God, & he shall blesse thy bread and thy water, & I will take all sicknes away from the middes of thee:

26 ¶ There shall none cast their fruite nor be barren in thy land: the number of thy dayes will I fulfil.

27 I will send my feare before thee, & will destroy all the people among whom thou shalt go: and I will make all thine enemies turne their backs vnto thee.

28 And I will send hornets before thee, which shall driue out the Hiuities, the Canaanites, and the Hittites from thy face.

29 I will not cast them out from thy face in one yere, lest the land grow to a wilderness: and the beasts of the field multiplye against thee.

30 By litle and litle I will driue them out from thy face vntil thou increase, and inherit the land.

31 And I will make thy coastes from the red sea vnto the sea of the Philistims, & from the desert vnto the Riuer: for I will deliuer the inhabitants of the land into your hand, and thou shalt driue them out from thy face.

32 * Thou shalt make no couenant with them, nor with their gods:

33 Neither shall they dwell in thy land, lest they make thee sinne against me: for if thou serue their gods, surely it shall be thy destruction.

CHAP. XXIII.

3 The people promises to obey God. 4 Moses writeth the ciuill lawes. 9. 13 Moses returneth into the mountaine. 14 Aaron and Hur haue the charge of the people 18 Moses was fourtie dayes and fourtie nightes in the mountaine.

1 NOW he had said vnto Moses, Come vp to the Lord, thou, & Aaron, Nadab, and Abihu, & seuentie of the Elders of Israel, and ye shall worship a far of.

2 And Moses him self alone shall come nere to the Lord, but they shall not come nere, neither shall the people go vp with him.

3 ¶ Afterward Moses came and tolde the people all the wordes of the Lord and all the lawes: and all the people answered with one voyce, and said, * All the things which the Lord hath said, will we do.

4 And Moses wrote all the wordes of the Lord, & rose vp early, and set vp an altar vnder the mountaine, & twelue pillars according to the twelue tribes of Israel.

5 And he sent yong men of the childre of Israel, which offered burnt offringes of beues & sacrificed peace offringes vnto the Lord.

6 Then Moses tooke halfe of the blood, & put it in basens, and halfe of the blood he sprinkled on the altar.

7 After he tooke the booke of the couenant, and read it in the audience of the people: who said, All that the Lord hath said, we will do, and be obedient.

8 Then Moses tooke the blood, & sprinkled it on the people, and said, Behold, the blood of the couenant, which the Lord hath made with you concerning all these things.

9 ¶ Then went vp Moses and Aaron, Nadab, and Abihu, and seuentie of the Elders of Israel.

10 And they saw the God of Israel, & vnder his feete was as it were a worke of a Saphir stone, & as the very heauen which it is clere.

11 And vpon the nobles of the children of Israel he laid not his hand: all they saw God, and did eat and drinke.

12 ¶ And the Lord said vnto Moses, come vp to me into the mountaine, & be there, and I will giue thee tables of stone, and the law, and the commandement, which I haue written, for to teach them.

13 Then Moses rose vp, and his minister Ioshua, and Moses went vp into the mountaine of God,

14 And said vnto the Elders, Tary vs here, vntil we come again vnto you: & behold, Aaron, and Hur are with you: whosoever hath any matters, let him come to them.

15 Then Moses went vp to the mount, and the cloude couered the mountaine,

16 And the glory of the Lord abode vpon mount Sinai, & the cloude couered it six dayes: and the seuenth day he called vnto Moses out of the middes of the cloude.

17 And the sight of the glory of the Lord was like consuming fire on the top of the mountaine, in the eyes of the children of Israel.

18 And Moses entred into the middes of the cloude, and went vp to the mountaine: and Moses was in the mount fourtie dayes and fourty nightes.

CHAP. XXV.

2 The voluntarie giftes for the making of the Tabernacle. 10 The frame of the Arke. 17 The Mercieseat. 23 The Table. 31 The Candelstick. 40 All must be done according to the paterne.

1 THEN the Lord spake vnto Moses, saying,

2 ¶ Speake vnto the children of Israel, that they receiue an offring for me: of euery man, whose heart giueth it freely, ye shall take the offring for me.

3 And this is the offring which ye shall take of them, golde, and filuer, & brasie, and blew silke, and purple, and skarlet, and fine linen, and goates beare.

4 And rammes skins coloured red, & the skines of badgers, & the wood of Shittim.

5 Oyle for the light, spices for anointing oyle, and for the perfume of sweete sauour,

6 Onix stones, and stones to be set in the Ephod, and in the brest plate.

7 Also they shall make me a Sanctuary, that I may dwell among them.

"Or, of the booke of the Lawe.

1. Pet. 1. 2. ebr. 9. 20.

d Which blood signifieth that the couenant broken can not be satisfied with out blood shedding.

e As perfectly as their infirmities could beholde his maiestie.

"Ebr. bricke worke.

f He made them not afraid, nor punished them.

g That is, reioycing.

h The second time.

i Signifying the hardnes of our hearts, except God do write his lawes therein by his Spirit,

Iere. 31. 33. ezek. 11. 19. 2. cor. 3.

3. ebr. 8. 10. & 10. 16.

k To wit, the people.

"Or, him.

l The Lord appeareth like deuouring fire to carnal men: but to them that he draweth with his spirit, he is like pleasant Saphir.

Chap. 34. 28. dent. 9. 9.

a After moral & iudicial lawe he giueth the ceremonial law, that nothing should be left to mans inuention.

Chap. 35. 5.

b For the building and vse of the Tabernacle.

"Or, yellow.

c Which is thought to be a kind of cedar, which will not rot.

d Ordained for the Priests.

Chap. 28. 4.

Chap. 28. 15.

e A place both to offer sacrifice and to heare the

9 According Lawe.

Chap. 37. 1.

9 According to al that I shew thee, euen so shal ye make the form of the Tabernacle, & the facion of all the instrumēt's therof.

10 ¶ They shal make also an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broad, & a cubite and an halfe hie.

*Or, a circle and a border.

11 And thou shalt ouerlay it with pure gold: within and without shalt thou ouerlase it, and shalt make vpon it a " crowne of gold round about.

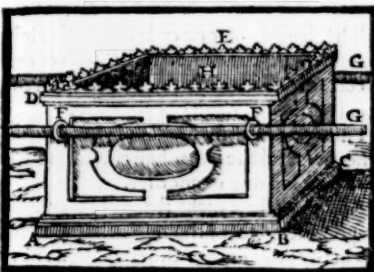
"Or, feet.

12 And thou shalt cast foure rings of golde for it, and put them in the foure " corners therof: that is, two rings shal be on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and couer them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length two cubites and an halfe.

B C The breadth a cubite and an halfe.

A D The height a cubite and an halfe.

E The golden crowne above the Arke.

F The foure rings of golde in the foure corners.

G The barres couered with gold to put through the rings to carie the Arke.

H The inner part of the Arke where the Testimonie was put.

15 The barres shal be in the rings of the Arke: they shal not be taken away frō it.

16 So thou shalt put in the Arke the " Testimonie which I shal giue thee.

17 Also thou shalt make a " Mercyseat of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

f The stone tables, the rod of Aaron and Manna, which were a testimonie of Gods presence.

"Or, couering, or, propitiatorie.

g There God appeared mercifully vnto them: and this was a figure of Christ.

The propitiatorie, or Mercy seate.



I The propitiatorie which is the couering of the Arke of Testimonie, set apart in this edition, for plainnes.

K The place whence yssued the oracle & answer: from aboue the Propitiatorie, and from betwene the wings of the Cherubims.

18 And thou shalt make two Cherubims of gold: of worke beaten out with the ham-

mer shalt thou make them at the two ends of the Mercyseat.

19 And the one Cherub shalt thou make at the one end, & the other Cherub at the other end: of the matter of the Mercyseat shal ye make the Cherubims, on the two endes thereof.

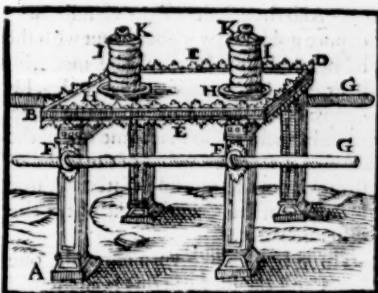
20 And the Cherubims shal stretch their wings one hie, couering the Mercyseat * their wings, & their faces one to another: to the Mercyseat ward shal the faces of the Cherubims be.

21 And thou shalt put the Mercyseat aboue vpon the Arke, & in the Arke thou shalt put the Testimonie, which I wil giue thee,

22 And there I wil " declare my selfe vnto thee, and from aboue the Mercyseat * betwene the two Cherubims, which are vpon the Arke of the Testimonie, I wil tel thee al things which I wil giue thee in cōmandemēt vnto the children of Israel.

"Or, wil appoint with thee. Numb. 7. 19.

THE TABLE OF THE SHEW BREAD.



A B The height a cubite and an halfe.

B C The length two cubites.

C D The breadth a cubite.

E A crowne of golde aboue and beneath seperated the one from the other by a border of an hand breadth thicke, which declareth that the table was an hand breadth thicke.

F The foure rings.

G The barres to carie the table, which were put through the rings.

H Dishes wherein the shew bread was put.

I The twelve cakes or loaves called the shew bread.

K The gobletes or couerings. The incense cups.

23 ¶ * Thou shalt also make a table of Shittim wood, of two cubites long, & one cubite broad, and a cubite & an halfe hie: Chap. 37. 19.

24 And thou shalt couer it with pure gold, and make therto a crowne of gold round about.

25 Thou shalt also make vnto it a border of " foure fingers round about: and thou shalt make a golden crowne round about the border thereof.

"Or, an hand broad.

26 After, thou shalt make for it foure rings of gold, & shalt put the rings in the foure corners that are in the foure feet thereof.

27ouer against the border shal the rings be for places for barres, to beare the Table.

28 And thou shalt make the barres of Shittim wood, and shalt ouerlay them with gold, that the Table may be borne with the.

F. iij.

29 Thou

^h To set the bread vpon.

- 29 Thou shalt make also ^b dishes for it, and incense cups for it and coverings for it, & goblets, wherewith it shalbe covered, ^e ^w of fine golde shalt thou make them.
- 30 And thou shalt set vpon the Table shew bread before me continually.

THE CANDLESTICKE.

Because the facion of the candlestick is so plaine and euident, it needeth not to describe the particular partes thereof according to the order of letters. Onely whereas it is said in the 34 vers. that there shalbe foure boules or cuppes in the candlestick, it must be vnderstand of the shaft or shank: for there are but three for euery one of the other branches. Also the knops of the candlestick are those which are vnder the branches as they issue out of the shaft on either side.



Chap. 37. 17.
i It shal not be molten, but beaten out of the lumpe of golde with the hammer.

- 31 * Also thou shalt make a Candlestick of pure golde: of ⁱ work beate out with the hammer shal the Candlestick be made, his shaft, and his branches, his boules, his knops: & his floures shalbe of the same.
- 32 Six branches also shal come out of the sides of it: three branches of the Candlestick out of the one side of it, and three branches of the Candlestick out of the other side of it.
- 33 Three boules like vnto almonds, one knop and one floure in one branch: and three boules like almonds in the other brāch, one knop & one floure: so throughout the six branches that come out of the Candlestick.
- 34 And in the shaft of the Candlestick shalbe foure boules like vnto almonds, his knops and his floures.
- 35 And there shalbe a knop vnder two brāches made thereof: and a knop vnder two brāches made thereof according to the six branches comming out of the Candlestick.
- 36 Their knops and their branches shalbe therof: al this shalbe one beaten worke of pure golde.
- 37 And thou shalt make the seuen lampes thereof, and the lāpes thereof shalt thou put theron, to giue light toward that that is before it.
- 38 Also the snuffers & skunffedishes thereof shalbe of pure gold.
- 39 Of a ^k talent of fine gold shalt thou make it with al these instruments.
- 40 * Looke therefore that thou make them after their facion, that was shewed thee in the mountaine.

^k This was the talent weight of ^l temple & waied 120 pound.
Ebr. 1. 3. ^m 7. 44.

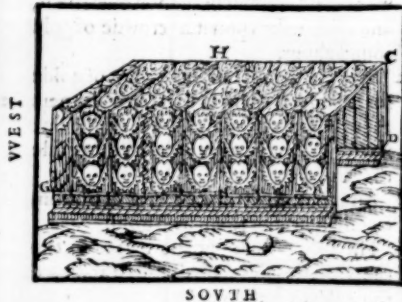
CHAP. XXVI.

ⁱ The forme of the tabernacle and the appertinances, ⁱⁱ The place of the Arke, of the Merciesent, of the Table, & of the Candlestick.

- 1 A Ferward thou shalt make the Tabernacle with ten curtaines of fine twined linen, and blew silke, & purple, & skarlet: and in the thou shalt make Cherubims of ^a broydered worke.

^a That is, of most cunning or fine worke.

THE FIRST COVERING OF THE TABERNACLE. NORTH



together declareth that the tabernacle was thirtie cubites long and twelue broad. F H Taches or hookes to tie the curtaines together.

ABCD The ten curtaines, which were eight and twentie cubites in long of Cherubims worke.
AE The breadth of a curtaine was foure cubites, and so the ten were foure cubits broad.
FG Two curtaines and an halfe: so that the whole laid

- 2 The length of one curtaine shalbe eight & twentie cubites, & the breadth of one curtaine, foure cubites: euery one of the curtaines shal haue one measure.
- 3 Fiue curtaines shalbe coupled one to another: and the other fiue curtaines shalbe coupled one to another.
- 4 And thou shalt make strings of blew silke vpon the edge of the one curtaine, which is in the seluedge of the coupling: & likewise shalt thou make in the edge of the other curtaine in the seluedge, in the second coupling.
- 5 Fiftie strings shalt thou make in one curtaine, and fiftie strings shalt thou make in the edge of the curtaine, which is in the second coupling: the strings shalbe one right against another.
- 6 Thou shalt make also fiftie taches of gold, & couple the curtaines one to another with the taches, and it shalbe one tabernacle.

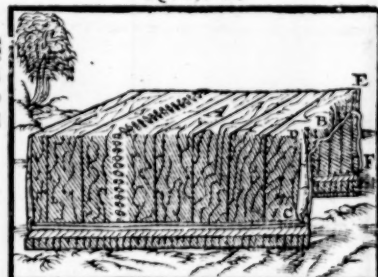
^b On the side, that ^c curtaines might be tyed together.

^c In tying together both the sides.

^d Or, hookes.

^e Or, partition.

THE CVRTAINES OF GOATES HEARE. NORTH.



These also were 30 cubites long and the other but eight and twentie, and therefore on the South side they were a cubite longer then the other, looke C. And also another on the North side, that the boardes might be couered.

These eleven curtaines of goates heare were put alone the other ten, and the elements hanged before the entrie of the Tabernacle, looke B.

- 7 * Also thou shalt make curtaines of goates heare, to be a ^d couering vpon the Tabernacle: thou shalt make them to the number of eleuen curtaines.

^d Left raine and weather should marre it.

8 The

8 The length of a curtaine *shalbe* thirtie cubites, and the breadth of a curtaine foure cubites: the eleuen curtaines *shalbe* of one measure.

9 And thou shalt couple five curtaines by them selues: & the six curtaines by the selues: but thou shalt double the six curtaine vpon the fore front of the covering.

10 And thou shalt make fifty strings in the edge of one curtaine in the seluedge of the coupling, & fifty strings in the edge of the other curtaine in the leconde coupling.

11 Likewise thou shalt make fifty taches of brasle, and fasten them on the strings, and shalt couple the couering together, that it may be one.

12 And the remnant that resteth in the curtaines of the couering, *euen* the halfe curtaine that resteth, *shalbe* left at the backe side of the Tabernacle,

13 That the cubite on the one side, and the cubite on the other side of that which is left in the length of the curtaines of the couering, may remaine on either side of the Tabernacle to couer it.

14 Moreouer for that couering thou shalt make a couering of rams skins died red, & a couering of badgers skins aboue.

15 Also thou shalt make boardes for the Tabernacle of Shittim wood to stand vp.

16 Ten cubites *shalbe* the length of a boarde, and a cubite and an halfe cubite the breadth of one boarde.

17 Two tenons *shalbe* in one boarde set in order as the fecte of a ladder, one against another: thus shalt thou make for all the

boardes of the Tabernacle.

18 And thou shalt make boardes for the Tabernacle, *euen* twenty boardes on the South side, *euen* ful Southe.

19 And thou shalt make forty sockets of siluer vnder the twenty boardes, two sockets vnder one boarde for his two tenons, and two sockets vnder an other boarde for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shalbe* twenty boardes,

21 And their forty sockets of siluer, two sockets vnder one boarde, and two sockets vnder another boarde.

22 And on the side of the Tabernacle, toward the West shalt thou make six boardes.

23 Also two boardes shalt thou make in the corners of the tabernacle in the two sides.

24 Also they *shalbe* ioyned beneth, & likewise they *shalbe* ioyned aboue to a ring: thus shal it be for them two: they *shalbe* for the two corners.

25 So they *shalbe* eight boardes hauing sockets of siluer, *euen* sixteene sockets, *that is*, two sockets vnder one boarde, and two sockets vnder an other boarde.

26 Then thou shalt make five barres of Shittim wood for the boardes of one side of the Tabernacle,

27 And five barres of the boardes of the other side of the Tabernacle: also five barres for the boardes of the side of the Tabernacle toward the Westside.

28 And the middle barre shal go through the middes of the boardes, from end to end.

29 And thou shalt couer the boardes with golde, and make their rings of golde, for places for the barres, and thou shalt couer the barres with golde.

30 So thou shalt reare vp the Tabernacle according to the facion thereof, which was shewed thee in the mount.

31 Moreouer thou shalt make a vaile of blew filke, and purple, and skarlet, & fine twined linen: thou shalt make it of broidred worke with Cherubims.

32 And thou shalt hang it vpon foure pillars of Shittim wood couered with golde, (whose hookes *shalbe* of golde) standing vpon foure sockets of siluer.

33 Afterward thou shalt hang the vaile on the hookes, that thou maiest bring in thither, *that is* (within the vaile) the Arke of the Testimonie: and the vaile shal make you a separation betwene the Holy place and the most Holy place.

34 Also thou shalt put the Mercifear vpon the Arke of the testimonie in the most Holy place.

35 And thou shalt set the Table without the vaile, & the Candellsticke ouer against the Table on the Southside of the Tabernacle, and thou shalt set the Table on the Northside.

Or, baffe pieces, wherein were the mortaises for the tenons.

The Ebrewe word signifieth twines: declaring that they should be so perfect & wel ioyned as were possible.

Chap. 25. 9. & 40. 17. 3. 5. alt. 7. 44.

k Some read, heads of the pillars.

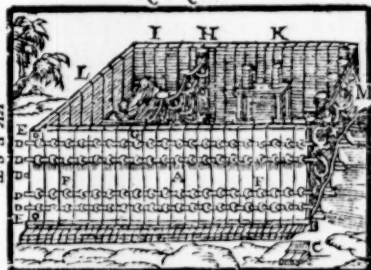
l Euen under the hookes: meaning that it should hang downward from the hookes.

m Whereunto the hie Priest onely entred once a yere.

n Meaning in the holie place.

THE TABERNACLE.

NORTH.



SOUTH.

A Twentie boardes on the Southside & as many on the North side which were of 10 cubites in length that is from E. to E. The breadth of eche was a cubit & half, by re ason whereof, all ioyned together, made 30. cubites which was the length of the Tabernacle. Iosephus writeth that eche boarde was an handfull thicke.

B The nether parte of the boardes which was cut into two tenons.

C The two mortaises for eche tenon one, wrought in two pieces apart, wherein to when the boardes were put, they receiued the tenons, & held the boardes vp.

DDDD Signifie five barres, to hold the boardes in order: foure passed without the boardes, through rings: the middelmoff, went through the thickest of the boardes, wherein holes were made therefore.

EE Two rings, one at the upper parte, and another at the nether parte of the boardes, which ioyned the sides of the Tabernacle, and the boardes of the West end together.

FF Ringes where through the barres passed.

GH A vaile hanging on 4. pillars, and wrought of Cherubims, which did separate the holy place from the most holy.

I The most holy place.

K The holy place, wherein on the Northside the candellstik was placed, and on the Northside against it, the Table of shew bread.

L Eight boardes that close vp the Tabernacle on the West end, which was the uppermost end of the place.

M A hanging or vaile, which was at the entrie of the Tabernacle, being at the West end which was fastened to hang at 5. pillars.

^a This hanging or vaile was betwene the holy place and there where the people were.

36 Also thou shalt make an ^a hanging for the doore of the Tabernacle, of blew sike, and purple, and skarlet, and fine twined linen wrought with needle.
37 And thou shalt make for the hanging five pillers of Shittim: & couer them with gold: their heades shall be of gold: & thou shalt cast five sockets of brasie for them.

CHAP. XXVII.

¹ The altar of the burnt offering. ² The court of the Tabernacle. ³ The Lamps continually burning.

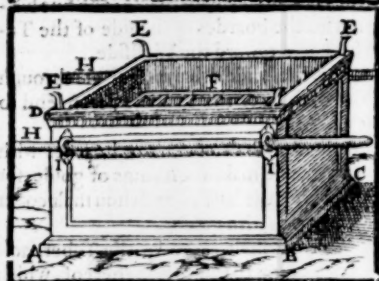
^a For the burnt offering.

¹ Moreover thou shalt make the ^a altar of Shittim wood, five cubites long and five cubites broad (the altar shall be four square) & the height thereof three cubites.

^b Of the same wood and matter, not fastened vnto it.

² And thou shalt make it hornes in the four corners thereof: the hornes shall be of it self: & thou shalt couer it with brasie.

THE ALTAR OF BURNT OFFERING.



- A B The length containing five cubites.
- A D The height three cubites.
- B C The breadth as much.
- E The four hornes or four corners.
- F The grate, which was put within the altar, and whereupon the sacrifice was burnt.
- G Four rings to lift up the grate by, when they awoyed the ashes.
- H The barres to cary the altar.
- I The rings through the which the barres were put.
- H H H Ashpans, besoms, fleshhookes, basens and such instruments appertaining to the altar.

^a Or, five pannes.

^b Ebr. net.

3 Also thou shalt make his ashpans for his ashes & his besoms, and his basens, & his fleshhookes, & his cēfers: thou shalt make all the instruments thereof of brasie.
4 And thou shalt make vnto it a grate like networke of brasie: also vpon that grate shalt thou make four brasen rings vpon the four corners thereof.
5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be

in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, I say, of Shittim wood, and shalt couer them with brasie.

7 And the barres thereof shall be put in the rings, the which barres shall be vpon the two sides of the altar to beare it.

8 Thou shalt make the altar holowe betwene the boardes: as God shewed thee in the mount, so shalt they make it.

9 Also thou shalt make the court of the Tabernacle in the Southside, even full Southe: the court shall haue curtaines of fine twined linen, of an hundred cubites long, for one side,

^c This was the first entrie into the Tabernacle, where the people abode.

10 And it shall haue twentie pillers, with their twentie sockets of brasie: the heades of the pillers, & their ^d filets shall be siluer.

^d They were certaine hogges or circles for to leaue the pillar.

11 Likewise on the Northside in length there shall be hangings of an hundred cubites long, and the twentie pillers thereof with their twentie sockets of brasie: the heads of the pillers and the filets shall be siluer.

12 And the breadth of the court on the Westside shall haue curtaines of fiftie cubites, with their ten pillers and their ten sockets.

^e Meaning curtaynes of fiftie cubites.

13 And the breadth of the court, Eastward full East shall haue ^e fiftie cubites.

14 Also hangings of fiftie cubites shall be on the one side with their three pillers and their three sockets.

^f Of the doore of the court.

15 Likewise on the other side shall hangings of fiftie cubites, with their three pillers, and their three sockets.

16 And in the gate of the court shall be a vaile of twenty cubites, of blew sike, and purple, and skarlet, and fine twined linen wrought with needle, with the four pillers thereof and their four sockets.

17 All the pillers of the court shall haue filets of siluer round about, with their heads of siluer, and their sockets of brasie.

18 The length of the court shall be an hundred cubites, and the breadth fiftie at either end, and the height five cubites, and the hangings of fine twined linen, and their sockets of brasie.

^{ebr. fiftie in fiftie.}

19 All the vessels of the Tabernacle for all maner seruice thereof, and all the pins thereof, and all the pins of the court shall be brasie.

^g Or stakes, wherewith the curtaynes were fastened to the ground.

20 And thou shalt command the children of Israel, that they bring vnto thee pure oyle oliue ^h beaten, for the light, that the lampes may alway burne.

^h Such as cometh from the oliue, when it is first pressed or beaten.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimonie, shall Aaron and his sonnes dresse them from euening to morning before the Lord, for a statute for euer vnto their generations, to be obserued by the children of Israel.

ⁱ Or, ascend v.

CHAP. XXVIII.

¹ The Lord calleth Aaron and his sonnes to the Priest-hode. ⁴ Their garments. ^{12.} 29 Aaron entreteth into the Sanctuary in the name of the children of Israel. ³⁰ Vrim and Thummim. ³⁸ Aaron beareth the iniquities of the Israelites offerings.

I And

- 1 **A**nd cause thou thy brother Aaron to come vnto thee and his sonnes with him, from among the children of Israel, that he may serue me in the Priests office: *Imean* Aaron, Nadab, and Abihu, Eleazar, & Ithamar Aarons sonnes.
- 2 Also thou shalt make holy garments for Aaron thy brother, ^a glorious & beautiful.
- 3 Therefore thou shalt speake vnto al cunning men, whom I haue filled with the spirit of wisdom, that they make Aarons garments to ^b consecrate him, that he may serue me in the Priests office.

^a Whereby his office may be knowne to be glorious & excellent.
^b Which is, to separate him from the rest.

THE GARMENTS OF THE
HIGH PRIEST.



A The Ephod, or vpmost coate, which was like clothe of gold & was girded vnto him, wherein was the brest plate with the twelue stones, which was tyed aboue with two cheines to two onix stones and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomgranates and belles of golde.

C The tunicle or broyded coate, which was vnder the robe and longer then it, and was also without sleeves.

4 Now these shalbe the garments, which they shal make, a brest plate, & an Ephod, & a robe, & a broyded coate, a miter, and a girdle. so these holy garments shal they make for Aaron thy brother, & for his sonnes, that he may serue me in the Priests office.

5 Therefore they shal take golde, & blewe silke, and purple, & skarlet, and fine linen,

6 And they shal make the Ephod of gold, blewe silke, and purple, skarlet, and fine twined linen of broyded worke.

7 The two shoulders therof shalbe ioyned together by their two edges: so shall it be closed.

8 And the ^dembroyded garde of the same Ephod, which shalbe vpon him, shalbe of the selfe same worke and stuffe, *even* of gold, blewe silke, and purple, and skarlet, & fine twined linen.

9 And thou shalt take two onix stones, and graue vpon them the names of the children of Israel:

10 Six names of them vpon the one stone, and the six names that remaine, vpon the second stone, according to ^e their generations.

^d Which went about his vpmost coate.

^e As they were in age, so should they be grauen in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel by a grauer of signets, that worketh & graueth in stone, and shalt make them to be set and embossed in gold.

12 And thou shalt put the two stones vpon the shoulders of the Ephod, as stones of ^f remembrance of the children of Israel: for Aaron shal beare their names before the Lord vpon his two shoulders for a remembrance.

13 So thou shalt make bosses of gold,

14 And two cheines of fine golde ^g at the end, of wrethed worke shalt thou make them, & shalt fasten the wrethed cheines vpon the bosses.

15 Also thou shalt make the brest plate of ^h iudgemēt with broyded worke: like the worke of the Ephod shalt thou make it: of gold, blewe silke, and purple, and skarlet, and fine twined linen shalt thou make it.

16 Foure square it shalbe and double, an hād bredth long & an hand bredth broad.

17 Then thou shalt set it ful of places for stones, *even* foure rowes of stones: the order shalbe this, a ⁱ ruby, a topaze, and a carbuncle in the first rowe.

18 And in the second rowe thou shalt set an ^j emeraude, a saphir, and a ^k diamond.

19 And in the third rowe a turkeis, an ^l achate, and an hematite.

20 And in the fourth rowe a ^m chrysolite, an onix, and a iasper: and they shalbe set in golde in their embossments.

21 And the stones shalbe according to the names of the childre of Israel, twelue, according to their names, grauen as signets, euery one after his name, and they shalbe for the twelue tribes.

22 Then thou shalt make vpon the brest plate two cheines at the ends of wrethen worke of pure gold.

23 Thou shalt make also vpon the brest plate two rings of golde, and put the two rings on ^k the two ends of the brest plate.

24 And thou shalt put the two wrethen cheines of golde in the two rings in the ends of the brest plate.

25 And the ^l other two ends of the two wrethē cheines, thou shalt fasten in the two embossments, and shalt put them vpon the shoulders of the Ephod on the fore side of it.

26 Also thou shalt make two rings of gold, which thou shalt put in the ^m two other ends of the brest plate, vpon the border thereof, toward the inside of the Ephod.

27 And two ⁿ other rings of golde thou shalt make, and put them on the two sides of the Ephod, beneath in the fore parte of it ouer against the coupling of it vpon the broyded garde of the Ephod.

28 Thus they shal binde the brest plate by his ringes vnto the ringes of the Ephod, with a lace of blewe silke, that it may be fast vpon the broyded garde of the Ephod, and that the brest plate be not loosed from the Ephod.

29 So Aaron shal ^o beare the names of the children

^f That Aaron might remember Israelites to Godward.

^h It was so called, because the hie Priest could not giue sentence in iudgement without that on his brest.
ⁱ The description of the brest plate.

^j Or, Sardaine.
^k Or, Emeraud.

^l Or, Carbuncle.
^m Or, Iasper.

ⁿ Or, Turkeis.

^k Which are vpmost toward the shoulder.

^l Which are beneath.

^m Aaron shal not enter into his owne name, but in the name of al children of Israel.

children of Israel in the brest plate of iudgement vpon his hearte, when he goeth into the holy place, for a remembrance continually before the Lord.

30 ¶ Also thou shalt put in the brest plate of iudgement the ^aVrim & the Thummim, which shalbe vpon Aarons heart, when he goeth in before the Lord: and Aaron shall beare the iudgement of the children of Israel vpon his heart before the Lord continually.

31 ¶ And thou shalt make the robe of the Ephod altogether of blew silk.

32 And the hole for his heade shalbe in the middes of it, hauing an edge of wouen woole round about the collar of it: so it shalbe as the collar of an habergeon that it rent not.

33 ¶ And beneath vpon the skirtes thereof thou shalt make pomgranates of blew silk, and purple, and skarlet, round about the skirtes thereof and belles of golde betwene them round about:

34 That is, ^aa golden bel & a pomgranate, a golden bel and a pomgranate round about vpon the skirtes of the robe.

35 So it shalbe vpon Aaron, when he ministereth, & his sound shalbe heard, when he goeth into the holy place before the Lord, & when he cometh out, & he shal not dye.

36 ¶ Also thou shalt make a plate of pure golde, and graue thereon, as signets are grauen, ^bHOLINES TO THE LORD,

37 And thou shalt put it on a blew silk lace, and it shalbe vpon the miter: ^ceven vpon the fore front of the miter shal it be.

38 So it shalbe vpon Aarons forehead, that Aaron may ^dbeare the iniquitie of the offerings, which the children of Israel shal offer in all their holy offerings: and it shalbe alwayes vpon his forehead, to make them acceptable before the Lord.

39 Likewise thou shalt embroyder the fine linen coat, and thou shalt make a miter of fine linen, but thou shalt make a girdel of needle worke.

40 Also thou shalt make for Aarons sonnes coates, and thou shalt make them girdels, and bonets shalt thou make them for glory and comelines.

41 And thou shalt put them vpon Aaron thy brother, and on his sonnes with him, and shalt anoint them, & ^efill their hands and sanctifie them, that they may minister vnto me in the Priests office.

42 Thou shalt also make them linen breches to couer their priuities: from the loynes vnto the thighs shal they reache.

43 And they shalbe for Aaron & his sonnes when they come into the Tabernacle of the Congregation, or when they come vnto the altar to minister in the holy place, that they ^fcommit not iniquitie, & so dye. ^gThis shalbe a lawe for euer vnto him and to his seede after him.

CHAP. XXIX.

^hThe manner of consecrating the Priests. 38 The continual sacrifice. 41 The Lord promisseth to dwell among the children of Israel.

1 ⁱThis thinge also shalt thou do vnto them when thou consecratest them to be my Priests, ^j* Take a yong calf, and two rams without blemish,

2 And vnleauened bread and cakes vnleauened tempered with oyle, & wafers vnleauened anointed with oyle: (of fine wheat flower shalt thou make them)

3 Then thou shalt put them in one basket, and ^kpresent them in the basket with the calf and the two rams,

4 And shalt bring Aaron & his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

5 Also thou shalt take the garments, and put vpon Aaron the tunic, and the robe of the ^lEphod, and the Ephod, and the brest plate, & shalt close ^mthem to him with the broyded garde of the Ephod.

6 Then thou shalt put the miter vpon his head, and shalt put the holy ⁿ*crown vpon the miter.

7 And thou shalt take the anointing ^o*oyle, and shalt powre vpon his head, & anoint him.

8 And thou shalt bring his sonnes, and put coates vpon them,

9 And shalt girde them with girdels, ^pboth Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shalbe theirs for a perpetual lawe: thou ^q* shalt also "fill the hands of Aaron, & the hands of his sonnes.

10 After thou shalt present the calves before the Tabernacle of the Congregation, ^r* & Aaron & his sonnes shal "put their hands vpon the head of the calves.

11 So thou shalt kil the calf before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calf, and put it vpon the hornes of the altar with thy finger, and shalt powre ^sall the rest of the blood at the foote of the altar.

13 ^t* Also thou shalt take all the fat that couereth the inwardes, and the kall, ^uthat is on the liuer, and the two kidneis, and the fat that is vpon them, and shalt burne them vpon the altar.

14 But the flesh of the calf, and his skin, & his dung shalt thou burne with fire without the hoste: it is ^va sinne offering.

15 ¶ Thou shalt also take one ram, and Aaron and his sonnes shal put their hands vpon the head of the ram.

16 Then thou shalt kil the ram, and take his blood, and sprinkle it round about vpon the altar,

17 And thou shalt cut the ram in pieces, and washe the inwardes of him and his legges, and shalt put them vpon the pieces thereof, and vpon his head.

18 So thou shalt burne the whole ram vpon the altar: ^wfor it is a burnt offering vnto the Lord ^xfor a sweete sauour: it is an offering made by fire vnto the Lord.

19 ¶ And thou shalt take the other ram, and Aaron & his sonnes shal put their hands vpon

^aVrim signifieth light, and Thummim perfection: declaring that the stones of the brest plate were most cleare, and of perfect beautie: by Vrim also is ment knowledge and Thummim holines, shewing what vertues are required in the Priests.

^bExo 45.9.

^cHolines appertineth to the Lord: for he is most holie, and nothing vnholie may appeare before him.

^dTheir offerings could not be so perfect, but some fault would be therein: which finne the high Priest bare and pacified God.

^eThat is, consecrate them, by giuing them things to offer, and thereby admit them to their office.

^fOr, of witness.

^gIs not hiding their nakednes.

^hLeuit. 9.2.

ⁱTo offer them in sacrifice.

^jWhich was next vnder the Ephod.

^kChap. 28.36.

^lChap. 28.31.

^mChap. 28.41.
ⁿOr, consecrate them.

^oLeuit. 1.4.

^pSignifying the sacrifice was also offered for them, and that they did approue it.

^qLeuit. 3.2.

^rEbr. sinus, 2. cor. 1.12.

^sOr a sauour of rest, which causeth the wrath of God to cease.

upon the head of the ram.

20 Then shalt thou kil the ram, and take of his blood and put it ^e vpon the lap of Aarons eare, and vpon the lap of the right eare of his sonnes, and vpon the thumbe of their right hand, & vpon the great toe of their right foote, and shalt sprinkle the blood vpon the altar round about.

21 And thou shalt take of the blood that is ^f vpon the altar, & of the anointing oyle, and shalt sprinkle it vpon Aaron, and vpon his garments, and vpon his sonnes, and vpon the garments of his sonnes with him: so he shalbe halowed, & his clothes, and his sonnes, and the garments of his sonnes with him.

22 Also thou shalt take of the rams the fat and the rumpe, euen the fat that couereth the inwardes, and the kall of the liuer, and the two kidneis, and the fat that is vpon them, and the right shoulder, (for it is the ^g ram of consecration)

23 And one loafe of bread, and one cake of bread ^h tempered with oyle, & one wafer, out of the basket of the vnleauened bread that is before the Lord.

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againc, thou shalt receiue them of their hands, and burne them vpon the altar besides the burnt offering for a sweete sauour before the Lord: for this is an offering made by fire vnto the Lord.

26 Likewise thou shalt take the brest of the ram of the consecration, which is for Aaron, and shalt shake it to ⁱ and fro before the Lord, and it shalbe thy parte.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the ^j heaue offering, which was shaken to and fro, and which was heaueu vp of the ram of the consecration, which ^k was for Aaron, and which ^l was for his sonnes.

28 And Aaron and his sonnes shal haue it by a statute for euer, of the children of Israel: for it is an heaue offering, & it shalbe an heaue offering of the children of Israel, of their ^m peace offerings, ⁿ euen their heaue offering to the Lord.

29 ¶ And the holy garments, which ^o appertaine to Aaron, shalbe his sonnes alter him, to be anointed therein, & to be consecrat therein.

30 That sonne that shalbe Priest in his stead, shal put them on seuen dayes, when he cometh into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ram of the consecratio, & seeth his flesh in the holy place.

32 * And Aaron and his sonnes shal eat the flesh of the ram, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shal eat these things, ^p whereby their atonement was made, to consecrate them, and to sanctifie them: but a stranger

shal not eat ^q thereof, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine vnto the morning, then thou shalt burne the rest with fire: it shal not be eaten, because it is an holy thing.

35 Therefore shalt thou do thus vnto Aaron & vnto his sonnes, according to al things, which I haue commaunded thee: seuen dayes shalt thou ^r consecrat them,

36 And shalt offer euery day a calf or a sinne offering, for ^s reconciliation: & thou shalt cleanse the altar, when thou hast offered vpon it for reconciliation, and shalt anoint it, to sanctifie it.

37 Seuen dayes shalt thou cleanse the altar, and sanctifie it, so the altar shalbe most holy: and whatsoeuer toucheth the altar, shalbe holy.

38 ¶ Now this is that which thou shalt present vpon the altar: ^t euen two lambes of one yere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at euen.

40 And with the one labe, a ^u tenth part of fine floure mingled with the fourth part of an ^v Hin of beaten oyle, & the fourth part of an Hin of wine, for a drinke offering.

41 And the other lambe thou shalt present at euen: thou shalt do therto according to the offering of the morning, & according to the drinke offering thereof, to be a burnt offering for a sweete sauour vnto the Lord.

42 This shal be a continual burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I wil ^w make appointmet with you, to speake there vnto thee.

43 There I wil appoint with the children of Israel, and the place shalbe sanctified by my ^x glorie.

44 And I wil sanctifie the Tabernacle of the Congregation and the altar: I wil sanctifie also Aaron & his sonnes to be my Priests,

45 And I wil ^y dwell among the children of Israel, and wil be their God.

46 Then shal they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: I am the Lord their God.

CHAP. XXX.

1 The altar of incense. 12 The summe that the Israelites should pay to the Tabernacle. 16 The brazen laver. 22 The anointing Oyle. 34 The making of the perfume.

1 Furthermore thou shalt make an altar ^a for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite & the breadth thereof a cubite (it shalbe foure square) and the height thereof two cubites: the hornes thereof shalbe ^b of the same,

3 And thou shalt ouerlay it with fine gold, both the top thereof and the sides thereof round about, and his hornes: also thou shalt make vnto it ^c a crowne of golde round about.

THE

^e Meaning, the soft and nether part of the eare.

^f Wherewith the altar must be sprinkled.

^g Which is offered for the consecration of the hie Priest.

^h This sacrifice the Priest did moue toward the East, West, North & South i So called, because it was not onely shaken to and fro, but also lifted vp.

^k Which were offerings of thiiks giuing to God for his benefites.

^l Levit. 8. 31. & 24. 9. mat. 12. 4.

^m That is, by the sacrifices.

^r Ebr. Fill their hands.

^s To appease gods wrath that sinne may be pardoned.

^t Num. 29. 2.

^u That is, an Omer, read chap. 16. 16. ^v Which is about a pinte.

^w Or, declare my self to you.

^x Because of my glorious presence.

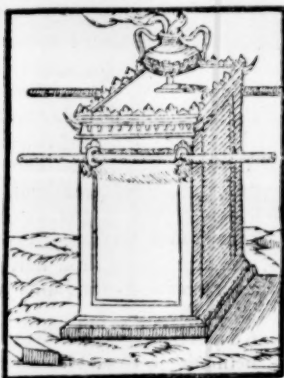
^y Levit. 26. 12. 2. cor. 6. 16.

^z It is I & Lord, & am their God.

^a Vpon which the sweete perfume was burnt, vers. 34.

^b Of the same wood & matter.

^c Or, a circle & border.

THE ALTAR OF SWEETE
PERFUME.

This altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures.

e That is, in the Sanctuary, and not in y^e Holiest of all.

d Meaning when he trimmeth them, and refresheth the oyle.

e Otherwise made then this, which is described. *f* But it must only serve to burne perfume.

Nomb. 1.2.7.

g Whereby he testified that he redeemed his life which he had forsworn, as is declared by David 2. Sam. 24. 1. *h* This shekel valued two common shekels: & y^e gerah valued about 12 peaces after six shilling sterling the ounce of siluer. *Lam. 3. 47.* *ezek. 4. 12.* *i* That God should be merciful vnto you.

4 Besides this thou shalt make vnder this crowne two golden rings on either side: *euen* on euery side shalt thou make them, that they may be as places for the barres to beare it with all.

5 The which barres thou shalt make of Shittim wood, & shalt couer them with golde.

6 After thou shalt set it before the vaile, that is nere the Arke of Testimonie, before the Mercieseat that is vpon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense euery morning: when he dresseth the lampes thereof, shall he burne it.

8 Likewise at euen, when Aaron setteth vpon the lampes thereof, he shall burne incense: this perfume shall be perpetually before the Lord, throughout your generations.

9 Ye shall offer no strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering thereon.

10 And Aaron shall make recõciliation vpon the hornes of it once in a yere with the blood of the sinne offering in the day of recõciliation: once in the yere shall he make recõciliation vpon it throughout your generations: this is most holy vnto the Lord.

11 Afterward the Lord spake vnto Moses, saying,

12 When thou takest the summe of the children of Israel after their nõber, then they shall giue euery man a redemption of his life vnto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

13 This shall euery man giue, that goeth into the number, halfe a shekel, after the shekel of the Sanctuary: (* a shekel is twentie gerahs) the halfe shekel shall be an offering to the Lord.

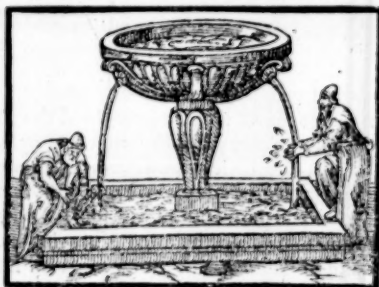
14 All that are nõbred from twentie yere old & aboue, shall giue an offering to the Lord.

15 The riche shall not passe, and the poore shall not diminish from halfe a shekel, when ye shall giue an offering vnto the Lord, for the redemption of your liues.

16 So thou shalt take the money of the redemption of the children of Israel, & shalt put it vnto the vse of the Tabernacle of the Cõgregation, that it may be a memo-

riall vnto the children of Israel before the Lord for the redemption of your liues.

THE LAVER OF BRASSE.



Because the manner of this figure is not particularly described, we haue put it in this forme, aswell for that it agreeth with the text: as also it is after this fashion in other copies of sundrie languages.

17 Also the Lord spake vnto Moses, saying,

18 Thou shalt also make a lauer of brasse, & his foote of brasse to wash, and shalt put it betweene the Tabernacle of the Cõgregation & the altar, & shalt put water therein.

19 For Aaron and his sonnes shall wash their hands and their feete thereat.

20 When they go into the Tabernacle of the Cõgregation, or when they go vnto the altar to minister, to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, lest they dye.

21 So they shall wash their hands & their feete that they dye not: & this shall be to the ordinance for euer, bothe vnto him & to his seede throughout their generations.

22 Also the Lord spake vnto Moses, saying,

23 Take thou also vnto thee, principal spices of the most pure myrrhe five hundred shekels, of sweete cinamon halfe so much that is, two hundred & fiftie, & of sweete calamus, two hundred, and fiftie:

24 Also of cassia five hundred, after the shekel of the Sanctuary, and of oile oliue an Hin.

25 So thou shalt make of it the oile of holy ointment, *euen* a most precious ointment after the arte of the apotecary: this shall be the oile of holy ointment.

26 And thou shalt anoint the Tabernacle of the Cõgregation therewith, and the Arke of the Testimonie:

27 Also the Table, & all the instruments thereof, & the Candellsticke, with all the instruments thereof, & the altar of incense:

28 Also the altar of burnt offering with all his instruments, and the lauer & his foote.

29 So thou shalt sanctifie them, and they shall be most holy: all that shall touch them, shall be holy.

30 Thou shalt also anoint Aaron and his sonnes, & shalt cõsecrate them, that they may minister vnto me in the Priests office.

31 Moreouer thou shalt speake vnto the children of Israel, saying, This shall be an holy ointing oile vnto me, throughout your generations.

32 None shall anoint mans flesh therewith, neither

k Signifying y^e he that cometh to God, must be washed from all sinne and corruption.

l So long as the Priesthode shall last.

m Waying so much. *n* It is a kind of reede of a verie sweete sauour within, and is vsed in pouders and odours. *Chap. 39. 40.*

o All things which appertaine to the Tabernacle.

p Neither at their burialles, nor otherwise.

neither shal ye make any composition like vnto it: for it is holy, and shalbe holy vnto you.

33 Whosoever shal make the like ointment, or whosoever shall put any of it vpon a stranger, euen he shalbe cut of from his people.

34 And the Lord said vnto Moses, Take vnto thee *these* spices, pure myrrhe and cleare gumme and galbanum, *these* odours with pure frankincense, of eche like weight:

35 Then thou shalt make of them perfume composed after the art of the apotary, mingled together, pure and holy.

36 And thou shalt beate it to powder, and shalt put of it before the Arke of the Testimonie in the Tabernacle of the Congregation, where I will make appointment with thee: it shalbe vnto you most holy.

37 And ye shall not make vnto you any composition like this perfume, which thou shalt make: it shalbe vnto thee holy for the Lord.

38 Whosoever shall make like vnto that to smell thereto, euen he shalbe cut of from his people.

CHAP. XXXI.

God maketh Bezaleel and Aholiab meete for his worke. 12 The Sabbath day is the signe of our sanctification. 18 The tables written by the finger of God.

1 And the Lord spake vnto Moses, saying, Behold, I haue called by name, Bezaleel, the sonne of Uri, the sonne of Hur of the tribe of Iudah,

2 Whom I haue filled with the Spirit of God, in wisdom, and in vnderstanding and in knowledge and in all workmanship:

3 To finde out curious workes to worke in gold, and in siluer, and in brasse, Also in the art to set stones, and to carue in timber, and to worke in all maner of workmanship.

4 And behold, I haue ioyned with him Aholiab the sonne of Ahisamah of the tribe of Dan, & in the heartes of all that are wise hearted, haue I put wisdom to make all that I haue commaunded thee:

5 That is, the Tabernacle of the Congregation, and the Arke of the Testimonie, & the Mercieseat that shalbe thereupon, with all instruments of the Tabernacle:

6 Also the Table and the instrumentes therof, and the pure Candlestick with all his instrumentes, and the Altar of perfume: Likewise the Altar of burnt offering with all his instrumentes, and the Lauer with his foote:

7 Also the garmentes of the ministration, and the holy garmentes for Aaron the Priest, and the garmentes of his sonnes, to minister in the Priestes office,

8 And the anointing oyle, and sweete perfume for the Sanctuary: according to all that I haue commaunded thee, shal they do.

9 Afterwarde the Lord spake vnto Moses, saying,

10 Speake thou also vnto the children of Israel, & say, Notwithstanding keepe ye my

Sabbaths: for it is a signe betwene me and you in your generations, that ye may knowe that I the Lord do sanctifie you.

14 * Ye shall therefore keepe the Sabbath: for it is holy vnto you: he that defileth it, shall dye the death: therefore whosoever worketh therein, the same person shalbe euen cut of from among his people.

15 Six daies shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doeth any work in the Sabbath day, shall dye the death.

16 Wherefore the children of Israel shal keepe the Sabbath, that they may obserue the rest throughout their generations for an euerlasting covenant.

17 It is a signe betwene me and the children of Israel for euer: for in six daies the Lord made the heauen and the earth, and in the seventh day he ceased, and rested.

18 Thus (when the Lord had made an ende of communing with Moses vpon mount Sinai) he gaue him two Tables of the Testimonie, euen tables of stone, written with the finger of God.

CHAP. XXXII.

The Israelites impute their delinquence to the calfe. 14 God is appeased by Moses prayer. 19 Moses breaketh the Tables. 27 He slayeth the idolaters. 32 Moses scale for the people.

1 But when the people sawe, that Moses taried long or he came down from the mountain, the people gathered the selues together against Aaron, and said vnto him, Vp, make vs gods to go before vs: for of this Moses (the man that brought vs out of the land of Egypt) we know not what is become of him.

2 And Aaron said vnto them, Pluck of the golden earrings, which are in the eares of your wiues, of your sonnes, and of your daughters, and bring them vnto me.

3 Then all the people pluckt from them selues the golden earrings, which were in their eares, and they brought them vnto Aaron.

4 * Who receiued them at their hands, and fashioned it with the grauing tooles, & made of it a molten calfe: then they said, * These be thy gods, O Israel, which brought thee out of the land of Egypt.

5 When Aaron saw that, he made an Altar before it: and Aaron proclaymed, saying, To morowe shalbe the holy day of the Lord.

6 So they rose vp the next day in the morning, and offered burnt offerings, & brought peace offerings: also the people sate them downe to eate and drinke, and rose vp to play.

7 ¶ Then the Lord said vnto Moses, * Go, get thee down: for thy people which thou hast brought out of the land of Egypt hath corrupted their wayes.

8 They are soone turned out of the way, which I commaunded them: for they haue made them a molten calfe, and haue worshipped it, and haue offered thereto, saying,

G. j. * These

Chap. 30. 8. 12. 13. 20. 12.

God repeateth this poynte because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our works and to obey the wil of God.

Or, Sabbath.

Gen. 1. 31. and 2. 2.

From creating his creatures, but not from governing and preserving them.

Deut. 9. 10.

Whereby he declared his wil to his people.

a The roote of Idolatrie is, when men thinke that God is not at hand, except they see him carnally.

b Thinking that they would rather forgo Idolatrie, then to resigne their most precious iewels.

c Suche is the rage of Idolaters, that they spare no cost to satisfie their wicked desires.

d They smelled of their leauen of Egypt, where they saw calues, oxen, and serpents worshipped.

1. King. 12. 28.

1. Cor. 10. 7.

Deut. 9. 12.

e Whereby we see what necessities we haue to pray earnestly to God, to keepe vs in his true obedience and to send vs good guides.

q Eyther a stranger, or an Israelite, saue onely the priests.

r In Ebrewes, sheheleth: which is a sweete kinde of gumme and shineth as the naile.

f Only dedicate to the vse of the Tabernacle.

a I haue chosen and made meete, chap. 35. 30.

b This sheweth that hdy crafts are the giftes of Gods spirit, and therefore ought to be esteemed.

c I haue instructed them, and increased their knowledge.

d So called because of the cunning and arte vsed therein, or because y whole was beaten out of one piece.

e Which onely was to anoynte the Priests and the instrumentes of the Tabernacle, and not to burne.

f Though I commaunde these workes to be done, yet will I not that you breake my Sabbath dayes.

*King. 12. 28.**Chap. 33. 3.
Deut. 9. 19.**f God sheweth
that the prayers
of the godly
slay his punish-
ment.
Psal. 106. 23.**Nom. 14. 13.
"Or, blasphemie.**"Or, repents.**g That is, thy
promises made to
Abraham.
Gen. 12. 7. and 15.
7. & 48. 16.**h All these re-
petitions shewe
how excellent a
thing they de-
frauded them-
selves of by their
idolatrie.**Deut. 9. 31.**i Partly to def-
pire them of
their idolatrie,
and partly that
they shoulde
haue none occa-
sion to remem-
ber it afterward.*

* These be thy gods, O Israel, which haue brought thee out of the land of Egypt.

9 Again the Lord said vnto Moses, * I haue seene this people, and beholde, it is a stiffe necked people.

10 Nowe ^f therefore let me alone, that my wrath may waxe hote agaynst them, for I will consume them: but I will make of thee a mightie people.

11 * But Moses praied vnto the Lord his god, and said, O Lorde, why doeth thy wrath waxe hote against thy people, which thou hast brought out of the land of Egypt, with great power and with a mightie hand?

12 * Wherefore shall the Egyptians ^g speake, and say, He hath brought them out maliciously for to slay them in the mountaines, and to consume them from the earth? turne from thy feare wrath, and ^h change thy minde from this euill toward thy people.

13 Remember ⁱ Abraham, Izhak, and Israel thy seruants, to whome thou swarest by thine owne selfe, and saidest vnto them, * I wil multiplye your seede, as the starres of the heauen, and all this land, that I haue spoken of, will I giue vnto your seede, and they shall inherit it for euer.

14 Then the Lord changed his mynde from the euill, which he threatened to do vnto his people.

15 So Moses returned and went downe from the mountaine with the two Tables of the Testimonie in his hand: the Tables were writte on both their sides, euen on the one side and on the other were they written.

16 And these Tables were the worke of god, and ^k this writing was the writing of God grauen in the Tables.

17 And when Ioshua heard the noyse of the people, as they showed, he said vnto Moses, ^l There is a noyse of warre in the hoste.

18 Who answered, It is not the noyse of them that haue the victorie, nor the noyse of them that are ouercome: ^m but I doe heare the noyse of singing.

19 Nowe, as soone as he came neere vnto the hoste, he sawe the calfe and the dancing: so Moses wrath waxed hote, and he cast the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calfe, which they had made, and burned it in the fire, and ground it vnto powder, and strowed it vpon the water, and made the children of Israel ⁿ drink of it.

21 Also Moses saide vnto Aaron, What did this people vnto thee, that thou haste brought so great a sinne vpon them?

22 Then Aaron answered, Let not the wrath of my lord waxe feare: Thou knowest this people, that they are ^o enen set on mischief.

23 And they said vnto me, Make vs gods to go before vs: for we know not what is become of this Moses (the man that brought vs out of the land of Egypt.)

24 Then I said to them, Ye that haue gold, pluck it of: and they brought it me, and I did cast it into the fire, and ^p therof came this

calfe.

25 Moses therefore sawe that the people were ^q naked (for Aaron had made them naked vnto ^r their shame among their enemies)

26 And Moses stood in the gate of the campe, and said, who ^s pertaineth to the lord? let him come to me. And all the sonnes of Leui gathered them selues vnto him.

27 Then he said vnto them, Thus saith the Lorde God of Israel, Put euerie man his sword by his side: go to and fro, from gate to gate, through the hoste, and ^t slaye euerie man his brother, and euerie man his companion, and euery man his neighbour.

28 So the children of Leui did as Moses had commaunded: and there fell of the people the same day about three thousand men.

29 (For Moses had saide, Consecrate your hands vnto the Lord this day, euen euery man vpon his ^u sonne, and vpon his brother, that there may be giuen you a blessing this day)

30 And when the morning came, Moses said vnto the people, Ye haue committed a grieuous crime: but nowe I will go vp to the Lord, if I may pacifie him for your sinne.

31 Moses therefore went againe vnto the Lord, and said, Oh, this people haue sinned a great sinne, and haue made them gods of golde.

32 Therefore now if thou pardon their sinne, thy mercy shal appeare: but if thou wilt not, I pray thee, rase me ^v out of thy booke, which thou hast written.

33 Then the Lord said to Moses, Whosoever hath sinned against me, I will put him out of my ^w booke.

34 Go now therefore, bring the people vnto the place which I commanded thee: beholde, mine Angel shal go before thee, but yet in the day of my visitation I will ^x visit their sinne vpon them.

35 So the Lord plagued the people, because they caused Aaron to make the calfe which he made.

CHAP. XXXIII.

^y The Lorde promiseth to sende an Angel before his people.
^z They are sad because the Lorde denyeth to go vp with them. ^{aa} Moses talketh familiarly with God. ^{ab} He prayeth for the people. ^{ac} And desireth to see the glorie of the Lorde.

1 **A**fterwarde the Lorde said vnto Moses, Departe, ^{ad} go vp from hence, thou, & the people (which thou hast brought vp out of the land of Egypt) vnto the lande which I sware vnto Abraham, to Izhak, and to Iakob, saying, * Vnto thy seede will I giue it.

2 And * I will send an Angel before thee and wil cast out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hiuites, and the Iebusites:

3 To a land, ^{ae} I say, that floweth with milke & hony: for I wil not go vp with thee, * because thou art a stiffe necked people, lest I consume thee in the way.

4 And when the people heard this euill tidings,

^k Both desirute of Gods fauour, and an occasion to their enemies to speake euil of their God.

^l This fact did so please God, that he turned the curse of Iakob against Leui, to a blessing, Deut. 33. 9.

^m In reuenging Gods glorie we must haue no respect to person, but put of al carnal affection.

ⁿ So muche he esteemed the glorie of God, that he preferred it euen to his owne saluation. ^o I will make it known that he was neuer predestinate in mine eternall counsell to lyfe euerlasting.

^p This declarereth how grieuous a sinne Idolatrie is, seeing that at Moses prayer God would not fully remit it.

^a The land of Canaan was compassed with hilles: so they, that entred into it, must passe vp by the hilles.

<sup>Gen. 12. 7.
Chap. 23. 27.
Iosh. 24. 11.
Deut. 7. 23.</sup>

<sup>Chap. 33. 9.
Deut. 9. 12.</sup>

tidings, they sorowed, and no man put on his best raiment.

- 5 (For the Lord had said to Moses, Say vnto the children of Israel, Ye are a stiffe necked people, I wil come soderly vpon thee, and consume thee: therefore now put thy costly rayment from thee, that I may knowe what to do vnto thee.)

b That either I may shewe mercie, if thou repent, or else punish thy rebellion.

- 6 So the children of Israel laied their good rayment from them, *after Moses came downe from the mount Horeb.*

c That is, the Tabernacle or the Congregation: so called, because the people resorted thither, whē they should be instructed of the Lords wil.

- 7 Then Moses tooke his tabernacle, and pitched it without the hoste far off from the hoste, and called it *Ohel-moed.* And whē any did seeke to the Lord, he went out vnto the Tabernacle of the Congregation, which was without the hoste.

- 8 And when Moses went out vnto the Tabernacle, all the people rose vp, and stood euery man at his tent dore, and looked after Moses, vntil he was gone into the Tabernacle.

- 9 And as soone as Moses was entred into the Tabernacle, the cloudy piller descended and stood at the doore of the Tabernacle, and the Lord talked with Moses.

- 10 Now when all the people saw the cloudy piller stand at the Tabernacle doore, al the people rose vp, and worshipped euery man in his tent doore.

d Most plainly, and familiarly of al others, Nom. 12. 7.

- 11 And the Lord spake vnto Moses, *face to face, as a man speaketh vnto his friende.* After he turned againe into the hoste, but his seruauant Ioshua the sonne of Nun a yong man, departed not out of the Tabernacle.

- 12 ¶ Then Moses saide vnto the Lord, See, thou haist vnto me, read this people forth, and thou hast not shewed me whom thou wilt send with me: thou hast said morouer, I know thee by name, and thou hast also found grace in my sight.

e I care for thee and wil preferre thee in this thy vocation.

- 13 Nowe therefore, I pray thee, if I haue found fauour in thy sight, shewe me now thy way, that I may knowe thee, and that I may find grace in thy sight: consider also that this nation is thy people.

f Ebr. face.

g Signifying that the Israelites shoulde excell through Gods fauour all other people, verfe. 16.

- 14 And he answered, My *presence shall go with thee,* and I will giue thee rest.

- 15 Then he said vnto him, If thy presence go not with vs, cary vs not hence.

- 16 And wherein now shal it be knowne, that I and thy people haue found fauour in thy sight? shall it not be when thou goest with vs? so I, and thy people shall haue preeminence before all the people that are vpon the earth.

g Thy face, thy subitance, & thy maiestie.

h My mercy, and fatherly care.

i Reade, Chap. 34. verfe. 6. 7.

k For findinge nothing in man that can deserue mercie, he will freely saue his.

- 17 And the Lord said vnto Moses, I will do this also that thou hast said: for thou hast found grace in my sight, and I knowe thee by name.

- 18 Again he said, I beseeche thee, shewe me thy *glorie.*

- 19 And he answered, I will make all my good go before thee, and I wil^l proclaim the name of the Lord before thee: * for I will shewe^h mercy to whome I will shewe mercy, and will haue compassion on whom

I will haue compassion.

- 20 Furthermore he said, Thou canst not see my face, for there shall no man see me, and I liue.

l For Moses saw not his face in full maiestie, but as mans weaknes coulede beare.

- 21 Also the Lord said, Behold, there is a place by mee, and thou shalt stand vpon the rocke:

m In mount Horeb.

- 22 And while my glorie passeth by, I will put thee in a cleft of the rocke, and wil couer thee with mine hand whiles I passe by.

n So much of my glorie as in this mortal lyfe thou art able to see.

- 23 After I wil take away mine hand, and thou shalt see my^h backe partes: but my face shall not be seene.

CHAP. XXXIII.

1 The Tables are renewed. 6 The description of God. 12 A fellowship with idolaters is forbiddē. 18 The three seaites.

28 Moses is fourtie dayes in the Mount. 30 His face shineth, and he conuerth it with a vail.

- 1 And the Lord said vnto Moses, * Hewe^{Deut. 10. 1.} thee two Tables of stone, like vnto the first, and I will write vpon the Tables the wordes that were in the first Tables, which thou brakest in pieces.

- 2 And be ready in the morning, that thou maist come vp early vnto the mount of Sinai, and waite there for mee in the top of^l *Ebr. stand to me,* the mount.

- 3 But let no man come vp with thee, neither let any man be seene throughout all the mount, neyther let the sheepe nor cattell feede before this mount.

- 4 ¶ Then Moses^l hewed two Tables of stone like vnto the first, and rose vp early in the morning, and went vp vnto the mount of Sinai, as the Lord had commanded him, & tooke in his hand two Tables of stone.

- 5 And the Lorde descended in the cloude, and stood with him there, and proclaimed the Name of the Lord.

- 6 So the Lord passed before his face, & cryed, *The Lord, the Lord, strong, mercifull, and gracious, slowe to anger, and abundant in goodnes and trueth,*

a This ought to be referred to the Lord & not to Moses proclaiming, as Chap. 33. verfe. 19.

- 7 *Referuing mercy for thousandes, forgiving iniquitie, and transgression and sinne, and not making the wicked innocent,* visiting the iniquitie of the fathers vpon the children, and vpon childrens children, vnto the third and fourth generation.*

b Ebr. not making innocent. Deut. 5. 9. iure. 32. 4.

- 8 Then Moses made haste and bowed him selfe to the earth, and worshipped,

- 9 And sayd, O Lorde, I pray thee, if I haue found grace in thy sight, that the Lorde would now go with vs^b (for it is a stiffe necked people) and pardon our iniquitie & our sinne, & take vs for thine enheritace.

b Seeing the people are thus of nature, the rulers haue neede to call vpon God, that he woulde alwayes be present with his Spirit.

- 10 And he answered, Behold, * I will make a couenant before all thy people, and will do meruels, such as haue not bene done in all the worlde, neither in all nations: and all the people among whom thou art, shall see the worke of the Lorde: for it is a terrible thing that I will do with thee.

Deut. 5. 22.

- 11 Keepe diligently that which I commaund thee this day: Behold, I will cast out before thee the Amorites, & the Canaanites, and the Hittites, and the Perizzites, & the Hiuites, and the Iebusites.

G. ij. 12 * Take

Deut. 7. 12.

c If thou follow
their wickednes
and pollute thy
selfe with their
idolatrie.

d Which plea-
fant places they
choſed for their
idoles.

*Chap. 20. 3.**Chap. 23. 32.**Deut. 7. 2.**1. Cor. 3. 10.**1. King. 11. 2.*

e As golde, ſil-
uer, braſſe, or a-
ny thing that is
molten.

*Chap. 12. 4.**Chap. 13. 2. and**22. 29.**Exod. 44. 30.*

f Without of-
fering ſome
thing.

Chap. 23. 16.

g Which was in
ſeptember, whe
the ſunne declin-
ed, which in
the count of po-
liticall thinges
they called the
end of the yere.

h God promi-
ſeth to defende
them and theirs,
which obey his
commaunde-
ment.

i Reade Chap.

*23. 19. deut. 14. 21**Chap. 24. 18.**deut. 9. 9.*

k This miracle
was to confirme
the autoritie of
the law, & ought
no more to be
followed then
other miracles.
Deut. 4. 13.

12 * Take heede to thy ſelf, that thou make
no compact with the inhabitants of the
land whither thou goeſt, leſt they be the
cauſe of ^e ruine among you:

13 But ye ſhall ouerthrowe their altars, and
breake their images in pieces, & cut downe
their ^d groues,

14 (For thou ſhalt bow downe to none other
god, becauſe the Lord, whoſe Name is ^e Je-
lous, is a ielous God)

15 Leſt thou make a ^a compact with the inha-
bitants of the land, and when they go a
whoring after their gods, and do ſacrifice
vnto their gods, ^e ſome man call thee, & thou
^a eat of his ſacrifice:

16 And leſt thou take of their ^a daughters vn-
to thy ſonnes, and their daughters go a
whoring after their gods, and make thy
ſonnes go a whoring after their gods.

17 Thou ſhalt make thee no gods of ^e me-
tall.

18 ¶ The feaſt of vnleauened bread ſhalt thou
keepe: ſeuē daies ſhalt thou eat vnleauened
bread, as I commaunded thee, in the time
of the ^e moneth of Abib: for in the moneth
of Abib thou cameſt out of Egypt.

19 * Euery male, that ^e firſt openeth the wombe
ſhalbe mine: alſo all the firſt borne of thy
flocke ſhalbe reckoned ^e mine, both of beecues
and ſheepe.

20 But the firſt of the aſſe thou ſhalt bye out
with a lambe: and if thou redeeme him
not, then thou ſhalt breake his necke: all
the firſt borne of thy ſonnes ſhalt thou re-
deeme, and none ſhall appeare before mee
^e emptie.

21 ¶ Six dayes thou ſhalt worke, and in
the ſeuenth day thou ſhalt reſt: both in
earing time, and in the harneſt thou ſhalt
reſt.

22 ¶ Thou ſhalt alſo obſerue the feaſt of
weekes in the time of the firſt fruits of wheat
harueſt, and the feaſt of gathering ^e fruites
in ^e the end of the yere.

23 ¶ Thrife in a yere ſhall all your men chil-
dren appeare before the Lorde Iehouah
God of Iſrael.

24 For I will caſt out the nations before
thee, and enlarge thy coaſtes, ſo that no
man ſhall ^e deſire thy land, when thou ſhalt
come vp to appeare before the Lord thy
God thrife in the yere.

25 Thou ſhalt not offer the blood of my
ſacrifice with leauen, neyther ſhall ought
of the ſacrifice of the feaſt of Paſſeouer be
left vnto the morning.

26 The firſt ripe fruites of thy land thou
ſhalt bring vnto the houſe of the Lord thy
God: yet ſhalt thou not ^e ſethe a kid in his
mothers milke.

27 And the Lord ſaid vnto Moſes, Write
thou theſe wordes: for after the tenour of
^a theſe wordes I haue made a couenant
with thee and with Iſrael.

28 So he was there with the Lord ^k fourtie
dayes and fourtie nightes, and did neither
eat bread nor drink water: and he wrote in
the Tables ^a the wordes of the couenant,

even the ten ^a commandements.

Or, wordes.

29 ¶ So when Moſes came downe fro mount
Sinai, the two Tables of the Teſtimonte
were in Moſes hand, as he deſcended from
the mount: (nowe Moſes wiſt not that
the ſkin of his face ſhone bright, after that
God had talked with him)

30 And Aaron and all the children of Iſrael
looked vpon Moſes, and behold, the ſkin
of his face ſhone bright, and they were ^a a-
ſtraide to come nere him.

i Reade, 2. Cor.

3. 7.

31 But Moſes called them: and Aaron and al
the chiefe of the congregation returned
vnto him: and Moſes talked with them.

32 And afterward all the children of Iſrael
came neere, and he charged them with all
that the Lord had ſaid vnto him in mount
Sinai:

33 So Moſes made an ende of communing
with them, ^a and had put a couering vpon
his face.

2. Cor. 3. 19.

34 But, when Moſes came ^m before the Lord
to ſpeake with him, he tooke of the coue-
ring vntill he came out: then he came out,
and ſpake vnto the children of Iſrael that
which he was commaunded.

m Which was
in the Taberna-
cle of the con-
gregation.

35 And the children of Iſrael ſawe the face
of Moſes, how the ſkin of moſes face ſhone
bright: therefore Moſes put the couering
vpon his face, vntill he went to ſpeake with
God.

CHAP. XXXV.

2 The Sabbath. 3 The free giftes are required. 21 The rea-
dines of the people to offer. 30 Bezaleel and Aholiab are
prayed of Moſes.

1 **T**HEN Moſes aſſembled all the Congre-
gation of the children of Iſrael, & ſaid
vnto them, Theſe are the wordes which
the Lord hath comaunded, that ye ſhould
do them:

2 * Six daies thou ſhalt worke, but the ſe-
uenth day ſhalbe vnto you the holy ^a Sab-
bath of reſt vnto the Lorde: whoſoeuer
doeth ^a any worke therein, ſhall dye.

Chap. 20. 8.
a Wherein ye
ſhall reſt from al
bodily worke.

3 Ye ſhall kindle ^e no fire throughout all your
habitations vpon the Sabbath day.

4 ¶ Againe, Moſes ſpake vnto al the Congre-
gation of the children of Iſrael, ſaying,
This is the thing which the Lord comaun-
deth, ſaying,

5 Take from among you an offering vnto
the Lord: whoſoeuer is of a ^a willing heart,
let him bring this offering to the Lorde,
^e namely gold, and ſiluer, and braſſe:

Chap. 25. 2.

6 Alſo blew ſilke, and purple, and ſkarlet,
and fine linen, and goates ^e beare,

7 And rams ſkins died red, and badgers
ſkins with Shittim wood:

8 Alſo oyle for light, and ſpices for the
annoynting oyle, and for the ſweete in-
cenſe,

9 And onix ſtones, and ſtones to be ſet in the
Ephod, and in the breſt plate.

10 And all the wiſe ^b hearted among you,
ſhal come and make all that the Lord hath
commaunded:

b Reade Chap.
28. 3.

11 This is, the Tabernacle, the pavillio ther-
of,

Chap. 26. 31.

of, and his couering, and his taches and his boordes, his barres, his pillers and his fockets,

12 The Arke, and the barres thereof: the Mercifcat, and the vaile that couereth it,

13 The Table, and the barres of it, and all the instruments thereof, and the shewe bread:

14 Also the Candlesticke of light and his instruments and his lampes with the oyle for the light:

15 * Likewise the Altar of perfume and his barres, and the anoynting oyle, and the sweete incense, and the vaile of the doore at the entring in of the Tabernacle,

16 The * Altar of burnt offring with his brasen grate, his barres and all his instruments, the Lauer and his foote,

17 The hangings of the court, his pillers and his fockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The ^d ministring garmentes to minister in the holy place, and the holy garmentes for Aaron the Priest, and the garmentes of his sonnes, that they may minister in the Priestes office.

20 ¶ Then all the Congregation of the children of Israel departed from the presence of Moses.

21 And euery one, whose hearte ^e encouraged, him and euery one, whose spirit made him willing, came and brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his vses and for the holy garments.

22 Both men and women, as many as were free hearted, came and brought taches & earings, & rings, and bracelets, all were iewels of golde: and euery one that offered an offring of golde vnto the Lord:

23 Euery man also, which had blew silk & purple, & skarlet, and fine linnen, & goates heare, and rams skinned red, and badgers skins, brought them.

24 All that offered an oblation of siluer & of brasie, brought the offring vnto the Lord: and euery one, that ^f had Shittim wood for any maner worke of the ministraton, brought it.

25 And all the women that were ^e wise hearted, did spin with their hands, and brought the spun worke, ^{euen} the blew silk, & the purple, the skarlet, and the fine linnen.

26 Likewise all the women, ^f whose heartes were moued with knowledge, spun goates heare.

27 And the rulers brought onix stones, and stones to be set in the Ephod, and in the brest plate:

28 Also spice, and oyle for light, and for the ^g anoynting oyle, & for the sweet perfume.

29 Euery man and woman of the children of Israel, whose heartes moued them willingly to bring for all the worke which the Lord had commanded them to make ^h by the hand of Moses, brought a free offring to the Lord.

30 ¶ Then Moses said vnto the children of Israel, Beholde, ⁱ the Lorde hath called by name Bezaleel the sonne of Uri, the sonne of Hur of the tribe of Iudah,

31 And hath filled him with an excellent ^{Or, with the spirit} spirit of wisdom, of vnderstanding, and of knowledge, and in all maner worke,

32 To finde out curious woikes, to worke in golde, and in siluer, and in brasie,

33 And in grauing stones to set them, and in karuing of wood, ^{euen} to make any maner of fine worke.

34 And he hath put in his heart that he may teach ^{other} other: both he, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath he filled with wisdom of heart to worke all maner ^b of cunning ^h & ⁱ Pertaining to broydred, and needleworke: in blew silk, ^{Or, karuing, or karuing, or such like.} and in purple, in skarlet, and in fine linnen & weauing, ^{euen} to do all maner of worke ^{Chap. 26. 1.} and subtil inuentions.

CHAP. XXXVI.

¹ The great readines of the people, in so much that he commanded them to cease. ⁸ The curtaines made. ¹⁹ The conuergis. ²⁰ The boordes. ³¹ The Barres, ³⁵ And the vaile.

1 Then wrought Bezaleel, and Aholiab, & all ^e cunning men, to whom the Lorde gaue wisdom, & vnderstanding, to know how to worke all maner worke for the seruice of the ^a Sanctuarie, according to all that the Lord had commanded.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose heartes the Lord had geuen wisdom, ^{euen} as many as their heartes encouraged to come vnto that worke to worke it.

3 And they receiued of Moses all the offring which the children of Israel had brought for the worke of the seruice of the Sanctuarie, to make it: also ^b they brought still vnto him free giftes every morning.

4 So all the wilemen, that wrought all the holy worke, came euery man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too ^c much, and more then ynough for the vse of the worke, which the Lorde hath commanded to be made.

6 Then Moses gaue a commandement, and they caused it to be proclaimed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblation of the Sanctuarie. So the people were stayed from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, and to much.

8 * All the cunning men therefore among the workemen, made for the Tabernacle ten curtaines of fine twined linnen, and of blew silk, and purple, and skarlet: ^d Cherubims of broydred worke made they ^{upon} upon them.

9 The length of one curtaine ^{was} twenty and eight cubites, and the breadth of one curtaine foure cubites: and the curtaines were all of one cise.

10 And he coupled fise curtaines together, G. iij. and

^c Which hangd before the Mercifcat that it could not be scene.

^{Chap. 30. 1.}

^{Chap. 37. 1.}

^d Such as apperteyne to the seruice of the Tabernacle.

^e Ebr. lifted him up.

^{Or, hookes.}

^f Ebr. with whom was founde.

^e Which were wittie and expert.

^f That is, which were good spinners.

^{Chap. 30. 23.}
^g Vnto Moses as a minister thereof.

^a By the Sanctuarie he meaneth here all the Tabernacle.

^b Meaning the Israelites.

^c A rare example and notable to see the people so ready to serue God with their goodes.

^d Which were litle pictures with wings in the forme of children.

and other five coupled he together.

11 And he made strings of blew filke by the edge of one curtaine, in the seluedge of the coupling: likewise he made on the side of the other curtaine in the seluedge in the second coupling.

Chap. 26. 10.

12 * Fiftie strings made he in the one curtaine, & fiftie strings made he in the edge of the other curtaine, which was in the second coupling: the strings were set one against another.

Or, hookes.

13 After, he made fiftie taches of golde, and coupled the curtaines one to another with the taches: so was it one Tabernacle.

14 ¶ Also he made curtaines of goates heare for the^e covering vpon the Tabernacle: he made them to the number of eleue curtaines.

Or, pamilion.

15 The length of one curtaine had thirty cubites, and the bredth of one curtaine foure cubites: the eleuen curtaines were of one cise.

16 And he coupled five curtaines by them selues, and six curtaines by them selues:

17 Also he made fiftie strings vpon the edge of one curtaine in the seluedge in the coupling, and fiftie strings made he vpon the edge of the other curtaine in the seconde coupling.

18 He made also fiftie taches of brasse to couple the covering that it might be one.

e These two were about the covering of goates heare.

19 And he made a^e covering vpon the paulion of rams skins died red, and a covering of badgers skins about.

f And to beare vpon the curtaines of the Tabernacle.

20 ¶ Likewise he made the boardes for the Tabernacle of Shittim^e wood to stand vp.

21 The length of a board was ten cubites, and the breadth of one board was a cubite, and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for al the boardes of the Tabernacle.

23 So he made twentie boards for the South side of the Tabernacle, euen full South.

24 And fourtie sockets of siluer made he vnder the twentie boardes, two sockets vnder one board for his two tenons, & two sockets vnder another board for his two tenons.

25 Also for the other side of the Tabernacle towards the North, he made twentie boardes,

26 And their fourtie sockets of siluer, two sockets vnder one board, and two sockets vnder another board.

27 Likewise toward the Westside of the Tabernacle he made six boardes.

28 And two boardes made he in the corners of the Tabernacle, for either side,

29 And they were ioyned beneth, & likewise were made sure about with a ring: thus he did to both corners.

30 So there were eight boards and their sixteene sockets of siluer, vnder euery board two sockets.

g Or towards the Sea, whiche was the Seacaled Mediterranean westward from Ierusalem.

Chap. 26. 24.

31 ¶ After he made^e barres of Shittim wood, five for the boardes in the one side of the Tabernacle,

Chap. 26. 28. and 29-4.

32 And five barres for the boardes in the other side of the Tabernacle, and five barres for the boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shote through the boardes, from the one end to the other.

34 He ouerlaid also the boardes with golde, and made their rings of golde for places for the barres, and couered the barres with golde.

35 ¶ Moreouer he made a^b vaile of blew filke, and purple, and of skarlet, and of fine twined linen: with Cherubims of broyred worke made he it:

h Which was betweene the Sanctuary & the Holiest of al.

36 And made thereunto foure pillars of Shittim, and ouerlaide them with golde: whose^e hookes were also of golde, and he cast for them foure sockets of siluer.

Or, heades.

37 And he made anⁱ hanging for the Tabernacle doore, of blew filke, and purple, and skarlet, and fine twined linen, and needle worke,

i Which was betweene the court and the Sanctuary.

38 And the five pillars of it with their hookes, and ouerlaide their chapiters and their^e filets with golde, but their five sockets were of brasse.

Or, grauen by darts.

CHAP. XXXVII.

1 The Arke. 6 The Mercifear. 10 The Table. 17 The Candlestickes. 23 The Altar of Incense.

1 After this, Bezaleel made the^e Arke of Shittim wood, two cubites and an half long, and a cubite and an halfe broad, and a cubite and a halfe hie:

Chap. 25. 10.

2 And ouerlaide it with fine golde within and without, and made a^a crowne of golde to it round about,

a Lyke battlements.

3 And cast for it foure rings of golde for the foure corners of it: that is, two rings for the one side of it, and two rings for the other side thereof.

4 Also he made barres of Shittim wood, and couered them with gold,

5 And put the barres in the rings by the sides of the Arke, to beare the Arke.

6 ¶ And he made the^e Mercifear of pure golde: two cubites and an halfe was the length thereof, and one cubite and an halfe the breadth thereof.

Chap. 25. 17.

7 And he made two Cherubims of golde, vpon the two endes of the Mercifear: euen of worke beaten with the hammer made he them.

8 One Cherub on the one end, and another Cherub on the other end: ^b of the Mercifear made he the Cherubims, at the two endes thereof.

b Of the selfe same matter that the Mercifear was.

9 And the Cherubims spread out their wings on hie, & couered the mercifear with their winges, and their faces were one towards another: toward the Mercifear were the faces of the Cherubims.

10 ¶ Also he made the Table of Shittim wood: two cubites was the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he ouerlaide it with fine golde, and made

made thereto a crowne of golde round about.

Or, seven fingers.

12 Also he made therto a border of an hand breadth round about, and made vpon the border a crowne of golde round about.

13 And he cast for it foure rings of gold, and put the rings in the foure corners that were in the foure feete thereof.

14 Against the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood and couered them with golde to beare the Table.

Chap. 25. 23.

16 * Also he made the instruments for the Table of pure golde: dishes for it, & incense cups for it, and goblets for it, & couerings for it, wherewith it should be couered.

17 ¶ Likewise he made the Candellsticke of pure golde: of worke beaten out with the hammer made he the Candellsticke: & his shaft, & his branche, his bolles, his knops, and his floures were of one piece.

18 And six branches came out of the sides thereof: three branches of the Candellstick out of the one side of it, and three brāches of the Candellstick out of the other side of it.

19 In one branche three bolles made like almondes, a knop and a floure: and in another branche three bolles made like almondes, a knop and a floure: and so throughout the six branches that proceeded out of the Candellsticke.

20 And vpon the Candellsticke were foure bolles after the facion of almondes, the knops thereof and the floures thereof:

21 That is, vnder euery two brāches a knop made thereof, and a knop vnder the second branche thereof, & a knop vnder the third branche thereof, according to the six branches comming out of it.

22 Their knops and their branches were of the same: it was all one * beaten worke of pure golde.

Chap. 25. 31.

23 And he made for it seuē lampes with the snuffers, & snuffdishes thereof of pure gold.

a Reade Chap. 25. 39.

24 Of a * talent of pure gold made he it with all the instruments thereof.

Chap. 25. 34.

25 Furthermore he made the * perfume altar of Shittim wood: the length of it was a cubite, & the breadth of it a cubite (it was square) and two cubites hie, and the hornes thereof was of the same.

26 And he couered it with pure golde, both the top and the sides thereof round about, and the hornes of it, and made vnto it a crowne of golde round about.

27 And he made two rings of golde for it, vnder the crowne thereof in the two corners of the two sides thereof, to put barres in for to beare it therewith.

28 Also he made the barres of Shittim wood and ouerlaied them with golde.

29 And he made the holy * anointing oyle, and the sweete pure incense after the apothecaries arte.

Chap. 30. 33.

CHAP. XXXVIII.

1 The altar of burnt offerings. 2 The brasen Laver. 3 The Court. 24 The summe of that the people offered.

1 Also he made the altar of the burnt offering * of Shittim wood: five cubites was the length thereof, and five cubites the breadth thereof: it was square & three cubites hie.

Chap. 27. 1.

2 And he made vnto it hornes in the foure corners thereof: the hornes thereof were of the same, & he ouerlaied it with brasie.

3 Also he made all the instruments of the altar: the * ashpans, and the besomes, & the basins, the fleshhookes, & the * celers: all the instruments thereof made he of brasie.

Chap. 27. 3.

Or, five pannes.

4 Moreouer he made a brasie grate wrought like a net to the Altar, vnder the compasse of it beneth in the * middes of it,

5 And cast foure rings of brasie for the foure endes of the grate to put barres in.

a So that the gridiron or grate was halfe so hie as the Altar, and stood within it.

6 And he made the barres of Shittim wood, and couered them with brasie.

7 The which barres he put into the rings on the sides of the altar to beare it withall, & made it holow within the boards.

8 ¶ Also he made the Laver of Brasie, & the foote of it of brasie of the * glasses of the women that did assemble and came together at the doore of the Tabernacle of the Congregation.

b R. Kimhi sayth, that the women brought their lookinge glasses, which were of brasie or fine mettall and offered them freely vnto the vse of the Tabernacle: which was a bright thing & of great maiestie.

9 ¶ Finally he made the court on the Southside full South: the hangings of the court were of fine twined linen, hauing an hundred cubites.

10 Their pillars were twenty, and their brasen sockets twentie: the hookes of the pillars, and their filets were of siluer.

11 And on the Northside the hangings were an hundred cubites: their pillars twenty, and their sockets of brasie, twentie, the hookes of the pillars and their filets of siluer.

12 On the Westside also were hangings of fiftie cubites, their ten pillars with their ten sockets: the hookes of the pillars and their filets of siluer.

13 And toward the Eastside, full East, were hangings of fiftie cubites.

14 The hangings of the one side were fiftene cubites, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides were hangings of fiftene cubites, with their three pillars & their three sockets.

Chap. 27. 14.

16 All the hangings of the court round about were of fine twined linen:

17 But the sockets of y pillars were of brasie: the hookes of the pillars & their filets of siluer, and the couering of their chapters of siluer: and all the pillars of the court were hooped about with siluer.

18 He made also the hanging of the gate of the court of needle worke, blew silk, and purple, & skarlet, and fine twined linen euen twentie cubites long, and five cubites in height and breadth, like the hangings of the court.

Ebr. sury a gainst.

19 And their pillars were foure with their foure sockets of brasie: their hookes of siluer, and the couering of their chapters, & their filets of siluer.

Chap. 27. 29.

c That the Leuits might haue the charge thereof, and miniſter in the ſame, as did Elcazer and Ithamar, Nom. 3. 4.

d As a grauer, or carpenter, Chap. 31. 4.

e Or, halfe a ſhekel.

e Reade the weight of a talent, Chap. 25. 39.

Chap. 27. 29.

a As coverings for the Arke, the Candellſticke, the Altars, and ſuchelike. Chap. 27. 10. and 27. 19.

20 But all the * pins of the Tabernacle and of the court round about were of braſſe.

21 ¶ Theſe are the parts of the Tabernacle, I meane, of the Tabernacle of the Teſtimonie, which was appointed by the commandement of Moſes for the office of the Leuits by the hand of Ithamar ſonne to Aaron the Prieſt.

22 So Bezaleel the ſonne of Uri the ſonne of Hur of the tribe of Iudah, made all that the Lord commanded Moſes.

23 And with him Aholiab ſonne of Ahisamach of the tribe of Dan, a cunning workman and an embroiderer and a worker of needle worke in blew ſilke, and in purple, and in ſkarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentieth talents, and ſeuē hundredth and thirtiē ſhekels, according to the ſhekel of the Sanctuary.

25 But the ſiluer of theſe that were numbred in the Congregation, was an hundredth talents, and a thouſand ſeuē hundredth ſeuēty and five ſhekels, after the ſhekel of the Sanctuary.

26 A portion for a man, that is, half a ſhekel after the ſhekel of the Sanctuary, for all them that were numbred from twenty yere old and aboue, among fix hundredth thouſand, and three thouſand, & five hundredth and fiftie men.

27 Moreover there were an hundredth talēts of ſiluer, to caſt the ſockets of the Sanctuary, & the ſockets of the vaile: an hundredth ſockets of an hundredth talents, a talent for a ſocket.

28 But he made the hookes for the pillars of a thouſand ſeuē hundredth & ſeuēty & five ſhekels, and ouerlaid their chapiters, and made filets about them.

29 Alſo the braſſe of the offering was ſeuēty talents, and two thouſand, and foure hundredth ſhekels.

30 Whereof he made the ſockets to the dore of the Tabernacle of the Congregation & the braſen Altar, and the braſen grate which was for it, with all the instruments of the Altar,

31 And the ſockets of the court round about, and the ſockets for the court gate, and all the * pins of the Tabernacle, and all the pins of the court round about.

CHAP. XXXIX.

a The apparell of Aaron and his ſonnes. 32 All that the Lord commanded, was made, and finiſhed. 43 Moſes bleſſeth the people.

1 MOREouer they made garments of miniſtration to miniſter in the Sanctuary of blew ſilke, & purple, & ſkarlet: they made alſo the holy garments for Aaron, as the Lord had commanded Moſes.

2 So he made the Ephod of golde, blew ſilke, and purple, and ſkarlet, and fine twined linnen.

3 And they did beate the golde into thin

plates, and cut it into wiers, to worke it in the blew ſilke & in the purple, and in the ſkarlet, and in the fine linnen, with broydred worke.

4 For the which they made ſhoulders to couple together: for it was cloſed by the two edges thereof.

5 And the broydred garde of his Ephod that was vpon him, was of the ſame ſtuffe, and of like worke: euen of golde, of blew ſilke, and purple, and ſkarlet, and fine twined linnē, as the Lord had commanded Moſes.

6 ¶ And they wrought two Onix ſtones cloſed in ouches of golde, & graued, as figures are graued, with the names of the children of Iſrael, Chap. 28. 9.

7 And put them on the ſhoulders of the Ephod, as ſtones for a remembrance of the children of Iſrael, as the Lord had commanded Moſes. Chap. 28. 12.

8 ¶ Alſo he made the breſt plate of broydred worke like the worke of the Ephod: of golde, blew ſilke, and purple, & ſkarlet, and fine twined linnen.

9 They made the breſt plate double, and it was ſquare, an hand breadth long, and an hand breadth brode: it was alſo double.

10 And they filled it with foure rowes of ſtones. The order was thus, a Ruby, a Topaſe, and a Carbuncle in the firſt rowe.

11 And in the ſecond rowe, an Emeraude, a Saphir, and a Diamond:

12 Alſo in the third rowe, a Turkeis, an Achate, and an Hematite:

13 Likewise in the fourth rowe, a Chryſolite an Onix, and a Iaſper: cloſed and ſet in ouches of golde.

14 So the ſtones were accordig to the names of the children of Iſrael, euen twelve after their names, grauen like ſignets euery one after his name according to the twelve tribes.

15 After, they made vpon the breſt plate cheines at the ends, of wherthen worke pure golde.

16 They made alſo two boſſes of golde, and two goldrings, and put the two rings in the two corners of the breſt plate.

17 And they put two wrethen cheines of gold in the two rings, in the corners of the breſt plate.

18 Alſo the two other endes of the two wrethen cheines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod vpon the fore front of it.

19 Likewise they made two rings of golde, and put them in the two other corners of the breſt plate vpon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two other golden rings, and put theſe on the two ſides of the Ephod, beneath on the forſide of it, and ouer againſt his coupling about the broydred garde of the Ephod.

21 Then they faſtened the breſt plate by his rings vnto the rings of the Ephod, with a lace of blew ſilke, that it might be faſt vpon

b That is, of very fine and curious workmanſhippe.

c Or a ligure, which ſtone authors write that it cometh of the vrine of the beaſt called linx.

d That is, euery tribe had his name written in a ſtone.

vpon the broydred garde of the Ephod, & that the brest plate should not be loosed from the Ephod, as the Lord had commanded Moses.

e Which was next vnder the Ephod.

f Where he should put thorow his head.

22 Moreouer he made the robe of the Ephod of wouen worke, altogether of blew silke.

23 And the hole of the robe was in the middes of it, as the collar of an habergeon, with an edge about the collar, that it should not rent.

24 And they made vpon the skirts of the robe pomegranates, of blew silke, and purple, & skarlet, and fine linen twined.

Chap. 28. 33.

25 They made also belles of pure gold, and put the belles betweene the pomegranates vpon the skirts of the robe round about betweene the pomegranates.

26 A bel and a pomegranate, a bel & a pomegranate round about the skirts of the robe to minister in, as the Lord had commanded Moses.

27 After, they made coates of fine linen, of wouen worke for Aaron & for his sonnes.

Chap. 28. 42.

28 And the miter of fine linen, and goodly bonnets of fine linen, and linen breeches of fine twined linen,

29 And the girdel of fine twined linen, & of blew silke, and purple, and skarlet, even of needle worke, as the Lord had commanded Moses.

Chap. 28. 36.

30 Finally they made the plate for the holy crowne of fine golde, and wrote vpon it a superscription like to the graving of a signet, HOLINES TO THE LORD.

31 And they tied vnto it a lace of blew silke to fasten it on his vpon the miter, as the Lord had commanded Moses.

Chap. 28. 31.

32 Thus was all the worke of the Tabernacle, even of the Tabernacle of the Congregation finished: and the children of Israel did according to all that the Lord had commanded Moses: so did they.

33 Afterward they brought the Tabernacle vnto Moses, the Tabernacle & all his instruments, his taches, his boardes, his barres, and his pillers, and his sockets,

34 And the couering of rames skinned red, and the couerings of badgers skinned, and the couering vaile.

g So called, because it hanged before the merciseat and couered it from sight, Chap. 35. 12.

35 The Arke of the Testimonie, and the barres thereof, and the Merciseat,

36 The Table, with all the instruments thereof, and the shewbread,

37 The pure Candellsticke, the lampes thereof, even the lampes set in order, & all the instruments thereof, and the oyle for light.

h Or, whiche Aaron dressed & refreshed with oyle euery morning, chap. 30. 7.

38 Also the golden Altar and the anointing oyle, & the sweete incense, & the hanging of the Tabernacle doore,

39 The brazen Altar with his grate of brasse, his barres and all his instruments, the Lauer and his foote.

40 The curtaines of the court with his pillers, and his sockets, & the hanging to the court gate, and his cordes, and his pinnes, and all the instruments of the seruice of the

Tabernacle, called the Tabernacle of the Congregation.

41 Finally, the ministering garments to serue in the Sanctuarie, and the holy garments for Aaron the Priest, and his sonnes garments to minister in the Priests office.

42 According to euery point that the Lord had commanded Moses, so the children of Israel made all the worke.

43 And Moses behelde all the worke, and behold, they had done it as the Lord had commanded: so had they done: and Moses blessed them.

i Signifying that in Gods matters man may neither adde, nor diminish.

k Prayfed God for the peoples diligence and prayed for them

CHAP. XL.

1 The Tabernacle with the appertinances is reared vp. 24. The glory of the Lord appeareth in the clouds couering the Tabernacle.

1 Then the Lord spake vnto Moses, saying,

2 In the first day of the first moneth in the very first of the same moneth shalt thou set vp the Tabernacle, called the Tabernacle of the Congregation:

3 And thou shalt put therein the Arke of the Testimonie, and couer the Arke with the vaile.

4 Also thou shalt bring in the Table, and set it in order as it doth require: thou shalt also bring in the Candellsticke, and light his lampes,

5 And thou shalt set the incense Altar of golde before the Arke of the Testimonie, and put the hanging at the doore of the Tabernacle,

6 Moreouer thou shalt set the burnt offering Altar before the doore of the Tabernacle, called the Tabernacle of the Congregation:

7 And thou shalt set the Lauer betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou shalt appoint the court round about, and hang vp the hanging at the court gate.

9 After, thou shalt take the anointing oyle, and anoint the Tabernacle, and all that is therein, and halowe it with all the instruments thereof, that it may be holy.

10 And thou shalt anoint the Altar of the burnt offering, and all his instruments, and shalt sanctifie the Altar, that it may be an altar most holy.

11 Also thou shalt anoint the Lauer and his foote, and shalt sanctifie it.

12 Then thou shalt bring Aaron and his sonnes vnto the doore of the Tabernacle of the Congregation, and wash them with water.

13 And thou shalt put vpon Aaron the holy garments, and shalt anoint him, and sanctifie him, that he may minister vnto me in the Priests office.

14 Thou shalt also bring his sonnes, and clothe them with garments,

15 And shalt anoint them as thou diddest anoint their father, that they may minister vnto me in the Priestes office: for their anointing shall be a signe, that the priesthod shall be

a After that Moses had bene 40.

dayes & fourtie nights in the mount, that is, from the beginning of August to the tenth of September, he came downe, and caused this work to be done:

which being finished, was set vp in Abib, which moneth containeth halfe March & halfe April.

* Reade Cha. 26 35.

b That is, the altar of perfume or to burne incense on.

c This hanging or vaile was betweene the Sanctuarie and the court.

d Till both the priesthood and the ceremonies shuld end, which was at Christes coming.

Nom. 7. 1.

e After they came out of Egypt, Nomb. 7. 1.

f That is, the tables of the lawe, Chap. 31. 18. and 34. 29.

Chap. 33. 12.

g Or, 61 vp.

- 16 So Moses did according to all that the Lord had commaunded him: so did he.
- 17 ¶ Thus was the Tabernacle reared vp the first day of the first moneth in the seconde yere.
- 18 Then Moses reared vp the Tabernacle & fastened his sockets, and set vp the bordes therof, and put in the barres of it, and reared vp his pillars.
- 19 And he spred the couering ouer the Tabernacle, and put the couering of that couering on hie about it, as the Lorde had commaunded Moses.
- 20 ¶ And he tooke and put the Testimonie in the Arke, and put the barres in the rings of the Arke, and set the Mercieseat on hie vpon the Arke.
- 21 He brought also the Arke into the Tabernacle, & hanged vp the couering vaile, and couered the Arke of the Testimonie, as the Lord had commaunded Moses.
- 22 Furthermore he put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,
- 23 And set the bread in order before the Lorde, as the Lorde had commaunded Moses.
- 24 ¶ Also he put the candellsticke in the Tabernacle of the Congregation, ouer against the Table toward the Southside of the Tabernacle.
- 25 And he lighted the lampes before the Lorde, as the Lorde had commaunded Moses.
- 26 ¶ Moreouer he set the golden Altar in the Tabernacle of the Congregation before the vayle,

27 And burnt sweete incense thereon, as the Lord had commaunded Moses.

28 ¶ Also he hanged vp the vayle at the doore of the Tabernacle.

29 After, he set the burnt offering Altar with our the doore of the Tabernacle, called the Tabernacle of the Congregation, and offered the burnt offering and the sacrifice thereon, as the Lorde had commaunded Moses.

30 ¶ Likewise he set the Lauer betweene the Tabernacle of the congregation and the Altar, and powred water therein to wash with.

31 So Moses, and Aaron, and his sonnes, washed their hands and their feet therat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord had commaunded Moses.

33 Finally he reared vp the court round about the Tabernacle and the Altar, and hanged vp the vaile at the court gate: so Moses finished the worke.

34 ¶ Then the cloude couered the Tabernacle of the congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloud abode thereon, and the glorie of the Lord filled the Tabernacle.

36 Now when the cloude ascended vp from the Tabernacle, the children of Israel went forward in all their iourneies.

37 But if the cloude ascended not, then they iourneyed not til the daie that it ascended.

38 For the cloude of the Lord was vpon the Tabernacle by daye, and fire was in it by night, in the sight of all the house of Israel, throughout all their iourneies.

g Betweene the Sanctuarie and the court.

Nom. 9. 15.
1. King. 8. 10.

h Thus the presence of God preferred and guyded them night and day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED LEVITICVS.

* Because in this booke is chiefly intreated of the Leuites, and of things pertaining to their office.

THE ARGUMENT.

AS God daily by most singular benefites declared himself to be mindeful of his Church: so he would not that they should haue any occasion to trust either in them selues, or to depende vpon others for lacke of temporall things, or ought that belonged to his diuine seruice and Religion. Therefore he ordeined diuers kindes of oblations and sacrifices, to assure them of forgiveness of their offenses (if they offered them in true faith and obedience.) Also he appointed their Priestes and Leuites, their apparell, offices, conuersation and portion: he shewed what feastes they should obserue, and in what times. Moreover he declared by these sacrifices and ceremonies that the rewarde of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgiveness of sinnes. And because they should giue no place to their owne inuentions (which thing God most detesteth as appeareth by the terrible example of Nadab and Abihu) he prescribed euen to the least things, what they should do, as what beastes they should offer and eat: what diseases were contagious and so to be auoyded: what order they should take for all manner of filthines and pollution: whose companie they should flee: what marriages were lawefull: and what pollicie lawes were profitable. Which things declared, he promised fauour and blessing to them that kept his Lawes, and threatened his curse to them that transgressed them.

CHAP. I.

2 Of burnt offerings for particular persons. 3. 10. & 14. The manner to offer burnt offerings as well of bullocks, as of sheepe and birds.

I



Ow the Lord called Moses, and spake vnto him out of the Tabernacle of the Congregation, saying,

Speake vnto the childre of Israel, & thou

shalt say vnto them, if any of you offer a sacrifice vnto the Lord, ye shall offer your sacrifice of ^b cattel, as of beues & of ^c sheepe.

* If his sacrifice be a burnt offering of the hearde, he shall offer a male without blemish, presenting him of his owne voluntarie will at the doore of the Tabernacle before the Lord.

And he shall put his hand vpon the head of the burnt offering and it shall be accepted to the Lord, to be his atonement.

And ^d he shall kill the bullock before the Lord, and the Priests Aarons sonnes shall offer the blood, and shall sprinkle it round about vpon the altar, that is by the doore of the Tabernacle of the Congregation.

Then shall he fley the burnt offering and cut it in pieces.

So the sonnes of Aaron the Priest shall put fire vpon the altar, and lay the wood in order vpon the fire.

Then the Priests Aarons sonnes shall lay the partes in order, the head and the ^e kall vpon the wood that is in the fyre which is vpon the altar.

But the inwardes thereof and the legges thereof he shall wash in water, and the Priest shall burne al on the altar: for it is a burnt offering, an oblation made by fire, for a sweete sauour vnto the Lorde.

* And if his sacrifice for ^f burnt offering be of the flockes (as of the sheepe, or of the goates) he shall offer a male without blemish,

And he shall kill it on the Northside of the altar ^g before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about vpon the Altar.

And he shall cut it in ^h pieces, separating his head and his ⁱ kall, and the Priest shall lay them in order vpon the wood that ^j lieth in the fire which is on the altar:

But he shall wash the inwardes, and the legs with water, and the Priest shall offer the whole and burne it vpon the altar: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

* And if his sacrifice be a burnt offering to the Lord of the foules, then he shall offer his sacrifice of the turtle doves, or of the yong pigeons.

And the Priest shall bring it vnto the altar, & ^k wring the necke of it a funder, and burne it on the altar: and the blood ther-

of shall be shed vpon the side of the altar. ^l Or, strained, or pressed.

16 And he shall plucke out his maw with his fethers, and cast them beside the altar on the ^m Eastpart in the place of the ashes.

17 And he shall cleave it with his wings, ⁿ but not deuide it a funder: and the Priest shall burne it vpon the altar vpon the wood that is in the fire: for it is a burnt offering, an oblation made by fire for a sweete sauour vnto the Lord.

k On the side of the court gate in the court of the Tabernacle, which stood with ashes Exod. 27.3.

CHAP. II.

1 The meat offering is after three sortes: of fine flour vnto the Lord, of bread baked, & of corn in the eare.

1 And whe any will offer a ^a meat offering vnto the Lord, his offering shall be of fine flour, and he shall poure oyle vpon it, and put incense thereon,

And shall bring it vnto Aarons sonnes the Priests, and ^b he shall take thence his handfull of the flour, and of the oyle with al the incense, and the Priest shall burne it for a memoriall vpon the altar: for it is an offering made by fire for a sweete sauour vnto the Lord.

* But the remnant of the meat offering shall be Aarons and his sonnes: for it is ^c most holy of the Lords offerings made by fire.

* If thou bring also a meat offering baked in the ouen, ^d it shall be an vnleauened cake of fine flour mingled with oyle, or an vnleauened wafer anointed with oyle.

* But if thy ^e meat offering be an oblation of the frying pan, it shall be of fine flour vnleauened, mingled with oyle.

And thou shalt parte it in pieces, & powre oyle thereon: for it is a meat offering.

* And if thy meat offering be an oblation made in the caudron, it shall be made of fine flour with oyle.

After, thou shalt bring the meat offering, (that is made of these thinges) vnto the Lord, and shalt present it vnto the Priest, and he shall bring it to the altar,

And, the Priest shall take from the meat offering a ^f memoriall of it, and shall burne it vpon the altar: for it is an oblation made by fire for a sweete sauour vnto the Lord.

But that which is left of the meat offering, shall be Aarons & his sonnes: for it is most holy of the offerings of the Lord made by fire.

Al the meate offerings which ye shall offer vnto the Lord, shall be made without leaue: for ye shall neither burne leauen nor hony in any offering of the Lorde made by fire.

* In the oblation of the first fruites ye shall offer ^g the vnto the Lord, but they shall not be burnt vpon the altar for a sweete sauour.

(Al the meat offerings also shalt thou season with ^h salt, neither shalt thou suffer the salt of the ⁱ couenant of thy God to be lacking from thy meat offering, but vpon all thine oblations thou shalt offer salt)

If ^j the thou offer a meat offering of thy first fruites vnto the Lord, thou shalt offer for thy meat offering of thy first fruites ^k eares of corne dried by the fire, & wheate beaten out of the greene eares.

After, thou shalt put oyle vpon it, and laye

a Because the burnt offering could not be without the meat offering.

b The Priest.

c To signifie that God remembreth him that offer it.

d Eccl. 7.31.

e Therefore none could eate of it but the Priests.

f Which is a gift offered to God to pacifie him.

g Verse 2.

h Exod. 29.17.

i That is, fruites, which are sweet as hony, ye may offer.

j But referred for the Priests.

k Mar. 6.49.

h. Which they were lounde (as by a couenant) to vse in al sacrifices, Nom. 18.19. Ezek. 43.24. or, it meaneth a sure and pure couenant.

Chap. 23.14.

l Or, full eares: for the words signifie a fruitful field.

a Hereby Moses declareth that he taught nothing to the people but that, which he receiued of God.

b So they could offer of none other sort, but of those which were commaunded.

Exod. 29.10.

c Meaning with in the court of the Tabernacle.

d Ebr. to him.

e The priest or Leuite.

f Of the burnt offering, Exod. 27.1.

g Or, the bodie of the beest, or the fist.

h Or a sauour of rest, which pacifieth the anger of the Lord.

i Reade vers. 5. h Before the altar of the Lord.

j Ebr. into his pieces.

l Or, fat.

i The Ebrewe worde signifieth to pinch of with the nayle.

laic incense thereon: for it is a meat offering.

- 16 And the Priest shall burne the memoriall of it, *even* of that that is beaten, and of the oyle of it, with all the incense thereof: for it is an offering vnto the Lord made by fire.

CHAP. III.

1 The manner of peace offerings, and beasts for the same. 17 The Israelite may neither eat fat, nor blood.

a A sacrifice of thanksgiving offered for peace and prosperitie, eyther generally or particularly.

b One part was burnt, another was to 3 priests, and the third to him that offered *Exod. 29. 22.*

c Or, the which kidneys are nere the flankes.

e In the peace offering it was indifferent to offer eyther male or female, but in the burnt offering onely the male: so here can be offered no birds, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

d The burnt offering was wholly consumed, and of the offering made by fire onely the inwardes &c. were burnt: the shoulder & breast, with the two chawes and the mawe were the priestes, and the rest his that offered. *Verfe. 4.*

e Meaning at the north side of the Altar, Chap. 1. 1.

Also if his oblation be a peace offering, if he will offer of the droue (whether it be male or female) he shall offer such as is without blemish, before the Lord, And shal put his hand vpon the head of his offering, and kil it at the dore of the Tabernacle of the Congregation: and Aarons sonnes the Priestes shall sprinkle the blood vpon the altar round about.

So he shal offer *part* of the peace offerings as a sacrifice made by fire vnto the Lorde, *even* the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

4 He shal also take away the two kidneis, & the fat that is on them, and vpon the flankes, and the kall on the liuer with the kidneis.

5 And Aarons sonnes shall burne it on the altar with the burnt offering, which is vpon the wood, that is on the fire: *this is a sacrifice made by fire for a sweete sauour vnto the Lord.*

6 Also if his oblation be a peace offering vnto the Lord out of the flocke, whether it be male or female, he shall offer it with out blemish.

7 If he offer a lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand vpon the head of his offering, and shal kill it before the Tabernacle of the Congregation, and Aarons sonnes shall sprinkell the blood thereof round about vpon the altar.

9 After, of the peace offerings he shall offer an offering made by fire vnto the Lorde: he shall take away the fat thereof, and the rumpe altogether, hard by the back bone, and the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

10 Also he shall take away the two kidneis, with the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

11 Then the Priest shal burne it vpon the altar, as the meat of an offering made by fire vnto the Lord.

12 Also if his offering be a goat, then shall he offer it before the Lord,

13 And shall put his hand vpon the head of it, And kill it before the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkell the blood thereof vpon the altar round about.

14 Then he shall offer thereof his offering, *even* an offering made by fire vnto the Lord, the fat that couereth the inwardes, and all the fat that is vpon the inwardes.

15 Also he shall take away the two kidneis, and the fat that is vpon them, and vpon the flankes, and the kall vpon the liuer with the kidneis.

16 So the Priest shall burne them vpon the altar, as the meat of an offering made by fire for a sweete sauour: * all the fat is the Lordes.

17 *This shalbe a perpetual ordinance for your generacions, throughout al your dwellings, so that ye shall eate neyther fat nor blood.*

Chap. 7. 25.
f By eating fat, was ment to be carbal, and by blood eating, was signified crueltye.

Gen. 9. 4.
chap. 17. 14.

CHAP. IIIII.

1 The offering for finnes done of ignorance, 2 For the Priest, 13 The Congregation, 22 The ruler, 27 And the people.

Moreouer the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, saying, If any shall sinne through ignorance, in any of the commandements of the Lorde, (which ought not to be done) but shall do contrarie to any of them,

3 If the Priest that is anointed do sinne (according to the sinne of the people) the shall he offer, for his sinne which he hath sinned, a yong bullocke without blemish vnto the Lord for a sinne offering,

4 And he shall bring the bullocke vnto the dore of the Tabernacle of the Congregation before the Lord, and shal put his hand vpon the bullocks head, and kill the bullock before the Lord.

5 And the Priest that is anointed shal take of the bullocks blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dip his finger in the blood, and sprinkell of the blood seuen times before the Lord, before the vaile of the Sanctuarie.

7 The Priest also shall put some of the blood before the Lord, vpon the hornes of the altar of sweete incens, which is in the Tabernacle of the Congregation, then shall he power * all the rest of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fat of the bullocke for the sinne offering: *to wit*, the fat that couereth the inwardes, and all the fat that is about the inwardes.

9 He shall take away also the two kidneis, and the fat that is vpon them, & vpon the flankes, and the kall vpon the liuer with the kidneis,

10 As it was taken away from the bullocke of the peace offerings, and the Priest shall burne them vpon the altar of burnt offering.

11 * But the skinne of the bullock, and al his flesh, with his head, and his legges, and his inwardes, and his dounge shall he beare out.

12 So he shall carie the whole bullocke out of the host vnto a cleane place, where the ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 And if the whole Congregation of Israel shal sinne through ignorance, and the thing be hid from the eyes of the multitude, and haue done against any of the commandements

Exod. 34. 17.
a That is of negligence or ignorance, specially of the ceremonial law: for otherwise the punishment for crimes are appointed according to the transgression, *Nom. 15. 22.*
b Meaning the hie priest.

c Hereby confessing that he deserued the same punishment which the beast suffered.

d Which was betweene the Holiest of al, & the Sanctuarie.

e Which was in the court: meaning by the Tabernacle the Sanctuarie: and in the end of this verse it is taken for the court.

Chap. 5. 9.

Exod. 29. 14.

Nom. 19. 5.

Ely. 23. 12.

f The multitude excuseth not the sinne.

Chap. 1. 3.

maundements of the Lord which should not be done, and haue offended:

- 14 When the sinne which they haue committed shalbe knowne, then the Congregation shal offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation,

g For al people could not lay on their hands: therfore it was sufficient that the Ancients of the people did it in the name of al congregation.
Or, the Priest.

- 15 And the Elders of the Congregation shal put their hands vpon the head of the bullocke before the Lord, and he shal kil the bullocke before the Lord,

- 16 Then the Priest that is anointed, shall bring of the bullockes blood into the Tabernacle of the Congregation,

- 17 And the Priest shall dip his finger in the blood, and sprinkle it seuen times before the Lord, *euē* before the vaile.

- 18 Also he shall put *some* of the blood vpon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shal he powre all the *rest* of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation,

- 19 And he shal take all his fat from him, and burne it vpon the altar.

Or, make a perfume with it.

- 20 And the Priest shal do with this bullocke, as he did with the bullocke for his sinne: so shall he do with this: so the Priest shall make an atonement for them, and it shalbe forgiven them.

- 21 For he shall carie the bullocke without the hofte, & burne him as he burned the first bullocke: for it is an offering for the sinne of the Congregation.

- 22 ¶ When a ruler shal sinne, & do through ignorance *against* anie of the commandements of the Lord his God, which should nor be done and shal offende,

- 23 If one shew vnto him his sinne which he hath committed, the shal he bring for his offering an he goat without blemish,

Or, the male goats of the filde.

- 24 And shal lay his hand vpon the head of the he goat, and kil it in the place where he should kil the burnt offering before the Lord: for it is a sinne offering.

h That is, the Priest shal kil it: for it was not lawful for anie out of that office to kil the beast.

- 25 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shal powre the *rest* of his blood at the foote of the burnt offering altar,

- 26 And shal burne all his fat vpon the altar, as the fat of the peace offering: so the Priest shal make an atonement for him, concerning his sinne, & it shalbe forgiven him.

i Wherein he represented Iesus Christ.

Or, primate person.

- 27 ¶ Likewise if anie of the people of the land shall sinne through ignorance in doing *against* anie of the commandements of the Lord, which shoulde not be done, and shal offend,

Or, the female of the goates.

& Read vers. 14.

- 28 If one shew him his sinne which he hath committed, then he shal bring for his offering a shee goat without blemish for his sinne which he hath committed,

- 29 And he shal lay his hand vpon the head of the sinne offering, and slay the sinne offering in the place of burnt offering.

- 30 Then the Priest shal take of the blood

thereof with his finger, and put it vpon the hornes of the burnt offering altar, and powre all the *rest* of the blood thereof at the foote of the altar,

- 31 And shal take away all his fat, as the fat of the peace offerings is taken away, & the Priest shal burne it vpon the altar for a sweete sauor vnto the Lord, & the Priest shal make an atonement for him, and it shalbe forgiven him.

Exod. 29. 17.

- 32 And if he bring a lame for his sin offering, he shal bring a female without blemish,

- 33 And shal lay his hand vpon the head of the sinne offering, and he shal slay it for a sinne offering in the place where he should kil the burnt offering.

l Meaning that the punishment of his sinne should be laide vpon that beast, or, that he had receiued al things of God, and offered this willingly.

- 34 Then the Priest shal take of the blood of the sinne offering with his finger, and put it vpon the hornes of the burnt offering altar, and shal powre all the *rest* of the blood thereof at the foote of the altar.

- 35 And he shal take away all the fat thereof, as the fat of the lambe of the peace offerings is taken away: then the Priest shal burne it vpon the altar with the oblations of the Lorde made by fire, and the Priest shal make an atonement for him concerning his sinne that he hath committed, and it shalbe forgiven him.

m Or, besides burnt offerings, which were daily offered to the Lord.

CHAP. V.

2 Of him that telliseth not the truth, if he heare another sweare falsely. 4 Of him that voweth rashly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

- 1 **A**lso if any haue sinned, *that is*, if he haue heard the voyce of an othe, and he can be a witness, whether he hath scene or knowne of it, if he do not vtter it, he shal beare his iniquitie:

Or, a soule. Or, if the iudge hath taken an oth of anie othe.

- 2 Either if one touch anie vnclane thing, whether it be a cariō of an vnclane beast, or a cariō of vnclane cattel, or a cariō of vnclane creeping things, and is not ware of it, yet he is vnclane, & hath offended:

a Whereby it is commanded to beare witness to the truth and disclose the iniquitie of the vnclane.

- 3 Either if he touche anie vnclennes of man (whatsoever vnclennes it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath sinned:

- 4 Either if anie sweare, and pronounce with his lippes to do euil, or to do good (whatsoever it be that a man shal pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of these *points*,

b Or vowe rashly without iust examination of circumstances, & not knowing what shal be the issue of the same

- 5 When he hath sinned in any of these things, then he shal confesse that he hath sinned therein.

c Which haue bene mentioned before in this Chapter.

- 6 Therefore shal he bring his trespass offering vnto the Lord for his sinne which he hath committed, *euē* a female from the flock, *be it* a lambe or a shee goat for a sinne offering, and the Priest shal make an atonement for him, concerning his sinne.

- 7 But if he be not able to bring a sheepe, he shal bring for his trespass which he hath committed, two turtle doves, or two yōg pigeōs vnto the Lord, one for a sinne

Or, If his hand cannot touch, meaning for his power.

H.j. offering,

- offring, and the other for a burnt offering.
- 8 So he shal bring them vnto the Prielt, who shal offer the sinne offering first, and * wring the neck of it a sunder, but not pluck it cleane of.
- 9 After he shal sprinkle of the blood of the sinne offering vpon the side of the altar, & the rest of the blood shal be shed at the foote of the altar: for it is a sinne offering.
- 10 Also he shal offer the secōde for a burnt offering as the māner is: so shal the Prielt ^d make an atonemēt for him (for his sinne which he hath committed) and it shalbe forgiuen him.
- 11 ¶ But if he ^e be not able to bring two turtel doues, or two yong pigeons, then he that hath sinned, shal bring for his offering, the tenth part of an ^e Ephah of fine floure for a sinne offering, he shal put none ^f oyle thereto, neither put any incense thereon: for it is a sinne offering.
- 12 Then shal he bring it to the Prielt, & the Prielt shal take his handful of it for the * remembrance thereof, & burne it vpon the altar * with the offerings of the Lord made by fire: for it is a sinne offering.
- 13 So the Prielt shal make an atonement for him, as touching his sinne that he hath committed in one of these points, & it shal be forgiuen him: and the remnant shalbe the Priests, as the meat offering.
- 14 ¶ And the Lord spake vnto Moses, saying,
- 15 If any person transgresse & sinne through ignorance ^g by taking away things cōsecrated vnto the Lord, he shal then bring for his trespass offering vnto the Lord a ram without blemish out of the flocke, worth two shekels of siluer ^h by thy estimation after the shekel of the sanctuarie, for a trespass offering.
- 16 So he shal restore that wherein he hath offended, in taking away of the holy thing, and shal put the fift part more therto, and giue it vnto the Prielt: so the Prielt shal make an atonement for him with the ram of the trespass offering, and it shalbe forgiuen him.
- 17 ¶ Also if any sinne and * do against any of the commandements of the Lord, which ought not to be done, and know not and ⁱ sinne and beare his iniquitie,
- 18 Then shal he bring a ram without blemish out of the flocke, in thy estimation worth * two shekels for a trespass offering vnto the Prielt: and the Prielt shal make an atonement for him concerning his ^k ignorance wherein he erred, and was not ware: so it shalbe forgiuen him.
- 19 This is the trespass offering for the trespass committed against the Lord.

CHAP. VI.

⁶ The offering for sinnes which are done willingly. ⁹ The law of the burnt offerings. ¹³ The fire must abide euermore vpon the altar. ¹⁴ The lawe of the meat offering. ²⁰ The offerings of Aaron, and his sonnes.

- 1 And the Lord spake vnto Moses, saying,
- 2 If any sinne and commit a trespass against the Lord, & denie vnto his neigh-

- bour that, which was taken him to keepe, or that which was put to him ^a of trust, or doeth by ^b robberie, or by violence oppresse his neighbour,
- 3 Or hath found that which was lost, and denieth it, and sweareth falsely, * for any of these things that a man doeth, ^c wherein he sinneth:
- 4 When, I say, he thus sinneth and trespasseth, he shal then restore the robbery that he robbed, or the thing taken by violence which he tooke by force, or the thing which was deliuered him to keepe, or the lost thing which he founde,
- 5 Or for whatsoeuer he hath sworne falsely, he shal both restore it in the whole ^d sum, and shal adde the fift parte more thereto, and giue it vnto him to whome it pertaineth, the same day that he offereth for his trespass.
- 6 Also he shal bring for his trespass vnto the Lord, a ram without blemish out of the * flocke in thy estimation worth two shekels ^e for a trespass offering vnto the Prielt.
- 7 And the Prielt shal make an atonement for him before the Lord, and it shalbe forgiuen him, whatsoeuer thinge he hath done, and trespassed therein.
- 8 ¶ The Lord spake vnto Moses, saying,
- 9 Command Aaron & his sonnes, saying, This is the ^f lawe of the burnt offering (it is the burnt offering because it burneth vpon the altar all the night vnto the morning, and the fire burneth on the altar) ^g That is, the Ceremonies which ought to be obserued therein.
- 10 And the Prielt shal put on his linen garment, and shal put on his linen breeches vpon ^h his flesh, and take away the ashes when the fire hath consumed the burnt offering vpon the altar, and he shal put them beside the ⁱ altar.
- 11 After he shal put of his garments, & put on other raiment, & cary the ashes forth without the holte vnto a cleane place.
- 12 But the fire vpon the altar shal burne theron and neuer be put out: wherefore the Prielt shal burne wood on it euery morning, and lay the burnt offering in order vpon it, and he shal burne thereon the fat of the peace offerings.
- 13 The fire shal euer burne vpon the altar, and neuer go out.
- 14 ¶ Also this is the law of the meat offering, which Aarōs sonnes shal offer in the presence of the Lord, before the altar.
- 15 He shal euen take thence his handful of fine floure of the meat offering and of the oyle, and all the incens which is vpon the meat offering, and shal burne it vpon the altar for a sweete savour, as a * memorial ^j therefore vnto the Lord: ^{Chap. 2. 9.}
- 16 But the rest thereof shal Aaron and his sonnes eat: it shalbe eat without leaue in the holy place: in the court of the Tabernacle of the Cōgregation they shal eat it.
- 17 It shal not be ^k baked with leauen: I haue giuen it for their portion of mine offerings made by fire: for it is as the sinne offering and as the trespass offering. ^l Or kneed with leauen and after baked.

Chap. 5. 15.

⁹ Or, poured.

¹⁰ Or, according to the lawe. ^d Or declare him to be purged of that sinne Verse 7.

^e Which is about a pottell. ^f As in the meat offering, Chap. 2. 1.

Chap. 3. 2. Chap. 4. 15.

^g As touching the first fruites or tithes, due to the priests and Leuites. ^h By the estimation of the priest chap. 27. 12.

Chap. 4. 2.

ⁱ That is, afterward remembrance that he hath sinned while his conscience doeth accuse him. ^{Exod. 30. 13.} ^k Els if his sinne against God come of malice he must die, ^{Nom. 15. 30.}

^a To bestowe & occupie for the vse of him that gaue it. ^b By any guile or vnlawful means. ^{Nom. 5. 6.} ^c Wherin he can not but sinne: or, wherein a man accuseth to sinne by perurie or such like thing.

^d Num. 5. 7.

^e Chap. 5. 15.

^f That is, the Ceremonies which ought to be obserued therein.

^g Vpon his secret partes, ^{Exo. 28. 43.} ^h In the ashespannes appointed for that vse.

Exod. 29. 37.

Exod. 28. 36.

h So oft as the
hie priest shalbe
elected & anoin-
ted.

Or, fried.

i His sonne that
shal succede himk Meaning the
garment of the
Priest.l Which was in
the lauer, Exod.
30. 16.Chap. 4. 15.
16. 17. 18.m Out of the
campe.a Which is for
f smaller sinnes
and such as are
committed by
ignorance.
b At the court
gate.
c The Priest.

18 All the males among the children of Aaron shal eat of it: It shalbe a statute for euer in your generations concerning the offerings of the Lord, made by fire: whatsoeuer toucheth them shalbe holy.

19 ¶ Againe the Lord spake vnto Moses, saying,

20 This is the offering of Aaron and his sonnes, which they shal offer vnto the Lord in the day when he is anointed: the tenth part of an Ephah of fine flour, for a meat offering perpetual: halfe of it in the morning, and halfe thereof at night.

21 In the frying pan it shalbe made with oyle: thou shalt bring it fried, & shalt offer the baken pieces of the meat offering for a sweete sauour vnto the Lord.

22 And the Priest that is anointed in his steede, among his sonnes shal offer it: it is the Lordes ordinance for euer, it shalbe burnt altogether.

23 For euery meat offering of the Priest shal be burnt altogether, it shal not be eaten.

24 ¶ Furthermore the Lord spake vnto Moses, saying,

25 Speake vnto Aaron, & vnto his sonnes, & say, This is the law of the sinne offering, In the place where the burnt offering is killed, shal the sinne offering be killed before the Lord, for it is most holy.

26 The Priest that offereth this sinne offering, shall eat it in the holy place shal it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatsoeuer shal touch the flesh thereof shalbe holy: and when there droppeth of the blood thereof vpon a garment, thou shalt wash that whereon it droppeth in the holy place.

28 Also the earthen pot that it is sodden in, shalbe broken, but if it be sodden in a brasen pot, it shal both be scoured and washed with water.

29 All the males among the Priests shal eat thereof, for it is most holy.

30 * But no sinne offering, whose blood is brought into the Tabernacle of the Congregation to make reconciliation in the holy place, shalbe eaten, but shal be burnt in the fire.

CHAP. VII.

1 The lawe of the trespass offering: 22 Also of the peace offerings. 23 The fat and the blood may not be eaten.

1 Likewise this is the law of the trespass offering, it is most holy.

2 In the place where they kil the burnt offering, shal they kil the trespass offering, & the blood thereof shal he sprinkle round about vpon the altar.

3 All the fat thereof also shal he offer, the rumpe, & the fat that couereth the inwards.

4 After he shal take away the two kidneis, with the fat that is on them, and vpon the flankes, and the kalle on the liuer with the kidneis.

6 Then the Priest shal burne them vpon the altar, for an offering made by fire vnto the Lord: this is a trespass offering.

6 All the males among the Priests shal eat thereof, it shalbe eaten in the holy place, for it is most holy.

7 As the sinne offering is, so is the trespass offering, one law serueth for both, that wherewith the Priest shal make atonement, shalbe his.

8 Also the Priest that offereth any mans burnt offering, shal haue the skinned of the burnt offering which he hath offered.

9 And al the meat offering that is bakē in the oven, & that is dressed in the pan & in the frying pan, shalbe the Priests that offereth it.

10 And euery meat offering mingled with oyle, and that is drie, shal pertaine vnto al the sonnes of Aaron, to all a like.

11 Furthermore this is the law of the peace offerings, which he shal offer vnto the Lord.

12 If he offer it to giue thanks, then he shal offer for his thanks offering, vnleavened cakes mingled with oyle, and vnleavened wafers anointed with oyle, and fine flour fried with the cakes mingled with oyle.

13 He shal offer also his offering with cakes of leavened bread, for his peace offerings, to giue thanks.

14 And of al the sacrifice he shal offer one cake for an heauie offering vnto the Lord, and it shalbe the Priests that sprinkle the blood of the peace offerings.

15 Also the flesh of his peace offerings, for thankesgiuing, shalbe eaten the same day that it is offered: he shal leaue nothing thereof vntil the morning.

16 But if the sacrifice of his offering be a vowe or a free offering, it shalbe eaten the same day that he offereth his sacrifice: & so in the morning the residue thereof shalbe eaten.

17 But as much of the offered flesh as remaineth vnto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offerings be eaten in the third day, he shal not be accepted that offereth it, neither shal it be reckoned vnto him, but shalbe an abomination: therefore the person that eateth of it shal beare his iniquitie.

19 The flesh also that toucheth any vncleane thing, shal not be eaten, but burnt with fire: but of this flesh al that be cleane shal eat thereof.

20 But if any eat of the flesh of the peace offerings that pertaineth to the Lord, hauing his vncleannes vpon him, euen the same person shal be cut of from his people.

21 Moreover whe any toucheth any vncleane thinge, as the vncleannes of man, or of an vncleane beast, or of any filthie abomination, and eat of the flesh of the peace offerings, which pertaineth vnto the Lord, euen that person shal be cut of from his people.

22 ¶ Againe the Lord spake vnto Moses, saying,

23 Speake vnto the children of Israel, and say, Ye shal eat no fat of beues, nor of sheepe, nor of goates:

24 Yet the fat of the dead beast, & the fat of that, which is torne with beastes, shalbe occupied to any vse, but ye shal not eat of it.

25 For whosoever eateth the fat of the beast

H. ij. of

d The same ceremonies: notwithstanding this word trespass signifieth lesse then sinne. e Meaning the rest which is left & not burnt.

f Because it had no oyle nor licour.

g Peace offerings contayne a confession and thankesgiuing for a benefite received, and also a vowe, and free offering to receive a benefite.

h If he make a vowe to offer, for els the flesh of the peace offerings must be eaten the same day.

i The sinne whereof he offered shal remaine. k After it be sacrificed. l Of the peace offering, that is cleane.

Chap. 13. 9.

Chap. 13. 7.

Gen. 9. 4.
chap. 17. 1. 4.

m And should
not send it by
another.
Exod. 19. 24.

n That is, his
priviledge, re-
ward and portio.

o Which sacri-
fice was offered
when the priests
were consecra-
ted, Exod. 19. 22

Exod. 19. 4,
Exod. 31. 24.

Exod. 19. 4.

of the which he shal offer an offering made by fire to the Lord, euen the person that eateth shal be cut of from his people.

26 Neither ⁿ shal ye eat any blood, either of foule, or of beast in all your dwellings.

27 Euerie person that eateth anie blood, euen the same person shalbe cut of from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake vnto the children of Israel, and say, He that offereth his peace offerings vnto the Lord, shall bring his gift vnto the Lord of his peace offerings:

30 His ^m hands shal bring the offerings of the Lord made by fire: euen the fat with the breast shal he bring, that the breast may be ^{*} shaken to and fro before the Lord.

31 Then the Priest shal burne the fat vpon the altar, and the breast shalbe Aarons & his sonnes.

32 And the right shoulder shal ye giue vnto the Priest for an heauie offering, of your peace offerings.

33 The same that offereth the blood of the peace offerings, and the fat, among the sonnes of Aaron, shal haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted vp, haue I taken of the children of Israel, euen of their peace offerings, & haue giuen them vnto Aaron the Priest and vnto his sonnes by a statute for euer from among the children of Israel.

35 ¶ This is the ⁿ anointing of Aaron, & the anointing of his sonnes, concerning the offerings of the Lord made by fire, in the day when he presented them to serue in the Priests office vnto the Lord.

36 The which portions the Lord commanded to giue them in the day that he anointed them from among the children of Israel, by a statute for euer in their generations.

37 This is also the law of the burnt offering, of the meate offering, and of the sinne offering, & of the trespass offering, and of the ^o consecrations, and of the peace offerings,

38 Which the Lord commanded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts vnto the Lord in the wilderness of Sinai.

CHAP. VIII.

12 The anointing of Aaron, and his sonnes, with the sacrifice concerning the same.

1 Afterward the Lord spake vnto Moses, saying,

2 Take Aaron & his sonnes with him; & the garments & the ^{*} anointing oyle, and a bullocke for the sinne offering, and two rams, and a basket of vneleuened bread,

3 And asseble all the companie at the doore of the Tabernacle of the Congregation:

4 So Moses did as the Lord had commanded him, & the companie was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses said vnto the companie, ^{*} This is the thing which the Lord hath commanded to do,

6 And Moses brought Aaron & his sonnes, and washed them with water,

7 And put vpon him the coat, & girded him with a girdel, and clothed him with the robe, & put the Ephod on him, which he girded with the broidred girdle of the Ephod, and bound it vnto him therewith.

8 After he put the brest plate thereon, and put in the brest plate ^{*} the Vrim and the Thummim.

9 Also he put the miter vpon his head, and put vpon the miter on the fore front the golden plate, and the ^{*} holy crowne, as the Lord had commanded Moses.

10 (Now Moses had taken the anointing oyle, and anointed the ^b Tabernacle, & all that was therein, and sanctified them,

11 And sprinkled thereof vpon the altar seuen times, and anointed the altar & all his instruments, and the lauer, and his foote, to sanctifie them)

12 ^{*} And he powred of the anointing oyle vpon Aarons head, and anointed him, to sanctifie him.

13 After, Moses brought Aarons sonnes, & put coates vpon them, and girded them with girdels, and put bonets vpon their heads, as the Lord had commanded Moses.

14 ^{*} Then he brought the bullocke for the sinne offering, & Aaron and his sonnes put their handes vpon the head of the bullocke for the sinne offering.

15 And Moses slew him, & tooke the blood, which he put vpon the hornes of the ^c Altar round about with his finger, & purified the Altar, & powred the ^d rest of the blood at the foote of the Altar: so he sanctified it, to make reconciliation vpon it.

16 Then he tooke all the fat that was vpon the inwardes, and the kalle of the liuer and the two kidneis, with their fat, which Moses burned vpon the Altar.

17 But the bullocke & his ^e hide, & his flesh, & his dounge, he burnt with fire without the holste as the Lord had commanded Moses.

18 ¶ Also he brought the ram for the burnt offering, & Aaron and his sonnes put their handes vpon the head of the ram.

19 So Moses killed it, & sprinkled the blood vpon the Altar round about,

20 And Moses cut the ram in pieces, and burnt the head with the pieces, & the fat,

21 And washed the inwardes & the legges in water: so Moses burnt the ram euery whit vpon the Altar: for it was a burnt offering for a sweete sauour, which was made by fire vnto the Lord, as the Lord had commanded Moses.

22 ¶ After, he brought the other ram, the ram of consecrations, and Aaron and his sonnes layed their handes vpon the head of the ram,

23 Which Moses f slew, and rooke of the blood of it, and put it vpon the lap of Aarons right eare, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

24 Then

a So called because this superscription, Holiness to the Lord, was grauen in it. b That is, the Holiest of al, Sanctuarie and court.

Eccle. 45. 12. Psal. 133. 2.

Exod. 19. 24.

c Of the burnt offering.

d To offer for the finnes of the people.

e In other burnt offerings, which are not of consecration, or offering for himselfe, the priest hath the skinne, Chap. 7. 8.

Exod. 19. 24.

f Moses did this because that the Priests were not yet established in their office.

24 Then Moses brought Aarons sonnes, & put of the blood on the lap of their right eares, & vpon the thumbes of their right hands, & vpon the great toes of their right feete, and Moses sprinkled the rest of the blood vpon the Altar round about.

25 And he tooke the fat & the rumpe, & al the fat that was vpon the inwards, & the kall of the liuer, and the two kidneis with their fat, and the right shoulder.

26 Also he tooke of the basket of the vneleauened bread that was before the Lord, one vneleauened cake and a cake of oiled bread, and one wafer, and put them on the fat, and vpon the right shoulder.

Exod. 29. 24.

27 So he put * all in Aarons handes, and in his sonnes handes, and shooke it to and fro before the Lord.

28 After, Moses tooke them out of their handes, an burnt them vpon the altar for a burnt offering: for these were consecrations for a sweete sauour which were made by fire vnto the Lord.

Exod. 29. 26.

29 Likewise Moses tooke the breast of the ram of consecrations, & shooke it to and fro before the Lord: for it was Moses * portion, as the Lord had commanded Moses.

30 Also Moses tooke of the anointing oyle, & of the blood which was vpon the altar, & sprinkled it vpon Aaron, vpon his garments, and vpon his sonnes, and on his sonnes garments with him: so he sanctified Aaron, his garments, and his sonnes, and his sonnes garments with him.

g At the doore of the court.
Exod. 29. 32.
chap. 28. 9.

31 ¶ Afterward Moses said vnto Aaron & his sonnes, Sethe the flesh at the doore of the Tabernacle of the Cōgregation, & there * eat it with the bread that is in the basket of consecrations, as I commanded, saying, Aaron and his sonnes shal eat it,

32 But that which remaineth of the flesh & of the bread, shal ye burne with fire.

33 And ye shal not depart from the doore of the Tabernacle of the Cōgregation seuen dayes, vntill the dayes of your consecrations be at an ende: * for seuen dayes, said the Lord, shal he * consecrate you,

Exod. 29. 35.
Ebr. sit your hands.
Or, as I haue done.

34 As * he hath done this day: so the Lord hath commanded to do, to make an atonement for you.

35 Therefore shal ye abide at the doore of the Tabernacle of the Cōgregation day and night, seuen dayes, and shal keepe the watch of the Lord, that ye dye not: for so I am commanded.

h By commissio
giuen to Moses.

36 So Aaron and his sonnes dyd all things which the Lord had commanded by the hand of Moses.

CHAP. IX.

1 The first offerings of Aaron. 22 Aaron blest the people. 23 The glorie of the Lord is shewed. 24 The fire cometh from the Lord.

a After their consecration: for 7 seuen daies before, the priests were consecrate.
Exod. 29. 2.

And in the * eight day Moses called Aaron and his sonnes, and the Elders of Israel:

2 * Then he said vnto Aaron, Take thee a

a yong calfe for a^b sinne offering, & a ram for a burnt offering, both without blemish, and bring them before the Lord.

3 And vnto the children of Israel thou shalt speake, saying, Take ye an he goate for a sinne offering, and a calfe, & a lambe both of a yere old, without blemish for a burnt offering:

b Aaron entereth into 7 possession of the priesthoode and offereth 7 foure principal sacrifices: the burnt offering, the sinne offering, 7 peace offerings, and the meat offering.

4 Also a bullocke, and a ram for peace offerings, to offer before the Lord, and a meat offering mingled with oyle: for to day the Lord wil appeare vnto you.

5 ¶ Then they brought that which Moses commanded before the Tabernacle of the Cōgregation, and all the assemblie drew nere and stood before the Lord.

c Before the altar, where his glorie appeared.

6 (For Moses had said, This is the thing, which the Lorde commanded that ye should do, and the glorie of the Lord shal appeare vnto you)

7 Then Moses said vnto Aaron, Drawe nere to the Altar, and offer thy sinne offering, and thy burnt offering, and make an atonement for^d thee and for the people: offer also the offering of the people, and make an atonement for them, as the Lord hath commanded.

d Reade for the vnderstanding of this place, Ebr. 5. 3. & 7. 27

8 ¶ Aaron therefore went vnto the Altar, and killed the calfe of the sinne offering, which was for himself.

9 And the sonnes of Aaron brought the blood vnto him, and he dipt his finger in the blood, and put it vpon the hornes of the Altar, and powred the rest of the blood at the foote of the Altar.

10 But the fat & the kidneis & the kall of the liuer of the sin offering, he^e burnt vpon the Altar, as the Lord had commanded Moses.

e That is, he laied them in order, and so they were burnt when the Lord sent downe fire.

11 The flesh also and the hyde he burnt with fire without the hoste.

12 After, he slewe the burnt offering, and Aarons sonnes brought vnto him the blood, which he sprinkled round about vpon the Altar.

13 Also they brought the burnt offering vnto him with the pieces thereof, & the head, and he burnt them vpon the Altar.

14 Likewise he did washe the inwards and the legges, and^f burnt them vpon the burnt offering on the Altar.

f All this must be vnderstand of 7 preparation of 7 sacrifices which were burnt after, verse 24.

15 ¶ Then he offered the peoples offering, & tooke a goar, which was the sinne offering for the people, and slew it, and offered it for sinne, as the first:

16 So he offered the burnt offering, and prepared it, according to the manner.

17 He presented also the meat offering, and filled his hand thereof, and * beside the burnt sacrifice of the morning he burnt this vpon the Altar.

Exod. 29. 38.

18 He slewe also the bullocke, and the ram for the peace offerings, that was for the people, and Aarons sonnes brought vnto him the blood, which he sprinkled vpon the Altar round about,

19 With the fat of the bullocke, and of the ram, the rumpe, and that which couereth the inwards and the kidneis, and the kall

H. iij. of

of the liver.

20 So they layed the fat vpon the breasts, & he burnt the fat vpon the Altar.

21 But the breasts & the right shoulder Aaron shooke to & fro before the Lord, as the Lord had commaunded Moses.

22 So Aaron lift vp his hand toward the people, & blessed them, & came downe from offering of the sinne offering, and the burnt offering, and the peace offerings.

23 After, Moses & Aaron went into the Tabernacle of the Congregation & came out & blessed the people, * and the glorie of the Lord appeared to all the people.

24 * And there came a fire out from the Lord and consumed vpon the Altar the burnt offering and the fat: which when all the people sawe, they gaue thanks, and fel on their faces.

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them, but the Priests might not. 9 The Priests are forbidden wine.

1 B^V* Nadab & Abihu, the sonnes of Aaron, tooke either of them his censor, & put fire therein, & put incense thereupon, & offered strange fire before the Lord, which he had not commaunded them:

2 Therefore a fire went out from the Lord, and deuoured them: so they died before the Lord.

3 Then Moses said vnto Aaron, This is it that the Lord spake, saying, I wil be sanctified in them that come nere me, & before all the people I wil be glorified: but Aaron held his peace.

4 And Moses called Mishael, & Elzaphan the sonnes of Uzziel, the vnkle of Aaron, and said vnto them, Come nere, cary your brethren from before the Sanctuarie out of the hoste.

5 Then they went, & caried them in their coates out of the hoste, as Moses had commaunded.

6 After, Moses said vnto Aaron and vnto Eleazar & Ithamar his sonnes, Vncouer not your heades, neither rent your clothes, lest ye die, & lest wrath come vpon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath kindled.

7 And go not ye out from the doore of the Tabernacle of the Congregation, lest ye dye: for the anointing oyle of the Lord is vpon you: and they did according to Moses commaundement.

8 * And the Lord spake vnto Aaron, sayig,

9 Thou shalt not drinke wine nor strong drinke, thou, nor thy sonnes with thee, when ye come into the Tabernacle of the Congregation, lest ye dye: this is an ordinance for euer throughout your generations,

10 That ye may put difference betwene the holy & the vnholly, & betwene the cleane and the vncleane,

11 And that ye may teach the childre of Israel all the statutes which the Lord hath commaunded them by the hand of Moses.

g Of the bullocke and the ramme.

h Because the altar was neere the Sanctuarie which was the upper end, therefore he is said to come downe.

i Or praised for the people.

2. Mac. 2. 11.

Gen. 4. 4.

1. King. 18. 38.

2. Chro. 7. 1.

2. Mac. 2. 11.

* Or, gaue a shout for ioye.

Nom. 3. 4. & 26. 63.

1. Chro. 24. 2.

a Not taken of the altar which was sent from heauē, and endured till captiuitie of Babylon.

b I wil punish them that serue me otherwise then I haue commaunded not sparing the chiefe, that the people may feare and praise my iudgements.

* Or, cōsum.

c As though ye lamented for them, preferring your carnal affection to Gods iust iudgement, Deut. 14. 1. & 33. 9.

d In destroying Nadab and Abihu the chiefe, & menacing the rest except they repent.

* Or, drinke that anaheth drinke.

* Or, cōsum.

12 * Then Moses said vnto Aaron and vnto Eleazar and to Ithamar his sonnes that were left, Take the meat offering that remaineth of the offerings of the Lord, made by fire, and eate it without leauen beside the altar: for it is most holy:

13 And ye shal eate it in the holy place, because it is thy duetie & thy sonnes duetie of the offerings of the Lord made by fire: for so I am commaunded.

14 Also the shaken breast and the heauie shoulder shal ye eate in a cleane place: thou, and thy sonnes, and thy daughters with thee: for they are giuen as thy duetie & thy sonnes duetie, of the peace offerings of the children of Israel.

15 The heauie shoulder, & the shaken breast shal they bring with the offerings made by fire of the fat, to shake it to and fro before the Lord, and it shalbe thine & thy sonnes with thee by a lawe for euer, as the Lord hath commaunded.

16 * And Moses sought the goat that was offered for sinne, & lo, it was burnt: therefore he was angrie with Eleazar and Ithamar the sonnes of Aaron, which were left

17 Wherefore haue ye not eaten the sinne offering in the holy place, seing it is moste holy? & God hath giue it you, to beare the iniquitie of the Congregation, to make an atonement for them before the Lord.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten it in the holy place, as I commaunded:

19 And Aaron said vnto Moses, Behold, this day we haue offered their sinne offering and their burnt offering before the Lord, and such thinges as thou knowest are come vnto me: If I had eaten the sinne offering to day, should it haue bene accepted in the sight of the Lord?

20 So when Moses heard it, he was content. that maliciously transgresse the commaundement of

CHAP. XI.

1 Of beastes, fishes and birdes, which be cleane, and which be vncleane.

1 A^Fter, the Lord spake vnto Moses and to Aaron, saying vnto them,

2 Speake vnto the childre of Israel, & say, These are the beastes which ye shal eat, among all the beastes that are on the earth.

3 Whatsoeuer parteth the hoofe, and is clouen footed and chaweth the cud among the beastes, that shal ye eate:

4 But of them that chewe the cud, or deuide the hoofe onely, of them ye shal not eate: as the camel, because he cheweth the cud, and deuiddeth not the hoofe, he shalbe vncleane vnto you.

5 Likewise the conie, because he cheweth the cud and deuiddeth not the hoofe, he shalbe vncleane to you.

6 Also the hare, because he cheweth the cud, and deuiddeth not the hoofe, he shalbe vncleane to you.

7 * And the swine, because he parteth the hoofe and is clouen footed, but cheweth

Exod. 29. 24.

* Or, whereunto vncleane.

e For the breast and shoulders of the peace offerings might be brought to their families so that their daughters might eate of them, as also of the offerings of first fruits, the first borne, and Easter lambe, Reade Chap. 22. 12.

f Or, right, or portion.

2. Mac. 2. 11. f And not consumed as Nadab, and Abihu.

Chap. 6. 25.

g That is, Nadab, and Abihu. h Moses bare witness his infirmities considering his great sorrow, but doeth not leaue an example to forgie them God.

Gen. 7. 2.

dent. 14. 4.

alles. 10. 14.

a Or, whereof ye may eat.

b He noteth foure sortes of beastes: some chewe the cud onely, and some haue onely the foote cleft: others neither chew the cud nor haue the hoofe cleft: the fourth both chewe the cud and haue the hoofe deuided which may be eaten.

2. Mac. 6. 38.

not

e God would 8 that hereby for atime they should be discerned as his people from the Gentiles.

d As litle fische ingendred of the flme.
e As they which come of generation.

^{Or, gryphon, as is in the greeke.}

^{Or, cookewe.}

^{Or, porphyrie.}

^{Or, haue no bowings on their feete.}

f These were certeine kindes of grasshoppers, which are not now properly knowne.

g Out of the campe.

^{Or, hath not his foote clouen in two.}

not the cud, he shalbe vncleane to you.

Of their ^e flesh shal ye not eat, and their carkeise shal ye not touch: for they shalbe vncleane to you.

9 ¶ These shal ye eat, of al that are in the waters: whatsoeuer hath finnes & skales in the waters, in the seas, or in the riuers, them shal ye eat.

10 But al that haue not finnes nor skales in the seas, or in the riuers, of al that ^d moueth in the waters & of al ^e liuing things that are in the waters, they shalbe an abomination vnto you.

11 They, I say, shalbe an abomination to you: ye shal not eat of their flesh, but shall abhorre their carkeis.

12 Whatsoeuer hath not fins nor skales in the waters, that shalbe abomination vnto you.

13 ¶ These shal ye haue also in abomination among the foules, they shal not be eaten: for they are an abomination, the egles and the ^{Or, gothauke,} and the osprey:

14 Also the vultur, & the kite after his kind, 15 And al rauens after their kinde:

16 The ostrich also, and the night crowe, & the ^{Or, semeaw,} & the hauke after his kinde:

17 The litle owle also, and the cormorant, and the great owle.

18 Also the ^{Or, redshanke} and the pelicane, and the swanne:

19 The storke also, the heron after his kind, and the lapwing, and the bakke:

20 Also euery foule that creepeth, and goeth vpon al foure, such shalbe an abomination vnto you.

21 Yet these shal ye eat: of euery foule that creepeth, and goeth vpon al foure which ^{Or, haue no bowings on their feete.} haue their feete and legges al of one to leap withal vpon the earth,

22 Of the ye shal eat these, the grasshoper after his kinde, and the ^f solean after his kinde, the hargol after his kinde, and the hagab after his kinde.

23 But al ^{Or, other} foules that creepe & haue foure feete, they shalbe abomination vnto you.

24 For by such ye shalbe polluted: whoeuer toucheth their carkeis, shalbe vnclean vnto the euen.

25 Whoeuer also ^g beareth of their carkeis, shal wash his clothes, & be vnclean vntil euen.

26 Euery beast that hath clawes deuided, & is ^{Or, hath not his foote clouen in two.} not clouen footed, nor cheweth the cud, such shalbe vncleane vnto you: euery one that toucheth them, shalbe vnclean.

27 And whatsoeuer goeth vpon his pawes among al maner beasts that goeth on all foure, such shalbe vnclean vnto you: who-so doth touch their carkeis shalbe vncleane vntil the euen.

28 And he that beareth their carkeis, shal wash his clothes, and be vncleane vntil the eue: for such shalbe vnclean vnto you.

29 ¶ Also these shalbe vncleane to you among the things that creepe & moue vpon the earth, the weasel, & the mouse, & the

^h frog, after his kinde:

30 Also the rat, and the lizard, and the chameleon, and the scellio, and the molle.

31 These shalbe vncleane to you among all that creepe: whoeuer doeth touch the when they be dead, shalbe vncleane vntil the euen.

32 Also whatsoeuer any of the dead carkeises of them doth fal vpon, shalbe vnclean, whether it be vessel of wood, or raiment, or ^{Or, crocodila.} skin, or sack: whatsoeuer vessel it be ^{As a bottel or bagge.} is occupied, it shalbe put in the water as vncleane vntil the euen, & so be purified.

33 But euery earthen vessel, wherinto any of them falleth, whatsoeuer is within it shalbe vncleane, and ^{Chap. 6. 27.} ye shal breake it.

34 Al meat also that shalbe eaten, if any ^{Or, such} water come vpon it, shalbe vncleane: and al drinke that shalbe drunke in al ^{Or, such} vessels shalbe vncleane.

35 And euery thing that their carkeis fall vpon, shalbe vncleane: the fornais or the pot shalbe broken: for they are vncleane, and shalbe vncleane vnto you.

36 Yet the fountaines & welles where there is plentie of water shalbe cleane: but that which ^k toucheth their carkeises shal be vncleane. ^{So muche of the water as toucheth it.}

37 And if there fal of their dead carkeis vpon any seede, which vseth to be sown, it shalbe cleane.

38 But if any ^l water be powred vpon the seede, and there fal of their dead carkeis thereon, it shalbe vncleane vnto you. ^{He speaketh of seede, that is layde to sleepe before it be sown.}

39 If also any beast, wherof ye may eat, die, he that toucheth the carkeis thereof shal be vncleane vntil the euen.

40 And he that eateth of the carkeis of it, shal wash his clothes and be vncleane vntil the euen: he also that beareth the carkeis of it, shal wash his clothes, and be vncleane vntil the euen.

41 Euery creeping thing therefore that creepeth vpon the earth shalbe an abomination, and not be eaten.

42 Whatsoeuer goeth vpon the breast, and whatsoeuer goeth vpon al foure, or that hath many feete among al creeping things that creepe vpon the earth, ye shal not eat of them, for they shalbe abomination.

43 Ye shal not pollute your selues with any thing that creepeth, neither make your selues vncleane with them, neither defile your selues thereby: ye shal not, I say, be defiled by them,

44 For I am the Lord your God: be sanctified therefore, & be ^m holy, for I am holy, and defile not your selues with any creeping thing, that creepeth vpon the earth. ^{He sheweth why God did chuse them to be his people, 1. Pet. 15.}

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of euery liuing thing that moueth in the waters, and of euery thing that creepeth vpon the earth.

47 That there may be a difference betwene the vncleane & cleane, and betwene the

beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

^a *A law how women should be purged after their deli-*
uence.

1 **A**ND the Lord spake vnto Moses, say-

2 **S**peake vnto the children of Israel, and say, When a woman hath brought forth seede, and borne a manchild, she shall be vn-
uncleane ^a seuen dayes, like as she is vn-
uncleane when she is put apart for her ^{*} dis-
ease.

3 (^{*} And in the eyght day, the foreskin of the childes flesh shall be circumcised)

4 And she shall continue in the blood of her purifying three ^b and thirtie dayes: she shall touch no ^c halowed thing, nor come into the ^d Sanctuary, vntil the time of her purifying be out.

5 But if she beare a maide child, then she shall be vn-
uncleane two ^e weekes, as whē she hath her disease: and she shall continue in the blood of her purifying three score & six dayes.

6 Now when the dayes of her purifying are out, (whether it be for a sonne or for a daughter) she shall bring to the Priest a lamb of one yere old for a burnt offering, and a yong pigeon or a turtle doue for a siane offering, vnto the dore of the ^f Tabernacle of the Congregation,

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood. this is the law for her that hath borne a male or female.

8 But if she ^g be not able to bring a lambe, she shall bring two ^{*} turtles, or two yong pigeons: the one for a burnt offering, and the other for a sinne offering: & the Priest shall make an atonement for her: so shee shall be cleane.

CHAP. XIII.

^a *What considerations the Priest ought to obserue in*
judging the leprosie, 29 The blacke spot or skab, 47
and the leproie of the garment.

1 **M**OREouer the Lord spake vnto Mo-
ses, and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a skab, or a white spot, so that in the skin of his flesh ^a it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

3 And the Priest shall looke on the sore in the skin of his flesh: if he heare in the sore be turned into white, and the sore seeme to be ^b lower then the skin of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ^c pronounce him vn-
cleane;

4 But if the white spot be in the skin of his flesh, and seeme not to be lower then the skin, nor the heare thereof be turned vn-
to white, then the Priest shall shut vp him
that hath the plague, seuen dayes.

5 After, the Priest shall looke vpon him the

seuenth day: and if the plague seeme ^d to
him to abide still, and the plague growe
not in the skin, the Priest shall shut him
vp yet seuen dayes more.

6 Then the Priest shall looke on him again
the teuenth day, and if the plague ^e be
darke, and the sore grow not in the skin,
then the Priest shall ^f pronounce him
cleane, for it is a skab: therefore he shall
wash his clothes and be cleane.

7 But if the skab grow more in the skinne,
after that he is seene of the Priest, for to
be purged, he shall be seene of the Priest
yet againe.

8 Then the Priest shall consider, and if the
skab ^g growe in the skin, then the Priest
shall pronounce him ^h vn-
cleane: for it is
leprosie.

9 ¶ When the plague of leprosie is in a
man, he shall be brought vnto the Priest,

10 And the Priest shall see him: and if the
swelling be white in the skin, and haue
made the heare white, and there be raw
flesh in the swelling,

11 It is an olde leprosie in the skin of his
flesh: and the Priest shall pronounce him
vn-
cleane, and shall not shut him vp, for he
is vn-
cleane.

12 And if the leprosie ⁱ breake out in the
skin, and the leprosie couer al the skin of
the plague, fro his head euen to his feete
wherefoeuer the Priest looketh,

13 Then the Priest shall consider: and if the
leprosie couer al his flesh, he shall pro-
nounce the plague to be ^j cleane, because
it is al turned into whiteness: so he shall be
cleane.

14 But if there be raw flesh on him when he
is seene, he shall be vn-
cleane.

15 For the Priest shall see the raw flesh, and
declare him to be vn-
cleane: for the raw
flesh is vn-
cleane, therefore it is the leprosie.

16 Or if the raw flesh change and be tur-
ned into white, then he shall come to the
Priest,

17 And the Priest shall beholde him: and if
the sore be changed into white, then the
Priest shall pronounce the plague cleane,
for it is cleane.

18 ¶ The flesh also in whose skin there is
a bile and is healed,

19 And in the place of the bile there be a
white swelling, or a white spot somewhat
reddish, it shall be seene of the Priest.

20 And whē the Priest seeth it, if it appeare
lower then the skin, and the heare ther-
of be changed into white, the Priest the
shall pronounce him ^k vn-
cleane: for it is a
plague of leprosie, broke out in the bile.

21 But if the Priest looke on it & there be
no white heares therein, & if it be not lo-
wer then the skin, but be darker, the
Priest shall shut him vp seue dayes.

22 And if it spread abroad in the flesh, the
Priest shall pronounce him vn-
cleane, for
it is a sore.

23 But if the spot continue in his place, &
growe not, it is a burning bile: therefore
the

a So that her
husband for y
time could not
reort to her.

^b Or flower.

Chap. 15. 19.

Luke. 2. 21.

John. 7. 23.

b Besides y first

seuen dayes.

c As sacrifice

or such like.

d That is, into y

court gate, til af-

ter fourtie daies.

e Twise so long

as if she bare a

manchild.

f Where y burnt
offerings were
wont to be of-
fied.

^g Ebr. if her hand
find not the worth
of a lambe.

Luke. 2. 24.

a That it may be
suspected to be
the leproie.

b That is,
shrunke in, and
be lower then y
rest of y skinne.
^c Ebr. shall pollute
him.

c As hauing the
skinne drawn
together, or
blackish.

^d Ebr. shall cleane
him.

^e Or, be spread a-
broad.

d As touching
his bodily dis-
ease: for his dis-
ease was not im-
puted to him
for sinne before
God, though it
were y punish-
ment of sinne.

^f Or, but.

e For it is not y
contagious le-
proie that infe-
cteth, but a kind
of skirfe, which
hath not y fleshe
rawe as the le-
prosie.

f That is, decla-
reth that y flesh
is not found, but
is in danger to
be leproious.

^g Or, im: off: man

g None were
exempted, but if
the priest pro-
nounced him vn-
cleane, he was
put out from a-
mong the peo-
ple: as appeareth
by Marie y pro-
pheteffe, Nomb.
12. 14. and by
king Ozias, 2.
Chro. 26. 20.

the Priest shal declare him to be cleane.

24 ¶ If there be any flesh, in whose skinne there is an hot burning, and the quicke flesh of the burning haue a^b white spot, somewhat reddish or pale,

h If he haue a white spot in y place, where the burning was, and was after healed.

25 Then the Priest shal looke vpon it: and if the heare in that spot be changed into white, & it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shal pronounce him vncleane: for it is the plague of leprosie.

26 But if the Priest looke on it, & there be no white heare in the spot, & be no lower then the other skin, but be darker, the Priest shal shut him vp seuen dayes.

27 After, the Priest shal looke on him y^e seuenth day: if it be growen abroad in the skin, then the Priest shal pronounce him vncleane: for it is the plague of leprosie.

Or, swelling.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a^a rising of the burning: the Priest shal therefore declare him cleane, for it is the drying vp of the burning.

29 ¶ If also a man or woman hath a sore on the head or in the beard,

i Which was not wont to be there, or els finaler the in anie other part of y bodie.

30 Then the Priest shal see the sore: and if it appeare lower the skin, & there be in it a smal yelow^h heare, then the Priest shal pronounce him vncleane: for it is a blacke spot, and leprosie of the head or of the beard.

31 And if the Priest looke on the fore of the blacke spot, & if it seeme not lower then the skin nor haue any blacke heare in it, then the Priest shal shut vp him, that hath the sore, of y^e blacke spot, seuen dayes.

32 After, in the seuenth day the Priest shall looke on the sore: & if the black spot grow not, & there be in it no yelow heare, and the blacke spot seeme not lower then the skin,

33 Then he shal be shauen, but the place of the blacke spot shal be: not shauen: but the priest shal shut vp him, that hath the black spot, seuen dayes more.

34 And the seuenth day the Priest shal looke on the blacke spot: and if the blacke spot grow not in the skin, nor seeme lower the^e the other skin, then the priest shal cleanse him, and he shal wash his clothes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the priest shal looke on it: and if the black spot grow in the skin, the priest shal not^h seeke for the yelow heare: for he is vncleane.

k He shal not care whether y yelow heare be there, or no.

37 But if the blacke spot seeme to him to abide, & that blacke heare grow therein, the blacke spot is healed, he is cleane; & the priest shal declare him to be cleane.

38 ¶ Furthermore if there be many white spots in the skinne of the flesh of man or woman,

39 Then the priest shal consider: and if the spots in the skin of their flesh be somewhat darke and white withal, it is but a

white spot broken out in the skin: therefore he is cleane.

40 And the man whose heare is fallen of his head and is balde, is cleane.

41 And if his head lose the^h heare on the forepart, & be balde before, he is cleane.

l By sicknesse, or anie other inconuenience.

42 But if there be in the balde head, or in the bald forehead a white reddish fore, it is a leprosie springing in his balde head, or in his balde forehead.

43 Therefore the priest shal looke vpon it, and if the rising of the fore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skin of the flesh,

44 He is a leper and vncleane: therefore the priest shal pronounce him altogether vncleane: for the sore is in his head.

45 The leper also in whom the plague is, shal haue his clothes^m rent, & his head bare, and shal put a couering vpon hisⁿ lippes, and shal crye, I am vncleane, I am vncleane.

m In signe of sorrowe and lamentation. n Either in token of mourning, or for feare of infecting others.

46 As long as the disease shal be vpon him, he shal be polluted, for he is vncleane: he shal dwell alone, without the campe shal his habitation be.

Num. 5. 2. 3. King. 15. 5.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a wollen garment or a linen garment,

48 Whether it be in the warpe or in the woofe of linen or of wollen, either in a skin, or in any thing made of skin,

49 And if the sore be greene or somewhat reddish in the garment or in the skin, or in the warpe, or in the woofe, or in any thing that is made of^o skin, it is a plague of leprosie & shal be shewed vnto y^e Priest.

o Whether it be garment, vessel, or instrument.

50 Then the Priest shal see the plague, and shut vp^p it that hath y^e plague, seuen dayes,

51 And shal looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skin, or in any thing that is made of skin, that plague is a freating leprosie and vncleane.

52 And he shal burne the garment, or the warpe, or the woofe, whether it be wollen or linen, or any thing that is made of skin, wherein the plague is: for it is a freating leprosie, therefore it shal be burnt in the fire.

53 If the Priest yet see that y^e plague grow^q not in the garment, or in the woofe, or in whatsoeuer thing of skin it be,

p But abide still in one place, as ver. 37.

54 Then the Priest shal command them to wash the thing wherein the plague is, and he shal shut it vp seuen dayes more.

55 Again the Priest shal loke on the plague, after it is washed: and if the plague haue not changed his^r colour, though the plague spread no further, it is vncleane: thou shalt burne it in the fire, for it is a freat inward, whether the spot be in the bare place of the whole, or in part there-^s of.

r Or whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shal cut it out

it out of the garment, or out of the skin, or out of the warpe, or out of the woofe.

57 And if it appeare stil in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading *leprosie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou hast washed the garment or the warpe, or the woofe, or whatsoeuer thing of skin it be, if the plague be departed therefrom, then shall it be washed the second time, & be cleane.

f To the intent he might be sure that the leprosie was departed & that al occasion of infection might be taken away.

59 This is the lawe of the plague of leprosie in a garment of wollen or linen, or in the warpe, or in the woofe, or in any thing of skin, to make it cleane or vncleane.

CHAP. XIII.

8 The censing of the leper: 34 And of the house that he is in.

1 And the Lord spake vnto Moses, saying,

Mat. 9. 1.
mar. 1. 40.

luke 4. 11.
a Or the ceremonie which shall be vsed in his purgation.

2 * This is the lawe of the leper in the day of his censing: that is, he shall be brought vnto the Priest,

3 And the Priest shall go out of the campe, and the Priest shall consider him, & if the plague of leprosie be healed in the leper,

Or, lile birdes.
b Of birdes which were per mitted to be eaten.
c Running water, or of the fountaine.

4 Then shall the Priest command to take for him that is censed, two *sparowes* aliue and *cleane*, and cedar wood & a skarlet lace, and hyssop.

5 And the Priest shall command to kil one of the birdes ouer *pure water* in an earthen vessel.

6 After, he shall take the liue sparowe with the cedar wood, and the skarlet lace, and the hyssop, and shall dip them and the liuing sparowe in the blood of the sparowe slaine, ouer the pure water,

7 And he shall sprinkle vpon him, that must be censed of his leprosie, seuen times, & cense him, and shall *let go* the liue sparowe into the broad field.

d Signifying that he that was made cleane, was set at libertie, & restored to the companie of others.

8 Then he that shall be censed, shall wash his clothes, and shau of al his heare, & wash himselfe in water, so he shall be cleane: after that shall he come into the host, but shall tarie without his tent seuen dayes.

9 So in the seuenth day he shall shau of al his heare, *borb* his head, and his beard, & his eye browes: euen al his heare shall he shau, and shall wash his clothes and shall wash his flesh in water: so he shall be cleane.

e Which hath no imperfection in anie member.
f This measure in Ebrew is called, log, and containeth sixegges in measure.

10 Then in the eight day he shall take two hee lambe without *blemish*, and an ewe lambe of an yere olde without blemish, and three tenth deales of fine flower for a meat offering, mingled with oyle, *f* and a pinte of oyle.

11 And the Priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord at the dore of the Tabernacle of the Congregation.

Exod. 29. 24.

12 Then the Priest shall take one lambe, & offer him for a trespass offering, and the pint of oyle, and *shake* them to and fro

before the Lord.

13 And he shall kil the lambe in the place where the sinne offering and the burnt offering are slaine, *euen* in the holy place: for as the *sinne offering* is the Priests, so is *Chap. 7. 1.* the trespass offering: for it is most holy.

14 So the Priest shall take of the blood of the trespass offering, and put it vpon the lap of the right eare of him that shall be censed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote.

15 The Priest shall also take of the pinte of oyle, and powre it into the palme of his left hand,

16 And the Priest shall dip his *right finger* in the oyle that is in his left hand, & sprinkle of the oyle with his finger seuen times before the Lord. *Ebr. the finger of his right hand.*

17 And of the rest of the oyle that is in his hand, shall the Priest put vpon the lap of the right eare of him that is to be censed, and vpon the thumb of his right had, and vpon the great toe of his right foote, *where the blood of the trespass offering was put.* *Ebr. vpon the blood of the trespass offering.*

18 But the remnant of the oyle that is in the Priests hand, he shall powre vpon the head of him that is to be censed: so the Priest shall make an atonement for him before the Lord.

19 And the Priest shall offer the sinne offering & make an atonement for him that is to be censed of his vncleannes: then after shall he kil the burnt offering.

20 So the Priest shall offer the burnt offering & the meat offering vpon the altar: and the Priest shall make an atonement for him: so he shall be cleane.

21 But if he be poore, & *not able*, then he shall bring one lambe for a trespass offering to be shaken, for his reconciliation, and a tenth deale of fine flour mingled with *g* oyle, for a meat offering, with a pinte of oyle. *Ebr. his hand can not take it.* *Which is an omer, Reade exod. 16. 16.*

22 Also two turtle doves, or two yong pigeons, as he is able, whereof the one shall be a sinne offering, and the other a burnt offering,

23 And he shall bring them the eighth day, for his censing vnto the Priest at the dore of the Tabernacle of the Congregation, before the Lord.

24 Then the Priest shall take the lambe of the trespass offering, and the pinte of oyle, and the Priest shall *shake* them to and fro before the Lord.

25 And he shall kil the lambe of the trespass offering, & the Priest shall take of the blood of the trespass offering, and put it vpon the lap of his right eare that is to be censed, & vpon the thumbe of his right hand, & vpon the great toe of his right foote.

26 Also the Priest shall powre of the oyle into the palme of his owne *left hand*.

27 So the Priest shall with his right finger *shake* of the oyle that is in his left hand, seuen times before the Lord. *Ebr. into the palme of the Priests left hand.*

28 Then

**Or, where the blood of the trespass offering was put, as verse. 17.*

i Whether of them he can get.

**Or, besides the meat offering.*

k This order is appointed for y poore man.

l This declareth that no plague nor punishment cometh to mā without Gods providence and his sending.

**Or, blackenes, or, hollowe strakes.*

**Or, polluted.*

m Where carions were cast, & other filth that y people might not be therewith infected.

28 Then the Priest shal put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be clenfed, & vpon the thumbe of his right hand, and vpon the great toe of his right foote: vpon the placeⁿ of the blood of the trespass offering.

29 But the rest of the oyle that is in the Priests hand, he shal put vpon the head of him that is to be clenfed, to make an atonement for him before the Lord.

30 Also he shal present one of the turtle doves, or of the yong pigeons, ⁱ as he is able:

31 Such, I say, as he is able, the one for a sinne offering, and the other for a burnt offering with the meat offering: so the Priest shal make an atonement for him that is to be clenfed before the Lord.

32 This is the ^k lawe of him which hath the plague of leprosie, who is not able in his clenfing ^{to offer the whole.}

33 ¶ The Lord also spake vnto Moses and to Aaron, saying,

34 When ye be come vnto the land of Canaan which I giue you in possession, if I send the plague of leprosie in an house of the land of your possession,

35 Then he that oweth the house, shal come and tel the Priest, saying, Me thinke there is like a plague of leprosie in the house.

36 Then the Priest shal commande them to emptie the house before the Priest go into it to see the plague, that al that is in the house be not made vnclane, and the Priest shal go in to see the house,

37 And he shal marke the plague: and if the plague be in the walles of the house, and that there beⁿ deepe spots, grenish or reddish, which seme to be lower then the wall,

38 Then the Priest shal go out of the house to the doore of the house, and shal cause to shut vp the house seuen dayes.

39 So the Priest shal come againe the seuenth day: & if he see that the plague be increased in the walles of the house,

40 Then the Priest shal command them to take away the stones wherin the plague is, and they shal cast them into a ^l foule place without the citie.

41 Also he shal cause to scrape the house within round about, and powre the dust, that they haue pared of, without the citie in ^m an vnclane place.

42 And they shal take other stones, & put them in the places of those stones, & shal take other mortar, to plaister the house with.

43 But if the plague come againe & breake out in the house, after that he hath taken away the stones, and after y he hath scraped and plaistred the house,

44 Then the hie Priest shal come and see: and if the plague grow in the house, it is a freating leprosie in the house: it is ^{therefore} vnclane.

45 And he shalⁿ breake downe the house, with the stones of it, and the timber thereof, and al theⁿ mortar of the house, and he shal carie them out of the citie vnto an vnclane place.

46 Moreouer he that goeth into the house al the while that it is shut vp, he shal be vnclane vntil the euen.

47 He also that sleepeth in the house shal wash his clothes: he likewise that eateth in the house, shal wash his clothes.

48 But if the Priest shal come and see, that the plague hath spread no further in the house, after the house be plaistred, the Priest shal pronounce that house cleane, for the plague is healed.

49 Then shal he take to purifie the house, two sparowes, and cedar wood, & ^o skarlet lace, and hyssop.

50 And he shal kil one sparowe ouer pure water in an earthen vessel,

51 And shal rake the cedar wood, and the hyssop, and the skarlet lace with the liue sparowe, and dip them in the blood of the flaine sparow, and in the pure water, and sprinkle the house seuen times:

52 So shal he clenfe the house with the blood of the sparow, & with the pure water, and with the liue sparow, & with the cedar wood, and with the hyssop, & with the skarlet lace.

53 Afterward he shal let go the liue sparow out of theⁿ towne into theⁿ broad fields: so shal he make atonement for the house, and it shal be cleane.

54 This is the lawe for euery plague of leprosie and ^{*} blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of theⁿ swelling, and of the skab, & of the white spot.

57 This is the law of the leprosie to teacheⁿ when a thing is vnclane, and when it is cleane.

CHAP. XV.

^{19.} The manner of purging the vnclane issues both of men and women. ³¹ The children of Israel must be seprate from al vnclannes.

1 Moreouer the Lord spake vnto Moses, and to Aaron, saying,

2 Speake vnto the children of Israel, and say vnto them, Whosoeuer hath an issue from his^a flesh, is vnclane, because of his issue.

3 And this shal be his vnclannes in his issue: when his flesh auoideth his issue, or if his flesh be stopped from his issue, this is his^b vnclannes.

4 Euery bed whereon he lyeth that hath the issue, shal be vnclane, & euery thing whereon he sitteth, shal be vnclane.

5 Whosoeuer also toucheth his bed, shal wash his clothes, and wash him selfe in water, and shal be vnclane vntil the eue.

6 And he that sitteth on any thing, wheron he fare that hath the issue, shal wash his clothes, and wash him selfe in water, and shal be vnclane vntil the euen.

7 Also

ⁿ That is, he shal comit it to be pulled down, as verse. 40.

^o Or, dunt.

^o It seemeth that this was a lace or string to bind the hislops to the wood, and so was made a sprinkler: the Apostle to the Ebrewes calleth it skarlet woollse Ebr. 9. 19.

ⁿ Ebr. citie. ⁿ Ebr. on the face of the fields.

ⁿ Chap. 13. 30.

ⁿ Or, rising.

ⁿ Ebr. in the day of the vnclane, and in the day of the cleane.

^a Whose seede either in sleeping or els of weakness of nature if such at his secret part. ^b Or the thing wherefore hee shal be vnclane.

- 7** Also he that toucheth the flesh of him that hath the issue, shal wash his clothes, and wash him selfe in water, and shalbe vncleane vntil the euen.
- 8** If he also, that hath the issue, spit vpon him that is cleane, ^e he shal wash his clothes, & wash himselfe in water, and shalbe vncleane vntil the euen.
- 9** And what ^d saddle soeuer he rideth vpon, that hath the issue, shalbe vncleane,
- 10** And whosoever toucheth any thing that was vnder him, shalbe vncleane vnto the euen: & he that beareth those *things*, shal wash his clothes, and wash himselfe in water, and shalbe vncleane vntil the euen.
- 11** Likewise whosoever he toucheth that hath the issue (and hath not washed his hands in water) shal wash his clothes & wash him self in water, & shalbe vncleane vntil the euen.
- 12** * And the vessel of earth that he toucheth, which hath the issue, shalbe broken: and euery vessel of wood shalbe rinsed in water.
- 13** But if he that hath an issue, be ^e clenfed of his issue, then shal he count him seuē dayes for his clenfing, & wash his clothes and wash his flesh in pure water: so shal he be cleane.
- 14** Then the eyght day he shal take vnto him two turtle doves or two yong pigeons, & come before the Lord at the dore of the Tabernacle of the Cōgregation, & shal giue them vnto the Priest.
- 15** And the Priest shal make of the one of them a sinne offering, and of the other a burnt offering: so the Priest shal make an atonement for him before the Lord, for his issue.
- 16** Also if any mans issue of seede departe from him, he shal wash al his ^f flesh in water, & be vncleane vntil the euen.
- 17** And euery garment, and euery skinne wher vpon shalbe issue of seede, shalbe euen washed with water, and be vncleane vnto the euen.
- 18** If he that hath an issue of seede, do lye with a woman, they shal both wash them selues with water, and be vncleane vntil the euen.
- 19** ¶ Also when a woman shal haue an issue, & her issue in her ^g flesh shalbe blood, she shalbe put apart seuē dayes: & whosoever toucheth her, shalbe vncleane vnto the euen.
- 20** And whatsoeuer she lieth vpon in ^h her separation, shalbe vncleane, and euery thing that she sitteth vpon, shalbe vncleane.
- 21** Whosoever also toucheth her bed, shal wash his clothes, and wash him selfe with water, & shalbe vncleane vnto the euen.
- 22** And whosoever toucheth any thing that she fate vpon, shal wash his clothes, & wash himselfe in water, and shalbe vncleane vnto the euen.
- 23** So that whether he touch her bed, or any thing whereon she hath sit, he shalbe vncleane vnto the euen.
- 24** And if a man lye with her, and *the floures* of her separation ⁱ touche him, he shalbe vncleane seuē dayes, & al the whole bed whereon he lyeth, shalbe vncleane.
- 25** Also when a womans issue of blood runeth long time besides the time of her ^j floures, or when she hath an issue, longer then her floures, al the dayes of the issue of her vncleannes she shalbe vncleane, as in the time of her floures.
- 26** Euery bed wheron she lyeth (as long as her issue lasteth) shalbe to her as her ^k bed of her separation: and whatsoeuer she sitteth vpon, shalbe vncleane, as her vncleannes when she is put apart.
- 27** And whosoever toucheth these *things*, shalbe vncleane, & shal wash his clothes, and wash him selfe in water, and shalbe vncleane vnto the euen.
- 28** But if she be clenfed of her issue, then she shal ^k count her seuē dayes, and after, she shalbe cleane.
- 29** And in the eyght day she shal take vnto her two turtles or two yong pigeons, and bring them vnto the Priest at the dore of the Tabernacle of the Congregation.
- 30** And the Priest shal make of the one a sinne offering, and of the other a burnt offering, and the Priest shal make an atonement for her before the Lord, for the issue of her vncleannes.
- 31** Thus shal ye ^l separate the children of Israel frō their vncleannes, that they dye not in their vncleannes, if they defile my Tabernacle that is among them.
- 32** This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled:
- 33** Also of her that is sicke of her floures, & of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is vncleane.

CHAP. XVI.

¹ The Priest might not at al times come into the most holie place. ² The scape goat. ³ The purging of the Sanctuary. ⁴ The cleansing of the Tabernacle. ⁵ The Priest confesseth the sinnes of the people. ⁶ The feast of cleansing finnes.

1 Furthermore the Lord spake vnto Moses, * after the death of the two sōnes of Aaron, when they came ^{Chap. 29. 1.} to offer before the Lord, and dyed:

2 And the Lord said vnto Moses, Speake vnto Aaron thy brother, * that he come not at ^{Exod. 29. 10.} al times into the Holie place within the vayle, before the Mercyleat, which is vpon the Arke, that he dye not: for I wil appeare in the cloud vpon the Mercyleat.

3 After this sort shal Aaron come into the Holy place: euen with a yong bullocke for a sinne offering, and a ram for a burnt offering.

4 He shal put on the holy linnen coat, and shal haue linnen breeches vpon his ^{Or, primitiue.} flesh, and shalbe girded with a linnen girdel, & shal couer his head with a linnen miter: these are the holy garments: therefore shal he wash his flesh in water, when he doth

^e On whom the vncleane man did spit.
^d The word signifieth euery thing whereon a man rideth.

^{Chap. 6. 28.}

^e That is, be restored to his old state, and be healed thereof.

^f Meaning al his bodie.

^g Or, secret part.

^g That is, when she hath her floures, whereby she is separate from her husband, from the Tabernacle and from touching of any holie thing.

^h If any of her vncleannes did only touch him in the bed: for eis the man that accompanied with such a woman should die. Chap. 20. 18.

ⁱ Shalbe vncleane as the bed where on she lay when she had her natural disease.

^k After the time that she is recovered.

^l Seeing that God requireth of his, puritie & cleanness: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ.

doeth put them on.

5 And he shall take of the Congregation of the children of Israel, two hee goates for a sinne offering, and a ram for a burnt offering.

6 Then Aaron shal offer the bullock for his sinne offering, * and make an atonement for him selfe, and for his house.

7 And he shal take the two hee goates, and present the before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots ouer the two hee goates: one lot for the Lord, and the other for the Scape goat.

9 And Aaron shall offer the goat, vpon which the Lords lot shall fall, & make him a sinne offering.

10 But the goat, on which the lot shal fall to be the Scape goat, shalbe presented aliuie before the Lord, to make reconciliation by him, and to let him go (as a Scape goat) into the wilderness.

11 Thus Aaron shall offer the bullock for his sinne offering, and make a reconciliatio for him selfe, and for his house, and shal kil the bullock for his sinne offering.

12 And he shal take a censer full of burning coles from of the altar before the Lord, & his handful of sweete incense beaten smal, and bring it within the vaile,

13 And shal put the incense vpon the fire before the Lord, that the cloude of the incense may couer the Mercifear that is vpon the Testimonie: so he shal not die.

14 And he shall take of the blood of the bullocke, * and sprinkle it with his finger vpon the Mercifear Eastward: and before the Mercifear shal he sprinkle of the blood with his finger seuen times.

15 ¶ Then shall he kill the goat that is the peoples sinne offering, and bring his blood within the vaile, & do with that blood, as he did with the blood of the bullocke, and sprinkle it vpon the Mercifear, and before the Mercifear.

16 So he shal purge the Holy place from the vncleannes of the children of Israel, and from their trespasses of all their sinnes: so shall he do also for the Tabernacle of the Congregation * placed with them, in the middes of their vncleannes.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, vntil he come out, and haue made an atonement for him selfe, and for his household, and for all the Congregation of Israel.

18 After, he shal go out vnto the altar that is before the Lord, and make a reconciliation vpon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it vpon the hornes of the Altar round about:

19 So shall he sprinkle of the blood vpon it with his finger seuen times, and cleanse it, and halowe it from the vncleannes of the

children of Israel.

20 ¶ When he hath made an end of purging the holy place, and the Tabernacle of the Congregation, and the altar, then he shall bring the liue goat:

21 And Aaron shal put both his hands vpon the head of the liue goat, and confesse ouer him all the iniquities of the children of Israel, and all their trespasses, in all their sinnes, putting them vpon the head of the goat, and shal send him away (by the hand of a man appointed) into the wilderness.

22 So the goat shal beare vpon him al their iniquities into the land that is not inhabited, and he shall let the goat go into the wilderness.

23 After, Aaron shall come into the Tabernacle of the Congregation, and put of the linnen clothes, which he put on when he went into the holy place, and leaue them there.

24 He shal wash also his flesh with water in the holy place, and put on his owne raiment, and come out, and make his burnt offering, and the burnt offering of the people, and make an atonement for him selfe, and for the people.

25 Also the fat of the sinne offering shall he burne vpon the altar.

26 And he that caried forth the goat, called the Scape goat, shal wash his clothes, and wash his flesh in water, and after that shall come into the hoste.

27 Also the bullocke for the sinne offering, and the goat for the sinne offering (whose blood was brought to make a reconciliation in the holy place) shall one cary out without the hoste to be burnt in the fire, with their skinned, and with their flesh, & with their dounge.

28 And he that burneth them shall wash his clothes, and wash his flesh in water, and afterward come into the hoste.

29 ¶ So this shalbe an ordinance for euer vnto you: the tenth day of the seuenth moneth, ye shal humble your soules, & do no worke at all, whether it be one of the same countrey or a stranger that sojourneth among you.

30 For that day shall the Priest make an atonement for you to cleanse you: ye shall be cleane from all your sinnes before the Lord.

31 This shalbe a Sabbath of rest vnto you, and ye shall humble your soules, by an ordinance for euer.

32 And the Priest whom he shal annoint, and whom he shall consecrate (to minister in his fathers steade) shal make the atonement, and shal put on the linnen clothes & holy vestments,

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shalbe an euermore ordinance vnto you, to make an atonement for the

children

Herein this goate is a true figure of Iesus Christ, who beareth the sinnes of the people, Isa. 53. 4. "Ebr. the land of separation."

In the court where was the Lauer, Exod. 30. 18.

Chap. 6. 30. Ebr. 13. 11.

Which was Tisri, and answereth to parte of September and part of October k Meaning by abstinence and fasting. Chap. 23. 7.

Or a rest which ye shall keepe most diligently.

Whome the Priest shall annoint by Gods commandement to succede in his fathers roume.

b In Ebrewe it is called Azazel, which some say is a mountaine nere Sinai whether this goate was sent: but rather it is called the scape goate because he was not offered, but sent into the desert, as vers. 21.

c The Holiest of all. Or, the smoke.

Or, Arke. Ebr. 9. 13. and 20. 4. Chap. 4. 6. d That is, on the side which was toward the people: for the head of the Sanctuary stood westward.

e Placed among them which are vncleane. Luke. 11. 17.

f Whereupon the sweete incense and perfume was offered.

Whither the sacrifice must be brought.

Leuiticus.

Vnlawfull marriages.

Exod. 30. 10.
ebr. 9. 7.

children of Israel for all their sonnes* once a yere : and as the Lord commanded Moses, he did.

CHAP. XVII.

* All sacrifices must be brought to the doore of the Tabernacle. 7 To deuiils may they not offer. 10 They may not eat blood.

1 **A**ND the Lorde spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, & to all the children of Israel, and say vnto them, This is the thing which the Lorde hath * commanded, saying,

3 Whosoever *he be* of the house of Israel that ^b killeth a bullocke, or lambe, or goat in the hoste, or that killeth it out of the hoste,

4 And bringeth it not vnto the doore of the Tabernacle of the Congregation to offer an offering vnto the Lorde before the Tabernacle of the Lord, ^c blood shalbe imputed vnto that man : he hath shed blood, wherefore that man shalbe cut of from among his people.

5 Therefore the children of Israel shall bring their offerings, which they would offer ^d abroad in the field, and present the vnto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace offerings vnto the Lord.

6 Then the Priest shall sprinkle the blood vpon the altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweete sauour vnto the Lord.

7 And they shal no more offer their offrings vnto * deuiils, after whom they haue gone a ^e whoring: this shalbe an ordinance for euer vnto them in their generations.

8 **A**lso thou shalt say vnto them, Whosoever *he be* of the house of Israel, or of the strangers which sojourne among them that offereth a burnt offering or sacrifice,

9 And bringeth it not vnto ^f doore of the Tabernacle of the Congregation to offer it vnto the Lord, euen that man shalbe cut of from his people.

10 **L**ikewise whosoever *he be* of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will euen set ^g my face against that persone that eateth blood, and will cut him of from among his people:

11 For the life of the flesh is in the blood, & I haue giuen it vnto you ^h to offer vpon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said vnto the children of Israel, None of you shall eat blood: neither the stranger that sojourneth among you, shall eat blood.

13 Moreover whosoever *he be* of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or soule that may be

ⁱ eaten, he shall powre out the blood thereof, and couer it with dust:

14 **F**or the life of all flesh is his blood, it is ^j ioyned with his life: therefore I said vnto the children of Israel, * Ye shall eate the blood of no ^k flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shalbe cut of.

15 And euery person that eateth it which dieth ^l alone, or that which is toine with beasts whether it be one of the same countrey or a stranger, he shal both wash his clothes, & washe him selfe in water, and be vncleane vnto the euen: after he shalbe ^m cleane.

16 But if he washe ⁿ them not, nor washe his ^o flesh, then he shall beare ^p his iniquitie.

CHAP. XVIII.

^q The Israelites ought not to followe the manners of the Egyptians and Canaanites. 6 The marriages that are vnlawfull.

1 **A**ND the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, & say vnto them, I am the Lord your God.

3 After the ^r doings of the land of Egypt, ^s a Ye shall pre- wherin ye dwelt, shal ye not do: and after the maner of the land of Canaan, whither I will bring you, shall ye not do, neither walke in their ordinances,

4 But do after my iudgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my iudgements, * which if a man do, he shall then liue in them: ^t I am the Lord.

6 **N**one shall come neere to any of the kinred of his flesh to ^u vncouer her shame: I am the Lord.

7 Thou shalt not vncouer the shame of thy father, nor the shame of thy mother: ^v for she is thy mother, thou shalt not discouer her shame.

8 * The shame of thy fathers ^w wife shalt thou not discouer: ^x for it is thy fathers shame.

9 Thou shalt not discouer the shame of thy ^y sister the daughter of thy father, or the daughter of thy mother, whether she be borne at home, or borne without: thou shalt not discouer their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, vncouer their shame: ^z for it is thy shame.

11 The shame of thy fathers wiues daughter, begotten of thy father (for she is thy sister) thou shalt not, I say, discouer her shame.

12 * Thou shalt not vncouer the ^{aa} shame of thy fathers sister: ^{ab} for she is thy fathers kinswoman.

13 Thou shalt not discouer the shame of thy mothers sister: ^{ac} for she is thy mothers kinswoman.

14 * Thou shalt not vncouer the shame of thy ^{ad} fathers brother: ^{ae} that is, thou shalt not go into his wife, for she is thine ^{af} aunte.

15 * Thou shalt not discouer the shame of

^h Which the lawe permitte to be eaten, because it is cleane: ^{Gen. 9. 3.} ^{Or, liuing creatures}

^{Or, counted cleane.} ^{Or, himselfe.} ^{Or, the punishment of his sinne.}

^{Exek. 30. 11.} ^{rom. 10. 5.} ^{gal. 3. 12.}

^b And therefore ye ought to serue me alone, as my people. ^c That is, to lie with her, though it be vnder title of marriage. ^{Chap. 20. 17.} ^d Which is thy stepmother.

^e Either by father or mother, borne in marriage or otherwise

^f They are her children whose shame thou hast vncouered.

^{Chap. 20. 19.} ^{Or secrets.}

^{Chap. 20. 20.} ^g Which thine vnkle doeth discouer.

^{Ebr. thy fathers brothers wife.} ^{Chap. 20. 21.}

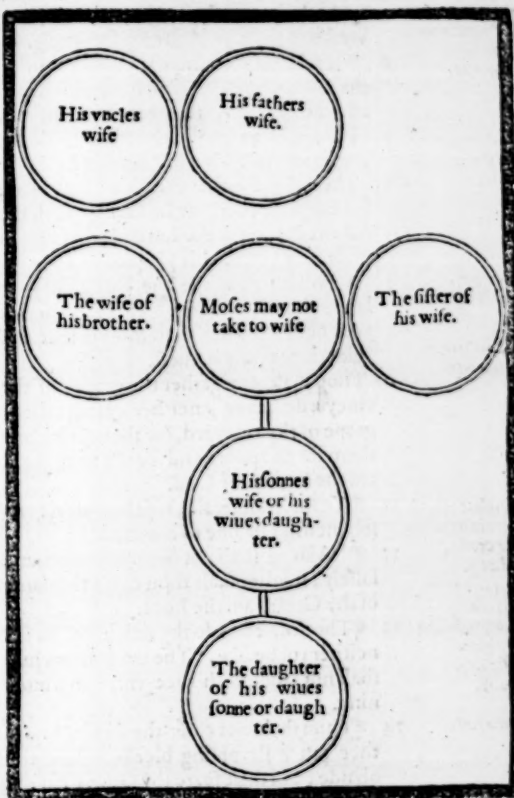
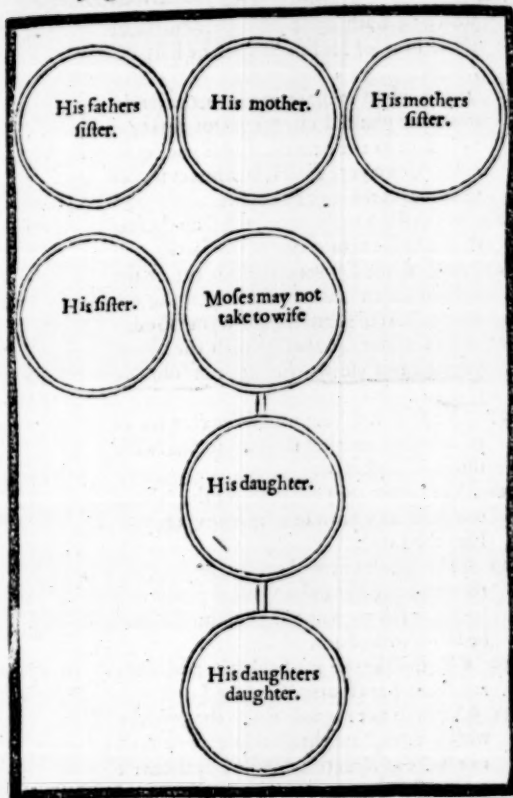
^a Left they should practise that idolatrie, which they had learned among the Egyptians. ^b To make a sacrifice or offering thereof. ^c I do as much abhorre it as though he had killed a man, as Isa. 66. 3.

^d Wherefoerer they were moued with foolish deuotion to offer it.

Exod. 29. 18.
chap. 4. 31.

^e Meaning what soeuer is not the true God, 1. Cor. 10. 20. psal. 95. 5. ^f For idolatrie is spirituall whoredome, because sayth towards God is broken.

^g I will declare my wrath by taking vengeance on him, as Chap. 20. 3.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is aboue specified, so also can not Mary his sister marry with the men that are in the like degree. Note also, that besides the persones here specified, there are also ment those that ascende or descende of the same line, be it of blood or kindred.

Chap. 30. 37.

h Because the idolaters, among whom Gods people had dwelt & should dwell, were giuen to these horrible incests, god charged his to beware of the same.

i By feing thine affection more bent to her sister then to her.

Chap. 29. 18.

k Or whyles she hath her floures.

Chap. 20. 2.

2. King. 23. 10.

l Ebr. of thy seeds. Or, to make them pisse.

1 Whiche was an idole of the Ammonites, vnto whom they burned an sacrifice their children, 2. King. 23. 10.

Chap. 20. 15.

Or, confusion.

of thy daughter in lawe: for she is thy sonnes wife: therefore shalt thou not vncouer her shame.

16 * Thou shalt not discouer the shame of thy ^h brothers wife: for it is thy brothers shame.

17 Thou shalt not discouer the shame of the wife & of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to vncouer her shame: for they are thy kinsfolks, & it were wickednes

18 Also thou shalt not take a wife with her sister, during her life, to ⁱ vex her, in vncouering her shame vpon her.

19 * Thou shalt not also go vnto a woman to vncouer her shame, as long as she is put ^k aparte for her diseafe.

20 Moreouer, thou shalt not giue thy selfe to thy neighbours wife by carnal copulation, to be defiled with her.

21 * Also thou shalt not giue thy children to ^l offer them vnto Molech, neither shalt thou defile the name of thy God: for I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: for it is abomination.

23 * Thou shalt not also lie with any beaft to be defiled therewith, neither shall any woman stand before a beaft, to lie downe thereto: for it is ^l abomination.

24 Ye shall not defile your selues in any of these things: for in al these the nations are defiled, which I will cast out before you:

25 And the lande is defiled: therefore I will

visit the wickednes thereof vpon it, and the land ^m shal vomit out her inhabitants.

26 Ye shal kepe therefore mine ordinances, and my iudgmentes, and commit none of these abominations, ⁿ as he that is of the same countrey, as the stranger that sojourneth among you.

27 (For al these abominations haue the men ^o of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if ye defile it, as it ^p spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that do ^q so, shal be cut of from among their people.

30 Therefore shal ye keepe mine ordinances that ye do not any of the abominable customes, which haue bene done before you and that you defile not your selues therein: for I am the Lord your God.

CHAP. XIX.

1 A repetition of sundry lawes and ordinances.

1 **A**Nd ^r Lord spake vnto Moses, saying, Speake vnto all the Congregation of the children of Israel, and say vnto the, *Ye shalbe ^s holy, for I the Lord your God am holy.

3 *Ye shal feare euery man his mother and his father, and shal keepe my Sabbaths: for I am the Lord your God.

4 *Ye shal not turne vnto Idols, nor make you molten gods: I am the Lord your God.

1. ij.

5 ¶ And

m I will punish the land where such incestuous marriages and pollutions are suffered.

n He commeth the wicked to euill humors and surfeting, which corrupte the stomacke & oppresse nature, and therefore must be cast out by vomit.

o Both for their wicked marriages, vnnaturall copulations, idolatrie or spirituall whoredome with molech, & such like abominations.

p Either by the ciuill sworde, or by some plague that God will send vpon such.

Chap. 11. 44. & 20. 7. 1. pet. 1. 16.

a That is, void of all pollution, idolatrie, and superstition both of foule & bodie.

- b** Of your owne accord. Chap. 7. 10.
- c** To wit, of God.
- Chap. 23. 22.
- "Or, gatherings and leauings."*
- d** In that which is committed to your credit. Exod. 20. 7. deut. 5. 11. mat. 5. 34. *"Or, oppresse him by violence."* deut. 32. 14. iob. 4. 15.
- Deut. 27. 18.
- Exod. 23. 7. deut. 1. 17. and 16. 18. prou. 24. 23. iam. 2. 2.
- e** As a slanderer, backbiter or quarelpiker.
- f** By consenting to his death, or conspiring with the wicked. *"Ebr. suffer not some upon him."*
- Mat. 5. 45. rom. 12. 9. gal. 5. 14. iam. 2. 8.
- g** As a horse to leape an asse, or a mule a mare.
- "Ebr. a beating shalbe. some reade they shalbe beaten."*
- 5 ¶ And when ye shall offer a peace offering vnto the Lord, ye shall offer it ^b freely.
- 6 * It shalbe eaten the day ye offer it, or on the morow: and that which remaineth vntil the third day, shalbe burnt in the fire.
- 7 For if it be eaten the third day, it shalbe vncleane, it shall not be ^c accepted.
- 8 Therefore he that eateth it, shall beare his iniquitie, because he hath defiled the halowed thing of the Lord, & that person shalbe cut of from his people.
- 9 ¶ * When ye reape the haruest of your land, ye shall not reape euery corner of your field, neither shalt thou gather the glainings of thy haruest.
- 10 Thou shalt not gather the grapes of thy vineyard cleane, neither gather euery grape of thy vineyard, *but* thou shalt leaue them for the poore and for the stranger: I am the Lord your God.
- 11 ¶ Ye shall not steale, neither ^d deale falsely, neither lie one to another.
- 12 ¶ * Also ye shall not sweare by my name falsely, neither shalt thou defile the name of thy God: I am the Lord.
- 13 ¶ Thou shalt not do thy neighbour wrong, neither robbe him. * The workemans hire shall not abide with thee vntill the morning.
- 14 ¶ Thou shalt not curse the deafe, * neither put a stumbling blocke before the blynde, but shalt feare thy God: I am the Lord.
- 15 ¶ Ye shall not do vniustly in iudgement, * Thou shalt not fauour the person of the poore, nor honour the person of the mighty, *but* thou shalt iudge thy neighbour iustly.
- 16 ¶ Thou shalt not * walke about with tales among thy people. Thou shalt not ^e stande against the blood of thy neighbour: I am the Lord.
- 17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainly rebuke thy neighbour, *and* suffer him not to sinne.
- 18 ¶ Thou shalt not auenge, nor be minded full of wrong against the childre of thy people, * but shalt loue thy neighbour as thy selfe: I am the Lord.
- 19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattel gender with ^f others of diuers kinds. Thou shalt not sowe thy field with mingled seede, neither shal a garment of diuers things, as of linnen & wollen come vpon thee.
- 20 ¶ Whosoever also lyeth and medleth with a woman that is a bond maid, affianced to a husband, and not redeemed, nor freedom giuen her, she shalbe scourged, *but* they shall not die, because she is not made free.
- 21 And he shall bring for his trespass offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a trespass offering.
- 22 Then the Priest shal make an atonement for him, with the ram of the trespass offering before the Lorde, concerning his sinne
- which he hath done, and pardon shalbe giuen him for his sinne which he hath committed.
- 23 ¶ Also when ye shal come into the lande, and haue planted euery tree for meat, ye shall count the fruit thereof as vncircumcised: three yere shall it be vncircumcised vnto you, it shal not be eaten: *h* It shalbe vncleane, as that thing which is not circumcised.
- 24 But in the fourth yere al the fruit thereof shalbe holy to the praise of the Lord.
- 25 And in the fift yere shall ye eat of the fruit of it that it may ^g yeld to you the increase thereof: I am the Lord your God. *"Or, that God may multiply."*
- 26 ¶ Ye shal not eat the flesh with the blood, ye shall not vse witchcraft, nor obserue times. *i* To measure luckie or vnluckie days. Chap. 21. 5.
- 27 ¶ Ye shall not ^k cut round the corners of your heads, neither shalt thou marre the tuftes of thy beard. *k* As did the Gentiles in figure of mourning. *"Or, cut, or teare."* Deut. 14. 1. *"Ebr. soule, or person."*
- 28 ¶ Ye shal not cut your flesh for the dead, nor make any print of a ^l marke vpon you: I am the Lord.
- 29 ¶ Thou shalt not make thy daughter common, to cause her to be a ^m whore, lest the land also fall to whoredome and the land be full of wickednes.
- 30 ¶ Ye shall keepe my Sabbaths and reuerence my Sanctuarie: I am the Lord.
- 31 ¶ Ye shall not regarde them that worke with spirites, * neither soothsaiers: ye shall not seeke to them to be defiled by them: I am the Lord your God.
- 32 ¶ Thou shalt ⁿ rise vp before the head, and honor the person of the old man, and dread thy God: I am the Lord. *n* In token of reuerence.
- 33 ¶ And if a stranger sojourn with thee in your land, ye shall not ^o vex him. *"Or, doe him wrong."* Exod. 22. 21.
- 34 ¶ *But* the stranger that dwelleth with you, shalbe as one of your felues, and thou shalt loue him as thy selfe: for ye were strangers in the land of Egypt: I am the Lorde your God.
- 35 ¶ Ye shall not do vniustly in iudgement, in ^p line, in weight, or in measure. *p* As in measuring the ground. *"Prou. 11. 1. & 16. 11 and 20. 10."*
- 36 ¶ You shall haue iust ballances, true weightes, a true Ephah, and a true Hin. I am the Lorde your God, which haue brought you out of the land of Egypt.
- 37 Therefore shall ye obserue all mine ordinances, and all my iudgements, and do them: I am the Lord.

CHAP. XX.

2 They that giue of their seede to Molech, must die. 6 They that haue recourse to forerers. 10 The man that committeth adulterie. 11 Incest, or fornication with the kindred or affinitie. 24 Israel a peculiar people to the Lord.

- 1 **A**ND the Lorde spake vnto Moses, saying.
- 2 Thou shalt say also to the children of Israel, * Whosoever he be of the children of Israel, or of the strangers that dwell in Israel, that giueth his children vnto Molech, he shal dye the death, the people of the land shall stone him to death.
- 3 And I ^b will set my face against that man and cut him of from among his people, because he hath giuen his children vnto Molech,

Chap. 18. 21.

2 By Molech he meaneth anye kinde of idole, Chap. 18. 21.

b *Read Chap. 18. 21.*

Molech, for to defile my Sanctuary, and to pollute mine holy Name.

c Though the people be negligent to doe their dutie and defende Gods right, yet he wil not suffer wickednesse to go unpunished.

4 And if the people of the land hide their eyes, and wink at that man when he giueth his children vnto Molech, and kill him not,

5 Then will I set my face against that man, and against his familie, & wil cut him of, and all that goe a whoring after him to commit whoredome with Molech, from among their people.

d To esteeme sorcerers or conjurers is spiritual whoredome, or idolatrie. Chap. 11. 44. 1 pet. 1. 16.

6 ¶ If any turne after such as worke with spirites, and after soothsayers, to go a whoring after them, then will I set my face against that person, and wil cut him of from among his people.

7 ¶ Sanctifie your selues therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, & do them. I am the Lord which doeth sanctifie you.

Exod. 31. 17. prom. 20. 20. mat. 15. 4.

e He is worthe to die.

Dent. 22. 22. john. 1. 4.

9 ¶ If there be any that curseth his father or his mother, he shal die the death: seeing he hath curst his father & his mother, his blood shalbe vpon him.

10 ¶ And the man that committeth adulterie with another mans wife, because he hath committed adulterie with his neighbours wife, the adulterer and the adulteresse shall dye the death.

Chap. 11. 3.

11 And the man that lieth with his fathers wife, because he hath vncovered his fathers shame, they shall both die: their blood shalbe vpon them.

Or, confusion.

12 Also the man that lieth with his daughter in lawe, they both shall dye the death, they haue wrought abomination, their blood shalbe vpon them.

Chap. 11. 33.

13 ¶ The man also that lieth with the male, as one lieth with a woman, they haue both committed abomination: they shall dye the death, their blood shalbe vpon them.

f It is an execrable and detestable thing.

Chap. 11. 9.

14 Likewise he that taketh a wife and her mother, committeth wickednes: they shall burne him and them with fire, that there be no wickednes among you.

15 ¶ Also the man that lyeth with a beast, shal dye the death, and ye shal slay the beast.

16 And if a woman come to any beast, and lie therewith, then thou shalt kill the woman and the beast: they shal die the death, their blood shalbe vpon them.

g "Eor. in the eyes of the children of their people. Chap. 11. 19. Or, flowers.

17 Also the man that taketh his sister, his fathers daughter, or his mothers daughter, & seeth her shame & she seeth his shame, it is villany: therefore they shalbe cut of in the sight of their people, because he hath vncovered his sisters shame, he shal beare his iniquitie.

18 ¶ The man also that lieth with a woman hauing her diseafe, and vncovereth her shame, and openeth her fountaine, and she open the fountaine of her blood, they shal be euen both cut of from among their people.

Chap. 11. 9.

19 Moreouer thou shalt not vncover the shame of thy mothers sister, * nor of thy fathers sister, because he hath vncovered

his kin: they shal beare their iniquitie. "Ebr. flesh.

20 Likewise the man that lieth with his fathers brothers wife, & vncovereth his vncles shame: they shal beare their iniquitie, and shall dye children.

21 So the mā that taketh his brothers wife, committeth filthines, because he hath vncovered his brothers shame: they shalbe childles.

g They shalbe cut of fro their people, & their children shalbe take as bastards: and not counted among the Israelites.

h Reade Chap. 18. 16.

Chap. 11. 26. Chap. 11. 33.

22 ¶ Ye shall keepe therefore all mine ordinances and all my iudgements, and do them, that the land, whither I bring you to dwell therein, * spue you not out.

23 Wherefore ye shall not walke in the manners of this nation which I cast out before you: for they haue committed all these things, * therefore I abhorred them.

Dent. 9. 3.

24 But I haue said vnto you, ye shall inherite their lande, and I will giue it vnto you to possesse it, euen a land that floweth with milke and hony: I am the Lord your God, which haue separated you from other people.

i Full of abundance of all things.

Chap. 11. 3. Dent. 14. 4.

25 ¶ Therefore shall ye put difference betweene cleane beasts and vncleane, & betweene vncleane foules & cleane: neither shall ye defile your selues with beasts & foules, nor with any creeping thing, that the ground bringeth forth, which I haue separated from you as vncleane.

k By eating the contrarie to my commaundment.

26 Therefore shall ye be holy vnto me: for I the Lorde am holy, and I haue separated you from other people, that ye should be mine.

Verse. 7.

27 ¶ And if a man or woman haue a spirite of diuination, or loothlaying in them, they shal dye the death: they shall stone them to death, their blood shalbe vpon them.

Dent. 18. 10. 1 sam. 18. 7.

CHAP. XXI.

For whom the Priests may lament. 8 Howe pure the Priests ought to be, both in them selues and in their familie.

1 And the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be defiled by the dead among his people.

a By touching the dead, lamenting, or being at their burial.

2 But by his kinsman that is neere vnto him: to wit, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother,

3 Or by his sister a maid, that is neere vnto him, which hath not had a husband: for her he may lament.

b For beinge married she seemed to be cut of from his familie.

"Ebr. he may be defiled.

4 He shal not lament for the Prince among his people, to pollute him selfe.

5 They shall not make balde partes vpon their head, nor shau of the lockes of their beard, nor make any cuttings in their flesh.

c Onely the Priest was permitted to mourne for his next kinsred.

Chap. 19. 27.

6 They shalbe holy vnto their God, & not pollute the name of their God: for the sacrifices of the Lord made by fire, and the bread of their God they do offer: therefore they shalbe holy.

7 They shall not take to wife an whore, or one polluted, neither shall they marie a woman diuorced from her husband: for such one is holy vnto his God.

d Which hath an euill name or is defamed.

e Thou shalt count them holy and reuerence them.

8 Thou shalt sanctifie him therefore, for

1. iij.

he

f The shewe
breade.

he offereth the bread of thy God: he shall be holy vnto thee: for I the Lord, which sanctifie you, am holy.

9 ¶ If a Priestesses daughter fall to playe the whore, she polluteth her father: therefore shal she be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath cōsecrated his hand to put on the garments) shal not vncouer his head, nor rent his clothes,

11 Neither shall he go to any dead body, nor make him selfe vncleane by his father or by his mother,

12 Neither shall he go out of the Sanctuarie, nor pollute the holy place of his God: for the crowne of the anoynting oyle of his God is vpon him: I am the Lord.

13 Also he shal take a maide vnto his wife:

14 But a widowe, or a diuorced woman, or a polluted, or an harlot, these shall he not marry, but shall take a maid of his owne people to wife:

15 Neither shall he defile his seed among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoever of thy seede in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoever hath any blemish, shall not come nere: as a man blinde or lame, or that hath a flat nose, or that hath any misshapen member,

19 Or a man that hath a broken foote, or a broken hand,

20 Or a crooke backt, or beare eied, or hath a blemish in his eie, or be skiruike, or skabbed, or haue his stones broken.

21 None of the seede of Aaron the Priest that hath a blemish, shal come nere to offer the sacrifices of the Lord made by fire, hauing a blemish: he shall not prease to offer the bread of his God.

22 The bread of his God, euen of the most holy, and of the holy shal he eat:

23 But he shall not go in vnto the vaile, nor come nere the altar, because he hath a blemish, lest he pollute my sanctuaries: for I am the Lord that sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

CHAP. XXII.

VVho ought to abstaine from eating the things that were offered. 19 VVhat oblations shoulde be offered.

1 **A**ND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be separated from the holie things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever he be of all

your seede among your generations after you, that toucheth the holy things which the children of Israel hallowe vnto the Lord, hauing his vncleannes vpon him, eue that person shalbe cut of from my sight: I am the Lord.

4 ¶ Whosoever also of the seede of Aaron is a leper, or hath a running issue, he shall not eat of the holy things vntill he be cleane: and who so toucheth any that is vncleane by reason of the dead, or a man whose issue or feede runneth from him,

5 Or the man that toucheth any creeping thing, whereby he may be made vncleane, or a man, by whom he may take vncleannes, whatsoeuer vncleannes he hath,

6 The persone that hath touched such, shal therefore be vncleane vntill the euen, and shal not eat of the holy things, except he haue washed his flesh with water.

7 But when the Sunne is downe, he shalbe cleane, and shal afterwarde eat of the holy things: for it is his foode.

8 ¶ Of a beast that dyeth, or is rent with beastes, whereby he may be defiled, he shall not eat: I am the Lord.

9 Let them keepe therefore mine ordinance lest they beare their sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no stranger also eat of the holy thing, neither the guest of the Priest, neither shal an hired seruant eat of the holy thing.

11 But if the Priest be any with money, he shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be married vnto a stranger, she may not eat of the holy offerings.

13 Notwithstanding if the Priests daughter be a widowe or diuorced, & haue no child, but is returned vnto her fathers house, she shal eat of her fathers bread, as she did in her youth: but there shall no stranger eat thereof.

14 ¶ If a man eat of the holy thing vniwittingly, he shal put the fifth part therunto, & giue it vnto the Priest with the halowed thing.

15 So they shall not defile the holy things of the children of Israel, which they offer vnto the Lord.

16 Neither cause the people to beare the iniquitie of their trespas, while they eat their holy thing: for I the Lord do hallowe them.

17 ¶ And the Lord spake vnto Moses, saying,

18 Speake vnto Aaron, & to his sonnes, & to all the children of Israel, and say vnto them, Whosoever he be of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they vse to offer vnto the Lord for a burnt offering,

19 Ye shall offer of your free minde a male without blemish of the beecues, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish

g He shall vse
no such cere-
monies as the
mourners ob-
serued.

h Or, to the house
of the dead.

i To go to the
dead.

j For by his an-
noyning he was
preferred to the
other Priests, &
therefore could
not lament the
deade, lest hee
should haue pol-
luted his holy
oynting.

k Not onely of
his tribe but of
all Israel.

l By marrying
any vnchast or
defamed wo-
man.

m Which is de-
formed or brui-
fed.

n As not of e-
qual proportion,
or hauing in nu-
ber more or
lesse.

o Or that hath
a web, or pearly.

p As the shewe
breac, and meate
offerings.

q As of sacrifice
for sinne.

r As of the
tenthes and first
fruits.

s Into the San-
ctuarie.

a Meaning that
the Priests ab-
staine from ea-
ting, so long as
they are pollu-
ted.

Chap. 23.

c By touching
any dead thing,
or being at burial
of the dead.

d Ebr. according to
all his vncleannesse.

e Or, vntill.

f Or, bread.

Exod. 22. 31.

Exod. 44. 31.

d Which is not
of the tribe of
Leui.

e Some reade,
the seruant which
had his eare bo-
red and woulde
not go free, Exo
21. 6.

f Who is not of
the Priests kin-
dred.

Chap. 20. 14.

g He shall giue
that and a fifth
part ouer.

h For if they
did not offer for
their error, the
people by their
example might
commit the like
offence.

blemish: for that shal not be acceptable for you.

21 And whosoever bringeth a peace offering vnto the Lord to accomplishe his vowe, or for a free offering, of the beeuies, or of the sheepe, his free offering shall be perfect, no blemish shalbe in it.

22 Blinde, or broken, or maimed, or hauing a wene, or skirvie, or skabbed: these shal ye not offer vnto the Lorde nor make an offering by fire of these vpon the altar of the Lord.

23 Yet a bullocke, or a sheepe that hath any member superfluous, or lacking, suche maicst thou present for a free offering, but for a vowe it shall not be accepted.

24 Ye shal not offer vnto the Lord that which is bruised, or cruised, or broken, or cut away, neither shal ye make an offering thereof in your land.

25 Neither of the hand of a stranger shal ye offer the bread of your god of any of these, because their corruption is in them, there is a blemish in them: therefore shal they not be accepted for you.

26 ¶ And the Lord spake vnto Moses, saying,

27 When a bullocke, or a sheepe, or a goat shal be brought forth, it shalbe euen seuen daies vnder his dame: and from the eight day forth, it shalbe accepted for a sacrifice made by fire vnto the Lord.

28 As for the cowe, or the ewe, ye shall not kil her, and her yong bosh in one day.

29 So when ye will offer a thanke offering vnto the Lord, ye shall offer willingly.

30 The same day it shalbe eaten, ye shall leaue none of it vntill the morowe: I am the Lord.

31 Therefore shal ye keepe my commandments and do them: for I am the Lord.

32 Neither shal ye pollute mine holy Name, but I wil be halowed among the children of Israel. I the Lord sanctifie you,

33 Which haue brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXXIII.

The feastes of the Lord. 3 The Sabbath. 5 The Pasche. 6 The feast of unleavened bread. 10 The feast of first frutes. 16 Vitis outside. 22 The feast of blowing trumpets. 24 The feast of Tabernacles.

1 And the Lorde spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, The feasts of the Lord which ye shal call the holy assemblies, euen these are my feasts.

3 Six daies shal worke be done, but in the seuenth day shalbe the Sabbath of rest, an holy conuocation: ye shal do no work therein, it is the Sabbath of the Lord, in all your dwellings.

4 These are the feasts of the Lord, and holy conuocations, which ye shall proclaime in their seasons.

5 In the first moneth, and in the fourteenth day of the moneth at euening shalbe the Pasche of the Lord.

6 And on the fiftenth day of this moneth

shalbe the feast of vnleavened bread vnto the Lord: seuen daies ye shal eat vnleavened bread.

7 In the first day ye shall haue an holy conuocation: ye shall doe no seruile worke therein.

8 Also ye shall offer sacrifice made by fire vnto the Lord seuen daies, and in the seuenth day shalbe an holy conuocation: ye shall do no seruile worke therein.

9 ¶ And the Lord spake vnto Moses, saying,

10 Speake vnto the children of Israel, and say vnto them, When ye be come into the land which I giue vnto you, and reape the haruest thereof, then ye shal bring a sheafe of the first frutes of your haruest vnto the Priest,

11 And he shall shake the sheafe before the Lord, that it may be acceptable for you: the morowe after the Sabbath, the Priest shal shake it.

12 And that day when ye shake the sheafe, shal ye prepare a lambe without blemish of a yere olde, for a burnt offering vnto the Lord:

13 And the meat offering thereof shalbe two tenth deales of fine flour mingled with oyle, for a sacrifice made by fire vnto the Lord of sweete sauour: and the drinke offering thereof of the fourth part of an Hin of wine.

14 And ye shall eat neyther bread nor parched corne, nor greene eares vntill the self same day that ye haue brought an offering vnto your God: this shalbe a lawe for euer in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morowe after the Sabbath, euen from the day that ye shall bring the sheafe of the shake offering, seuen Sabbaths, they shalbe complete.

16 Vnto the morowe after the seuenth Sabbath shall ye number fiftie dayes: then ye shall bring a newe meat offering vnto the Lord.

17 Ye shall bring out of your habitacions bread for the shake offering: they shalbe two loaves of two tenth deales of fine flour, which shalbe baken with leauen for first frutes vnto the Lord.

18 Also ye shal offer with the bread seuen lambs without blemish of one yere olde, and a yong bullocke and two rams: they shalbe for a burnt offering vnto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweete sauour vnto the Lord.

19 The ye shal prepare an he goat for a sinne offering, and two lambes of one yere olde for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first frutes before the Lord, and with the two lambes: they shalbe holy to the Lord, for the Priest.

21 So ye shal proclaime the same day, that it may be an holy conuocation vnto you:

Liii. ye

Exod. 12. 15. 16. 17.

b Or bodily labour, saue about that which one must eat, Exod. 12. 16.

c The first day of the feast and the seuenth were kept holy: in the rest they might worke, except any feast were intermeddled, as the feast of vnleavened bread the fiftenth day, and the feast of sheaves the sixteenth day.

d Or, an omer: read Deut. 24. 19. mth. 2. 15.

e That is, the second Sabbath of the Pasche.

f Which is the fift parte of an Ephah or two omers, Reade Exod. 16. 16.

g Reade Exod. 29. 40.

h Or, full eares.

i That is, the seuenth day after the first Sabbath of the pasche.

Or, weekes.

h Because the Priest shoulde eat them, as Chap. 7. 13. And they shoulde not be offred to the Lord vpon the altar.

i That is, offred to the Lord, and the rest shoulde be for the Priests.

ye shal do no seruile worke therein: it shalbe an ordinance for euer in al your dwellings, throughout your generations.

Chap. 19. 9.
Leuit. 24. 19.

22 ¶ And when you reape the haruest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after gathering of thy haruest, but shalt leaue them vnto the poore and to the stranger: I am the Lord your God.

23 ¶ And the Lord spake vnto Moses, saying,

k That is, about the ende of September.

l Or an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Jubile.

Chap. 16. 20.

nom. 19. 7.

n By fasting.

24 Speake vnto the childre of Israel, and say, In the ^hseuenth moneth, and in the first day of the moneth shall ye haue a Sabbath, for the remembrance of ^mblowing the trumpets, an holy conuocation.

25 Ye shall do no seruile worke therein, but offer sacrifice made by fire vnto the Lord.

26 ¶ And the Lorde spake vnto Moses, saying,

27 The ^ttenth also of this seuenth moneth shalbe a day of reconciliation: it shalbe an holy conuocation vnto you, and ye shall ^humble your soules, and offer sacrifice made by fire vnto the Lord.

28 And ye shal do no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lorde your God.

29 For euery person that humbleth not him selfe that same day, shall euen be cut off fro his people.

30 And euery person that shal do any worke that same day, the same person also will I destroy from among his people.

31 Ye shal do no maner worke therefore: this shalbe a lawe for euer in your generations, throughout all your dwellings.

32 This shalbe vnto you a Sabbath of rest, and ye shal hūble your soules: in the ninth day of the moneth at euen, from ^eeuen to euen shall ye ^celebrate your Sabbath.

o Which contineth a night & a day, yet they tooke it but for their naturall day.

¶ Euer rest your Sabbath.

nom. 29. 12.

leuit. 7. 37.

33 ¶ And the Lord spake vnto Moses, saying,

34 Speake vnto the children of Israel, and say, ⁱIn the fiftieth day of this seuenth moneth shalbe for seuen daies the feast of Tabernacles vnto the Lord.

35 In the first day shalbe an holy conuocation: ye shall do no seruile worke therein.

Exod. 29. 12.

36 Seuen daies ye shall offer ^sacrifice made by fire vnto the Lord, and in the eight day shalbe an holy conuocation vnto you, and ye shal offer sacrifices made by fire vnto the Lord: it is the ^solemne assemblie, ye shall do no seruile worke therein.

p Or a day when in the people are stayed from all worke.

37 These are the feastes of the Lord (which ye shal cal holy conuocations) to offer sacrifice made by fire vnto the Lord, as burnt offering, and meat offering, ^sacrifice, and drinke offerings, euery one vpon his day,

38 Beside the Sabbaths of the Lord, and beside your giftes, and beside all your vows, and beside all your free offerings, which ye shall giue vnto the Lord.

39 But in the fiftieth day of the seuenth moneth, when ye haue gathered in the fruite of the land, ye shall keepe an holy feast vnto the Lord seuen daies: in the first day

q Or peace-offering.

shalbe a ^sabbath: likewise in the eight day ^rOr a solemne feast.

40 And ye shall take you in the first day the fruite of goodly trees, branches of palme trees, and the boughes of thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seuen daies.

Or, of boughes thicke with leaues.

41 So ye shall keepe this feast vnto the Lord seuen daies in the yere, by a perpetual ordinance through your generations: in the seuenth moneth shal you keepe it.

42 Ye shal dwell in boothes seuen daies: all that are Israelites borne, shall dwell in boothes,

43 That your posteritie may knowe that I ⁱn the wilderness, have made the children of Israel to dwell in boothes, when I brought them out of the land of Egypt: I am the Lord your God.

In the wilderness, forasmuche as they would not credit Ioshua.

a and Caleb, when they returned from spying the land of Canaan.

44 So Moses declared vnto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

1 The oyle for the lampes. 2 The shewebread. 3 The blasphemer shalbe stoned. 4 He that killeth shalbe killed.

1 AND the Lorde spake vnto Moses, saying,

2 ^aCommand the children of Israel that a Reade Exod. 27. 20.

they bring vnto thee pure oyle oliue beaten, for the light, to cause the lampes to burne continually.

3 Without the vaile ^bof the Testimonie, in the Tabernacle of the Congregation, shal Aaron dresse them, both euen & morning before the Lord alwaies: this shalbe a lawe for euer through your generations.

b Which wayle separated the Holy list of al, where was the Arke of the testimonie, from the Sanctuarie.

4 He shal dresse the lampes vpon the ^cpure Candlesticke before the Lord perpetually.

Exod. 31. 8.

5 ¶ Also thou shalt take fine floure, and bake twelue ^dcakes thereof: two ^etenth deales shal be in one cake.

Exod. 25. 20.

c That is, two Omers: read Exodus. 6. 36.

6 And thou shalt set them in two rowes, six in a rowe vpon the pure table before the Lord.

7 Thou shalt also put pure incense vpon the rowes, that ^fin stede of the bread it may be for a remembrance, and an offring made by fire to the Lord.

d For it was burnt euery Sabbath when the bread was taken away.

8 Euerie Sabbath he shal put them in rowes before the Lord euermore, receiuing them of the children of Israel for an euerlasting covenant.

Exod. 29. 37.

9 ¶ And the bread shalbe Aarons and his sonnes, and they shall eat it in the holy place: for it is most holy vnto him of the offerings of the Lord made by fire by a perpetual ordinance.

chap. 8. 31.

mat. 23. 2.

10 ¶ And there wene ^gout among the childre of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel stroue together in the hoste.

Out of his tent

11 So the Israelitish womans sonne ^hblasphemed the name of the Lord, and cursed, and they brought him vnto Moses (his mothers name also was Shelomith, the daughter of Dibri, of the tribe of Dan)

h By swearing, or despising God.

N^{um}. 13. 34.

12 And they * put him in ward, till he tolde them the mind of the Lord.

13 Then the Lorde spake vnto Moses, saying,

14 Bring the blasphemers without the hoste, and let of that heard him, * put their hands vpon his head, and let all the Congregation stone him.

Deut. 13. 9. and 17. 7.

15 And thou shalt speake vnto the childre of Israel, saying, Whosoever curseth his God, shall * beare his sinne.

g Shalbe punished.

16 And he that blasphemeth the name of the Lord, shalbe put to death: all the Congregation shal stone him to death: as well the stranger, as he that is borne in the lande: when he blasphemeth the name of the Lord, let him be slaine.

17 ¶ He also that * killeth any man, he shalbe put to death.

Exod. 21. 12.

18 And he that killeth a beast, he shal restore it, * beast for beast.

Deut. 19. 4.
 "Evr sinisteth the soule of any man.
 "Evr. soule for soule.

19 Also if a man cause any blemish in his neighbour: as he hath done, so shall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: such a blemish as he hath made in any, such shalbe repaied to him.

Exod. 21. 24.
 Deut. 19. 21.
 mat. 5. 24.

21 And he that killeth a beast shal restore it: but he that killeth a man shalbe slaine.

Exod. 12. 29.

h Because the punishment was not yet appointed by the lawe for the blasphemer, Moses consulted with the Lord, and tolde the people what God commaunded.

22 Ye shall haue * one lawe: it shalbe as well for the stranger as for one borne in the country: for I am the Lord your God.

23 ¶ Then * Moses tolde the children of Israel, and they brought the blasphemer out of the hoste, and stoned him with stones: so the children of Israel did as the Lord had commaunded Moses.

CHAP. XXV.

1 The Sabbath of the seventh yere. 2 The Iubile in the fiftieth yere. 3 Not to oppresse their brethren. 4 The sale, and redeeming of lands, houses, and persons.

1 AND the Lorde spake vnto Moses in mount Sinai, saying,

2 Speake vnto the children of Israel, and say vnto them, When ye shall come into the lande which I giue you, the * lande shall * keepe Sabbath vnto the Lord.

Exod. 23. 10.

"Evr. shall rest a rest.

3 Six yeres thou shalt sowe thy field, and six yeres thou shalt cut thy vineyard, and gather the fruite thereof.

4 But the seventh yere shalbe a Sabbath of rest vnto the land: it shalbe the Lords Sabbath: thou shalt neither sowe thy field, nor cut thy vineyard.

a The Iewes began the count of this yere in September: for then all the fruites were gathered.

b By reason of the come that fell out of the eares the yere past.

c Or, which thou hast separated frō thy selfe, and consecrated to God for the poore.

d That which the land bringeth forth in her rest.

5 That which groweth of it * owne accorde of thy haruest, thou shalt not reape, neither gather the grapes that thou hast * left vnlaboured: for it shalbe a yere of rest vnto the land.

6 And the * rest of the land shalbe meat for you, *euē* for thee, and for thy seruant, and for thy maid, and for thy hyred seruant, & for the stranger that sojourneth with thee:

7 And for thy cattel, and for the beastes that are in thy land shal all the increase thereof be meat.

"Or, weekes.

8 ¶ Also thou shalt number *seuen* Sabbaths

of yeres vnto thee, *euē* *seuen* times *seuen* yere: and the space of the *seuen* Sabbaths of yeres will be vnto thee nine and fourty yere.

9 ¶ Then thou shalt cause to blowe the trumpet of the Iubile in the tenth day of the seventh moneth: *euē* in the day of the reconciliation shall ye make the trumpet blowe, throughout all your land.

10 And ye shall halowe that yere, *euē* the fiftieth yere, and proclaime libertie in the land to all the inhabitants thereof: it shall be the Iubile vnto you, and ye shall returne euery man vnto his * possession, and euery man shal returne vnto his familie.

11 This fiftieth yere shalbe a yere of Iubile vnto you: ye shall not sowe, neither reape that which groweth of it selfe, neither gather the grapes thereof, that are left vnlaboured.

12 For it is the Iubile, it shalbe holy vnto you: ye shall eat of the increase thereof out of the field.

13 In the yere of this Iubile, ye shall returne euery man vnto his possession.

14 And *whē* thou sellest *ought* to thy neighbour, or byest at thy neighbours hand, ye *shal* * not oppresse one another:

15 But according to the number of yeres after the Iubile thou shalt bye of thy neighbour: also according to the number of the yeres of the reuenues, he shall sell vnto thee.

16 According to the multitude of yeres, thou shalt encrease the price thereof, and according to the fewnes of yeres, thou shalt abate the price of it: for the number of * fruites doeth he sell vnto thee.

17 Oppresse not ye therefore any man his neighbour, but thou shalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore ye shal obey mine ordinances, and keepe my lawes, and do them, & ye shal dwell in the land * in safetie.

19 And the land shall giue her fruite, and ye shal eat your fille, and dwell therein in safetie.

20 And if ye shal say, What shall we eat the seventh yere, for we shal not sowe, nor gather in our increase?

21 I wil * send my blessing vpon you in the sixth yere, and it shal bring forth fruite for three yeres.

22 And ye shal sowe the eighth yere, and eat of the old fruite vntill the ninth yere: vntill the fruite thereof come, ye shall eat the olde.

23 ¶ Also the land shall not be solde to be * cut of from the familie: for the land is mine, and ye be but strangers and sojourners with me.

24 Therefore in all the land of your possession ye shall * graunt a redemption for the land.

25 ¶ If thy brother be impouershed, and sell his possession, then his redemer shal come, *euē* his neere kinsman, and bye out that which his * brother solde.

e In the beginning of the 50 yere was the Iubile, so called, because the joyful tidings of libertie was publicly proclaimed by the sound of a cornet.
 f Which were in bondage.
 g Because the trees shoulde neyther haue their possessions or families diminished nor confounded.

h By deceit or otherwise.

i If the Iubile to come be nere thou shalt sell better cheape: if it be farre of, dearer.

k And not the full possession of the land.

"Or, boldly without feare.

"Evr. I will commaunde.

l It coulde not be sold for euē, but must returne to the familie in the Iubile.
 m Ye shall sell it on condition that it may be redeemed.

"Or, kinsman.

26 And

*"Ebr. his hands
hath gotten.*

*n Abating the
money of the
yeres past, and
paying for the
rest of the yeres
to come.*

*o From his
hands that
bought it.*

*p That is, fore-
uer, read vers. 23*

"Or, returns.

"Ebr. for mer.

*q Where the
Leuites kept
their cattel.*

*r In Ebrew it is,
if his hand shake:
meaning, if he
stretche forth
his had for help
as one in mis-
erie.*

*Exod. 22. 25.
deut. 23. 19.
Prou. 22. 3.
ezek. 18. 8. and
22. 12.*

*Exod. 22. 3.
deut. 15. 12.
1079. 34. 14.*

*f Vnto perpetu-
al seruitude.
Epie. 6. 9.
colof. 4. 1.*

26 And if he haue no redeemer, but" hath gotten and found to bye it out,

27 Then shal he" count the yeres of his sale, and restore the ouerplus to the man, to whome he solde it: so shall he returne to his possession.

28 But if he can not get sufficient to restore to him, then that which is solde, shall remaine in the had of him that hath bought it, vntil the yere of the lubile: and in the lubile it shall come ° out, and he shall returne vnto his possession.

29 Likewise if a man sell a dwelling house in a walled citie, he may bye it out againe within a whole yere after it is solde: within a yere may he bye it out.

30 But if it be not bought out within the space of a full yere, then the house that is in the walled citie, shalbe stablished, ^p as cut of ^{from the familie,} to him that bought it, throughout his generations: it shall not go out in the lubile.

31 But the houses of villages, which haue no walles round about them, shalbe esteemed as the field of the countrey: they may be bought out againe, and shall " go out in the lubile.

32 Notwithstāding, the cities of the Leuites, and the houses of the ciues of their possession, may the Leuites redeeme " at all seasons.

33 And if a man purchase of the Leuites, the house that was solde, and the ciue of their possession shall go out in the lubile: for the houses of the cities of the Leuites are their possession among the children of Israel.

34 But the field of the ^q suburbs of their cities, shall not be sold: for it is their perpetuall possession.

35 ¶ Moreover if thy brother be impouerished, and ^r fallen in decay with thee, thou shalt relieue him, and as a stranger and sojourner, so shall he liue with thee.

36 * Thou shalt take no vsurie of him, nor vantage, but thou shalt feare thy God, that thy brother may liue with thee.

37 Thou shalt not giue him thy money to vsurie, nor lend him thy vitales for increase.

38 I am the Lorde your God, which haue brought you out of the lande of Egypt, to giue you the land of Canaan, and to bee your God.

39 ¶ If thy brother also ^{that dwelleth} by thee, be impouerished, and be solde vnto thee, thou shalt not compell him to serue as a bond seruant,

40 But as an hyred seruant, and as a sojourner he shall be with thee: he shall serue thee vnto the yere of the lubile.

41 Then shall he depart from thee, ^{both he,} and his children with him, and shal returne vnto his familie, and vnto the possession of his fathers shall he returne:

42 For they are my seruants, whom I brought out of the land of Egypt: they shall not ^f be solde as bond men are sold.

43 * Thou shalt not rule ouer him cruelly,

but shalt feare thy God.

44 Thy bond seruant also, and thy bond maid, which thou shalt haue, ^{shalbe} of the heathen that are round about you: of them shal ye bye seruants and maids.

45 And moreover of the childre of the strangers, that are sojourners among you, of them shal ye bye, and of their families that are with you, which they begate in your land: these shalbe your ^t possession.

46 So ye shall take them as inheritance for your children after you, to possesse them by inheritance, ye shall vse their labours for cuer: but ouer your brethren the children of Israel ye shall not rule one ouer an other with crueltie.

47 ¶ If a ^{sojourner} or a stranger ^{dwelling} by thee get ^{riches,} and thy brother by him be impouerished, and sell him selfe vnto the stranger or sojourner ^{dwelling} by thee, or to the stocke of the strangers familie,

48 After that he is solde, he may be bought out: one of his brethren may bye him out,

49 Or his vncler, or his vnclers sonne may bye him out, or ^{any} of the kindred of his flesh among his familie, may redeeme him: eyther if he can " get ^{so much,} he may bye him ^u If he be able. selfe out.

50 Then he shall reckon with his byer from the yere that he was solde to him, vnto the yere of lubile: and the money of his sale shalbe according to the number of ^x yeres: according to the time of an hyred seruant shal he be with him.

51 If there be many yeres behind, according to them he shall giue againe for his deliuerance, of the money that he was bought for.

52 If there remaine but fewe yeres vnto the yere of lubile, then he shal count with him, and according to his yeres giue againe for his redemption.

53 He shalbe with him yere by yere as an hired seruant: he shall not rule cruelly ouer him in thy ^y sight.

54 And if he be not redeemed thus, he shal go out in the yere of lubile, he, and his children with him.

55 For vnto me the children of Israel are seruants: they are my seruants, whom I haue brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 Idolatrie forbidden. 2 A blessing to them that keepe the commandments. 14 The curse to those that breake them.

42 God promisseth to remember his covenant.

1 YE shall make you none idoles nor grauen image, neyther reare you vp any ^{Exod. 32. 4.} pillar, neither shall ye set ^{deut. 5. 8.} any image of stone in your land to bowe downe to it: for I am the Lord your God.

2 Ye shall keepe my Sabbaths, and ^{By promising} * reuerence my Sanctuarie: I am the Lord.

3 ¶ If ye walke in mine ordinances, & kepe my commandments, and do them,

4 I will then send you. ^{abundance of} * raine in due season, and the land shall yelde her increase, and the spirituall blessings.

Exod. 32. 4.

deut. 5. 8.

psal. 97. 7.

"Or, stone hauing

any imagerie.

Chap. 19. 20.

Deut. 22. 1.

a By promising

abundance of

earthly things

he stirreth the

minde to consider

the rich treasures

of the spirituall blessings.

Feb. 11. 19.

"Ebr. I will cause the euill beasts to escape.

b Ye shall haue no warre.

Isa. 23. 10.

"Ebr. I will turne vnto you.
c Performe that whiche I haue promised.

Ezek. 37. 26.

d I will be dayly present with you.

e I haue set you at full libertie, where as before ye were as beasts tyed in bandes.

Dant. 2. 15.

Lament. 2. 17.

Mal. 2. 2.

f Which I made with you in choosing you to be my people.
"Or, as halfe plague.

g Reade Chap. 17. 10.
Prou. 27. 1.

h That is, more extremely.

i Ye shall haue drought and barrennes, Agge. 1. 10.
"Or, labour.

k Or, as some read, by fortune, imputing my plagues to chance and fortune.

l Of your children, 2. king. 17. 25.

m Because none dare passe thereby for feare of beastes.

2. Sam. 22. 17.

p Sal. 17. 26.

the trees of the field shall giue their fruite.

5 And your threshing shall reach vnto the vintage, and the vintage shall reach vnto sewing time, and you shall eat your bread in plenteousnes, and * dwell in your land safely.

6 And I will send peace in the land, and ye shall sleepe & none shall make you afraied: Also I * will rid euil beasts out of the land, and the ^b sword shall not go through your land.

7 Also ye shall chafe your enemies, and they shall fall before you vpon the sword.

8 * And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight, and your enemies shall fall before you vpon the sword.

9 For I will haue respect vnto you, and make you encrease, & multiplye you, and * establish my covenant with you.

10 Ye shall eat also old store, and cary out old because of the newe.

11 * And I will set my ^d Tabernacle among you, and my soule shall not lothe you.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

13 I am the Lorde your God which haue brought you out of the land of Egypt, that ye should not be their bondmen, & I haue broken the ^e bondes of your yoke, and made you go vpright.

14 * But if ye wil not obey me, nor do all these commandements,

15 And if ye shall despise mine ordinances, either if your soule abhorre my Lawes, so that ye wil not do al my commandements, but breake my ^f covenant,

16 Then wil I also do this vnto you, I will appoint ouer you ^g fearfulness, a consumption, and the burning ague to consume the eies, and make the heart heauie, and you shall sowe your feede in vaine: for your enemies shall eat it:

17 And I wil set ^h my face against you, and ye shall fall before your enemies, and they that hate you, shall raigne ouer you, * and ye shall flee when none pursueth you.

18 And if ye wil not for these ⁱ things obey me, then wil I punish you ^j seven times more, according to your sinnes,

19 And I wil breake the pride of your power, and I wil make your heauen as ^k yron, and your earth as brasse:

20 And your ^l strength shall be spent in vaine: neither shall your land giue her increase, neither shall the trees of the land giue their fruite.

21 * And if ye walke ^m stubbornly against me, and will not obey me, I wil then bring ⁿ seven times more plagues vpon you, according to your sinnes.

22 I will also send wilde beastes vpon you, which shall ^o spoyle you, and destroy your cattel, and make you fewe in number: so your hye ^p wayes shall be desolate.

23 Yet if by these ye wil not be reformed by me, but walke stubbornly against me,

24 Then wil I also walke ^q stubbornly a-

gainst you, and I will smite you yet seven times for your sinnes:

25 And I wil send a sword vpon you, that shall auenge the quarel of my covenant: & when ye are gathered in your cities, I will sende the pestilence among you, and ye shall be deliuered into the hand of the enemye.

26 When I shall breake the ^r staffe of your bread, then ten women shall bake your bread in one ^s oven, and they shall deliuer your bread againe by weight, and ye shall eate, but not be satisfied.

27 Yet if ye wil not for this obey me, but walke against me stubbornly,

28 Then wil I walke stubbornly in ^t mine anger against you, and I wil also chastice you seven times ^u more according to your sinnes.

29 And ye shall eate the flesh of your sonnes, and the flesh of your daughters shall ye deuoure.

30 I will also destroye your hye places, and ^v cut away your images, and cast your carkeifes vpon the ^w bodies of your idoles, and my soule shall abhorre you.

31 And I wil make your cities desolate, and bring your Sanctuaries vnto nought, and ^x wil not smel the fauour of your sweete odours.

32 I wil also bring the land vnto a wilderness, and your enemies, which dwel therein, shall be astonished thereat.

33 Also I wil scatter you among the heathen, and ^y wil drawe out a sword after you, and your land shall be waste, and your cities shall be desolate.

34 Then shall the land enioye her ^z Sabbaths, as long as it lieth void, and ye shall be in your enemies land: then shall the land rest, and enioye her Sabbaths.

35 All the dayes that it lieth void, it shall rest, because it did not rest in your ^{aa} Sabbaths, when ye dwelt vpon it.

36 And vpon them that are left of you, I will send euen a ^{ab} faintnes into their heartes in the land of their enemies, and the sound of a leafe shaken shall chase them, and they shall ^{ac} flee as fleeing from a sword, and they shall fall, no man pursuing them.

37 They shall fall also one vpon another, as before a sword, though none pursue them, and ye shall not be able to stande before your enemies:

38 And ye shall perish among the heathen, & the land of your enemies shall eat you vp.

39 And they that are left of you, shall pine away for their iniquitie, in your enemies lands, & for the iniquities of their fathers shall they pine away with ^{ad} them also.

40 Then they shall confesse their iniquitie, & the wickednes of their fathers for their trespass, which they haue trespassed against me, & also because they haue walked stubbornly against me.

41 Therefore I will walke stubbornly against them, and bring the into the land of their enemies: so the their vncircumcised hearts shall be humbled, and then they shall willingly ^{ae} beare the punishment of their iniquitie.

ⁿ That is, the strength, where by the life is sustained, Ezek. 4. 16. & 5. 16.
^o One ouen shall be sufficient for ten families.

^z (Leu. 24. 7.
"Or, carious,

^p I will not accept your sacrifices.

^q Signifying that no enemy can come without Gods sending. Chap. 25. 2.

^r Which I commanded you to keepe.

^s Or, cowardnes.

^t As if their enemies did chase them.

^u Forasmuch as they are culpable of their fathers faults, they shall be punished as well as their fathers.

^v Or, pray for their sinne.

42 Then

- 42 Then I will remember my couenant with Iakob, and my couenant also with Izhak, and also my couenant with Abraham will I remember, and will remember the land.
- u Whiles they are captiues, and without repentance.
- 43 "The land also *in the meane season* shall be left of them, and shall enioye her Sabbaths while she lyeth wast without them, but they shall willingly suffer *the punishment of their iniquitie*, because they despised my lawes, and because their soule abhorred mine ordinances.
- 44 Yet notwithstanding this, when they shall be in the land of their enemies, * I will not cast them away, neither will I abhorre them, to destroy them vtterly, nor to breake my couenant with them: for I am the Lord their God:
- x Made to their forefathers.
- 45 But I will remember for them the * couenant of olde when I brought them out of the land of Egypt in the sight of the heathē that I might be their God: I am the Lord.
- 46 These are the ordinances, and the iudgements, & the lawes, which the Lord made betwene him, and the children of Israel in mount^s Sinai, by the hand of Moses.
- y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

a Of diuers vowes, and the redemption of the same. 28 A thing separate from the use of man cannot be solde, nor redeemed, but remaineth to the Lord.

- 1 **M**oreouer the Lord spake vnto Moses, saying,
- 2 Speake vnto the children of Israel, and say vnto them, If any man shall make a *vowe of a person vnto the Lord, by ^b thy estimation,
- 3 Then thy estimation shall be *thus*: a male from twentie yere olde vnto sixty yere old shall be by thy estimation euen fifty shekels of siluer, after the shekel of the Sanctuarie.
- 4 But if it be a female, then thy valuation shall be thirtie shekels.
- 5 And frō fūe yere old to twentie yere old, thy valuation shall be for the male twenty shekels, and for the female ten shekels.
- 6 But from a ^d moneth olde vnto fūe yere old, thi price of the male shall be fūe shekels of siluer, and thy price of the female, three shekels of siluer.
- 7 And from sixty yere olde and aboue, if he be a male, then thy price shall be fiftene shekels, and for the female ten shekels.
- 8 But if he be poorer ^e then thou hast esteemed him, then shall he present himselfe before the Priest, and the Priest shall value him, according to the abilitie of him that vowed, so shall the Priest value him.
- f Which is clea,
- 9 And if it be a ^f beast, whereof men bring an offering vnto the Lord, all that one giueth of such vnto the Lord, shall be holy.
- 10 He shall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beast for beast, the *both* this & that, which was changed for it, shall be ^g holy.
- 11 And if it be any vnclane beast, of which men do not offer a sacrifice vnto the Lord, he shall then present the beast before the

Priest.

- 12 And the Priest shall value it, whether it be good or bad, and as thou valuest it, *which are* the Priest, so shall it be.
- 13 But if he will bye it againe, then he shall giue the fift parte of it more, aboue thy valuation.
- 14 ¶ Also whē a man shall dedicate his house to be holy vnto the Lorde, then the Priest shall value it, whether it be good or bad, & as the Priest shall prise it, so shall the value *be.* ^h *Chr. so shall it stand.*
- 15 But if he that sanctified it, will redeeme his house, then he shall giue thereto the fift part of money more then thy estimation, and it shall be his.
- 16 If also a man dedicate to the Lord any grounde of his inheritance, then shalt thou esteeme it according to the ⁱ seede thereof: an Homer of barlie seede shall be at fiftie shekels of siluer.
- 17 If he dedicate his field *immediatly* frō the yere of Iubile, it shall be worthe as thou doest esteeme it.
- 18 But if he dedicate his field after the Iubile, then the Priest shall reckon him the money according to the yeres that remaine vnto the yere of Iubile, and it shall be abated by thy estimation.
- 19 And if he that dedicateth it, will redeeme the field, then he shall put the fift part of the price, that thou esteemedst it at, thereunto, and it shall remaine his.
- 20 And if he will not redeeme the fiele, but the Priest ^k sel the field to another man, it shall be redeemed no more.
- 21 But the field shall be holy to the Lord whē it goeth out in the Iubile, as a field^l separat from common vses: the possession thereof shall be the Priests.
- 22 If a man also dedicat vnto the Lord a field which he hath bought, which is not of the ground of his inheritance,
- 23 Then the Priest shall set the price to him, as ^m thou esteemest it, vnto the yere of Iubile, and he shall giue ⁿ thy price the same day, as a thing holy vnto the Lord.
- 24 But in the yere of Iubile, the field shall returne vnto him, of whome it was bought: to him, I say, whose inheritance the land was.
- 25 And al thy valuation shall be according to the shekel of ^o the Sanctuarie: a shekel conteyneth twenty gerahs.
- 26 ¶ Notwithstanding the first borne of the bestes, because it is the Lordes first borne, none shall dedicate such; be it bullocke, or sheepe: for it is the ^p Lordes.
- 27 But if it be an vnclane beast, then he shall redeeme it by thy valuation, and giue the fift parte more thereto: and if it be not redeemed, then it shall be solde, according to thy estimation.
- 28 * Notwithstanding, nothing separat from the common vse that a man doeth separat vnto the Lord of all that hee hath (whether it be man or beast, or lande of his inheritance) may be solde nor redeemed: for

^h Valuing the price thereof, according to the seede that is sown, or by the seede that it doeth yeide.

ⁱ Homer is a measure conteyning ten Ephahs reade of Ephah, Exod. 16. 16.

^k For their owne necessitie or godly vses.

^l That is, which is dedicate to the lord with a curse to him that doeth turne it to his private vse, Nom. 21. 2. deut. 13. 15. iosh. 6. 17.

^m The Priest valuation.

ⁿ It was the Lordes already.

^o Josh. 6. 19.

cury

euery thing separate from the common vfe is most holy vnto the Lord.

29 Nothing separate from the common vfe, which shalbe separate from man, shalbe redeemed, but ° dye the death.

o It shal remaine without redemption.

30 Also all the tithe of the land both of the seede of the ground, and of the fruite of the trees is the Lords: it is holy to the Lord.

p Besides the value of the thing it selfe.

31 But if a man will redeeme any of his tithe, he shall adde the fift part thereto.

32 And euery tithe of bullocke, & of sheepe, and of all that goeth vnder the y rod, the tenth shalbe holy vnto the Lord.

q Al that which is nombred: that is, euery tenth, as he falleth by tale without exception or respect.

33 He shal not looke if it be good or bad, neither shal he change it: els if he change it, both it, and that it was changed withall, shalbe holy, and it shall not be redeemed.

34 These are the commandements which the Lord commaunded by Moses vnto the children of Israel in mount Sinai.

THE FOVRTH BOOKE OF

Moses, called * Numbers.

THE ARGVMENT.

* So called because of the diuersitie and multitude of numbers which are here chiefly contained.

Forasmuch as God hath appointed that his Church in this world shalbe vnder the crosse, both because they should learne not to put their trust in worldly things, and also feele his comforte, when all other helpe faileth: he did not straight way bring his people, after their departure out of Egypt, into the land which he promised them: but led them to and fro for the space of fourtie yeres, and kept them in continual exercises before they enioied it, so trie their faith, and to teach them to forget the world and to depend on him. Which trial did greatly profite to discerne the wicked and the hypocrites from the faithful and true seruants of God, who serued him with pure heart, where as the other preferring their carnall affections to gods glorie, & making religio to serue their purpose, murmured when they lacked to content their lustes, and despised the whom God had appointed rulers over them. By reason whereof they prouoked gods terrible iudgements against them, and are set forth as a most notable example for all ages to beware how they abuse Gods word, preferre their owne lustes to his wil, or despise his ministers. Notwithstanding God is euer true in his promise, and governeth his, by his holy Spirit, that either they fall not to such inconueniences, or els returne to him quickly by true repentance: and therefore he continueth his graces toward them, he giueth them ordinances and instructions, as wel for religion as outward policie: he preserveth them against all craft and conspiracie, & giueth them manifold victories against their enemies. And to avoid all controversies that might arise, he taketh away the occasions, by diuiding among all the tribes, both the land, which they had wonne, and that also which he had promised, as seemed best to his godly wisdom.

CHAP. I.

1 Moses and Aaron with the twelue princes of the tribes are commaunded of the Lord to number them that are able to go to warre. 49 The Levites are exempted for the seruice of the Lord.



HE Lorde spake againe vnto Moses in the wilderness of Sinai, in the Tabernacle of the Congregation, in the first day of the second moneth, in the second yere after they were

come out of the land of Egypt, saying,

2 * Take ye the summe of all the Congregation of the children of Israel, after their families, and householdes of their fathers with the number of their names: so wis, all the males, man by man:

3 From twentie yere old and aboue, all that go forth to the warre in Israel, thou and Aaron shall number them, throughout their armies.

4 And with you shalbe men of euery tribe, such as are the heads of the house of their fathers.

5 And these are the names of the men that shall stand with you, of the tribe of Reuben, Elizur, the sonne of Shedeur:

6 Of Simeon, Shelumiel the sonne of Zuri-shaddai:

7 Of Iudah, Nahshon the sonne of Amminadab:

8 Of Issachar, Nethaneel, the sonne of Zuar:

9 Of Zebulun, Eliab, the sonne of Helon:

10 Of the children of Ioseph: of Ephraim, Elishama the sonne of Ammihud: of Manasseh, Gamliel, the sonne of Pedahzur:

11 Of Benjamin, Abidan the sonne of Gideon:

12 Of Dan, Ahiezer, the sonne of Ammishaddai:

13 Of Asher, Pagiel, the sonne of Ocran:

14 Of Gad, Eliasaph the sonne of Deuel:

15 Of Naphtali, Ahira the sonne of Enan.

16 These were famous in the Congregation, princes of the tribes of their fathers, and heads ouer thousands in Israel.

e Orcaptaines, and gouernours.

17 ¶ Then Moses & Aaron tooke these men which are expressed by their names.

18 And they called all the Congregation together, in the first day of the second moneth, who declared their kindreds by their families, and by the houses of their fathers, according to the number of their names, from twentie yere olde and aboue, man by man.

f In shewing euery man his tribe, and his ancestors.

19 As the Lord had commaunded Moses, so he nombred them in the wilderness of Sinai.

K.j. 20 So

a In that place of the wilderness that was nere to mount Sinai.

b Which containeth part of April, and part of Maie.

Exod. 30. 12.

c Eir. by their heads.

e That is, the chieftest man of euery tribe. d And assist you when ye number the people.

|| These are the names of the twelve tribes, as first of Reuben.

Or, as were able to beare weapons.

|| Simeon.

|| Gad.

|| Iudah.

20 So were the sonnes of || Reuben Israels eldest sonne by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, man by man, euery male from twenty yere olde and aboue, as many as "went forth to warre:

21 The number of them, I say, of the tribe of Reuben, was six and fourty thousand, and fise hundreth.

22 Of the sonnes of || Simeon by their generations, by their families, and by the houses of their fathers, the summe thereof by the number of *their* names, man by mā, euery male from twenty yere olde and aboue, al that went forth to warre:

23 The summe of them, I say, of the tribe of Simeon was nine and fiftie thousand, and three hundreth.

24 ¶ Of the sonnes of || Gad by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, from twenty yere old and aboue, al that went forth to warre:

25 The number of them, I say, of the tribe of Gad was fise and fourtie thousand, and sixe hundreth and fiftie.

26 ¶ Of the sonnes of || Iudah by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, from twenty yere olde and aboue, al that went forth to warre:

27 The number of them, I say, of the tribe of Iudah was threescore and fourteene thousand, and six hundreth.

28 ¶ Of the sonnes || of Issachar by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty yere olde and aboue, all that went forth to warre:

29 The number of them also of the tribe of Issachar was foure and fiftie thousand and foure hundreth.

30 ¶ Of the sonnes of || Zebulun by their generations, by their families, and by the houses of their fathers, according to the nōber of *their* names, from twenty yere olde and aboue, all that went forth to warre:

31 The number of them also of the tribe of Zebulun was seuen and fiftie thousand and foure hundreth.

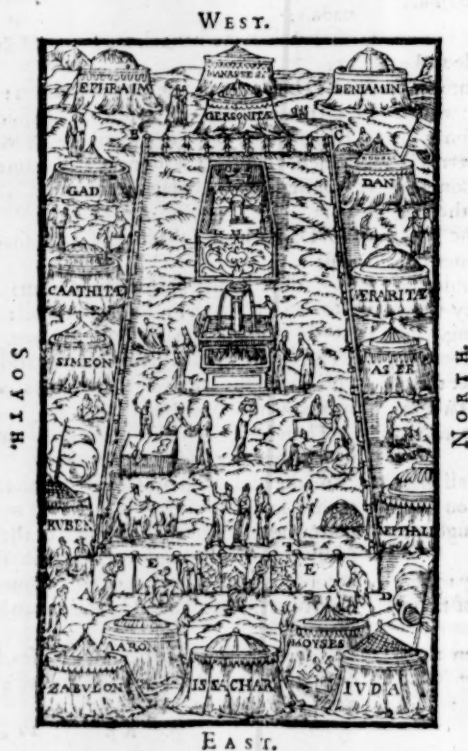
32 ¶ Of the sonnes of Ioseph, namely of the sonnes of || Ephraim by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty yere olde and aboue, all that went forth to warre:

33 The number of them also of the tribe of Ephraim was fourtie thousand & fise hundreth.

34 ¶ Of the sonnes of || Manassch by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twenty yere olde and aboue, all that went forth to warre:

35 The number of them also of the tribe of Manassch was two and thirtie thousand & two hundreth.

THE FIGURE OF THE TABERNACLE ERECTED, AND OF THE TENTES PITCHED ROVND ABOUT IT.



A B The length of the Court, of an hundred cubites, on the South side: in the which space there were 20. pillars of 5. cubites height a piece, whereto the curtaines were tied, to enclose the Court.

C D The North side, which was in all pointes like.

B C The West ende which was of fiftie cubites wide. In this space there were 10. pillars of equall height with the rest, wherunto the curtaines were fastened, to close the court in on that side.

A D The East end, which was also of 50. cubites bredth, so that the whole court was in length, twice the bredth. The coming in was at the East end, right as it there hanged a wrought hanging of 20. cubites long, fastened to 4. pillars.

E At the sides of the hanging there were curtaines of 15. cubits in length, which were fastened, on this side of the hanging, to 3. pillars, and on the other side to as many, as the Figure sheweth.

|| Benjamin.

36 Of the sonnes of || Benjamin by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yere old and aboue, al that went forth to warre:
 37 The number of them *also* of the tribe of Benjamin was fise and thirtie thousand & foure hundreth.

|| Dan.

38 Of the sonnes of || Dan by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, frō twenty yere old & aboue, all that went forth to warre:

39 The number of them *also* of the tribe of Dan was threescore and two thousand and feuen hundreth.

|| Asher.

40 ¶ Of the sonnes of || Asher by their generations, by their families, & by the houses of their fathers, according to the number of *their* names, from twentie yere olde and aboue, al that went forth to warre:

41 The number of them *also* of the tribe of Asher was one and fourtie thousand & fise hundreth.

|| Naphtali.

42 ¶ Of the children of || Naphtali, by their generations, by their families, and by the houses of their fathers, according to the number of *their* names, from twentie yere olde and aboue, all that went to the warre.

43 The number of them *also* of the tribe of Naphtali, was three and fiftie thousand, & foure hundreth.

"Or, full count.

44 These are the ^asummes which Moses, and Aaron nombred, and the Princes of Israel: the twelue men, *which* were euey one for the house of their fathers.

45 So *this* was al the summe of the sonnes of Israel, by the houses of their fathers, from twentie yere old and aboue, al that went to the warre in Israel,

46 And al they were in number six hundreth and three thousand, fise hundreth & fiftie.

47 But the Levites, after the tribes of their fathers were not nombred among ^bthem.

g Which were warriors, but were appointed to the vse of the Tabernacle.

48 For the Lord had spoken vnto Moses, and said,

49 Onely thou shalt not number the tribe of Leui, neither take the summe of them among the children of Israel:

50 But thou shalt appoint the Levites ouer the Tabernacle of the Testimonie, & ouer all the instruments thereof, and ouer all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall dwell round about the Tabernacle.

"Ebr. campe.

51 And when the Tabernacle goeth forth, the Levites shal take it downe: and when the Tabernacle is to be pitched, the Levites shall set it vp: for the ^bstranger that cometh nere, shalbe slaine.

h Whosoever is not of the tribe of Leui.

52 Also the children of Israel shal pitch their tentes, euerie man in his campe, and euerie man vnder his standerd throughout their armies.

53 But the Levites shal pitch round about the Tabernacle of the Testimonie, left ven-

geance ⁱcome vpon the Congregation of the children of Israel, and the Levites shal take the charge of the Tabernacle of the Testimonie.

i By not hauing due regarde to the Tabernacle of the Lorde.

54 So the children of Israel did according to all that the Lord had commanded Moises: so did they.

C H A P. I I.

^a The order of the Tents, and the names of the Captaines of the Israelites.

1 And the Lorde spake vnto Moses, and to Aaron, saying,

2 ^a Euery man of the children of Israel shall campe by his standerd, and vnder the en- ^asigne of their fathers house: farre of about the Tabernacle of the Congregation shall they pitch. ^a In the twelue tribes were four principall standers, so that euey three tribes had their stan-

3 On the East side toward the rising of the sunne, shal they of the standerd of the host of Iudah pitch according to their armies: and Nahthou the sonne of Ammipadab shalbe ^acaptaine of the sonnes of Iudah. ^a Or, prince.

4 And his hoste and the number of them were feuentie and foure thousand and six hundreth.

5 Next vnto him shall they of the tribe ^bof Issachar pitch, and Nethaneel the sonne of Zuar shalbe the captaine of the sonnes of Issachar: ^b Iudah, Issachar, & Zebulun the sonnes of Leah were of the first standerd.

6 And his hoste, and the number thereof were foure and fiftie thousand, and foure hundreth.

7 Then the tribe of Zebulun, and Eliab the sonne of Helon, captaine ouer the sonnes of Zebulun:

8 And his hoste, and the number thereof were feuen and fiftie thousand and foure hundreth:

9 The whole number of the ^choste of Iudah are an hundreth foure score and six thousand, & foure hundreth according to their armies: they shal first set forth. ^c Of the which were conteined vnder that name.

10 ¶ On the South side shalbe the standerd of the hoste ^dof Reuben according to their armies, and the captaine ouer the sonnes of Reuben shalbe Elizur the sonne of She- ^d Reuben and Simeon the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standerd.

11 And his hoste, and the number thereof six and fourtie thousand & fise hundreth.

12 And by him shal the tribe of Simeon pitch, and the captaine ouer the sonnes of Simeon shalbe Shelumiel the sonne of Zurishadai:

13 And his hoste, and the number of them, nine & fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine ouer the sonnes of Gad shalbe Eliasaph the sonne of ^eDeuel: ^e Or, Reuel.

15 And his hoste and the number of them were fise and fourtie thousand, six hundreth and fiftie.

16 All the number of the campe of Reuben were an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set forth in the second place.

17 ¶ Then the Tabernacle of the Congregation

K.ij. tion

e Because it might be inequall distance from eche one, and al indifferently haue recourse thereunto. f Because Ephraim and Manasse supplied the place of Ioseph their father, they are taken to be Rahels children: so they & Benjamin make the third standerd.

g Dan & Naphtali the sonnes of Bilha Rahels maide, with Asher the sonne of Zilpah make the fourth standerd.

h Which were of twentie yeres and aboue.

i For vnder euerie one of the foure principall standers were diuers signes to keepe euery band in order.

tion shall go with the hoste of the Leuites, in the middes of the campe as they haue pitched, so shall they go forward, euerie man in his order according to their standers.

18 ¶ The standerd of the campe of Ephraim shall be toward the West according to their armies: and the captaine ouer the sonnes of Ephraim shall be Elishama the sonne of Ammihud:

19 And his hoste and the number of them were fourtie thousand and fiue hundred.

20 And by him shall be the tribe of Manasseh, and the captaine ouer the sonnes of Manasseh shall be Gamliel the sonne of Pedahzur:

21 And his hoste and the number of them were two and thirtie thousand & two hundred.

22 And the tribe of Benjamin, and the captaine ouer the sonnes of Benjamin shall be Abidan the sonne of Gideon:

23 And his hoste, and the number of them were fiue and thirtie thousand and foure hundred.

24 All the number of the campe of Ephraim were an hundred and eight thousand and one hundred according to their armies, & they shall go in the third place.

25 ¶ The standerd of the hoste of Dan shall be toward the North according to their armies: and the captaine ouer the children of Dan shall be Ahiezer the sonne of Ammishaddai:

26 And his hoste and the number of them were two and thre score thousand & seuen hundred.

27 And by him shall the tribe of Asher pitch, and the captaine ouer the sonnes of Asher shall be Pagiel the sonne of Ocran.

28 And his hoste and the number of them were one and fourtie thousand and fiue hundred.

29 ¶ Then the tribe of Naphtali, and the captaine ouer the children of Naphtali shall be Ahira the sonne of Enan:

30 And his hoste and the number of them were three and fiftie thousand and foure hundred.

31 All the number of the hoste of Dan was an hundred and seuen and fiftie thousand and six hundred: they shall go inmost with their standers.

32 ¶ These are the summes of the children of Israel by the houses of their fathers, all the number of the hoste, according to their armies, six hundred and three thousand, fiue hundred and fiftie.

33 But the Leuites were not nombred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to al that the Lord had commanded Moses: so they pitched according to their standers, & so they journeyed euerie one with his families, according to the houses of their fathers.

CHAP. III.

6 The charge and office of the Leuites. 12. 33 Why the Lord separated the Leuites for him selfe. 16 Their number, families and captaynes. 40 The first borne of Israel is redeemed by the Leuites. 47 The overplus is redeemed by money.

1 These also were the generations of Aaron and Moyses, in the day that the Lord spake with Moyses in mount Sinai.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

3 These are the names of the sonnes of Aaron the anointed Priests, whom Moyses did * consecrate to minister in the Priests office.

4 * And Nadab and Abihu dyed before the Lord, when they offered * strange fire before the Lord in the wilderness of Sinai, and had no children: but Eleazar and Ithamar serued in the Priests office in the sight of Aaron their father.

5 Then the Lord spake vnto Moyses, saying,

6 Bring the tribe of Leui, and let them be before Aaron the Priest that they may serue him,

7 And take the charge with him, euen the charge of the whole Cōgregation before the Tabernacle of the Cōgregation to do the seruice of the Tabernacle.

8 They shall also keepe al the instruments of the Tabernacle of the Cōgregation, and haue the charge of the children of Israel to do the seruice of the Tabernacle.

9 And thou shalt giue the Leuites vnto Aaron and to his sonnes: for they are giuen him freely from among the children of Israel.

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the stranger that commeth nere, shall be slaine.

11 ¶ Also the Lord spake vnto Moyses, saying,

12 Beholde, I haue euen taken the Leuites from among the children of Israel for all the first borne, that openeth the matrice among the children of Israel, & the Leuites shall be mine,

13 Because al the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified vnto mee all the first borne in Israel, both man and beast: mine they shall be: I am the Lord.

14 ¶ Moreouer the Lord spake vnto Moyses in the wilderness of Sinai, saying,

15 Number the children of Leui after the houses of their fathers, in their families: euery male from a moneth olde and aboue shalt thou number.

16 ¶ Then Moyses nombred them according to the word of the Lorde, as he was commanded.

17 And these were the sonnes of Leui by their names, * Gershon, and Kohath, and Merari.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimai.

a Or families & kinreds.

Exod. 6. 23.

Exod. 27. 9.

Leuit. 10. 1.

chap. 26. 6.

1. Chron. 24. 2.

b Or, before the altar.

Leuit. 9. 24.

c Whiles their father liued.

d Offer them vnto

to Aaron for the

vse of the Taber-

nacle.

e Which apper-

teined to the ex-

ecuting of the

hie Priests com-

mandement, to

the ouersight of

the people, and

to the seruice of

the Tabernacle.

f Aarons sonnes

the Priests ser-

ued in the Sanc-

tuarie in praying

for the people &

offring sacrifice:

the Leuites ser-

ued for the infe-

rior vses of the

same.

g Any that

would minister,

not being a Le-

uite.

Exod. 13. 1. 2.

34. 19.

Leuit. 27. 26.

chap. 3. 16.

1. Chron. 23. 2.

Exod. 6. 17.

chap. 25. 57.

1. Chron. 6. 11. and

23. 6.

Gen. 46. 11.

- 19 The sonnes also of Kohath by their families : Amram, and Izchar, Hebron, and Vzziel.
- 20 And the sonnes of Merari by their families : Mahli and Mushi. These are the families of Leui, according to the houses of their fathers.
- 21 Of Gertho came the familie of the Libnites and the familie of the Shimeites: these are the families of the Gershonites.
- 22 The summe whereof (after the number of all the males from a moneth olde and aboue) was counted seuen thousand & five hundreth.
- 23 ¶ The families of the Gershonites shall pitch behind the Tabernacle westward.
- 24 The capitaine and auncient of the house of the Gershonites shall be Eliafah the sone of Lael.
- 25 And the charge of the sonnes of Gershon in the Tabernacle of the Congregation shall be the Tabernacle, and the pavillion, the couering thereof, and the vaile of the doore of the Tabernacle of the Congregation.
- 26 And the hanging of the court, and the vaile of the doore of the court, which is nere the Tabernacle, and nere the Altar round about, and the cordes of it for all the seruice thereof.
- 27 ¶ And of Kohath came the familie of the Amramites, and the familie of the Izcharites, and the familie of the Hebronites, & the familie of the Vzzielites: these are the families of the Kohathites.
- 28 The number of all the males from a moneth olde and aboue was eight thousand & six hundreth, hauing the charge of the Sanctuarie.
- 29 The families of the sonnes of Kohath shall pitch on the South side of the Tabernacle.
- 30 The capitaine and auncient of the house, and families of the Kohathites shall be Eliafah the sone of Vzziel.
- 31 And their charge shall be the Arke, and the table, and the Candesticke, and the altars, and the instruments of the Sanctuarie that they minister with, and the vaile, and all that serueth thereto.
- 32 And Eleazar the sonne of Aaron the priest shall be chief capitaine of the Leuites, hauing the ouersight of them that haue the charge of the Sanctuarie.
- 33 ¶ Of Merari came the familie of the Mahlites, and the familie of the Mushites: these are the families of Merari.
- 34 And the summe of them, according to the number of all the males, from a moneth olde and aboue was six thousande and two hundreth.
- 35 The capitaine & the auncient of the house of the families of Merari shall be Zuriel the sone of Abihail: they shall pitch on the Northside of the Tabernacle.
- 36 And in the charge and custodie of the sonnes of Merari shall be the boardes of the Tabernacle, and the barres thereof, and his

- pillers, and his sockers, and all the instruments thereof, and all that serueth thereto,
- 37 With the pillers of the court round about, with their sockets, and their pins and their cordes.
- 38 ¶ Also on the forefront of the Tabernacle toward the East, before the Tabernacle, I say, of the Cōgregation Eastward shall Moses and Aaron and his sonnes pitch, hauing the charge of the Sanctuarie, and the charge of the children of Israel: but the stranger that commeth nere, shall be slaine.
- 39 The whole summe of the Leuites, which Moses and Aaron nombred at the cōmandement of the Lord throughout their families, even all the males from a moneth olde and aboue, was two and twentie thousand.
- 40 ¶ And the Lord said vnto Moses, Number al the first borne that are males among the children of Israel, from a moneth olde and aboue, and take the number of their names.
- 41 And thou shalt take the Leuites to me for al the first borne of the children of Israel (I am the Lord) and the cattell of the Leuites for all the first borne of the cattell of the children of Israel.
- 42 And Moses nombred, as the Lord commanded him, al the first borne of the children of Israel.
- 43 And al the first borne males rehearsed by name (from a moneth olde and aboue,) according to their number were two and twentie thousand, two hundreth seuentie and three.
- 44 ¶ And the Lorde spake vnto Moses, saying,
- 45 Take the Leuites for all the first borne of the children of Israel, and the cattell of the Leuites for their cattell, and the Leuites shall be mine, (I am the Lord)
- 46 And for the redeeming of the two hundreth seuentie and three, (which are more then the Leuites of the first borne of the children of Israel)
- 47 Thou shalt also take five shekels for euerie person: after the weight of the Sanctuarie shalt thou take it: the shekel conteineth twentie gerahs.
- 48 And thou shalt giue the money, wherewith the odde number of them is redeemed, vnto Aaron and to his sonnes.
- 49 Thus Moses tooke the redemption of them that were redeemed, being more then the Leuites:
- 50 Of the first borne of the children of Israel tooke he the money: even a thousand three hundred three score and five shekels after the shekel of the Sanctuarie.
- 51 And Moses gaue the money of them that were redeemed vnto Aaron & to his sones according to the word of the Lorde, as the Lord had commanded Moses.

n That none should enter into the Tabernacle contrary to Gods appointment.

o So that the first borne of the children of Israel were more by 273.

p So that now the Leuites should suffice vnto the Lorde for the first borne of Israel, save for the 273 which were more then the Leuites, for whom they payed money.

Exod. 30. 13.
Leuit. 27. 25.
chap. 8. 16.
Exod. 45. 12.

q Of the two hundreth seuentie and three, whiche were more then the Leuites.

CHAP. IIIII.

5 The officers of the Leuites, when the hosts remoued. 46 The number of the three families of Kohath, Gershon, and Merari.

Kijj. 1 And

- 1** And the Lorde spake vnto Moses, and to Aaron, saying,
- 2** Take the summe of the sonnes of Kohath from among the sonnes of Leui, after their families, and houses of their fathers,
- 3** From ^athirtie yere olde and aboue euen vntill fiftie yere old, all that enter into the assemblie to do the worke in the Tabernacle of the Congregation.
- 4** This shalbe the office of the sonnes of Kohath in the Tabernacle of the Congregation ^{about} the Holiest of all.
- 5** ¶ When the holte remoueth, then Aaron and his sonnes shall come and take downe ^bthe couering vaile, and shall couer the Arke of the Testimonie therewith.
- 6** And they shall put thereon a couering of badgers skinces, and shal spread vpon it a cloth altogether of blew silke, and put to ^cthe barres thereof:
- 7** And vpon the ^dtable of shew bread they shal spread a cloth of blew silke, and put thereon the dishes, & the ^eincense cups, and goblets, and couerings to couer it ^fwith, and the bread shalbe thereon continually:
- 8** And thei shal spread vpon them a couering of skarlet, and couer the same with a couering of badgers skinces, and put to the barres thereof.
- 9** Then they shal take a cloth of blew silke, and couer the ^gcandellsticke of light with his lampes & his snuffers, ^hand his snuffdishes, and al the oyle vessels thereof, which they occupie about it.
- 10** So they shal put it and all the instruments thereof in a couering of badgers skinces, and put it vpon the ⁱbarres.
- 11** Also vpon the golde altar thei shal spread a cloth of blew silke, and couer it with a couering of badgers skinces, and put to the barres thereof.
- 12** And they shall take al the instruments of the ministerie wherewith they minister in the Sanctuarie, and put ^jthem in a cloth of blew silke, and couer them with a couering of badgers skinces, and put them on the barres.
- 13** Also they shal take away the ashes fro the altar, and spread a purple cloth vpon it,
- 14** And shall put vpon it all the instruments thereof, which they occupie about it: the censers, the fleshhookes & the besomes, & the basens, ^keuen all the instruments of the altar: & they shal spread vpon it a couering of badgers skinces, & put to the barres of it.
- 15** And whe Aaron & his sonnes haue made an end of couering the ^lSanctuarie, and all the instruments of the Sanctuarie, at the removing of the holte, afterward the sonnes of Kohath shall come to beare it, but they shall not ^mtouch any holy thing lest they dye. This is the charge of the sonnes of Kohath in the Tabernacle of the Congregation.
- 16** ¶ And to the office of Eleazar the sonne of Aaron the priest ⁿpertaineth the oyle for the light, and the ^osweete incense and the ^pdayly meat offering, and the ^qanointing oyle, ^rwith the ouersight of all the Tabernacle, & of al that therein is, ^sboth in the Sanctuarie and in al the instruments thereof.
- 17** ¶ And the Lord spake vnto Moses and to Aaron, saying,
- 18** Ye shal not cut of the tribe of the families of the Kohathites fro among the Leuites:
- 19** But thus do vnto them, that they may liue and not die, when they come nere to the most holy things: let Aaron and his sonnes come and appoint ^tthem, euery one to his office, and to his charge.
- 20** But let them not go in, to see when the Sanctuarie is folden vp, lest they die.
- 21** ¶ And the Lord spake vnto Moses, saying,
- 22** Take also the summe of the sonnes of Gershon, euery one by the houses of their fathers throughout their families:
- 23** From thirtie yere olde and aboue, vntill fiftie yere olde shalt thou number them, al that ^uenter into the assemblie for to do seruice in the Tabernacle of the Congregation.
- 24** This shalbe the seruice of the families of the Gershonites, to serue and to beare.
- 25** They shal beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his couering, and the couering of badgers skins, that is on hie vpon it, and the vaile of the ^vdoore of the Tabernacle of the Congregation:
- 26** The curtaines also of the court, and the vaile of the entring in of the gate of the court, ^wwhich is nere the Tabernacle and nere the altar round about, with their cordes, and al the instruments for their seruice, and al that is made for them: so shall they serue.
- 27** And the commandement of Aaron and his sonnes shal al the seruice of the sonnes of the Gershonites be doe, in al their charges and in all their seruice, and ye shal appoint them to keepe al their charges.
- 28** This is the seruice of the families of the sonnes of the Gershonites in the Tabernacle of the Congregation, and their watch ^xshalbe vnder the ^yhande of Ithamar the sonne of Aaron the Priest.
- 29** ¶ Thou shalt number the sonnes of Merari by their families, and by the houses of their fathers:
- 30** From thirtie yere olde & aboue, euen vnto fiftie yere old shalt thou number them, all that enter into the assemblie, to do the seruice of the Tabernacle of the Congregation.
- 31** And this is their office and charge according to all their seruice in the Tabernacle of the Congregation: the ^zboardes of the Tabernacle with the barres thereof, and his pillars, and his sockets.
- 32** And the pillars round about the court, with their sockets & their pins, and their cords, with all their instruments, euen for al their seruice, & by ^{aa}name ye shall reckon the instruments of their office, and charge.
- 33** This is the seruice of the families of the sonnes of Merari, according to al their seruice in the Tabernacle of the Congregation vnder

^a The Leuites were nombred after three sorts: first at a moneth olde when they were consecrate to the lord, next at 25. yere olde when they were appoynted to serue in the Tabernacle, and at 30. yere olde to beare the burdens of the Tabernacle.

^b Which deuicd the Sanctuarie from the Holiest of al.

^c That is, put them vpon their shoulders to carrie it: for the barres of the Arke coule neuer be remoued, Exod. 25. 15.

^d Meaning to couer the bread. Exod. 25. 30.

^e Exod. 25. 14.

^f Exod. 25. 31.

^g The Ebrewe worde signifieth an instrument made of two stauces or barres.

^h Which was to burne incense: Reade Exod. 30. 1.

ⁱ Of the burnt offering.

^j That is, in folding vp the chinges of the Sanctuary, as the Arke, &c.

^k Before it be couered.

^l Exod. 30. 24.

^m Which was offered at morning and euening Exod. 30. 25.

ⁿ Committing by your negligence that the holy things be not well wrapped, and so they by touching thereof perish. m Shewing what partecury man shal beare.

^o Which were receiued into the companie of them that ministered in the Tabernacle of the Congregation.

^p Which vaile hangd betwene the Sanctuarie and the court.

^q Which court compassed both the Tabernacle of the Congregation and the altar of burnt offering.

^r Vnder the charge & ouersight.

^s Exod. 26. 13.

^t Ye shall make an inuentorie of all the things, which ye commit to their charge.

vnder the hande of Ithamar the sonne of Aaron the Priest.

34 ¶ Then Moses and Aaron and the princes of the Congregation nombred the sonnes of the Kohathites, by their families and by the houses of their fathers,

35 From thirty yere old and aboue, euen vnto fiftie yere old, all that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

^e Ebr. the nombred of them.

36 So the " numbers of them throughout their families were two thousand, ieuē hundred and fiftie.

37 These are the numbers of the families of the Kohathites, al that serue in the Tabernacle of the Congregation, which Moses and Aaron did number according to the commandement of the Lord by the hand of Moses.

^f God appointing Moses to be the minister and executor thereof.

38 Also the numbers of the sonnes of Gershon throughout their families and houses of their fathers,

39 From thirtie yere olde and vpward, euen vnto fiftie yere olde: al that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, and by the houses of their fathers were two thousand sixe hundred and thirtie.

^g Which were of competent age to serue therein, that is, betwene 30. and 50.

41 These are the numbers of the families of the sonnes of Gershon: of al that " did seruice in the Tabernacle of the Congregation, whom Moses and Aaron did number according to the commaundement of the Lord.

42 ¶ The numbers also of the families of the sonnes of Merari by their families, and by the houses of their fathers,

43 From thirtie yere olde and vpward, euen vnto fiftie yere olde: al that enter into the assemblie for the seruice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thousand, and two hundred.

45 These are the summes of the families of the sonnes of Merari, Whom Moses and Aaron nombred according to the commandement of the Lorde, by the hand of Moses.

46 So all the numbers of the Leuites, which Moses, and Aarō, and the princes of Israel nombred, by their families & by the houses of their fathers,

47 From thirtie yere olde and vpward, euen to fiftie yere olde, euery one that came to do " his duetie, office, seruice and charge in the Tabernacle of the Congregation.

^u Whosoever of the Leuites that had any manner of charge in the Tabernacle.

48 So the numbers of them were eight thousand, siue hundred, and foure score.

^x Ebr. According to the mouth or word. So that Moses neyther added nor diminished from that which the Lord commaunded him.

49 According to the " commandement of the Lord by the hand of Moses did Aaron number them, euery one according to his seruice, and according to his charge. Thus were they of that tribe nombred, as the Lord commaunded " Moses.

² The Leprous and the polluted shalbe cast forth. ⁴ The purging of sinne. ¹⁵ The tryall of the suspect wife.

1 And the Lord spake vnto Moses, saying,

2 Command the childre of Israel that they " put out of the hoste euery leper, and euery one that hath " an issue, and whosoever is defiled by " the dead.

^{Leuit. 13. 9.}
^{Leuit. 13. 2.}

3 Both male and female shall ye put out: " out of the hoste shall ye put them, that they defile not their " tentes among whom I dwell.

^{Leuit. 22. 1.}

4 And the children of Israel did so, and put them out of the hoste, euen as the Lorde had commaunded Moses, so did the childre of Israel.

^{"Or, in a place one of the hoste.}
^{a There were three manner tentes, of the Lord, of the Leuites, and of the Israelites.}

5 ¶ And the Lord spake vnto Moses, saying,

6 Speake vnto the childre of Israel, " When a man or woman shall commit any sinne " that men commit, and transgresse a-
gainst the Lord, when that persone shall faute willingly, trespas,

^{Leuit. 6. 3.}

7 Then they shall cōfesse their sinne which they haue done, and shal restore the damage thereof " with his principal, and put the fiftie parte of it more thereto, and shal giue it vnto him, against whom he hath trespassed.

^{b Commit any}

^{Leuit. 6. 5.}

8 But if the " man haue no kinsman, to whom he should restore the damage, the damage shalbe restored to the Lord for the Priests vse, besides the ram of the atonement, whereby he shall make atonement for him.

^{c If he be dead, to whom the wrong is done, and also haue no kinsman.}

9 And euery offering of al " the holy things of the children of Israel, which they bring vnto the Priest, shalbe " his.

^{d Or things offered to the lord, as first fruites, &c.}

10 And euery mans halowed things shalbe his: " that is, whatsoeuer any man giueth the Priest, it shalbe his.

^{Leuit. 10. 12.}

11 ¶ And the Lord spake vnto Moses, saying,

12 Speake vnto the children of Israel, and say vnto them, If any mans " wife turne to euill, and commit a trespas against him,

^{e By breaking the band of marriage, and playing the harlot.}

13 So that another man lie with her fleshly, and it be hid from the eies of her husband and kept close, and yet he be defiled, and there be no witnes against her, neither she taken with the maner,

14 " If he be moued with a ielous minde, so that he is ielous ouer his wife, which is defiled, or if he haue a ielous mynde, so that he is ielous ouer his wyfe, which is not defiled,

^{"Ebr. If the spirit of ielousie come upon him.}

15 Then shal the man bring his wife to the Priest, and bring her offering with her, the tenth parte of an Ephah of barley meale, but he shal not powre " oyle vpon it, nor put incens thereon: for it is an offering of ielousie, an offering for a remembrance, calling the sinne to " minde:

^{f Onely in the sinne offering, and this offering of ielousie were neither oyle nor incense offered.}

16 And the Priest shal bring her, and set her before the Lord.

^{g Or making the sinne known, and not purging it.}

17 Then the Priest shal take " the holy water

^{h Which also is called the water of purification or sprinkling, reade Chap 19. 9.}

in an earthen vessel, and of the dust that is in the floore of the Tabernacle, *even* the Priest shall take it and put it into the water.

18 After, the Priest shall set the woman before the Lorde, and vncouer the womans head, and put the offering of the memoriall in her hands: it is the ielousie offering, and the Priest shal haue bitter and ⁱcurfed water in his hand,

19 And the Priest shal charge her by an oth, and say vnto the woman, if no man haue lien with thee, neither thou hast turned to vncleannes from thine husband, be free fro this bitter and curfed water.

20 But if thou hast turned from thine husband, and so art defiled, and some man hath lien with thee beside thine housband,

21 (Then the Priest shal charge the woman with an othe of cursing, and the Priest shal say vnto the woman) The Lord make thee to be ^kaccursed, and detestable for the othe among thy people, and the Lord cause thy thigh to ^{rot}, and thy belly to swell:

22 And that this curfed water may go into thy bowels, to cause thy belly to swell, and thy thigh to rot. Then the woman shall answer, Amen, Amen.

23 After, the Priest shall write these curses in a booke, and shall ^mblot them out with the bitter water,

24 And shall cause the woman to drinke the bitter and curfed water, and the curfed water, *turned* into bitternesse, shall enter into her.

25 Then the Priest shall take the ielousie offering out of the womans hande, and shall shake the offering before the Lord, and offer it vpon the altar.

26 And the Priest shal take *an handful* of the offering for a memoriall therof, and burne it vpon the ^aaltar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, (if she be defiled and haue trespassed against her husband) then shall the curfed water, *turned* into bitternesse, enter into her, and her bellie shal swell, and her thigh shall rot, and the woman shall be accursed among her people.

28 But if the woman be not defiled, but be ^ocleane, she shall be free and shall conceiue and beare.

29 This is the lawe of ielousie, when a wife turneth from her husband and is defiled,

30 Or when a man is moued with a ielous minde being ielous ouer his wife, then shal he bring the woman before the Lord, and the Priest shal do to her according to all this lawe,

31 And the man shal be ^ofree from sinne, but this woman shall beare her iniquitie.

ⁱ It was so called by the effect, because it declared the woman to be accursed & turned to her destruction.

^k Both because she had committed so hainous a fault, & forswore her selfe in denying the same.
^l Ebr. to fall.

^m That is, be it so, as thou wishest, as Psal. 41. 14. deut. 27. 14. m Shal wash the curses, which are written, into the water in the vessel.

ⁿ Or, perfume.

^a Where the incense was offered.

^o Or, innocent.

^o The man might accuse his wife and not be reprooued.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and say vnto them, When a man or a woman doth separate them selues to vowe a vowe of a ^aNazarite to separate *him selfe* vnto the Lord,

3 He shall absteyne from wine and strong drinke, and shall drinke no sowre wine nor sowre drink, nor shall drinke any licour of grapes, neither shall eat fresh grapes nor dried.

4 As long as his abstinence endureth, shall he eat nothing that is made of the wine of the vine, neither the kernels, nor ^yhuske.

5 While he is separate by his vowe, the ^ara-
sure shal not come vpon his head, vntil the days be out, in the which he separateth *him selfe* vnto the Lord, he shal be holie, & shall let the lockes of the heare of his head growe.

6 During the time that he separateth him selfe vnto the Lorde, he shall come at no ^bdead body:

7 He shal not make him selfe vnclean at the death of his father, or mother, brother, or sister: for the consecration of his God is vpon ^chis head.

8 All the dayes of his separation he shal be holy to the Lord.

9 And if any die suddenly by him, or he be-
ware, then the ^dhead of his consecration shal be defiled, and he shall shauie his head in the day of his clensing: in the seuenth day he shal shauie it.

10 And in the eight day he shall bring two turtles, or two yong pigeons to the Priest, at the doore of the Tabernacle of the Co-
gregation.

11 Then the Priest shal prepare the one for a sinne offering & the other for a burnt offering, and shal make an atonement for him, because he sinned by ^ethe dead: so shal he hallow his head the same day,

12 And he shall ^fconsecrate vnto the Lord the daies of his separation, and shal bring a lambe of a yere old for a trespassse offering, and the first ^gdaies shal be voyde: for his consecration was defiled.

13 ¶ This then is the lawe of the Nazarite: When the time of his consecration is out, he shal come to the doore of the Tabernacle of the Congregation,

14 And he shall bring his offering vnto the Lord, an hee lambe of a yere olde without blemishe for a burnt offering, and a shee lambe of a yere olde without blemish for a sinne offering, and a ram without blemish for peace offerings,

15 And a basket of vnleauened bread, of ^hcakes of fine flour, mingled with oyle, and wafers of vnleauened bread annoynted with oyle, with their meat offering, and their drinke offerings:

16 The which the Priest shall bring before the Lord, and make his sinne offering and his burnt offering.

17 He shal prepare also the ram for a peace offering

^a Which separated the selues from the worlde and dedicated them selues to God: whiche figure was accomplished in Christ

^b Iudg. 13. 5.
^c 1 Sam. 1. 11.

^b As at burials, or mournings.

^c In that he suffered his heare to growe, he signified that he was consecrate to God.

^d Which long heare is a signe that he is dedicate to God.

^e By being present, where the dead was.

^f Beginning at the eight dayes, when he is purified.

^g So that he shal beginne his vow anewe.

^h Levit. 2. 15.

CHAP. VI.

2 The lawe of the consecration of the Nazarites. 14 The manner to blisse the people.

offring vnto the Lord, with the basket of vnleavened bread, & the Priest shall make his meat offering, and his drinke offering.

Act. 21. 24.
h In token that his vow is ended.

i For the heare, which was consecrate to the Lord, might not be cast into any prophane place.

Exod. 29. 27.

**Or, with the breast.*

k At the least he shall do this, if he be able to offer no more.

l That is, praye for them, *Eccle. 36. 19.*

m They shall pray in my name for them.

18 And * the Nazarite shall shau the head of his consecration at the doore of the Tabernacle of the Congregation, and shall take the heare of the head of his consecration, and put it in the fire, which is vnder the peace offering.

19 Then the Priest shall take the sodden shoulder of the ram, and an vnleavened cake out of the basket, and a wafer vnleavened, and put them vpon the hands of the Nazarite, after he hath shauen his consecration.

20 And the Priest shall * shake them to and fro before the Lord: this is an holy thing for the Priest besides the shaken breast, & besides the heave shoulder: so afterward the Nazarite may drinke wine.

21 This is the Lawe of the Nazarite, which he hath vowed, and of his offering vnto the Lord for his consecration, besides that that he is able to bring: according to the vow which he vowed, so shall he do after the lawe of his consecration.

22 ¶ And the Lord spake vnto Moses, saying,

23 Speake vnto Aaron & to his sonnes, saying, Thus shall ye ¹blesse the children of Israel, and say vnto them,

24 The Lord blesse thee, and keepe thee,

25 The Lord make his face shine vpon thee, and be mercifull vnto thee,

26 The Lord lift vp his countenance vpon thee, and giue thee peace.

27 So they shall put my ^m Name vpon the children of Israel, and I will blesse them.

CHAP. VII.

1 The heades or Princes of Israel offer at the setting vp of the Tabernacle, 10 And at the dedication of the Altar. 19 God speaketh to Moses from the Mercisat.

Exod. 40. 18.

**Or, vessels.*

**Or, captaines.*

a Like horse-litters to keepe the things, that were caryed in them, from wea-ther.

b That is, to carie things and stuffe in.

1 **N**OWE when Moses had finished the setting vp of the Tabernacle, and * anointed it and sanctified it, and all the instruments thereof, and the altar with all the instruments thereof, and had anointed them and sanctified them,

2 Then the "princes of Israel, heads ouer the houses of their fathers (they were the princes of the tribes, who were ouer them that were nombred) offered,

3 And brought their offering before the Lord, six * couered charrets, & twelue oxen: one charret for two princes, and for euery one an ox, and they offered them before the Tabernacle.

4 And the Lord spake vnto Moses, saying, Take *these* of them, that they may be to do the ^b seruice of the Tabernacle of the Congregation, and thou shalt giue them vnto the Leuites, to euery man according vnto his office.

6 So Moses tooke the charrets & the oxen, and gaue them vnto the Leuites:

7 Two charrets and foure oxen he gaue to the sonnes of Gershon, according vnto

their * office.

8 And foure charrets & eight oxen he gaue to the sonnes of Merari according vnto their office, vnder the hand of Ithamar the sonne of Aaron the Priest.

9 But to the sonnes of Kohath he gaue none, because the charge of the Sanctuarie belonged to them, which they did beare vpon their shoulders.

10 ¶ The princes also offered in the * dedication for the altar in the daye that it was anoynted: then the princes offered their offering before the altar.

11 And the Lorde said vnto Moses, One prince one day, and an other prince another day shall offer their offering, for the dedication of the altar.

12 ¶ So then on the first day did || Nahshon || the sonne of Amminadab of the tribe of Iudah offer his offering.

13 And his offering was a siluer charger of an hundreth & thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a * meat offering, *Leuit. 3. 1.*

14 An *incens* cup of gold of ten *shekels*, full of incens,

15 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,

16 An hee goat for a sinne offering,

17 And for peace offerings, two bullockes, fve rams, fve hee goates, and fve lambs of a yere olde: this was the offering of Nahshon the sonne of Amminadab.

18 ¶ The second day || Nethaneel, the sonne of Zuar, prince of the tribe of Issachar did offer: *The offering of Nethaneel.*

19 Who offered for his offering a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyl, for a meat offering,

20 An *incens* cup of gold of ten *shekels*, full of incens,

21 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,

22 An hee goate for a sinne offering,

23 And for peace offerings, two bullockes, fve rams, fve hee goates, fve lambs of a yere olde: this was the offering of Nethaneel the sonne of Zuar.

24 ¶ The third daye || Eliab the sonne of Helon prince of the children of Zebulun offered. *The offering of Eliab.*

25 His offering was a siluer charger of an hundreth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

26 A golden *incens* cup of ten *shekels*, full of incens,

27 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,

28 An hee goat for a sinne offering,

29 And for peace offerings, two bullockes, fve rams, fve hee goates, fve lambs of a yere olde: this was the offering of Eliab the sonne of Helon.

30 ¶ The

c For their vse to cary with.

d The Holie things of the Sanctuarie must be caryed vpon their shoulders, and not drawn with oxen, chap. 4. 15.

e That is, when the first sacrifice was offered there vpon by Aaron, *Leuit. 9. 1.*

f The offering of Nahshon.

Leuit. 3. 1.

g The offering of Nethaneel.

h The offering of Eliab.

Offerings

Numbers.

of the princes.

- || The offering of Elizur. 30 ¶ The fourth day || Elizur the sonne of Shedeur prince of the children of Reuben offered.
- 31 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 32 A golden *incens* cup of tenne *shekels*, full of incens,
- 33 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,
- 34 An hee goat for a sinne offering,
- 35 And for a peace offering, two bullockes, fve rams, fve hee goates, and fve lambes of a yere olde: this was the offering of Elizur the sonne of Shedeur.
- || The offering of Shelumiel. 36 ¶ The fift day || Shelumiel the sonne of Zurishaddai, prince of the children of Simeon offered.
- 37 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 38 A golden *incens* cup of ten *shekels*, full of incens,
- 39 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 40 An hee goat for a sinne offering,
- 41 And for a peace offering, two bullockes, fve rams, fve hee goates, fve lambes of a yere olde: this was the offering of Shelumiel the sonne of Zurishaddai.
- || The offering of Eliafaph. 42 ¶ The sixt day || Eliafaph the sonne of Deuel prince of the children of Gad offered.
- 43 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 44 A golden *incens* cup of ten *shekels* full of incens,
- 45 A yong bullock, a ram, a lambe of a yere olde, for a burnt offering,
- 46 An hee goat for a sinne offering,
- 47 And for a peace offering, two bullockes, fve rams, fve hee goates, fve lambes of a yere olde: this was the offering of Eliafaph the sonne of Deuel.
- || The offering of Elishama. 48 ¶ The seuenth day || Elishama the sonne of Ammiud prince of the children of Ephraim offered.
- 49 His offering was a siluer charger of an hundredth, and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 50 A golden *incens* cup of ten *shekels*, full of incens,
- 51 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,
- 52 An hee goat for a sinne offering,
- 53 And for a peace offering, two bullockes, fve rams, fve hee goates, fve lambes of a yere olde: this was the offering of Elishama, the sonne of Ammiud.
- 54 ¶ The eight day offered || Gamliel the sonne || The offering of Pedazur, prince of the children of Manasseh.
- 55 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 56 A golden *incens* cup of ten *shekels*, full of incens,
- 57 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,
- 58 An hee goat for a sinne offering,
- 59 And for a peace offering, two bullockes, fve rams, fve hee goates, fve lambes of a yere olde: this was the offering of Gamliel the sonne of Pedazur.
- 60 ¶ The ninth day || Abidan the Sonne of || The offering of Gideoni prince of the children of Benjamin offered.
- 61 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 62 A golden *incens* cup of ten *shekels*, full of incens,
- 63 A yong bullocke, a ram, a lambe of a yere olde for a burnt offering,
- 64 An hee goat for a sinne offering,
- 65 And for a peace offering two bullockes, fve rams, fve hee goates, fve lambes of a yere olde: this was the offering of Abidan the sonne of Gideoni.
- 66 ¶ The tenth day || Ahiezer the sonne of || The offering of Ammishaddai, prince of the children of Ahiezer. Dan offered.
- 67 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 68 A golden *incens* cup of ten *shekels*, full of incens,
- 69 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,
- 70 An hee goat for a sinne offering,
- 71 And for a peace offering, two bullockes, fve rams, fve hee goates, fve lambes of a yere olde: this was the offering of Ahiezer the sonne of Ammishaddai.
- 72 ¶ The eleuenth day || Pagiel the sonne of || The offering of Ocran, prince of the children of Asher. Pagiel, or Phegiel.
- 73 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine flour, mingled with oyle, for a meat offering,
- 74 A golden *incens* cup of ten *shekels*, full of incens,
- 75 A yong bullock, a ram, a lambe of a yere olde for a burnt offering,
- 76 An hee goat for a sinne offering,
- 77 And for a peace offering, two bullockes, fve rams, fve hee goates, fve lambes of a yere old: this was the offering of Pagiel the sonne of Ocran.

^f The offering of 78 ¶ The twelueth day || Ahira the sonne of Enan, prince of the children of Naphtali offered.

79 His offering was a siluer charger of an hundredth and thirtie *shekels* weight, a siluer boule of seuentie *shekels*, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meat offering,

80 A golden incens cup of ten *shekels*, full of incens,

81 A young bullock, a ram, a lambe of a yere olde, for a burnt offering,

82 An hee goat for a sinne offering,

83 And for peace offerings two bullockes, five rams, five hee goates, five lambes of a yere olde: this was the offering of Ahira, the sonne of Enan.

^f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the dedication of the Altar by the princes of Israel, when it was anointed: twelue chargers of siluer, twelue siluer boules, twelue incens cups of golde,

85 Euery charger, containing an hundredth & thirtie *shekels* of siluer, and euery boule seuentie: all the siluer vessell contained two thousand and foure hundredth *shekels*, after the shekel of the Sanctuarie.

86 Twelue incens cups of golde full of incens, containing ten *shekels* euery cup, after the shekel of the Sanctuarie: all the golde of the incens cups was an hundredth and twety *shekels*.

87 All the bullockes for the burnt offering were twelue bullockes, the rams twelue, the lambes of a yere olde twelue, with their meat offerings, and twelue hee goates for a sinne offering.

88 And all the bullockes for the peace offerings were foure and twentie bullockes, the rams sixtie, the hee goates sixtie, the lambs of a yere old sixtie: this was the dedication of the Altar, after that it was anointed.

g By Aaron.

^h That is, the Sanctuarie.

89 And when Moses went into the Tabernacle of the Congregation, to speake with God, he heard the voyce of one speaking vnto him from the Merciseat, that was vpon the Arke of the Testimonie betweene the two Cherubims, and he spake to him.

ⁱ According as he had promised Exod. 25. 22.

CHAP. VIII.

² The order of the lampes. 6 The purifying and offering of the Leuites. 24 The age of the Leuites, when they are recruited to seruice, and when they are dismissed.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and saye vnto him, When thou lightest the lampes, the seuen lampes shall giue light toward the forefront of the Candelstick.

^a To that part which is ouer against the Candelstick, Exod. 25. 37.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candelstick, as the Lorde had commanded Moses.

4 And this was the worke of the Candelstick, euen of golde beaten out with the hammer, both the shaft, and the floures thereof was beaten out with the hammer:

Exod. 25. 18.

^b according to the paterne, which the Lord had shewed Moses, so made he the Candelstick.

5 ¶ And the Lord spake vnto Moses, saying, Take the Leuites from among the children of Israel, and purifie them.

7 And thus shalt thou do vnto them, when thou purifiest them, Sprinkle water of purification vpon them, and let them shauce all their fleshe, and washe their clothes: so they shalbe cleane.

8 Then they shal take a yong bullocke with his meat offering of fine floure, mingled with oyle, and another yong bullock shalt thou take for a sinne offering.

9 The thou shalt bring the Leuites before the Tabernacle of the Congregation, and assemble all the Congregation of the children of Israel.

10 Thou shalt bring the Leuites also before the Lord, & the childre of Israel shal put their handes vpon the Leuites.

11 And Aaron shall offer the Leuites before the Lord, as a shake offering of the children of Israel, that they may execute the seruice of the Lord.

12 And the Leuites shal put their handes vpon the heads of the bullocks, and make thou the one a sinne offering, and the other a burnt offering vnto the Lord, that thou maist make an atonement for the Leuites.

13 And thou shalt set the Leuites before Aaron & before his sonnes, and offer the as a shake offering to the Lord.

14 Thus thou shalt separate the Leuites from among the children of Israel, and the Leuites shalbe mine.

Chap. 3. 42

15 And afterward shal the Leuites go in, to serue in the Tabernacle of the Congregation, and thou shalt purifie them and offer them, as a shake offering.

16 For they are freely giuen vnto me from among the children of Israel, for such as open any wombe: for all the first borne of the children of Israel haue I taken them vnto me.

Chap. 3. 9.

17 ¶ For all the first borne of the children of Israel are mine, both of man and of beast: since the day that I smote euery first borne in the land of Egypt, I sanctified them for my selfe.

^f That is, they that are the first borne.

18 And I haue taken the Leuites for all the first borne of the children of Israel,

19 And haue giue the Leuites as a gift vnto Aaron, and to his sonnes from among the children of Israel, to do the seruice of the

childre of Israel in the Tabernacle of the Congregation, and to make an atonement for the children of Israel, that there be no plague among the children of Israel, when the children of Israel come nere vnto the Sanctuarie.

^g Which seruice the Israelites should else doe.

20 ¶ Then Moses & Aaron & all the Congregation of the children of Israel did with the Leuites, according vnto all that the Lord had commanded Moses concerning the Leuites: so did the children of Israel vnto them.

^h Because the Leuites go into the Sanctuarie in their name.

- 21 So the Leuites were purified, and washed their clothes, and Aaron offered them as a ſhake offering before the Lord, and Aaron made an atonement for them, to purifie them.
- 22 And after that, went the Leuites in to do their ſeruiſe in the Tabernacle of the Congregation, before Aaron and before his ſonnes: as the Lord had commanded Moſes concerning the Leuites, ſo they did vnto them.
- 23 ¶ And the Lord ſpake vnto Moſes, ſaying,
- 24 This alſo *belongeth* to the Leuites: from ſiue and twenty yere olde and vpwarde, they ſhall go in, to execute *their* office in the ſeruiſe of the Tabernacle of the Congregation.
- 25 And after the age of fiftie yere, they ſhall ceaſe from executing the ^k office, and ſhall ſerue no more:
- 26 But they ſhall miniſter^l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall do no ſeruiſe: thus ſhalt thou do vnto the Leuites touching their charges.

i In their preſence, to ſerue them.

k Such office as was painefull, as to beare burthenes and ſuch like.
l In ſinging Pfalmes, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

a The Paſſcouer is commanded again. 13 The puniſhment of him that keepeth not the Paſſcouer. 15 The cloude conducteth the Iſraelites through the wildernes.

- 1 And the Lord ſpake vnto Moſes in the wildernes of Sinai, in the firſt moneth of the ſecond yere, after they were come out of the land of Egypt, ſaying,
- 2 The children of Iſrael ſhall alſo celebrate the * Paſſcouer at the time appointed thereunto.
- 3 In the fourteenth daye of this moneth at * euen, ye ſhall keepe it in his due ſeaſon: according to^a al the ordinances of it, and according to al the ceremonies thereof ſhall ye keepe it.
- 4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſcouer.
- 5 And they kept the Paſſcouer in the fourteenth day of the firſt moneth at eue in the wildernes of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.
- 6 ¶ And certaine men were defiled^b by a dead man, that they might not keepe the Paſſcouer the ſame daye: and they came before Moſes and before Aaron the ſame day.
- 7 And thoſe men ſayde vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not offer an offering vnto the Lord in the time thereunto appointed among the children of Iſrael?
- 8 Then Moſes ſayd vnto them, Stand ſtill, and I will heare what the Lord will commande concerning you.
- 9 ¶ And the Lord ſpake vnto Moſes, ſaying,
- 10 Speake vnto the children of Iſrael, and ſaye, If anie among you, or of your

Exod. 12. 1.
Leuit. 23. 5.
chap. 28. 16.
Deut. 16. 3.
Exod. 12. 6.
Deut. 16. 6.

a Euen in all pointes as the Lord hath inſtituted it.

b By touching a corpe, or being at the buriall.

c Or celebrate the Paſſcouer the fourteenth day of the firſt moneth.

poſteritie ſhalbe vncleane by the reaſon of a corpe, or be in a long iourney, he ſhall keepe the Paſſcouer vnto the Lord.

11 In the fourteenth day of the * ſecond moneth at euen they ſhall keepe it: with vncleauened bread and ſowre herbes ſhall they eat it.

12 They ſhall leaue none of it vnto the morning, nor breake anie bone of it: according to all the ordinance of the Paſſcouer ſhall they keepe it.

13 But the man that is cleane and is not in a iourney, and is negligent to keepe the Paſſcouer, the ſame perſone ſhalbe cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his ſinne.

14 And if a ſtranger dwell among you, and will keepe the Paſſcouer vnto the Lord, as the ordinance of the Paſſcouer, and as the maner thereof is, ſo ſhall he doe: * ye ſhall haue one lawe both for the ſtranger, and for him that was borne in the ſame land.

15 ¶ And when the Tabernacle was reared vp, a cloude couered the Tabernacle, namely the Tabernacle of the Teſtimonie: & at euen there was vpon the Tabernacle, as the * appearance of fire vntill morning.

16 So it was alwaye: the cloude couered it by day, and the appearance of fire by night.

17 And when the cloude was taken vp from the Tabernacle, then afterward the children of Iſrael iourneied: and in the place where the cloude abode, there the children of Iſrael pitched their tentes.

18 At the * commandement of the Lord the children of Iſrael iourneied, & at the commandement of the Lord they pitched: as long as the cloude abode vpon the Tabernacle, * they lay ſtill.

19 And when the cloude taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the watch of the Lord, and iourneied not.

20 So when the cloude abode a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneied at the commandement of the Lord.

21 And though the cloude abode vpon the Tabernacle from euen vnto the morning, yet if the cloude was taken vp in the morning, then they iourneied: whether by day or by night the cloude was taken vp, then they iourneied.

22 Or if the cloude taried two dayes or a moneth, or a yere vpon the Tabernacle, abiding thereon, the children of Iſrael abode ſtill, and iourneied not: but when it was taken vp, they iourneied.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneied, keeping the watch of the Lord at the commandement of the Lord by the hand of Moſes.

d And cannot come where the Tabernacle is, when others keepe it.

e So that the vncleane, & they that are not at home, haue a moneth longer granted vnto them.
Exod. 12. 46.
Leuit. 19. 36.

f When the Paſſcouer is celebrate

g Or, puniſhment of his ſinne.

Exod. 12. 49.

Exod. 40. 34.

g Lyke apiller: read Exod. 13. 11

h Ebr. mouth.
h Who taught them what to doe by the cloude.

i Cor. 12. 1.
Ebr. Camped.

i They waited when the Lord woulde ſignifie either their departure, or their abode by the cloude.
Ebr. dayes of number.

Exod. 40. 36.

k Vnder the charge and gouernement of Moſes.

CHAP. X.

9 The use of the silver trumpets. 11 The Israelites depart from Sinai. 14 The captains of the host are numbered. 30 Hobab refuseth to go with Moses his sonne in lawe.

1 And the Lord spake vnto Moses, saying,

2 Make thee two trumpets of silver: of an whole piece shalt thou make them, that thou maist use them for the assembling of the Congregation, and for the departure of the campe.

3 And when they shal blow with them, all the Congregation shal assemble to thee before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the princes, or heads ouer the thousands of Israel shal come vnto thee.

5 But if ye blow an alarme, then the campe of them that pitch on the East part, shal go forward.

6 If ye blowe an alarme the second time, then the hoste of them that lye on the Southside shal march: for they shal blow an alarme when they remoue.

7 But in assembling the Congregation, ye shal blow without an alarme.

8 And the sonnes of Aaron the Priest shall blow the trumpets, & ye shal haue them as a law for euer in your generations.

9 And when ye go to warre in your lande against the enemy that vexeth you, ye shal blow an alarme with the trumpets, and ye shalbe remembred before the Lord your God, and shalbe saued from your enemies.

10 Also in the daye of your gladnes, & in your feast dayes, and in the beginning of your moneths, ye shal also blow the trumpets ouer your burnt sacrifices, and ouer your peace offerings, with the trumpets, as a remembrance for you before your God. I am the Lord your God.

11 And in the second yere, in the second moneth, and in the twentieth day of the moneth the cloud was taken vp from the Tabernacle of the Testimonie.

12 And the children of Israel departed on their iourneis out of the desert of Sinai, and the cloud rested in the wilderness of Paran.

13 So they first tooke their iourney at the commandement of the Lord, by the hand of Moses.

14 In the first place went the stander of the host of the children of Iudah, according to their armies: and Nabshon the sonne of Aminadab was ouer his band.

15 And ouer the band of the tribe of the children of Issachar was Nethaneel the sonne of Zuar.

16 And ouer the band of the tribe of the children of Zebulun was Eliab the sonne of Helon.

17 When the Tabernacle was taken down, then the sonnes of Gershon, and the sonnes of Merari went forward bearing the Tabernacle.

18 After, departed the stander of the host of Reubē according to their armies, and ouer his band was Elizur the sonne of Shedeur.

19 And ouer the band of the tribe of the children of Simeon was Shelumiel the sonne of Shurihaddai.

20 And ouer the band of the tribe of the children of Gad was Eliasaph the sonne of Deuel.

21 The Kohathites also went forward and bare the Sanctuarie, and the former did set vp the Tabernacle against they came.

22 Then the stander of the host of the children of Ephraim went forward according to their armies, and ouer his bande was Elishama the sonne of Ammishaddai.

23 And ouer the band of the tribe of the sonnes of Manasse was Gamliel the sonne of Pedazur.

24 And ouer the band of the tribe of the sonnes of Benjamin was Abidan the sonne of Gideon.

25 Last, the stander of the host of the children of Dan marched, gathering al the hostes according to their armies: and ouer his band was Ahiezer the sonne of Ammishaddai.

26 And ouer the band of the tribe of the children of Asher was Pagiel the sonne of Ocran.

27 And ouer the bande of the tribe of the childre of Naphtali was Ahira the sonne of Enan.

28 These were the remouings of the children of Israel according to their armies, when they marched.

29 After, Moses said vnto Hobab the sonne of Reuel the Midianite, the father in law of Moses, We go into the place, of which the Lord said, I wil giue it you: Come thou with vs, and we wil do thee good, for the Lord hath promised good vnto Israel.

30 And he answered him, I wil not go: but I wil depart to mine owne countrey, & to my kindred.

31 Then he said, I pray thee, leaue vs not: for thou knowest our camping places in the wilderness: therefore thou maist be our guide.

32 And if thou go with vs, what goodnes the Lord shal shewe vnto vs, the same wil we shew vnto thee.

33 So they departed from the mount of the Lord, three dayes iourney: and the Arke of the covenant of the Lord went before them in the three dayes iourney, to search out a resting place for them.

34 And the cloud of the Lord was vpon them by day, when they went out of the campe.

35 And when the Arke went forward, Moses said, Rise vp, Lord, and let thine enemies be scattered, and let them that hate thee, flee before thee.

36 And when it rested, he said, Returne, O Lord,

L.j. Lord,

^a Or of worke beaten out with the hammer.

^b That is, the hoste of Iudah and they that are vnder his ensigne.
^c Meaning the hoste of Reuben

^d So that onelie the Priests must blowe the trumpets, so long as the priesthod lasted.

^e When ye reioyce that God hath remoued anie plague.
^f Or, when you offer burnt offerings.

^g Or, in keeping this order in their iourneis, from Sinai to Paran, Chap. 33.1.

Chap. 3.9.

Chap. 1.7.

^h With all the appertinances thereof.

^h Vpon their shoulders.

ⁱ The Merarites & Gershonites.

^k Leauing none behind nor anie of the former that fainted in the way.

^l This was the order of their hoste when they remoued.

^m Some thinke that Reuel, Iethro, Hobab, & Keni were al one: Kymhifath that Reuel was Iethros father: so Hobab was Moses father in lawe.

ⁿ Ebr. 7.9. vnto

ⁿ Mount Sinai or Horib.

^o Declare thy might and power.

"Ebr. to the ten thousand thousand souls.

Lord, to the " many thousandes of Israel.

CHAP. XI.

1 The people murmured, and is punished with fire. 4 The people lusteth after flesh. 6 They loth Manna. 11 The weak faith of Moses. 16 The Lord denieth the burden of Moses to seuentie of the Ancients. 31 The Lord sendeth quails. 33 Their lust is punished.

*"Ebr. as iniquit complainers.
"Ebr. it was euill in the eares of the Lord.
Psalme. 71. 21.*

1 When the people became " murmurers, " it displeased the Lord: and the Lord heard it, therefore his wrath was kindled, & the fire of the Lord burnt among them, and * consumed the vtmost part of the host.

2 Then the people cryed vnto Moses: and when Moses prayed vnto the Lord, the fire was quenched.

3 And he called the name of that place " Taberah, because the fire of the Lord burnt among them.

*a Which were of those strangers that came out of Egypt w them, Exo. 12. 38
b From God.
c For a final price, or good cheape.*

4 ¶ And a number of ^a people that was among them, fel a lusting, and ^b turned away, and the children of Israel also wept, and said, Who shal giue vs flesh to eat?

d For the greedie lust of flesh.

5 We remember the fish which we did eat in Egypt for ^c naught, the cucumbers and the pepons, and the leekes, and the onions, and the garleke.

*Exod. 16. 31.
Wisl. 16. 20.
Psalme. 78. 24.
Ioh. 6. 31.
e Which is, a white pearle or precious stone.*

6 But now our soule is ^d dried away, we can see nothing but this MAN.

7 (The MAN also was * coriander seeede & his colour like the colour of * bdellium.

8 The people went about and gathered it, and ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the tast of it was like vnto the tast of fresh oyle.

9 And when the dew fel downe vpon the host in the night, the MAN fel with it)

10 ¶ Then Moses heard the people weepe throughout their families, euery man in the doore of his tent, and the wrath of the Lord was grievously kindled: also Moses was grieved.

*"Or, euill intreated.
f Or, wherein haue I displeased thee?
g Am I their father, that none may haue the charge of them but I?*

11 And Moses said vnto the Lord, Wherefore hast thou " vexed thy seruant? & why haue I not found ^f fauour in thy sight, seeing thou hast put the charge of al this people vpon me?

h Of Canaan promised by an othe to our fathers.

12 Haue I ^g conceiued al this people? or haue I begotte them? that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the ^h land, for the which thou swarest vnto their fathers?

13 Where should I haue flesh to giue vnto al this people? for they weepe vnto me, saying, Giue vs flesh that we may eat.

14 I am not able to beare al this people alone, for it is to heauie for me.

i I had rather die, then to see my griefe and miserie thus daily increase by their rebellion.

15 Therefore if thou deale thus with me, I pray thee, if I haue found fauour in thy sight, kil me, that I behold not my miserie.

16 ¶ Then the Lord said vnto Moses, Gather vnto me seenty me of the Elders of Israel, whom thou knowest, that they are the Elders of the people, & gouerners o-

uer them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee,

17 And I wil come downe, and talke with thee there, * and take of the Spirit, which is vpon thee, and put vpo them, and they shal beare the burthen of the people with thee: so thou shalt not beare it alone.

k I wil distribute my Spirit among them, as I haue done to thee.

18 Furthermore thou shalt say vnto the people, ^k Be sanctified against to morow, and ye shal eat flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eat: for we were better in Egypt: therefore the Lord wil giue you flesh, and ye shal eat.

l Prepare your selues that ye be not vnclane.

19 Ye shal not eat one day nor two dayes, nor fide dayes, neither ten dayes, nor twentie dayes,

20 But a whole moneth, vntil it come out at your nostrils, and be lothesome vnto you, because ye haue ^m contemned the Lord, which is ⁿ among you, and haue wept before him, saying, Why came we hither out of Egypt?

*m Or, cast him of, because ye refused Manna which he appointed as mozt meete for you.
n Who leadeth and gouerneth you.
o Of whom I haue charge.*

21 And Moses said, Six hundreth thousand foote me are there of the people, * among whom I am: and thou sayest, I wil giue them flesh, that they may eat a moneth long.

22 Shal the sheepe and the beues be slaine for them, to finde them? either shal al the fish of the sea be gathered together for them to suffice them?

23 And the Lord said vnto Moses, Is ^l the Lords hand shortened? thou shalt see now whether my word shal come to passe vnto thee, or no.

24 ¶ So Moses went out, and tolde the people the wordes of the Lord, and gathered seuentie men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and " tooke of the Spirit that was vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested vpon them, then they prophesied, and did not ^p cease.

"Or, separated, as verse. 17.

26 But there remained two of the men in the host: the name of the one was Eldad, & the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophesied in the host.

p From that day the spirit of prophesie did not faile them.

27 Then there ran a yong man, and tolde Moses, and said, Eldad and Medad do prophesie in the host.

28 And Ioshua the sonne of Nun the seruant of Moses one of his ^q yong men, answered and said, My lord Moses, ^r forbid them.

q Or, a yong man whom he had chosen from his youth.

29 But Moses said vnto him, Enuieest thou for my sake? yea, would God that al the Lords people were Prophets, and that the Lord would put his Spirit vpon them.

r Such blinde zeale was in the Apostles, Mar. 9. 38. luke. 5. 4.

30 And Moses returned into the host, he and the Elders of Israel.

31 Then

Exod. 16. 13.
p[er] alme. 73. 16.

31 Then there went forth a wind from the Lord, and * brought quailes from the Sea, and let them fall upon the campe, a dayes journey on this side, and a daies journey on the other side, round about the host, & they were about two cubites aboue the earth.

32 Then the people arose, al that day, and al the night, and al the next day, & gathered the quailes; he that gathered the least, gathered ten Homers full, and they spread them abroad for their vse round about the host.

f Of Homer,
reade Leuit. 27.
16. also it signi-
feth an heape, as
Exod. 8. 14. iudg.
15. 15.

Psal. 78. 31.

Or, grumes of lust.

33 While the flesh was yet betwene their teeth, before it was chewed, euen the wrath of the Lord was kindled against the people, & the Lord * smote the people with an exceeding great plague.

34 So the name of the place was called, "Kibroth-hattaauah: for there they buried the people that fel a lusting.

35 From Kibroth-hattaauah the people tooke their journey to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 Aaron and Miriam grudge against Moses. 10 Miriam is stricken with leprosie, and healed at the prayer of Moses.

Or, murmured.

1 **A**fterward Miriam and Aaron * spake against Moses, because of the woman of Ethiopia whom he had married (for he had married * a woman of Ethiopia)

a Zipporah was
a Midianite, and
because Midian
bordered on E-
thiopia, it is
sometime in the
Scripture com-
prehended vn-
der this name.
Eccle. 45. 4.
b And so bare w
their grudgings,
although he
knew them.

2 And they said, What hath the Lord spoken but only by Moses? hath he not spoken also by vs? & the Lord heard this.

3 (But Moses was a very * meeke man, aboue al the men that were vpon the earth)

4 And by and by the Lord said vnto Moses, and vnto Aaron, & vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: & they three came forth.

5 Then the Lord came downe in the pillar of the cloude, and stood in the doore of the Tabernacle, and called Aaron, & Miriam, and they both came forth.

6 And he said, Heare now my wordes, if there be a prophet of the Lord among you, I will be knowne to him by a * vision, and will speake vnto him by dreame.

a These were
the two ordina-
rie meanes.

7 My seruant Moses is not so, who is faithful in ^d al mine house.

d Inal Israel
which was his
Church.
Exod. 33. 11.
e So farre as anie
man was able to
comprehend,
which he calleth
his backe partes,
Exod. 33. 23.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke wordes, but he * shal see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, euen against Moses?

9 Thus the Lord was very angry with the, and departed.

10 Also the cloude departed from the Tabernacle: and behold, Miriam was leprous like snow: and Aaron looked vpon Miriam, and behold, she was leprous.

f From the dore
of the Taberna-
cle.
g As a childley
commeth out of
his mothers
bellie dead, ha-
ving as it were
but the skinne.

11 Then Aaron said vnto Moses, Alas, my Lord, I beseech thee, laye not the sinne vpon vs, which we haue foolishly committed & wherein we haue sinned.

12 Let her not, I pray thee, be as one of dead,

of whom the flesh is half consumed, while he commeth out of his mothers wombe.

13 Then Moses cryed vnto the Lord, saying, O God, I beseeche thee, heale her now.

14 ¶ And the Lord said vnto Moses, If her father had ^b spit in her face, should she not haue bene ashamed seven dayes? let her be * shut out of the host seven dayes, and after she shalbe receiued. ^h In his displea-
sure.

Leuit. 13. 46.

15 So Miriam was shut out of the host seven dayes, and the people remoued not, til Miriam was brought in againe.

CHAP. XIII.

1 Certaine men are sent to search the land of Canaan. 24 They bring of the fruite of the land. 31 Caleb comforteth the people against the discouraging of the other spies.

1 **T**hen afterward the people remoued from Hazeroth, and pitched in the wilderness of Paran.

a That is, in
Rithma, which
was in Paran,
Chap. 33. 8.

2 ¶ And the Lord spake vnto Moses, say-
ing,

b After the peo-
ple had required
it of Moses, as it
is in Deut. 1. 22.
then the Lord
spake to Moses
so to do.

3 ^b Send thou men out to search the land of Canaan which I giue vnto the childre of Israel: of euery tribe of their fathers shal ye send a man, such as are al rulers among them.

4 Then Moses sent them out of the wilderness of Paran at the commandment of the Lord: al those men were * heades of the children of Israel.

Or, rulers.

5 Also their names are these: of the tribe of Reuben, Shammua the sonne of Zaccur:

6 Of the tribe of Simeon, Shaphat the sonne of Hori:

7 Of the tribe of Iudah, Caleb the sonne of Iephunneh:

8 Of the tribe of Issachar, Igal the sonne of Ioseph:

9 Of the tribe of Ephraim, * Oshea the sonne of Nun:

Or, Joshua.

10 Of the tribe of Benjamin, Palti the sonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the sonne of Sodi:

12 Of the tribe of Ioseph, ^{to wit}, of the tribe of Manasseh, Gaddi the sonne of Sufi:

13 Of the tribe of Dan, Ammiel the sonne of Gemalli:

14 Of the tribe of Asher, Sethur the sonne of Michael:

15 Of the tribe of Naphtali, Nahbi the sonne of Vophsi:

16 Of the tribe of Gad, Geuel the sonne of Machi.

17 These are the names of the * men, which Moses sent to spie out the land: and Moses called the name of Oshea the sonne of Nun Iehoshua. ^c Which in nom-
ber weretwelue,
according to the
tweleue tribes.

18 So Moses sent the to spie out the land of Canaan, and said vnto them, Go vp this way toward the South, and go vp into the mountaines,

Or, high countrey.

19 And consider the land what it is, and the people that dwell therein, whether they be strong or weake, either fewe or many,

20 Also what the land is that they dwell in, whether it be ^d good or bad: & what cities they

d Plentiful or
barren.

Lij.

they

- they be, that they dwell in, whether they dwell in tents, or in walled townes;
- 21 And what the land is: whether it be fat or lean, whether there be trees therein, or not. And be of good courage, & bring of the fruites of the land (for then was the time of the first ripe grapes)
- 22 ¶ So they went vp, and searched out the land, from the wilderness of ^e Zin vnto Rehob, to go to Hamath,
- 23 And they ascended toward the South, & came vnto Hebron, where were Ahiman, Sheshai and Talmai, the sonnes of ^f Anak. And ^g Hebron was built seuen yere before Zoan in Egypt.
- 24 ¶ Then they came to the riuer of Eshcol, and cut downe thence a branch with one cluster of grapes, and they bare it vpon a barre betwene two, and brought of the pomegranates and of the figges.
- 25 That place was called the riuer Eshcol, because of the cluster of grapes, which the children of Israel cut downe thence.
- 26 Then after fourtie dayes they turned againe from searching of the land.
- 27 And they went and came to Moses and to Aaron and vnto al the Congregation of the children of Israel, in the wilderness of ^h Paran, to Kadesh, and brought to the, and to al the Congregation tydings, and shewed them the fruites of the land.
- 28 And they tolde ⁱ him, and said, We came vnto the land whither thou hast sent vs, and surely it floweth with ^j milke and hony: and here is of the fruites of it.
- 29 Neuertheles the people be strong that dwell in the land, and the cities are walled and exceeding great: and moreover, we saw the ^k sonnes of Anak there.
- 30 The Amalekites dwell in the Southcountrey, and the Hittites, and the Iebusites, & the Amorites dwell in the mountaines, and the Canaanites dwell by the Sea, and by the coast of Iorden.
- 31 Then Caleb stilled the people before Moses, and said, Let vs go vp at once, and possesse it: for vndoubtedly we shal overcome it.
- 32 But the men, that went vp with him, said, we be not able to go vp against the people: for they are stronger then we.
- 33 So they brought vp an euill report of the land which they had searched for the children of Israel, saying, The land which we haue gone through to search it out, is a land that ^l eateth vp the inhabitants thereof: for al the people that we saw in it, are men of great stature;
- 34 For there we saw gyants, the sonnes of Anak, which come of the gyantes, so that we seemed in our sight like greshoppers: and so we were in their sight.
- 1 Then al the Congregation lifted vp their voyce, and cryed: and ^a the people wept that night,
- 2 And al the children of Israel murmured against Moses and Aaron: and the whole assemblie said vnto them, Would God we had dyed in the land of Egypt, or in this wilderness: would God we were dead.
- 3 Wherefore now hath the Lord brought vs into this land to fall vpon the sword? our wiues, and our children shalbe ^b a praye: were it not better for vs to returne into Egypt?
- 4 And they said one to another, Let vs make a Captaine and returne into Egypt?
- 5 Then Moses and Aaron ^c fel on their faces before al the assemblie of the Congregation of the children of Israel.
- 6 ¶ And Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh ^d two of them that searched the land, ^e rent their clothes,
- 7 And spake vnto al the assemblie of the children of Israel, saying, The land which we walked through to search it, is a very good land.
- 8 If the Lord loue vs, he wil bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.
- 9 But rebel not ye against the Lord, neither feare ye the people of the land: for they are ^f but bread for vs: their shield is departed from them, & the Lord is with vs, feare them not.
- 10 And all the multitude said, ^g Stone them with stones: but the ^h glory of the Lord appeared in the Tabernacle of the Congregation, before al the children of Israel.
- 11 And the Lord said vnto Moses, How long wil this people prouoke me, and how long wil it be, yer they belecue me, for al the signes which I haue shewed among them?
- 12 I wil smite them with the pestilence and destroy them, and wil make thee a greater nation and mightier then they.
- 13 But Moses said vnto the Lord, ⁱ When the Egyptians shal heare it, (for thou broughtest this people by thy power frō among them)
- 14 Then they shal say to the inhabitants of this land, (for they haue heard that thou, Lord, art among this people, and that thou, Lord, art seene) face to face, and that thy cloude standeth ouer them, and that thou ^j goest before them by day time in a pillar of a cloude, and in a pillar of fire by night)
- 15 That thou wilt kil this people as ^k one man: so the heathen which haue heard the fame of thee, shal thus say,
- 16 Because the Lord was not ^l able to bring this people into the land, which he sware vnto them, therefore hath he slaine them in the wilderness.

^e Which was in the wilderness of Paran.

^f Which were a kind of gyants. ^g Declaring the antiquitie thereof: also Abraham, Sara, Izhak and Iakob were buried there. ^h Or, the valley of Eshcol, thus it is of grapes.

^h Called also Kadesh-bérna.

ⁱ That is, Moses. ^j Exod. 33. 3.

^k Ahiman, Sheshai, & Talmai, whom Caleb slew afterward.

^l Or, murmuring against Moses.

^l The gyants were so cruel that they spoiled and killed one another, and those that came to them.

^a Such as were affraide at the report of the ten spies.

^b To our enemies the Canaanites.

^c Lamenting the people and praying for the. ^d Eccle. 40. 9. ^e 1. mac. 2. 56. ^f For sorowe, hearing their blasphemie.

^g We shal easily overcome them. ^h This is the condition of the that would per- (swade in Gods cause, to be persecuted of the multitude.

ⁱ Exod. 31. 13.

^j Exod. 33. 31.

^k So that none shal escape.

^l Deut. 9. 27.

CHAP. XIII.

^a The people murmure against Moses. ^b They would haue stoned Caleb and Ioshua. ^c Moses pacified God by his prayer. ^d The people that would enter into the land, contrary to Gods wil, are slaine.

17 And now, I beseeche thee, let the power of my Lord be great, according as thou hast spoken, saying,

18 The Lorde is * slowe to anger, and of great mercie, and * forgiuing iniquitie, and sinne, but not making the wicked innocent, and * visiting the wickednesse of the fathers vpon the children, in the thirde and fourth generation:

19 Be mercifull, I beseeche thee, vnto the iniquitie of this people, accordinge to thy great mercie, and as thou hast forgiven this people from Egypt, euen vntill now.

20 And the Lord said, I haue forgien^b it, according to thy request.

h In that he destroyed nor them utterly, but left their posteritie and certaine to enter.

21 Notwithstanding, as I liue, all the earth shalbe filled with the glorie of the Lord.

22 For all those men which haue seene my glorie, and my miracles which I did in Egypt, and in the wilderness, and haue tempted me this ten times, and haue not obeyed my voice,

23 Certainly they shal not see the land, whereof I sware vnto their fathers: neyther shall any that prouoke me, see it.

i That is, sordid times and often.

24 But my seruau^t * Caleb, because he had another * spirit, and hath followed me still, euen him will I bring into the lande, whether he went, and his seede shall inherit it.

25 Nowe the Amalekites and the Canaanites remayne in the valleye: wherefore turne backe to morowe, and get you into the wilderness, by the way of the redde Sea.

26 ¶ After, the Lord spake vnto Moses and to Aaron, saying;

27 *How long shall I suffer this wicked multitude to murmure against me? I haue heard the murmurings of the children of Israel, which they murmure against me.

28 Tell them, As * I liue (saith the Lorde) I will surely do vnto you, euen as ye haue spoken in mine eares.

29 Your carkeyses shall fall in this wilderness, and al you that were counted through al your numbers, from twentie yere olde and aboue, which haue murmured against me,

30 Ye shal not doubtles come into the land, for the which I * lifted vp mine hande, to make you dwell therein, saue Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

31 But your children, (which ye said should be a praye) them will I bring in, and they shall knowe the land which ye haue refused:

32 But euen your carkeises shall fall in this wilderness.

n The worde signifyeth, to be shepherdes, or to wander like shepherdes to and fro.

33 And your children shall wander in the wilderness, fourtie yeres, and shall beare your whoredomes, vntill your carkeises be wasted in the wilderness.

34 After the number of the dayes, in the which ye searched out the land, euen fourtie dayes, * euerie day for a yere, shall ye

bear your iniquitie, for * fourtie yeres, and ye shall feele my breache of promise.

35 I the Lord haue said, Certainly I will doe so, to all this wicked companie, that are gathered together against me: for in this wilderness they shalbe consumed, & there they shal dye.

36 And the men which Moses had sent to searche the lande (which, when they came againe, made all the people to murmure against him, and brought vp a slander vpon the land)

37 Euen these men that did bring^e vp that vile slander vpon the land, * shall dye by a plague before the Lord.

38 But Ioshua the sonne of Nun, and Caleb the sonne of Iephunneh, of those men that went to search the land, shal liue.

39 ¶ Then Moses told these sayings vnto all the children of Israel, and the people sorrowed greatly.

40 *And they rose vp early in the morning, and gat them vp into the toppe of the mountaine, saying, Lo, we be ready, to goe vp to the place which the Lord hath promised: for we haue sinned.

41 But Moses said, Wherefore transgresse ye thus the commandement of the Lorde? it wil not so come wel to passe.

42 Go not vp (for the Lorde is not among you) lest ye be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites are there before you, and ye shal fall by the sword: for in as much as ye are turned away from the Lord, the Lord also wil not be with you.

44 Yet they presumed obstinately to go vp to the top of the mountaine: but the Arke of the couenant of the Lord, and Moses departed not out of the campe.

45 Then the Amalekites & the Canaanites, which dwelt in that mountaine, came down and smote them, * and consumed them vnto Hormah.

CHAP. XV.

1 The offerings which the Israelites should offer when they came into the land of Canaan. 2. The punishment of him that brake the Sabbath.

1 And the Lord spake vnto Moses, saying
2 Speake vnto the children of Israel, and say vnto them, * When ye be come into the land of your habitations, which I giue vnto you,

3 And will make an offering by fire vnto the Lord, a burnt offering or a sacrifice * to fulfill a vowe, or a free offering, or in your feasts, to make a * sweete sauour vnto the Lord of the herd, or of the flocke.

4 Then * let him that offereth his offering vnto the Lorde, bring a meate offering of a tenth deale of fine flour, mingled with the fourth part of an Hin of oyle.

5 Also thou shalt prepare the fourth parte of an Hin of wine to be powred on a lamb, appointed for the burnt offering or any offering.

L.iiij. 6 And

Psal. 95. 10.
p Whether my promises be true or no.

1. Cor. 10. 10.
Ebr. 3. 10.
Iude. 5.

Deut. 1. 41.

q They confesse they sinned by rebelling against God, but consider not they offended in going vp without Gods commandement

r They could not be stayed by any means.

Deut. 1. 44.

Leuit. 23. 10.
a Into the land of Canaan.

Leuit. 22. 21.
Or separate.

Exod. 29. 18.

Leuit. 2. 5.

b Read Exod. 29. 40.

^c The licour was so called, because it was poured on the thing that was offered.

^d Or three Obmers.

^d Euerie sacrifice of beaſts muſt haue their meate offering and drink offering, according to this proportion.

^e Exod. 12. 49. Chap. 9. 14.

^e Which is made of the first corne ye gather. *Leuit. 23. 14.*

^f As by our sight or ignorance, read *Leuit. 4. 2.*

^g Some read, from the eyes of the Congregation: that is, which is hid from the Congregation. *Leuit. 4. 1.*

6 And for a ram, thou shalt for a meate offering, prepare two tenth deales of fine flower, mingled with the thirde parte of an Hin of oyle.

7 And for a ^c drinke offering, thou shalt offer the third part of an Hin of wine, for a sweet saour vnto the Lord.

8 And when thou preparest a bullocke for a burnt offering, or for a sacrifice to fulfill a vow or a peace offering to the Lord,

9 Then let him offer with the bullock a meate offering of ^d three tenth deales of fine flour, mingled with halfe an Hin of oyle.

10 And thou shalt bring for a drinke offering halfe an Hin of wine, for an offering made by fire of a sweete saour vnto the Lord.

11 Thus shal it be done for a bullocke, or for a ram, or for a lambe, or for a kid.

12 According to the number ^d that ye prepare to offer, so shall ye do to euerie one according to their number.

13 Al that are borne of the countrey, shal do these things thus, to offer an offering made by fire of sweete saour vnto the Lord.

14 And if a stranger sojourne with you, or whosoeuer be among you in your generations, and wil make an offering by fire of a sweete saour vnto the Lord, as ye doe, so he shal do.

15 ^{*} One ordinance shalbe both for you of the Congregation, and also for the stranger that dwelleth *with you, euen* an ordinance for euer in your generations: as you are, so shal the stranger be before the Lord.

16 One Law and one maner shall serue both for you and for the stranger that sojourneth with you.

17 ¶ And the Lorde spake vnto Moses, saying,

18 Speake vnto the children of Israel, and say vnto them, When ye be come into the land, to the which I bring you.

19 And when ye shal eat of the bread of the land ye shall offer an heaue offering vnto the Lord.

20 Ye shall offer vp a cake of the firste of your ^e dowe for an heaue offering: ^{*} as the heaue offering of the barne, so ye shall lift it vp.

21 Of the firste of your dowe ye shall giue vnto the Lord an heaue offering in your generations.

22 ¶ And if ye ^f haue erred, and not obserued all these commandements, which the Lord hath spoken vnto Moses,

23 *Euen* all that the Lord hath commanded you by the hand of Moses, from the firste daye that the Lorde commaunded Moses, and henceforwarde among your generations.

24 And if so be that ought be committed ignorantly of the ^g Congregation, then all the Congregation shall giue a bullocke for a burnt offering, for a sweete, saour vnto the Lord, with the meate offering & drinke offering thereto, according to the ^{*} maner, & an he goat for a sinne offering.

25 And the Priest shall make an atonement

for al the Congregation of the children of Israel, and it shalbe forgien them: for it is ignorance: and they shall bring their offering for an offering made by fire vnto the Lorde, and their sinne offering before the Lord for their ignorance.

26 Then it shalbe forgien al the Congregation of the children of Israel, and the stranger that dwelleth among them: for all the people were in ignorance.

27 ¶ ^{*} But if any one person sinne through ignorance, then he shal bring a she goat of a yere olde for a sinne offering. *Leuit. 4. 27.*

28 And the Priest shal make an atonement for the ignorant person, when he sinneth by ignorance before the Lord, to make reconciliation for him: and it shalbe forgien him.

29 He that is borne among the children of Israel, and the stranger that dwelleth among them, shal haue both one lawe, who so doeth sinne by ignorance.

30 ¶ But the person that doeth ought ^{pre}sumptuously, whether he be borne in the land, or a stranger, the same blasphemeth the Lord: therefore that person shalbe cut of from among his people, *Exr. with an hie hand: that is, in contempt of God.*

31 Because he hath despised the worde of the Lord, & hath broken his commaundement: that person shalbe vtterly cut of: his ^h iniquitie shalbe vpon him. *h He shall fasteine the punishment of his sin.*

32 ¶ And while the children of Israel were in the wilderness, they founde a man that gathered stickes vpon the Sabbath day.

33 And they that found him gathering stickes brought him vnto Moses and to Aaron, and vnto al the Congregation.

34 And they put him in ^{*} ward: for it was not declared what shoulde be done vnto him. *Leuit. 24. 12.*

35 Then the Lord saide vnto Moses, This man shal dye the death: and let al the multitude stone him with stones without the host.

36 And all the Congregation brought him without the hoste, and stoned him with stones, and he dyed, as the Lord had commaunded Moses.

37 ¶ And the Lord spake vnto Moses, saying,

38 Speake vnto the children of Israel, and bid them that they ^{*} make them fringes vpon the borders of their garmets throughout their generations, and put vpon the fringes of the borders a rybande of blew silk. *Deut. 22. 12. Mat. 23. 5.*

39 And he shal haue the fringes, that when ye looke vpon them, ye may remember all the commandements of the Lord, and do them: & that ye seeke not after your owne heart, nor after your owne eyes, after the which ye go a^d whoring:

40 That ye may remember and do all my Gods commandements, and be holy vnto your God, *i By leauinge Gods commandements and following your owne fantasies.*

41 I am the Lord your God, which brought you out of the land of Egypt, to be your God: I am the Lord your God.

CHAP. XVI.

^a The rebellion of Korah, Dathan and Abiram. 31. Korah and his company perished. 41. The people the next day murmure. 49. 14700. are slaine for murmuring.

Chap. 27. 3.
Eccle. 43. 22.
Iude. 11.
^a Or, tooke other with him.

^a Or before Moses.

Chap. 26. 9.

^a Or, let it suffice you: meaning to haue abused them thus long.

^b All are alike holy: therefore none ought to be preferred aboue other: thus the wicked reason against gods ordinance.

^c To be the Priest and to offer.

^d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

^e To serue in the Congregation, as in the verse before.

^f Thus they spake contemptuously, preferring Egypt to Canaan.

^g Wilt thou make them, that fetched the lad, beleeue that they sawe not that, which they sawe?
Gen. 4. 4.

NOW * Korah the sonne of Izhar, the sonne of Kohath, the sonne of Leui went apart with Dathan, and Abiram the sonnes of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ^a against Moses, with certaine of the children of Israel, two hundredth and fiftie captains of the assembly, * famous in the congregation and men of renowne,

3 Who gathered themselves together against Moses, and against Aaron, and said vnto them, ^a Ye take to much vpon you, seeing all the Congregation is holy, ^b euery one of them, and the Lord is among them: wherefore then lift ye your felues aboue the Congregation of the Lord?

4 But when Moses heard it, he fell vpon his face,

5 And spake to Korah and vnto all his company, saying, To morowe the Lord will shewe who is his, and who is holy, and who ought to approche neere vnto him: & whom he hath chosen, he wil cause to come neere to him.

6 This do therefore, Take you censors, ^b both Korah, and all his company,

7 And put fire therein, and put incens in them before the Lord to morowe: and the man whom the Lord doeth chose, the same shall be holy: ^c ye take to much vpon you, ye sonnes of Leui.

8 Againe Moses saide vnto Korah, Heare, I pray you, ye sonnes of Leui.

9 Seemeth it a small thing vnto you that the God of Israel hath seperated you from the multitude of Israel, to take you nere to him selfe, to do the seruice of the Tabernacle of the Lord, and to stand before the Congregation and to minister vnto them?

10 He hath also taken thee to ^c him, and all thy brethren the sonnes of Leui with thee, and seeke ye the office of the Priest also?

11 For which cause, thou, and all thy company are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We wil not come vp.

13 Is it a small thing that thou hast brought vs out ^d of a land that floweth with milke & hony, to kill vs in the wilderness, except thou make thy selfe Lord and ruler ouer vs also?

14 Also thou hast not brought vs vnto a land that floweth with milke and hony, neither giuen vs inheritance of fieldes and vineyardes: wilt thou ^e put out the eyes of these men? we wil not come vp.

15 Then Moses waxed very angrie, and saide vnto the Lord, * Looke not vnto their offering: I haue not taken so much as an asse fro them, neither haue I hurt any of them.

16 And Moses said vnto Korah, Be thou and all thy company ^h before the Lord: ^h both thou, they, and Aaron to morowe:

17 And take euery man his censor, and put incens in them, and bring ye euery man his censor before the Lord, two hundredth and fiftie censors: thou also and Aaron, euery one his censor.

18 So they tooke euery man his censor, and put fire in them, and laide incens thereon, and stode in the doore of the Tabernacle of the Congregation with Moses & Aaron.

19 And Korah gathered all the multitude ⁱ against them vnto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared vnto all the Congregation.

20 And the Lord spake vnto Moses and to Aaron, saying,

21 Seperate your felues from among this Congregation, that I may consume them at once.

22 And they fell vpon their faces and said, O God the God of the spirits, ^j of all flesh, hath not one man ^j onely sinned, and wilt thou be wrath with all the Congregation?

23 And the Lord spake vnto Moses, saying,

24 Speake vnto the Congregation and say, Get you away from about the Tabernacle of Korah, Dathan and Abiram.

25 Then Moses rose vp, and went vnto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake vnto the Congregation, saying, Depart, I pray you, from the tentes of these wicked men, and touche nothing of theirs, lest ye perish ^k in all their sinnes.

27 So they gate them away from the Tabernacle of Korah, Dathan, and Abiram on euerie side: and Dathan, and Abiram came out and stode in the doore of their tentes with their wiues, and their sonnes, and their little children.

28 And Moses said, Hereby ye shall knowe that the Lord hath sent me to do all these workes: for ^l I haue not done them of mine owne minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make ^m a new thing, and the earth open her mouth, & swallowe them vp with all that they haue, and they go downe quicke into ⁿ the pit, then ye shall vnderstand that these men haue prouoked the Lord.

31 ¶ And as soone as he had made an ende of speaking all these wordes, euery the ground claue a funder that was vnder them,

32 And the earth ^o opened her mouth, and swallowed them vp, with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe a liue into the pit, and the earth couered them: so they perished from among the Congregation.

^h At the doore of the Tabernacle.

ⁱ All that were of their faction.

^j Or, of euery creature.

^k With them that haue committed so many sinnes.

^l I haue not forged them of mine owne braine.

^m Or, shewe a strange sight.

ⁿ Or, deepe and darke places of the earth.

Chap. 27. 3.
Deut. 11. 6.
Psal. 106. 17.

34 And all Israel that were about them, fled at the crye of them: for they said, *Let vs flee*, lest the earth swallow vs vp.

35 But there came out a fire from the Lord, & consumed the two hundredth and fiftie men that offered the incens.

36 ¶ And the Lord spake vnto Moses, saying,

37 Speake vnto Eleazar, the sonne of Aaron the Priest, that he take vp the censers out of the burning, and skatter the fire beyond the altar: for they are halowed,

38 The censers, *I say*, of these sinners, that destroyed^o them selues: and let them make of them broad plates for a couering of the Altar: for they offered them before the Lord, therefore they shalbe holy, and they shalbe *a* signe vnto the children of Israel.

39 Then Eleazar the Priest tooke the brasen censers, which they, that were burnt, had offered, and made broad plates of them for a couering of the Altar.

40 *It is a remembrance* vnto the children of Israel, that no stranger which is not of the seede of Aaron, come nere to offer incens before the Lord, that he be not like *q* Korah and his company, as the Lord sayde to him by the hand of Moses.

41 ¶ But on the morowe all the multitude of the children of Israell murmured against Moses and against Aaron, saying, Ye haue killed the people of the Lord.

42 And when the congregation was gathered against Moses and against Aaron, then they turned their faces toward the Tabernacle of the Congregation: and behold, the cloude couered it, and the glory of the Lord appeared.

43 Then Moses and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord spake vnto Moses, saying,

45 Get you vp from among this Congregation: for I wil consume them quickly: then they fell vpon their faces.

46 And Moses saide vnto Aaron, Take the censer and put fire therein of the Altar, and put *therin* incens, and go quickly vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begon.

47 Then Aaron tooke as Moses commaunded him, & ran into the middes of the Congregation, and beholde, the plague was begon among the people, & he put in incens, and made an atonement for the people.

48 And when he stooode betweene the dead, and them that were aliue, the plague was stayed.

49 So they dyed of this plague fourtene thousand and seuen hundredth, beside them that dyed in the conspiracie of Korah.

50 And Aaron went againe vnto Moses before the doore of the Tabernacle of the Congregation, and the plague was stayed.

CHAP. XVII.

3 The twelve rods of the twelve princes of the tribes of Israel. 9. Aarons rod buddeth, and beareth blossoms. 10. For a testimony against the rebellious people.

1 And the Lord spake vnto Moses, saying,

2 Speake vnto the children of Israel, and take of euery one of them a rod, after the house of their fathers, of all their Princes according to the family of their fathers, *eu*en twelve rodde: and thou shalt wryte euery mans name vpon his rod.

3 And write Aarons name vpon the rod of Leui: for euery rod shalbe for the head of the house of their fathers.

4 And thou shalt put them in the Tabernacle of the Congregation, before the *Arke* of the Testimonie, * where I wil declare my selfe to you.

5 And the mans rod, whom I *b* chose, shall be the blossome: and I will make cease from me the grudgings of the children of Israel, which grudge against you.

6 Then Moses spake vnto the children of Israel, and al their Princes gaue him a rod, one rod for euery Prince, according to the houses of their fathers, *eu*en twelve rods, & the rod of Aaron was among their rods.

7 And Moses laid the rodde before the Lord in the Tabernacle of the Testimony.

8 And when Moses on the morowe went into the Tabernacle of the Testimony, beholde, the rod of Aaron *a* for the house of Leui was budded, & brought forth buddes, and brought forth blossoms, and bare rype almondes.

9 Then Moses brought out all the rods from before the Lord vnto all the children of Israel: and they looked vpon them, & tooke euery man his rod.

10 ¶ After, the Lord said vnto Moses, * Bring Aarons rod againe before the Testimonie to be kept for a token to the rebellious children, and thou shalt cause their murmurings to cease from me, that they dye not.

11 So Moses did as the Lord had commaunded him: so did he.

12 ¶ And the children of Israel spake vnto Moses, saying, Beholde, we are dead, we perish, we are all lost:

13 Whosoever commeth neere, or approacheth to the Tabernacle of the Lorde, shall dye: shall we be consumed and dye?

CHAP. XVIII.

1.7. The office of Aaron and his sonnes. 2. With the Levites. 8. The Priests part of the offerings. 20. God is their portion. 26. The Levites haue the tithes, and offer the tenths thereof to the Lord.

1 And the Lord said vnto Aaron, Thou, & thy sonnes and thy Fathers house with thee, shal beare the iniquitie of the Sanctuary: both thou and thy sonnes with thee shal beare the iniquitie of your Priests office.

2 And bring also with thee the brethren of the tribe of Leui of the familie of thy Father, which shalbe ioyned with thee, and minister vnto thee: but thou, and thy sonnes with thee shal minister before the Tabernacle of the Testimonie.

3 And they shal keepe thy charge, *eu*en the charge of al the Tabernacle, but they shal not

a While he was in the doore of the Tabernacle.

Exod. 25. 22.

b To be the chief Priest.

c Though Iosephs tribe was deuided into two in the distribution of the land, yet here it is but one, and Leui maketh a tribe.

d To declare that God did chuse the house of Leui to seru him in the Tabernacle.

Ebr. 9. 4.

e Grudging that Aaron should be hie Priest.

f The Chaldee text describeth thus their murmuring: We die by the sword: the earth swalloweth vs vp: the pestilence doeth consume vs.

a If you trespass in any thing concerning the ceremonies of the Sanctuary, or your office, you shalbe punished. *b* That is, the things, which are committed to thee: or, which thou doe it enioyneth them.

o Which were the occasion of their owne death.

p Of gods iudgments against rebels.

q Who presumed about his vocation.

r Or, fled to wit, Moses and Aaron.

r For it was not lawfull to take any other fire, but of the Altar of burnt offering. *Leui. 10. 2.*

f God had begon to punish the people.

t God drew backe his hande and ceased to punish them.

not come nere the instruments of the Sanctuarie, nor to the Altar, lest they dye, both they and you:

- 4 And they shalbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the seruice of the Tabernacle: & no * stranger shal come nere vnto you.

- 5 Therefore shal ye keepe the charge of the Sanctuarie, and the charge of the altar: so there shal fal no more wrath vpon the children of Israel.

- 6 For lo, I haue * taken your brethren the Leuites from among the children of Israel, which as a gift of yours, are giuen vnto the Lord, to do the seruice of the Tabernacle of the Congregation.

- 7 But thou, and thy sonnes with thee shal keepe your Priests office for all things of the altar, & within the vaile: therefore shal ye serue: for I haue made your Priests office an office of seruice: therefore the stranger that commeth nere, shalbe slaine.

- 8 ¶ Again the Lord spake vnto Aarō, Beholde, I haue giuen thee the keeping of mine ^d offerings, of all the halowed things of the children of Israel: vnto thee I haue giuen them for the anointings sake, & to thy sonnes, for a perpetuall ordinance.

- 9 This shalbe thine of the most holy thigs, reserved from the * fire: all their offering of all their meat offering, & of all their sinne offering, and of all their trespass offering, which they bring vnto me, that shalbe most holy vnto thee, and to thy sonnes.

- 10 In the most ^f holy place shal thou eat it: euerie male shal eate of it: it is holy vnto thee.

- 11 This also shalbe thine: the heaue offering of their gift, with all the shake offerings of the children of Israel: I haue giuen them vnto thee & to thy sonnes & to thy ^g daughters with thee, to be a duectie for euer: all the cleane in thine house shal eat of it.

- 12 All the ^h fat of the oyle, and all the fat of the wine, and of the wheat, which they shal offer vnto the Lord for their first frutes, I haue giuen them vnto thee.

- 13 And the first ripe of all that is in their land, which they shal bring vnto the Lord, shalbe thine: all the cleane in thine house shal eat of it.

- 14 * Euerie thing sepearte from the cōmon vse in Israel, shal be thine.

- 15 All that ⁱ first openeth the * matrice of any flesh, which they shal offer vnto the Lord, of man or beast, shalbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

- 16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimatiō, for the money of fise shekels, after the shekel of the Sanctuarie, * which is twentie gerahs.

- 17 But the first borne of a kowe, or the first borne of a sheepe, or the first borne of a goat shalt thou not ^j redeeme: for they are

holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: it is a sacrifice made by fire for a sweete savour vnto the Lord.

- 18 And the flesh of them shalbe thine, * as the shake breaft, and as the right shoulder shalbe thine.

- 19 All the heaue offerings of the holy things which the children of Israel shal offer vnto the Lord, haue I giuen thee, and thy sonnes, and thy daughters with thee, to be a duectie for euer: ^k it is a perpetuall covenant ^l of salt before the Lord, to thee and to thy seede with thee.

- 20 ¶ And the Lord said vnto Aaron, Thou shalt haue none inheritance in their ^m land, neither shalt thou haue any part among them: * I am thy part and thine inheritance among the children of Israel.

- 21 For behold, I haue giuen the children of Leui all the tenth in Israel for an inheritance, for their seruice which they serue in the Tabernacle of the Congregation.

- 22 Neither shal the children of Israel any more ⁿ come nere the Tabernacle of the Congregation, lest they susteine sinne, and die.

- 23 But the Leuites shal do the seruice in the Tabernacle of the Congregation, & they shal beare ^o their sinne: ^p it is a lawe for euer in your generations, that among the children of Israel they possesse none inheritance.

- 24 For the tithes of the children of Israel, which they shal offer as an offering vnto the Lord, I haue giuen the Leuites for an inheritance: therefore I haue said vnto them, Among the children of Israel ye shal possesse none inheritance.

- 25 ¶ And the Lord spake vnto Moses, saying,

- 26 Speake also vnto the Leuites & saye vnto them, When ye shal take of the children of Israel the tithes, which I haue giue you of them for your inheritance, then shal ye take an heaue offering of that same for the Lord, ^q even the tenth part of the tithe.

- 27 And your heaue offering shalbe reckened vnto you, as the * corne of the barne, or as the abundance of the wine presse.

- 28 So ye shal also offer an heaue offering vnto the Lord of all your tithes, which ye shal receiue of the children of Israel, and ye shal giue thereof the Lords heaue offering to Aaron the Priest.

- 29 Ye shal offer of all your ^r giftes all the Lords heaue offerings: of all the ^s fat of the same ^t shal ye offer the holy things thereof.

- 30 Therefore thou shalt say vnto them, When ye haue offred the fat therof, then it shal be counted vnto the Leuites, as the encrease of the corne floore, or as the encrease of the wine presse.

- 31 And ye shal eat it in all ^u places, ye, and your householde: for it is your wages for your seruice in the Tabernacle of the Congregation.

- 32 And ye shal ^v beare no sinne by the reason

^k That is, sure, stable, and incorruptible.

^l Of Canaan.

^m Dent. 10. 9. and 18. 2. 10 sh. 13. 14. 22. 26. 44. 28.

ⁿ To serue ther in: for ^o Leuites are put in their place.

^p If they faile in their office, they shalbe punished.

^q As acceptable as the fruite of your own ground or vineyard.

^r Which ye haue receiued of the children of Israel.

^s Reade verse 12.

^t As is in the 11. verse.

^u Ye shal not be punished therefore.

^e Which was not of the tribe of Leui.

^f Chap. 3. 45.

^g Or a gift.

^h As the first fruit, first borne, and the tenthes.

ⁱ That which was not burned, should be the Priests.

^j That is, in the Sanctuarie, betweene the court and the Holiest of al.

^k Reade Leuit. 10. 14.

^l That is, the chiefest, or the best.

^m Leuit. 27. 28.

ⁿ Exod. 13. 2. 67. 22. 19. Leuit. 27. 26. Chap. 3. 13.

^o Exod. 13. 13. Leuit. 27. 25. Chap. 3. 17.

^p Exod. 13. 12.

^q Because they are appointed for sacrifice.

^t The offerings which the Israelites haue offered to God.

son of it, when ye haue offered the fat of it: neither shal ye pollute the holy thinges of the children of Israel, lest ye dye.

CHAP. XIX.

² The sacrifice of the red kowe. ⁹ The sprinkling water. ¹¹ He that toucheth the dead. ¹⁴ The man that dyeth in a tent.

¹ And the Lord spake to Moses, and to Aaron, saying,

^a According to this law and ceremony, ye shal sacrifice the red kowe.

² This is the ordinance of the lawe, which the Lord hath commaunded, saying, Speake vnto the children of Israel that they bring thee a red kowe without blemish, wherein is no spot, vpon the which neuer came yoke.

^{Exod. 13. 11.}

^b By another Priest.

³ And ye shal giue her vnto Eleazar the Priest, that he may bring her without the hoste, and cause her to be slaine before his face.

^{Exod. 9. 13.}

⁴ Then shal Eleazar the Priest take of her blood with his finger, and sprinkle it before the Tabernacle of the Congregation seuen times,

^{Exod. 29. 14. leuit. 4. 11.}

⁵ And cause the kowe to be burnt in his sight: with her skinn, & her flesh, & her blood, and her dung shal he burne her.

⁶ Then shal the Priest take cedar wood, and hyssope and skarlet lace, and cast them in the middes of the fire where the kowe burneth.

^c Meaning Eleazar.

⁷ Then shal the Priest wash his clothes, and he shal wash his flesh in water, and then come into the hoste, and the Priest shalbe vn-cleane vnto the euen.

^d The inferior Priest who killed her and burned her.

⁸ Also he that burneth her, shal wash his clothes in water, and wash his flesh in water, and be vn-cleane vntil euen.

⁹ And a man, that is cleane, shal take vp the ashes of the kowe, and put them without the hoste in a cleane place: and it shalbe kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

^e Or the water of separation, because that they that were separate for their vn-cleanness, were sprinkled therewith & made cleane, Chap. 8. 7. It is also called holy water, because it was ordeined to an holy vse, Chap. 5. 17. ^f With sprinkling water.

¹⁰ Therefore he that gathereth the ashes of the kowe, shal wash his clothes, and remaine vn-cleane vntil euen: and it shalbe vnto the children of Israel, and vnto the stranger that dwelleth among them, a statute for euer.

¹¹ He that toucheth the dead bodie of any man, shalbe vn-cleane euen seuen dayes.

¹² He shal purifie him selfe therewith the third day, and the seuenth day he shalbe cleane: but if he purifie not him selfe the third day, then the seuenth day he shal not be cleane.

¹³ Whosoever toucheth the corpes of any man that is dead, & purgeth not him selfe, defileth the Tabernacle of the Lord, and that person shalbe cut of from Israel, because the sprinkling water was not sprinkled vpon him: he shalbe vn-cleane, & his vn-cleannes shal remaine still vpon him.

^g So that he should not be esteemed to be of holy people, but as a polluted and excommunicate person.

¹⁴ This is the lawe, When a man dyeth in a tent, all that come into the tent, & all that is in the tent, shalbe vn-cleane seuen dayes,

^h Euer a couering of cloth.

¹⁵ And all the vessels that be open, which haue no couering fastened vpon them,

shal be vn-cleane.

¹⁶ Also whosoever toucheth one that is slaine with a sword in the fild, or a dead person, or a bone of a dead man, or a graue, shalbe vn-cleane seuen dayes.

¹⁷ Therefore for an vn-cleane person they shal take of the burnt ashes of the sinne offering, and pure water shal be put there to in a vessel.

^h Of the red kowe burnt for sinne.

ⁱ Water of the fountaine or river.

^k One of the Priests which is cleane.

¹⁸ And a cleane person shal take hyssope and dip it in the water, & sprinkle it vpon the tent, and vpon all the vessels, and on the persons that were therein, and vpon him that touched the bone, or the slaine, or the dead, or the graue.

¹⁹ And the cleane person shal sprinkle vpon the vn-cleane the third day, & the seuenth day, & he shal purifie him selfe the seuenth day, and wash his clothes, and wash him selfe in water, and shalbe cleane at euen.

^l Because he had bene among them that were vn-cleane: or els had touched the water, as verse. 21.

²⁰ But the man that is vn-cleane and purifieth not him selfe, that person shal be cut of from among the Congregation, because he hath defiled the Sanctuary of the Lord: and the sprinkling water hath not bene sprinkled vpon him: therefore shal he be vn-cleane.

²¹ And it shalbe a perpetuall lawe vnto them, that he that sprinkleth the sprinkling water, shal wash his clothes: also he that toucheth the sprinkling water, shalbe vn-cleane vntil euen.

²² And whatsoever the vn-cleane person toucheth, shalbe vn-cleane: and the person that toucheth him, shalbe vn-cleane vntil the euen.

^m That is vn-cleane.

CHAP. XX.

¹ Miriam dyeth. ² The people murmure. ³ They haue water out of the rocke. ¹⁴ Edom denieth the Israelites passage. ^{25. 28} The death of Aaron, in whose rowme Eleazar succedeth.

¹ Then the children of Israel came with the whole Congregation to the desert of Zin in the first moneth, and the people abode at Kadesh: where Miriam dyed, and was buried there.

^a This was fourtie yeres after their departure from Egypt.

^b Miriam & Aarons sister.

^c Another rebellion was in Raphidim, Exo. 17. and this was in Kadesh. Chap. 11. 31.

² But there was no water for the Congregation, and they assembled them selves against Moses and against Aaron.

³ And the people chode with Moses, and spake, saying, Would God we had perished, when our brethren dyed before the Lord.

⁴ Why haue ye thus brought the Congregation of the Lord vnto this wilderness, that both we, and our cattell should dye there?

^{Exo. 17. 3.}

⁵ Wherefore now haue ye made vs to come vp from Egypt, to bring vs into this miserable place, which is no place of seede, nor figges, nor vines, nor pomgranates? neither is there any water to drinke.

⁶ Then Moses and Aaron went from the assemble vnto the doore of the Tabernacle of the Congregation, and fell vpon their faces: and the glorie of the Lord appeared vnto them.

⁷ And the Lord spake vnto Moses, saying,

⁸ Take

d Wherewith thou didest miracles in Egypt, & didest dewide the Sea.

e The punishment which followed hereof, declared that Moses and Aaron beleueed not the Lords promises, as appeareth verſe. 12.

f That the children of Israel should beleuee and acknowledge my power and ſo honour me. g Or, ſtrife, and contention. h By ſhewing himſelf almighty and maintaining his glorie. i Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

Or, his way.

Or, come not.

Or, the Edomites.

k To paſſe by another way.

Chap. 33. 37.

8 Take the^d rod, and gather thou and thy brother Aaron the Congregation together, and ſpeake ye vnto the rocke before their eyes, & it ſhal giue forth his water, & thou ſhalt bring them water out of the rocke: ſo thou ſhalt giue the Congregation, and their beaſtes drinke.

9 Then Moſes tooke the rod from before the Lord, as he had commaunded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke, and Moſes ſaid vnto them, Heare now, ye rebels: ſhal we bring you water out of this rocke?

11 Then Moſes liſt vp his hand, and with his rod he ſmote the rocke twiſe, and the water came out abundantly: ſo the Congregation, and their beaſtes dranke.

12 ¶ Againe the Lord ſpake vnto Moſes and to Aaron, Becauſe ye beleueed me not, to ſanctiſie me in the preſence of the children of Iſrael, therefore ye ſhal not bring this Congregation into the land which I haue giuen them.

13 This is the water of Meribah, becauſe the childre of Iſrael ſtroue with the Lord, and he^b was ſanctified in them.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the King of Edom, ſaying, Thus ſaith thy brother Iſrael, Thou knoweſt all the trauaile that we haue had,

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled vs cuill and our fathers.

16 But when we cried vnto the Lord, he heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and behold, we are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that we may paſſe through thy cuntry: we wil not go through the fields nor the vineyardes, neither wil we drinke of the water of the welles: we wil go by the^c kinges way, and neither turne vnto the right hand nor to the left, vntil we be paſt thy borders.

18 And Edom answered him, Thou ſhalt not paſſe by me, leſt I come out againſt thee with the ſword.

19 Then the children of Iſrael ſaid vnto him, We will go vp by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I wil onely (without any harme) go through on my feete.

20 He answered againe, Thou ſhalt not go through. Then Edom came out againſt him with much people, and with a mighty power.

21 Thus Edom denied to giue Iſrael paſſage through his cuntry: wherefore Iſrael^k turned away from him.

22 ¶ And when the children of Iſrael with all the Congregation departed from Kadeſh, they came vnto the mount Hor.

23 And the Lord ſpake vnto Moſes and to Aaron in the mount Hor nere the coaſte of the land of Edom, ſaying,

24 Aaron ſhal be^l gathered vnto his people: I Reade Gen. 25. 8.

I haue giuen vnto the children of Iſrael, becauſe ye^o diſobeyed my commaundement at the water^p of Meribah.

25 Take^q Aaron and Eleazar his ſonne, & bring them vp into the mount Hor,

26 And cauſe Aaron to put of his garmentes and put them vpon Eleazar his ſonne: for Aaron ſhal be gathered^r to his fathers, and ſhal die there.

27 And Moſes did as the Lord had commaunded: & they went vp into the mount Hor, in the ſight of all the Congregation.

28 And Moſes put of Aarons clothes, and put them vpon Eleazar his ſonne: ſo Aaron died there in the top of the mount: & Moſes and Eleazar came downe from of the mount.

29 When all the Congregation ſawe that Aaron was dead, all the houſe of Iſrael wept^s for Aaron thirtie dayes.

CHAP. XXI.

3 Iſrael vanquiſheth King Arad. 6 The fiery ſerpents are ſent for the rebellion of the people. 24. 33. Sihon Or are overcome in baſtel.

1 When King Arad the Canaanite, which dwelt toward the South,

heard tell that Iſrael came by the^a way of the ſpies, then fought he againſt Iſrael, & tooke of them priſoners.

2 So Iſrael vowed a vowe vnto the Lord, and ſaid, If thou wilt deliver and giue this people into mine hand, then I wil vterly deſtroy their cities.

3 And the Lord heard the voyce of Iſrael, & deliuered them the Canaanites: & they vterly deſtroyed them and their cities, & called the name of the place^t Hormah.

4 ¶ After, they departed from the mount Hor by the way of the red Sea, to^b compaſſe the land of Edom: and the people were ſore grieved becauſe of the way.

5 And the people ſpake againſt God & againſt Moſes, ſaying, Wherefore haue ye brought vs out of Egypt, to dye in the wildernes? for here is neither bread, nor water, & our ſoule^c lotheth this light bread.

6 ¶ Wherefore the Lord ſent^d 4 fiery ſerpentes among the people which ſtung the people: ſo that manie of the people of Iſrael dyed.

7 Therefore the people came to Moſes & ſaid, We haue ſinned: for we haue ſpoken againſt the Lord, and againſt thee: pray to the Lord, that he take away the ſerpentes from vs: and Moſes prayed for the people.

8 And the Lord ſaid vnto Moſes, Make thee a fiery ſerpent, and ſet it vp^e for a ſigne, that as many as are bitten, may looke vpon it, and liue.

9 ¶ So Moſes made a ſerpent of braſſe, and ſet it vp for a ſigne: and when a ſerpent had bitten a man, then he looked to the ſerpent of braſſe, and^f liued.

10 ¶ And the children of Iſrael departed thence, and pitched in Oboth.

11 ¶ And

Or, rebelled.

Or, priſe.

Chap. 33. 38.

Deut. 32. 38.

Deut. 10. 6.

Or, 32. 50.

Or, mourned.

Chap. 33. 43.

a By that way which their ſpies, that ſearched & dangers, ſould to be moſt ſafe.

Or, deſtruction.

b For they were forbidden to deſtroy it, Deut. 2. 5.

c Chap. 11. 6.

e Meaning Mania, which they thought did not nourish.

Or, 12. 1.

Or, 10. 9.

d For they that were ſtung there with, were ſo inflamed with the heat thereof, that they dyed.

Or, vpon a pole.

2 King. 19. 4.

Or, 3. 4.

Or, recovered.

Chap. 33. 47.

<sup>Or, in the heape of
Abarim, or, hills.</sup>

^e Whiche seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

^{Or, (Howe God destroyed) Vahab (the citie) with a whirle winde, and the valles of Arnon.}

^{Or, Spring.}
f Ye that receiue the commoditie thereof, giue praise for it.
g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gaue water as a well, that were deepe digged.

<sup>Deut. 32.6.
and g. 11.9.</sup>

^{Deut. 29.7.}

<sup>Iosh. 12.2.
p[er] 12.4.11.
am. 12.9.</sup>

^h Theriuer.
ⁱ For the people were tall and strong like gyants, Deut. 2.20.

^{Or, daughters.}
^k For if it had bene the Moabites, the Israelites might not haue possessed it, Deut. 2.9.

^l Meaning, war.
m Chemosh was the Idole of the Moabites, 1. King. 11.33. who was not able to defend his worshippers, which tooke the idole for their father.

11 ¶ And they departed from Oboth, and pitched^a in lie-abarim, in the wilderness, which is before Moab on the Eastside.

12 ¶ They remoued thence, and pitched vpon the riuer of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wilderness, & commeth out of the coastes of the Amorites: (for Arnon is the border of Moab, betwene the Moabites and the Amorites)

14 Wherefore it shalbe spoken in the booke of^e the battels of the Lord, "what thing he did in the red Sea, and in the riuers of Arnon,

15 And at the streame of the riuers that goeth downe to the dwelling of Ar, and lieth vpon the border of Moab.

16 ¶ And from thence they turned to Beer: the same is the well where the Lord said vnto Moses, Assemble the people, & I wil giue them water.

17 ¶ Then Israel sang this song, " Rise vp wel, sing ye vnto it.

18 The princes digged this wel, the captains of the people digged it, euen the lawe giuer, with their stauies. And from the wilderness they came to Mattanah,

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers vnto Sihon, King of the Amorites, saying,

22 " Let me go through thy land: we will not turne aside into the fields, nor into the vineyards, neither drinke of the waters of the welles: we will go by the kings way, vntill we be past thy country.

23 " But Sihon gaue Israel no licence to passe through his country, but Sihon assembled all his people, and went out against Israel into the wilderness: and he came to Iahoz, and fought against Israel.

24 " But Israel smote him with the edge of the sword, and conquered his land, from Arnon vnto^b Iabok, euen vnto the children of Ammon: for the border of the children of Ammon was^c strong.

25 And Israel tooke all these cities, & dwelt in all the cities of the Amorites in Heshbon and in all the^d villages thereof.

26 For^e Heshbon was the citie of Sihon the king of the Amorites, which had fought before time against the King of the Moabites, and had taken all his land out of his hand, euen vnto Arnon.

27 Wherefore they that spake in proverbes, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For^f a fire is gone out of Heshbon, and a flame from the citie of Sihon, and hath consumed Ar of the Moabites, and the lordes of Bamoth in Arnon.

29 Wo be to thee, Moab: O people of^g Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters to

be in captiuitie to Sihon the King of the Amorites.

30 Their^h empire also is lost from Heshbon^{Or, light.} vnto Dibon, and we haue destroyed them vnto Nophah, which reacheth vnto Medeba.

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ And they turned and went vp toward^{Dmt. 3.1. & 19.3} Bashan: and Og the King of Bashan came out against them, he, and all his people, to fight at Edrei.

34 Then the Lord said vnto Moses, Feare him not: for I haue deliuered him into thine hand & all his people, and his land: " and thou shalt do to him as thou didest^{Psalms. 135.21.} vnto Sihon the King of the Amorites, which dwelt at Heshbon.

35 They smote him therefore, & his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP. XXII.

¹ King Balak sendeth for Balaam to curse the Israelites.
² The Lord forbiddeth him to go. ³ The Angel of the Lord meeteth him, and his asse speaketh. ⁴ Balaam protesteth that he wil speake nothing, but that which the Lord putteth in his mouth.

1 **A**fter, the children of Israel departed & pitched in the plaine of Moab on the^a other side of Iorden from Iericho.

2 ¶ Now Balak the sonne of Zippor sawe al that Israel had done to the Amorites.

3 And the Moabites were sore afraide of the people, because they were many, and Moab^b freated against the children of Israel.

4 Therefore Moab said vnto the^c Elders of Midian, Now shal this multitude like vp all that are round about vs, as an ox licketh vp the grasse of the field: and Balak the sonne of Zippor was King of the Moabites at that time.

5 " He sent messengers therefore vnto Balaam the sonne of Beor to Pethor (which is by the^d riuer of the land of the children of his folke) to call him, saying, Beholde, there is a people come out of Egypt, which couer the face of the earth, and lie ouer against me.

6 Come now therefore, I pray thee, and curse me this people (for they are stronger then I) so it may be that I shalbe able to smite them and to driue them out of the land: for I knowe that he, whome thou blestest is blessed, & he whome thou cursest, shalbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, hauing^e the rewarde of the soothsaying in their hand, and they came vnto Balaam, & told him the words of Balak.

8 Who answered the, Tary here this night, and I wil giue you an answer, as the Lord shal say vnto me. So^f the princes of Moab

^a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.
^b Or, was vexed.

^c Which were heads and gouernours.

^d Iosh. 24.9.
^e To wit, Euphrates, vpon which stood this citie Pethor

^f Thinking to bribe him with giftes to curse Israelites.
^g Whom before he called Elders: meaning, the gouernours, and after calleth the seruants: that is, subiects to their king.

abode

abode with Balaam.

9 Then God came vnto Balaam, and said, What men are these with thee?

10 And Balaam said vnto God, Balak the sonne of Zippor, King of Moab hath sent vnto me, saying,

11 Beholde, there is a people come out of Egypt and couereth the face of the earth: come now, curse them for my sake: so it may be that I shall be able to ouercome them in battell, and to driue them out.

f He warned him by a dreame that he shoulde not consent to the kings wicked request.

12 And God said vnto Balaam, Go not thou with them, neither curse the people, for they are blessed.

13 And Balaam rose vp in the morning, and said vnto the princes of Balak, Returne vnto your land: for the Lord hath refused to giue me leaue to go with you.

g Els he shewed himselfe willing, couetousnes had so blinded his heart.

14 So the princes of Moab rose vp, and wet vnto Balak, and said, Balaam hath refused to come with vs.

15 ¶ Balak yet sent againe mo princes, and more honorable then they.

16 Who came to Balaam, and sayd to him, Thus saith Balak the sonne of Zippor, Be not thou stayed, I pray thee, from coming vnto me.

h The wicked seeke by all meanes to further their naughty enterprises, though they know that God is against them.

17 For I will promote thee vnto great honour, and will do whatsoever thou saiest vnto me: come therefore, I pray thee, curse me this people.

Chap. 24. 23.

18 And Balaam answered, and said vnto the seruants of Balak, * If Balak would giue me his house full of silver and golde, I can not go beyonde the worde of the Lorde my God, to do lesse or more.

19 But now, I pray you, tary here this night, that I may wit, what the Lord wyll say vnto meⁱ more.

i Because he tempted God to require him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came vnto Balaam by night, and said vnto him, If the men come to call thee, rise vp, and go with them: but onely what thing I say vnto thee, that shalt thou do.

21 So Balaam rose vp early, and saddled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he went: and the Angel of the Lord stood in the way to be against him, as he rode vpon his asse, and his two seruantes were with him.

k Moued rather with couetousnes, then to obey God.

23 And^l whē the asse sawe the Angel of the Lord stand in the way, and his sword drawn in his hand, the asse turned out of the way and went into the fildes, but Balaam smote the asse, to turne her into the way.

l Pet. 2. 16. mule.

24¹ Againē the Angel of the Lord stood in a path of the vineyardes, hauing a wall on the one side, and a wall on the other.

1 The seconde time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe vnto the wal, and dashed Balaams foote against the wal: wherefore he smote her againe.

26 Then the Angel of the Lord went further, and stood in a narowe place, where was no way to turne, either to the right hand, or to the left.

27 And when the asse sawe the Angel of the

Lord, she lay down vnder Balaam: there-ⁿ Or fell. fore Balaam was very wrath, & smote the asse with a staffe.

28 Then the Lord^m opened the mouth of the asse, and she sayd vnto Balaam. What haue I done vnto thee, that thou hast smitten me now three times? ^m Gave her power to speake

29 And Balaam said vnto the asse, Because thou hast mocked me: I would there were a sworde in mine hand, for nowe would I kyll thee.

30 And the asse said vnto Balaam, Am not I thine asse, which thou hast ridden vponⁿ Since thou vscd at any time to do thus vnto thee? Who said, Nay.

31 And the Lord^o opened the eyes of Balaam, and he sawe the Angel of the Lorde standing in the way with his sword drawn in his hand: then he bowed him selfe, and fel flat on his face. ^o For whose eyes the Lorde doeth not open, they can neither see his anger, nor his loue.

32 And the Angel of the Lorde saide vnto him, Wherefore hast thou now: smitten thine asse three times? behold, I came out to withstand thee, because thy way is not straight before me. ^p Both thy hart is corrupt and thine enterprise wicked.

33 But the asse sawe me, and turned from me nowe three times: for els, if she had not turned from me, surely I had euen now slain thee, and saved her aliae.

34 Then Balaam said vnto the Angel of the Lord, I haue sinned: for I wist not that thou stoodest in the way^q against me: nowe therefore if it displease thee, I will turne home againe. ^q Or, before me, or, to meete me.

35 But the Angel said vnto Balaam, Go with the men: but what I say vnto thee, that shalt thou speake. So Balaam wet with the princes of Balak. ^r Ebr. I will returne to me.

36 And whē Balak heard that Balaam came, he went out to meete him vnto a citie of Moab, which is in the border of Arnon, euen in the vtmost coast. ^s Because his heart was euill his charge was renewed, that he should not pretend ignorance.

37 Then Balak said vnto Balaam, Did I not send for thee to call thee? Wherefore camest thou not vnto me? am I not able in deede to promote thee vnto honour?

38 And Balaam made answer vnto Balak, Lo, I am come vnto thee, and can I nowe say any thing at all: the worde that God putteth in my mouth, that shall I speake. ^t Of my selfe I can speake nothing: only what God reueileth, that will I vtter, seeme it good or bad.

39 So Balaam went with Balak, and they came vnto the citie of Huzoth.

40 Then Balak offered bullockes, and sheepe, and sent thereof to Balaam, and to the princes that were with him. ^u Or, of freetree, or a populous citie.

41 And on the morow Balak tooke Balaam, and brought him vp into the hie places of Baal, that thence he might see the vtmost part of the people. ^v Where the idole Baal was worshipped.

CHAP. XXIII.

1 Balaam causeth seuen Altars to be built. 2 God teacheth him what to answer. 3 In steade of cursing he blesteth Israel. 4 God is not like man.

AND Balaam said vnto Balak, Builde me here seuen altars, & prepare me here seuen bullocks, and seuen rammes.

M. j.

2 And

^a For among the Gentiles the kings oft times viſited to ſacrifice, as did the Priests

^aOr, went up hier.
^b Appeared vnto him.

^c Taught him what to ſay.

^aOr, prophesie.

^aOr, Syria.

^d Cauſe that al men may hate & deteſt them.

^e But ſhal haue religion & lawes a part.

^f The infinite multitude, as the duſt of the earth

^g The feare of Gods iudgements cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked haue their conſciences wounded when they conſider Gods iudgements.

^aOr, into the fields of them that ſpied: ſo wiſe, left the enemy ſhould approache.

Chap. 22. 15.

^b Gods enemies are compelled to confeſſe that his gouernment is juſt, conſtant, & without change or repentance.

And Balak did as Balaam ſaid, and ^a Balak and Balaam offered on *euerie* altar a bullock and a ram.

Then Balaam ſaid vnto Balak, Stand by the burnt offering, and I will go, if ſo be that the Lord wil come and meeete me: & whatſoeuer he ſheweth me, I will tel thee: ſo he went forth alone.

And God ^b met Balaam, and Balaam ſaid vnto him, I haue prepared ſeu en altars, & haue offered vpon *euerie* altar a bullock and a ram.

And the Lord ^c put an anſwere in Balaams mouth, and ſaid, Go againe to Balak, & ſay on this wiſe.

So whē he returned vnto him, lo, he ſtoode by his burnt offering, he, and al the princes of Moab.

Then he vttered his ^a parable, & ſaid, Balak the king of Moab hath brought me from ^b Aram out of the mountaines of the Eaſt, ſaying, Come, curſe Iakob for my ſake: come, and ^d deteſt Iſrael.

How ſhall I curſe, where God hath not curſed? or howe ſhall I deteſt, where the Lord hath not deteſted?

For ſo the top of the rocks I did ſee him, and from the hills I did behold him: lo, the people ſhall dwell by them ſelues, and ſhal not be reckened among the ^e nationis.

Who can tell the ^f duſt of Iakob, and the number of the fourth part of Iſrael? Let me ^g die the death of the righteous, and let my laſt ende be like his.

Then Balak ſaid vnto Balaam, What haſt thou done vnto me? I tooke thee to curſe mine enemies, & behold, thou haſt bleſſed them altogether.

And he answered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

And Balak ſaid vnto him, Come, I pray thee, with me vnto an other place, whence thou mayeſt ſee them, and thou ſhalt ſee but the vtmoſt part of them, and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

And he brought him into ^a Sedeſophim to the top of Piſgah and built ſeu en altars, and offered a bullock, and a ram on *euerie* altar.

After, he ſaid vnto Balak, Stand here by thy burnt offering, and I wil meeete the Lord yonder.

And the Lord met Balaam, and ^b put an anſwere in his mouth, and ſaid, Go againe vnto Balak, and ſay thus.

And when he came to him, beholde, he ſtoode by his burnt offering, & the princes of Moab with him: ſo Balak ſaid vnto him, What hath the Lord ſaid?

And he vttered his parable, and ſaid, Riſe vp, Balak, and heare: hearken vnto me, thou ſonne of Zippor.

God is not as man, that he ſhould lye, neither as the ſonne of man that he ſhould repent: hath he ſaid and ſhal he not do it, and hath he ſpoken, and ſhall he not accompliſh it?

compliſh it?

Beholde, I haue receiued *commandements* to bleſſe: for he hath bleſſed, and I can not alter it.

He ſeeth none iniquitie in Iakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God is with him, and the ⁱ ioyful ſhout of a king is among them.

God brought them out of Egypt: their ſtrength is as an vnicoerne.

For there is no ſorcerie in Iakob, nor ſoothſaying in Iſrael: ^k according to this time it ſhal be ſaid of Iakob and of Iſrael, What hath God wrought?

Beholde, the people ſhal riſe vp as a lyon, and liſt vp him ſelfe as a yong lyon: he ſhal not lye downe, til he eate of the pray, and till he drinke the blood of the ſlaine.

Then Balak ſaid vnto Balaam, Neither curſe, nor bleſſe them at all.

But Balaam answered, and ſaid vnto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I do?

Againē Balak ſaid vnto Balaam, Come, I pray thee, I will bring thee vnto an other ^l place, if ſo be it wil pleaſe God, that thou mayeſt thence curſe them for my ſake.

So Balak brought Balaam vnto the top of Peor, that looketh toward Ieruſalem.

Then Balaam ſaid vnto Balak, Make me here ſeu en altars, and prepare me here ſeu en bullocks, and ſeu en rams.

And Balak did as Balaam had ſaid, and offered a bullock and a ram on *euerie* altar.

CHAP. XXIII.

⁵ Balaam prophesieſh of the great proſperitie that ſhould come vnto Iſrael: 17 Alſo of the coming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

When Balaam ſawe that it pleaſed the Lord, to bleſſe Iſrael, then he went not, ^a as certaine times before, to ſet diuinations, but ſet his face toward the ^a wilderness.

And Balaam liſt vp his eyes, and looked vpo Iſrael, which dwelt according to their tribes, and the Spirit of God came vpon him.

And he vttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man, whoſe eyes ^b were ſhut vp, hath ſaid,

He hath ſaid, which heard the wordes of God, and ſawe the viſion of the Almighty, and ^c falling in a trance had his eyes opened.

How goodly are thy tents, O Iakob, and thine habitations, O Iſrael?

As the valleis, are they ſtretched forth, as gardens by the ryuers ſide, as the ^d aloe trees which the Lord hath planted, as the cedars, beſide the waters.

The ^e water droppeth out of his bucket, and his ſeede ſhal be in many waters, and his king ſhal be hier then ^e Agag, and his kingdome ſhal be exalted.

God brought him out of Egypt: his ſtrength

ⁱ They triumph as victorious Kings ouer their enemies.

^k Conſidering what God ſhall worke this time for the deliuerance of his people, al the world ſhal wonder.

^l Thus the wicked imagine of God, that, that whiche he will not grant in one place he wil doe in another.

Chap. 22. 3.
^a Where the Iſraelites camped.

Chap. 22. 7.
^b His eyes were ſhut vp before in reſpect of the cleare viſions whiche he ſawe after: ſome read, were open.

^c Though he lay as in a ſleepe, yet the eyes of his minde were open.
^d Or, tentes.
^e His proſperitie and poſteritie ſhall be very great.
^e Which name was common to the Kings of Amalek.

CHAP. XXV.

2 The people committeth fornication with the daughters of Moab. 9 Phinehas killeth Zimri and Cozbi. 11 God maketh his covenant with Phinehas. 17 God commandeth to kill the Midjanites.

Gen. 49.9.

f Intoken of anger.

g Thus the wicked burden God when they can not compasse their wicked enterprises.

h He gaue also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31. 16.

*i Meaning, Christ.
k That is, the princes.
l He shal subdue al that resist: for of Slath came Noah, and of Noah all the worlde.
m Of the Edomites.*

n The Amalekites first made warre against Israel, as Chap. 14. 45.

o Makethy self as strong as thou canst.

p Or, thou Kenite shalt.

q The Grecians, and Romanes.

r Meaning Eber, or the Iewes, for rebelling against God.

strength *shalbe* as an vnicone: he shal eat the nations his enemies, and bruite their bones, and shoore them through with his arrowes.

9 *He coucheth and lieth downe as a yong lyon, and as a lyon: who shal stirre him vp? blessed is he that blesteth thee, and curst is he that curseth thee.

10 Then Balak was very angry with Balaam, and *linote* his hands together: so Balak said vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three tymes.

11 Therefore nowe flee vnto thy place: I thought surely to promote thee vnto honour, but lo, the Lord hath kept thee back from honour.

12 Then Balaam answered Balak, Tolde I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would giue me his house full of siluer and golde, I can not passe the commandement of the Lord, to do either good or bad of mine own minde: what the Lord shall commande, that same will I speake.

14 And nowe behold, I go vnto my people: come, I will *aduertise* thee what this people shall do to thy folke in the later dayes.

15 And he vttered his parable, and saide, Balaam the sonne of Beor hath said, and the man whose eyes were shut vp, hath said.

16 He hath said that heard *wordes* of God, and hath the knowledge of the most high, and sawe the vision of the Almighty, and falling in a trance had his eyes opened:

17 I shall see him, but not now: I shal behold him, but not nere: there shal come a starre of Iaakob, and a scepter shal rise of Israel, & shal smite the coastes of Moab, & destroy all the sonnes of Sheth.

18 And Edom shalbe possessed, and Seir shalbe a possession to their enemies: but Israel shal do valiantly.

19 He also that shal haue dominion *shalbe* of Iaakob, and shall destroy the remnant of the *citie*.

20 ¶ And when he looked on Amalek, he vttered his parable, and said, Amalek was the first of the nations: but his later end *shal come* to destruction.

21 And he looked on the Kenites, and vttered his parable, and saide, Strong is thy dwelling place, and *put* thy nest in the rocke.

22 Neuertheles, the Kenite shalbe spoyled vntill Ashur cary thee away captiue.

23 Againe he vttered his parable, and said, alas, who shall liue when God doeth this?

24 The shippes also shal come from the coastes of Chittim, and subdue Ashur, and shall subdue Eber, and he also *shal come* to destruction.

25 Then Balaam rose vp, and went and returned to his place: & Balak also went his way.

1 Now whiles Israel abode in Shittim, the people began to commit whore-dome with the daughters of Moab:

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel coupled himself vnto Baal Peor: wherefore the wrath of the Lorde was kindled against Israel:

4 And the Lord said vnto Moses, Take all the heads of the people, and hang the vp before the Lord against the sunne, that the indignation of the Lordes wrath may be turned from Israel.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his men that were ioyned vnto Baal Peor.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, who wept before the doore of the Tabernacle of the Congregation.

7 ¶ And whē Phinehas the sonne of Eleazar the sonne of Aaron the Priest sawe it, he rose vp from the middes of the Congregation, and tooke a speare in his hand,

8 And folowed the man of Israel into the tent, and thrust them both through: so wis, the man of Israel, & the woman, through her belly: so the plague ceased from the children of Israel.

9 ¶ And there dyed in that plague, foure & twenty thousand.

10 Then the Lord spake vnto Moses, saying,

11 ¶ Phinehas the sonne of Eleazar, the sōne of Aaron the Priest, hath turned mine anger away from the children of Israel, while he was zealous for my sake among them: therefore I haue not consumed the children of Israel in my ielousie.

12 Wherefore say to him, Behold, I giue vnto him my couenant of peace,

13 And he shall haue it, and his seede after him, *euē* the couenant of the priests office for euer; because he was zealous for his God, and hath made an atonement for the children of Israel.

14 And the name of the Israelite *slaine*, which was killed with the Midianitish woman, was Zimri the sonne of Salu, prince of the familie of the Simeonites.

15 And the name of the Midianitish woman, that was slaine, was Cozbi the daughter of Zur, who was head ouer the people of his fathers house in Midian.

16 ¶ Again the Lord spake vnto Moses, saying,

17 Vexe the Midjanites, and smite them:

18 For they trouble you with their wiles, wherewith they haue beguiled you as concerning Peor, & as concerning their sister

M. ij. Cozbi

a With the woman.

b Worshipped the idole of the Moabites, which was in the hyl Peor.

c Openly in the sight of all.

d Let him see execution done of them that are vnder his charge

e Repentinge that they had of fended God.

f He was zealous for my sake among them: to mainteine my glorie.

g He hath pacified Gods wrath.

h Causing you to commit both corporal & spiritual fornication by Balaams counsel, Chap. 31. 16. reuel. 2. 14.

Cozbi the daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

CHAP. XXVI.

^a The Lord commanded to number the children of Israel in the plaine of Moab, from twentie yere olde and aboue.
⁵⁷ The Levites and their families. ⁶⁴ None of them, that were numbered in Sinai, go into Canaan save Caleb and Ioshua.

^a Which came for their whoredome and idolatrie.

Chap. 13.

^b Where the river is nere to Iericho.

Chap. 13.

Gen. 46. 9.
Exod. 6. 14.
1. Chron. 5. 1.
|| Reuben.

Chap. 16.

^c In that rebellion whereof Korah was head

^d That is, for an example that other should not murmure and rebel against gods ministers.
|| Simeon.

|| Gad.

- A**ND so after the plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,
- 2 Take the number of all the Congregation of the children of Israel * from twentie yere olde and aboue throughout their fathers houses, al that go forth to warre in Israel.
 - 3 So Moses & Eleazar the Priest spake vnto them in the plaine of Moab, by Iorden ^b toward Iericho, saying,
 - 4 From twentie yere old and aboue, ^e ye shall number the people, as the * Lord had commanded Moses, and the children of Israel, whē they came out of the land of Egypt.
 - 5 * Reuben the first borne of Israel: the children of || Reuben were: Hanoch, of whom came the familie of the Hanochites, and of Pallu the familie of the Palluites:
 - 6 Of Hefron, the familie of the Hefronites: of Carmi, the familie of the Carmites.
 - 7 These are the families of the Reubenites and they were in number three and forty thousand, seuen hundreth and thirtie.
 - 8 And the sonnes of Pallu, Eliab:
 - 9 And the sonnes of Eliab, Nemuel, & Dathan, & Abiram: this Dathan and Abiram were famous in the Congregation, and * stroue against Moses & against Aaron in * the assemblie of Korah, when they stroue against the Lord.
 - 10 And the earth opened her mouth, & swallowed them vp with Korah, when the Congregation dyed, what time the fire consumed two hundreth and fiftie me, who were ^d for a signe:
 - 11 Notwithstanding, al the sonnes of Korah dyed not.
 - 12 * And the childre of || Simeon after their families were: Nemuel, of whom came the familie of the Nemuelites: of Iamin, the familie of the Iaminites: of Iachin, the familie of the Iachinites:
 - 13 Of Zerah, the familie of the Zarhites: of Shaul, the familie of the Shaulites.
 - 14 These are the families of the Simeonites: two and twentie thousande and two hundreth.
 - 15 * The sonnes of || Gad after their families were: Zephon, of whom came the familie of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites:
 - 16 Of Ozni, the familie of the Oznites: of Eri, the familie of the Erites:
 - 17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.
 - 18 These are the families of the sonnes of

Gad, according to their numbers, fourtie thousand and fve hundreth.

- 19 * The sonnes of || Iudah, Er & Onan: but Er and Onan died in the land of * Canaan.
- 20 So were the Sonnes of Iudah after their families: of Shelah came the familie of the Shelanites: of Pharez, the familie of the Pharzites, of Zerah, the familie of the Zarhites.
- 21 And the sonnes of * Pharez were: of Hefron, the familie of the Hefronites: of Hamul, the familie of the Hamulites.
- 22 These are the families of Iudah, after their numbers, seuentie and fixe thousand and fve hundreth.
- 23 * The sonnes of || Issachar, after their families were: Tola, of whom came the familie of the Tolaites: of Pua, the familie of the Punites:
- 24 Of Iasubub the familie of the Iasububites: of Shimron the familie of the Shimronites.
- 25 These are the families of Issachar, after their numbers, three score & soure thousand and three hundreth.
- 26 * The sonnes of || Zebulun, after their families were: of Sered, & familie of the Sardites: of Elon, the familie of the Elonites: of Iahleel, the familie of the Iahleelites.
- 27 These are the families of the Zebulunites after their numbers, three score thousand and fve hundreth.
- 28 * The sonnes of Ioseph, after their families were || Manasseh and Ephraim.
- 29 The sonnes of Manasseh were: of * Machir, the familie of the Machirites: & Machir begate Gilead: of Gilead came the familie of the Gileadites.
- 30 These are the sonnes of Gilead: of Iezer, the familie of the Iezerites: of Helek, the familie of the Helekites:
- 31 Of Asriel, the familie of the Asrielites: of Shechem, the familie of the Shichmites.
- 32 Of Shemida, the familie of the Shimidaites: of Hephher, the familie of the Hephherites.
- 33 * And * Zelophehad the sonne of Hephher had no sonnes, but daughters: and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah and Tirzah.
- 34 These are the families of Manasseh, and the number of them, two and fiftie thousand and seuen hundreth.
- 35 * These are the sonnes of || Ephraim after their families: of Shuthelah came the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.
- 36 And these are the sonnes of Shuthelah: of Eran the familie of the Eranites.
- 37 These are the families of the sonnes of Ephraim after their numbers, two & thirty thousand and fve hundreth. these are the sonnes of Ioseph after their families.
- 38 * These are the sonnes of || Benjamin after their families: of Bela came the familie of the Balaites: of Ashbel, the familie of the Ashbelites: of Ahir, the familie of the Ahiramites:

39 Of Shupham, the familie of the Suphamites: Of Hupham, the familie of the Huphamites.

40 And the sonnes of Bela were Ard and Naaman: of Ard came the familie of the Ardites, of Naaman, the familie of the Naamites.

41 These are the sonnes of Benjamin after their families, and their numbers, five and fourtie thousand and sixe hundreth.

¶ Dan.

42 ¶ These are the sones of ¶ Dan after their families: of Shuham came the familie of the Shuhamites: these are the families of Dan after their households.

43 All the families of the Shuhamites were after their numbers, three score and foure thousand, and foure hundreth.

¶ Asher.

44 ¶ The sonnes of ¶ Asher after their families were: of Limnah, the familie of the Limnites: of Issi, the familie of the Issites: of Beriah, the familie of the Beriites.

45 The sonnes of Beriah were, of Heber the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Asher was Sarah.

47 These are the families of the sonnes of Asher after their numbers, three and fiftie thousand and foure hundreth.

¶ Naphtali.

48 ¶ The sonnes of ¶ Naphtali, after their families were: of Iahzeel, the families of the Iahzeelites, of Guni, the familie of the Gunites.

49 Of Iezer, the familie of the Izrites: of Shillem, the familie of the Shillemites.

50 These are the families of Naphtali according to their households, & their number, five & fourtie thousand & foure hundreth.

f This is the third time that they are nombred.

51 These are the numbers of the children of Israel: six hundreth and one thousand, seven hundreth and thirtie.

52 ¶ And the Lord spake vnto Moses, saying,

53 Vnto these the land shalbe deuided for an inheritance, according to the number of names.

Or, persons. Chap. 33. 54.

54 ¶ To many thou shalt giue the more inheritance, and to few thou shalt giue lesse inheritance: to euery one according to his number shalbe giuen his inheritance.

Leu. 11. 33.

55 Notwithstanding, the land shalbe ¶ deuided by lot: according to the names of the tribes of their fathers they shall inherit:

56 According to the lot shall the possession thereof be deuided betwene many and few.

Exod. 6. 17.

57 ¶ These also are the numbers of the Leuites, after their families: of Gershon came the familie of the Gershonites: of Kohath the familie of the Kohathites: of Merari the familie of the Merarites.

58 These are the families of Leui, the familie of the Libnites: the familie of the Hebronites: the familie of the Mahlites: the familie of the Mushites: the familie of the Korhites: and Kohath begat Amram.

Exod. 1. 3. and 6. 29.

59 And Amrams wife was called ¶ Jochebed the daughter of Leui, which was borne vnto Leui in Egypt: & she bare vnto Amram Aaron, and Moses, and Miriam their sister.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 ¶ And Nadab and Abihu dyed because they offered strange fire before the Lord. *Leuit. 10. 2. chap. 2. 4. 1. Chron. 24. 2.*

62 And their numbers were three & twentie thousand, all males from a moneth old and aboue: for they were not nombred among the children of Israel, because there was none inheritance giuen them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which nobred the children of Israel in the plaine of Moab, neere Iorden, toward Iericho.

64 And among these there was not a man of them, whom Moses and Aaron the Priest nombred, when they tolde the children of Israel in the wilderness of Sinai.

g Wherein appeareth the great power of God, that so wonderfully increased his people. Chap. 14. 28. 1. Cor. 10. 6.

65 For the Lord said of them, ¶ They shall die in the wilderness: so there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

CHAP. XXVII.

1 The lawe of the heritage of the daughters of Zelophehad. 2 The land of promise shewed vnto Moses. 3 Moses prayeth for a gouernour to the people. 4 Ioshua is appointed in his steade.

1 Then came the daughters of ¶ Zelophehad, the sonne of Hephher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, of the familie of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

Chap. 26. 33. and 36. 11. 10. 17. 2.

2 And stood before Moses, and before Eleazar the Priest, & before the Princes, and all the assemblie, at the doore of the Tabernacle of the Congregation, saying,

3 Our father ¶ dyed in the wilderness, and he was not among the assemblie of them that were assembled against the Lorde in the companie of Korah, but died in his ¶ sinne, and had no sonnes.

a According as al mendie, forasmuch as they are sinners.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? giue vs a possession among the brethren of our father.

5 Then Moses brought their ¶ cause before the Lord.

b That is, their matter to be iudged, to know what he shoulde determine, as he did al hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right: thou shalt giue them a possession to inherit among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man dye and haue no sonne, then ye shall turne his inheritance vnto his daughter.

9 And if he haue no daughter, ye shall giue his inheritance vnto his brethren.

10 And if he haue no brethren, ye shall giue his inheritance vnto his fathers brethren.

11 And if his father haue no brethren, ye shall giue his inheritance vnto his next kinsman of his familie, and he shal possesse it: and this shalbe vnto the children of Israel a lawe of iudgement, as the Lord hath commanded.

M.iii. man-

c Meaning an ordinance to iudge by.

- maunded Moses.
- Dent. 32. 49.* 12 ¶ Againe the Lord said vnto Moses, * Go vp into this mount of Abarim, and behold the land which I haue giuen vnto the children of Israel.
- Chap. 20. 24.* 13 And when thou hast seene it, thou shalt be gathered vnto thy people alio,* as Aarō thy brother was gathered.
- Chap. 20. 22.* 14 For ye were * disobedient vnto my worde in the desert of Zin, in the strife of the assemblie, to sanctifie me in the waters before their eyes. * That is the water of Meribah in Kadesh in the wilderness of Zin.
- Exod. 17. 7.* 15 ¶ Then Moses spake vnto the Lord, saying,
** Or, strife.*
- 16 Let the Lord God of ^d the spirits of all flesh appoynt a man ouer the Congregation,
- 17 Who may * go out and in before them, and leade them out and in, that the Congregation of the Lorde be not as sheepe, which haue not a shepheard.
- 18 And the Lord said vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and ⁱ put thine hands vpon him,
- 19 And set him before Eleazar the Priest, and before al the Congregation, and giue him a charge in their sight.
- 20 And ^g giue him of thy glory, that all the Cōgregation of the children of Israel may obey.
- 21 And he shall stande before Eleazar the Priest, who shall aske counsell for him * by the iudgement of Urim before the Lorde: at his word they shal go out, & at his word they shall come in, both he, and all the children of Israel with him and all the Congregation.
- 22 So Moses did as the Lord had commaunded him, and he tooke Ioshua, and set him before Eleazar the Priest, and before al the Congregation.
- 23 The he put his hands vpon him, and gaue him a ⁱ charge, as the Lord had spoken by the hand of Moses.

CHAP. XXVIII.

4 The daily sacrifice. 9 The sacrifices of the Sabbath. 11 Of the Month. 16 Of the Pascheuer. 26 Of the first frutes.

- 1 **A**ND the Lord spake vnto Moses, saying,
- 2 Command the children of Israel, and say vnto them, Ye shall obserue to offer vnto me in their due season mine offering, and * my bread, for my sacrifices made by fire for a sweete sauour vnto me.
- 3 Also thou shalt say vnto them, * This is the offering made by fire which ye shall offer vnto the Lord, two lambes of a yeere olde without spot, dayly, for a continuall burnt offering.
- 4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at euen.
- 5 * And the tenth part of an Ephah of fine flour for a * meat offering mingled with the fourth parte of an * Hin of beaten

oyle.

- 6 *This shalbe* a dayly burnt offering, as was made in the mount Sinai for a sweete sauour: *it is a sacrifice made by fire vnto the Lord.*
- 7 And the drinke offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke offering vnto the Lord.
- 8 And the other lambe thou shalt prepare at euen: as the meat offering of the morning, and as the drinke offering therof shalt thou prepare *this* ^b for an offering made by fire of ^b sweete sauour vnto the Lord.
- 9 ¶ But on the Sabbath day *ye shal offer* two lambes of a yeere old, without spot, and two tenth deales of fine flour for a meat offering mingled with oyle, and the drinke offering therof.
- 10 *This is* the burnt offering of euery Sabbath, beside the ^d continuall burnt offering, and drinke offering therof.
- 11 ¶ And in the beginning of your monethes, ye shal offer a burnt offering vnto the Lord, two yong bullockes, and a ram, and seuen lambes of a yeere old, without spot,
- 12 And three tenth deales of fine flour for a meat offering mingled with oyle for one bullocke, & two tenth deales of fine flour for a meat offering, mingled with oyle for one ram,
- 13 And a tenth deale of fine flour mingled with oyle for a meat offering vnto one labe, for a burnt offering of sweete sauour: *it is an offering made by fire vnto the Lord.*
- 14 And their ^e drinke offerings shalbe halfe an Hin of wine vnto one bullocke, and the thirde parte of an Hin vnto a ram, and the fourth part of an Hin vnto a lambe: this is ^e burnt offering of euery moneth, through out the monethes of the yeere.
- 15 And one he goat for a sinne offering vnto the Lord shalbe prepared, ^b besides the continuall burnt offering, and his drinke offering.
- 16 * Also the fourteenth day of the first moneth is the Pascheuer of the Lord.
- 17 And in the fiftenth day of the same moneth is the feast: seuen dayes shal vnleavened bread be eaten.
- 18 In the * first day shalbe an holy ^f conuocation, ye shal do no seruile worke therein.
- 19 But ye shall offer a sacrifice made by fire for a burnt offering vnto the Lorde, two yong bullocks, one ram, and seuen lambes of a yeere old: see that they be without blemish.
- 20 And their meat offering shalbe of fine flour mingled with oyle: three tenth deales shal ye prepare for a bullocke, and two tenth deales for a ram:
- 21 One tenth deale shalt thou prepare for euery lambe, *euē* for the seuen lambes.
- 22 And an hee goat for a sin offering, to make an atonement for you.
- 23 Ye shall prepare these, beside the burnt offering in the morning, which is a continuall burnt sacrifice.
- 24 After this maner ye shal prepare through out all the seuen dayes, for the * mainteyning

^b The meat offering and drinke offering of the euening sacrifice. ^c Of the measure Ephah.

^d Which was offered euery day at morning & at euening.

^e That is, the wine that shalbe powred vpon the sacrifice.

Exod. 12. 18. and 23. 15. leuit. 23. 34.

Leuit. 23. 7. f Or solemn assembly.

^a Rybread, he meaneth al manner of sacrifice. *Exod. 29. 28.*

Exod. 16. 36. Leuit. 1. 1. Exod. 19. 40.

Ebr. bread.

ning of the offering made by fire for a sweete sauour vnto the Lorde: it shall be done beside the continuall burnt offering & drinke offering thereof.

25 And in the seuen day ye shall haue an holy conuocation, wherein ye shall do no seruile worke.

26 ¶ Also in the day of your first frutes, when ye bring a new meat offering vnto the Lord according to your weekes ye shall haue an holy conuocation, and ye shall do no seruile worke in it.

27 But ye shall offer a burnt offering for a sweete sauour vnto the Lorde, two yong bullockes, a ram, and seuen lambes of a yere olde,

28 And their meate offering of fine flour mingled with oyle, three tenth deales vnto a bullocke, two tenth deales to a ram,

29 And one tenth deale vnto euery lambe throughout the seuen lambes,

30 And an he goat to make an atonement for you:

31 (Ye shall do this besides the continual burnt offering, and his meat offering:) see they be without blemish, with their drinke offerings.

CHAP. XXIX.

Of the three principal feastes of the seuenth moneth: to wit, the feast of trumpets, 7 The feast of reconciliation, 12 And the feast of Tabernacles.

1 Moreover in the first day of the seuenth moneth ye shall haue an holy conuocation: ye shall do no seruile worke therein: it shall be a day of blowing the trumpets vnto you.

2 And ye shall make a burnt offering for a sweete sauour vnto the Lord: one yong bullocke, one ram, & seuen lambes of a yere olde, without blemish.

3 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto the bullocke, and two tenth deales vnto the ram,

4 And one tenth deale vnto one lambe, for the seuen lambes,

5 And an he goat for a sinne offering to make an atonement for you,

6 Beside the burnt offering of the moneth, & his meat offering, & the continual burnt offering, and his meat offering & the drinke offerings of the same, according to their maner, for a sweete sauour: it is a sacrifice made by fire vnto the Lord.

7 ¶ And ye shall haue in the tenth day of the seuenth moneth, an holy conuocation: and ye shall humble your soules, and shall not do any worke therein:

8 But ye shall offer a burnt offering vnto the Lord for a sweete sauour: one yong bullocke, a ram, and seuen lambes of a yere olde: see they be without blemish.

9 And their meate offering shall be of fine flour mingled with oyle, three tenth deales to a bullock, and two tenth deales to a ram,

10 One tenth deale vnto euery lambe, throughout the seuen lambes,

11 An he goat for a sinne offering (beside the sinne offering to make the atonement & the continual burnt offering and the meat offering thereof) and their drinke offerings.

12 ¶ And in the fifteenth day of the seuenth moneth ye shall haue an holy conuocation: ye shall do no seruile worke therein, but ye shall kepe a feast vnto the Lord seuen daies.

13 And ye shall offer a burnt offering for a sacrifice made by fire of sweete sauour vnto the Lorde, thirtene yong bullockes, two rams, and fourtene lambes of a yere olde: they shall be without blemish.

14 And their meate offering shall be of fine flour mingled with oyle, three tenth deales vnto euery bullocke of the thirtene bullockes, two tenth deales to eache of the two rams,

15 And one tenth deale vnto eache of the fourtene lambes,

16 And one he goat for a sinne offering, beside the continual burnt offering, his meat offering and his drinke offering.

17 ¶ And the second day ye shall offer twelue yong bullockes, two rams, fourtene lambes of a yere olde without blemish,

18 With their meate offering and their drinke offerings for the bullocks, for the rams, and for the lambes according to their number, after the maner,

19 And an he goat for a sinne offering (beside the continual burnt offering and his meat offering) and their drinke offerings.

20 ¶ Also the third day ye shall offer eleuen bullockes, two rams, and fourtene lambes of a yere olde without blemish,

21 With their meate offering and their drinke offerings, for the bullocks, for the rams, and for the lambes, after their number according to the maner,

22 And an he goat for a sinne offering, beside the continual burnt offering, & his meat offering and his drinke offering.

23 ¶ And the fourth day ye shall offer ten bullockes, two rams, and fourtene lambes of a yere old without blemish,

24 Their meate offering and their drinke offerings, for the bullocks, for the rams, & for the lambes according to their number after the maner,

25 And an he goat for a sinne offering, beside the continual burnt offering, his meat offering and his drinke offering.

26 ¶ In the fifth day also ye shall offer nine bullockes, two rams, and fourtene lambes of a yere old without blemish,

27 And their meate offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after the maner,

28 And an he goat for a sinne offering, beside the continual burnt offering, and his meat offering and his drinke offering.

29 ¶ And in the sixth day ye shall offer eight bullockes, two rams, and fourtene lambes of a yere old without blemish,

30 And their meate offering, and their drinke offerings for the bullocks, for the rams, and

M. iij. for

e That is, offered euery morning and evening. f Meaning the feast of the Tabernacles.

The second day of the feast of Tabernacles.

The third day

g According to the ceremonies appointed thereunto.

The fourth day

The fifth day

The sixth day

g In counting seuen weekes from the Passouer to Witsontide, as Leuit. 23. 15.

h Ebr. they shall be to you.

a Which cometh in the beginning of September, and part of October. Leuit. 23. 34.

b Which must be offered in the beginning of euery moneth.

c Which is for morning & evening. Leuit. 16. 30. and 27. 27.

d Which is the feast of reconciliation.

for the lambes according to their number, after the maner,

- 31 And an he goat for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offerings.

¶ The seuenth day.

- 32 ¶ In the ¶ seuenth day also ye shall offer seuen bullockes, two rams and fourtene lambes of a yere old without blemish,

- 33 And their meate offering and their drinke offerings for the bullockes, for the rams, & for the lambes according to their number, after their maner,

- 34 And an he goat for a sinne offering, beside the continual burnt offering, his meate offering and his drinke offering.

¶ The eight day
Leuit. 23. 38.

- 35 ¶ In the ¶ eight day, ye shall haue * a solemne assemblie: ye shall do no seruile worke therein,

- 36 But ye shall offer a burnt offering, a sacrifice made by fire for a sweete sauour vnto the Lord, one bullocke, one ram, and seuen lambes of a yere old without blemish,

- 37 Their meate offering and their drinke offerings for the bullocke, for the ram, and for the lambes according to their number, after the maner,

- 38 And an he goat for a sinne offering, beside the continuall burnt offering, and his meate offering, and his drinke offering.

h Besides the sacrifices that you shall vow or offer of your owne mindes.

- 39 These things ye shall do vnto the Lord in your feastes, beside your^h vowes, and your free offerings, for your burnt offerings, & for your meate offerings, & for your drinke offerings and for your peace offerings.

CHAP. XXX.

3 Concerning vowes. 4 The vowes of the maid, 7 Of the wife, 10 Of the widowe, or deuorced.

- 1 Then Moses spake vnto the children of Israel according to all that the Lorde had commanded^h him,

¶ Ebr. Moses.

- 2 Moses also spake vnto the heades of the tribes^a concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

- 3 Whosoever voweth a vow vnto the Lord, or sweareth an othe to binde him^h selfe by a bonde, he shall not breake his^h promises, but shall do according to all that proceedeth out of his mouth.

¶ Ebr. his soule.
¶ Ebr. violate his words.

- 4 If a woman also vow a vow vnto the Lord, and binde her selfe by a bond, being in her fathers house, in the time of her youth,

- 5 And her father heare her vowe & bond, wherewith she hath bounde her selfe, and her father holde his^h peace concerning her, then al her vowes shall stand & euery bond, wherewith she hath bounde her selfe, shall stand.

b For in so doing, he doeth approve her.

- 6 But if her^c father disallowe her the same day that he heareth all her vowes & bondes, wherewith she hath bounde her selfe, they shall not be of value, and the Lord wil forgieue her, because her father disallowed her.

c By not approving or consenting to her vowe.

- 7 And if she haue an husband when she voweth or^d pronounceth ought with her lips, wherewith she bindeth her selfe,

d Either by oth, or solemne promise.

- 8 If her husband heard it, and holdeth his

peace concerning her, the same day he heareth it, then her vowe shall stand, and her bondes wherewith she bindeth her selfe shall stand in effect.

- 9 But if her husband disallowe her the same day that he heareth it, then shall he make her vowe which she hath made, and that that she hath pronounced with her lippes, wherewith she bounde her^e selfe, of nene effect: and the Lord will forgieue her.

e For she is in subiection of her husband, & can performe nothing without his consent.

- 10 But euery vowe of a widowe, and of her that is deuorced (wherewith she hath bound her selfe) shall stand in effect with her.

- 11 And if she vowed in her husbandes^f house, or bound her selfe streitly with an othe,

f For they are not vnder the autoritie of the man.

- 12 And her husband hath heard it, & helde his peace concerning her, not disallowing her, then al her vowes shall stand, & euery bonde, wherewith she bounde her selfe, shall stand in effect.

g Her husband being aloue.

- 13 But if her husband disanulled them, the same daye that he heard them, nothing that proceeded out of her lippes concerning her vowes or concerning her bondes, shall stand in effect: for her husband hath disanulled them: and the Lord wil forgieue her.

¶ Ebr. the bondes of her ioules.

- 14 So euery vowe, and euery othe or bonde, made to^h humble the soule, her husband may stablish it, or her husband may breake it.

h To mortifie her selfe by abstinence, or other bodily exercises.

- 15 But if her husband holde his peace concerning her fromⁱ day to day, then he stablisheth all her vowes and all her bondes which she hath made: he hath confirmed them because he helde his peace concerning her the same day that he heard them.

i And warne her not the same day that he heareth it, as vers. 9.

- 16 But if he^k breake them after that he hath heard them, then shall he beare her iniquitie.

k Not the same day he heard them but some day after, the sinne shall be imputed to him and not to her.

- 17 These are the ordinances which the Lord commanded Moses, betwene a man & his wife, and betwene the father & his daughter, being yong in her fathers house.

CHAP. XXXI.

1 Five Kings of Midian and Balaam are slaine. 18 Onely the maydes are reserved alint. 27 The pray is equally divided. 49 A present giuen of Israel.

- 1 And the Lord spake vnto Moses, saying,

- 2 * Reuenge the children of Israel of the Midianites, and afterwarde shalt thou be^h gathered vnto thy people.

Chap. 23. 17.

- 3 And Moses spake to the people, saying, Harness some of you vnto warre, and let them go against Midian, to execute the vengeance of the Lord^a against Midian.

Chap. 27. 19.

- 4 A thousand of euery tribe throughout al the tribes of Israel, shall ye sende to the warre.

a As he had commanded, Chap. 25. 17: declaring also that the iniuri done against his people, is done against him.

- 5 So there were taken out of the thousands of Israel, twelue thousand prepared vnto warre, of euery tribe a thousand.

- 6 And Moses sent them to the warre, euen a thousande of euery tribe, and sent^b them with Phinehas the sonne of Eleazar the Priest to the warre & the holy instrumets:

b For his great zeale that he bare to the Lorde, Chap. 25. 13.

that is, the trumpets to blowe were in his hand.

7 And they warred against Midian, as the Lord had commaunded Moses, and slue all the males.

8 They slue also the Kings of Midian among them that were slaine: Eui and Rekem, & Zur, and Hur & Reba five kings of Midian, and they slue Balaam the sonne of Beor with the sworde:

9 But the children of Israel tooke the womē of Midian prisoners, and their children, & spoyled all their cattel, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelte, and all their villages with fire.

11 And they tooke all the spoyle and all the pray both of men and beastes.

12 And they brought the captiues and that which they had taken, and the spoyle vnto Moses and to Eleazar the Priest, and vnto the Congregation of the children of Israel, into the campe in the plaine of Moab, which was by Iorden toward Iericho.

13 ¶ Then Moses and Eleazar the Priest, and all the princes of the Congregation went out of the campe to meete them.

14 And Moses was angry with the captaines of the hoste, with the captaines ouer thousands, and captaines ouer hundreds, which came from the warre and battell.

15 And Moses said vnto them, What haue ye sauēd all the women?

16 Beholde, * these caused the children of Israel through the counsell of Balaam to commit a trespas against the Lord, as concerning Peor, and there came a plague among the Congregation of the Lord.

17 Nowe therefore, * slay all the males among the children, & kill all the women that haue knowen man by carnall copulation.

18 But all the women children that haue not knowen carnall copulation, keepe aliue for your selues.

19 And ye shall remaine without the hoste seven dayes, all that haue killed any person, * and all that haue touched any dead, and purifie both your selues and your prisoners, the third day and the seuenth.

20 Also ye shall purifie euery garment and all that is made of skins and all worke of goates heare, & all things made of wood.

21 ¶ And Eleazar the Priest saide vnto the men of warre, which went to the battell, This is the ordinance of the lawe which the Lord * commaunded Moses,

22 As for golde, & siluer, brasse, yron, tynne, and lead:

23 Euen all that may abyde the fire, ye shall make it go through the fire, and it shalbe cleane: yet, it shalbe purified with * the water of purification: and al that suffereth not the fire, ye shall cause to passe by the water.

24 Ye shall washe also your clothes the seuenth day, and ye shalbe cleane: and after-

ward ye shall come into the Hoste.

25 ¶ And the Lord spake vnto Moses, saying,

26 Take the summe of the praie that was taken, both of persons and of cattell, thou and Eleazar the Priest, and the chiefe fathers of the Congregation.

27 And deuide the praye betweene the soldiers that went to the warre, and all the Congregation.

28 And thou shalt take a tribute vnto the Lorde of the men of warre, which went out to battell: one person of five hundredth, both of the persons, and of the beues, and of the asses, and of the sheepe.

29 Ye shall take it of their halfe and giue it vnto Eleazar the Priest, as an heaue offering of the Lord.

30 But of the halfe of the children of Israel thou shalt take one, taken out of the persons, of the beues, of the asses, and of the sheepe, euen of all the cattell: and thou shalt giue them vnto the Leuites, which haue the charge of the Tabernacle of the Lord.

31 And Moses and Eleazar the Priest did as the Lord had commaunded Moses.

32 And the bootie, so wis, the rest of the praie which the men of warre had spoyled, was fixe hundredth seuentie and five thousand sheepe,

33 And seuentie and two thousand beues,

34 And three score and one thousand asses,

35 And two and thirtie thousand persons, in all of women that had lyen by no man.

36 And the halfe, so wis, the parte of them that went out to warre touching the number of sheepe, was three hundredth seuen & thirtie thousand, and five hundredth.

37 And the Lords tribute of the sheepe was fixe hundredth and seuentie and five.

38 And the beues were fixe and thirtie thousand, wherof the Lords tribute was seuentie and two.

39 And the asses were thirtie thousand and five hundredth, wherof the Lords tribute was three score and one:

40 And of persons sixtene thousand, wherof the Lords tribute was two and thirtie persons.

41 And Moses gaue the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commaunded Moses.

42 And of the halfe of the children of Israel, which Moses deuided from the men of warre,

43 (For the halfe that perteyned vnto the Congregation) was three hundredth thirtie and seuen thousand sheepe and five hundredth,

44 And fixe and thirtie thousand beues,

45 And thirtie thousand asses, and five hundredth,

46 And sixtene thousand persons.

47 Moses, I say, tooke of the halfe that perteyned vnto the children of Israel, one taken out of fiftie, both of the persons, & of the cattell, and gaue them vnto the Leuites,

¶ The pray is first deuided equally among all.

¶ Of the praye that falleth to the souldiers.

¶ The Israelites of which had not bene at warre, of euery fiftieth payed one to the Lord: and the souldiers, one of euery five hundredth.

¶ Ebr. not knowne the bed of man.

¶ This is the portion that the souldiers gaue to the Lord.

¶ Meaninge of the maydes, or virgines which had not companied with man.

¶ Of that part which was giue vnto them, in deuiding the spoyle.

¶ Which had not bene at warre.

Leu. 13. 27.

c The false prophet who gaue counsel how to cause the Israelites to offende their God.

Or, palaces & gorgeous buildings.

d As the women and little children.

e Although he said, Ye ought to haue spared none.

Chap. 25. 3.

2. Pet. 2. 15.

f For worshipping of Peor.

g That is, all the men children.

Chap. 19. 11.

Or, contained in the lawe.

Chap. 19. 12.

h The third day and before it be molten.

Chap. 19. 9.

i It shalbe washed.

uites, which haue the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

48 ¶ Then the captaines which were ouer thousands of the hoste, the captaines ouer the thousands, and the captaines ouer the hundreds came vnto Moses:

49 And said to Moses, Thy seruantes haue takē the summe of the men of warre which are vnder our auctoritie, & there lacketh not one man of vs.

"Ebr. under our hands.

q The captaines by this free offering acknowledge the great benefite of God in preferring his people.

50 ¶ We haue therefore brought a present vnto the Lord, what euery man founde of iewels of golde, bracelets, and cheines, rings, eare rings, and ornamentes of the legs, to make an atonement for our soules before the Lord.

51 And Moses and Eleazar the Priest tooke the gold of them, and al wrought iewels.

52 And all the gold of the offering that they offred vp to the lord (of the captaines ouer thousands & hundreds) was sixtene thousand seven hundredth and fiftie shekels,

53 (For the men of warre had spoyled euery man for him selfe)

r And gaue no portion to their captaines.

54 And Moses and Eleazar the Priest tooke the golde of the captaines ouer the thousands, and ouer the hundreds, & brought it into the Tabernacle of the Congregation, for a memoriall of the children of Israel before the Lord.

s That the Lord might remember the children of Israel.

CHAP. XXXII.

1 The request of the Reubenites and Gadites, 18 And their promises vnto Moses. 20 Moses granteth their request. 23 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquer and builde cities on this side Iorden.

a Reuben came of Leah, & Gad of Zilpah her handmaid. b Which mountaine was sonamed of the heap of stones that Iakob made as a signe of the covenant betwene him and Laban, Gen. 31. 47.

NOW the children of Reuben, and the children of Gad had an exceeding great multitude of cattel: and they sawe the land of Iazer, and the land of Gilead, that it was an apt place for cattel.

2 Then the children of Gad, and the childre of Reuben came, and spake vnto Moses & to Eleazar the Priest, and vnto the princes of the Congregation, saying,

3 The land of Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, & Shebam, and Nebo, and Beon,

4 Which countrey the Lorde smote before the Congregation of Israel, is a land meet for cattel, and thy seruants haue cattel:

5 Wherefore, said they, if we haue found grace in thy sight, let this land be giuen vnto thy seruants for a possession, and bring vs not ouer Iorden.

6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren go to warre, and ye tary here?

7 Wherefore now? discourage ye the heart of the childre of Israel, to go ouer into the land, which the Lord hath giuen them?

"Ebr. break.

8 Thus did your fathers when I sent them from Kadesh-barnea to see the land.

Chap. 13. 24. Or, valley.

9 For when they went vp euen vnto the ryuer of Eshcol, and saw the land: they discouraged the heart of the childre of Israel, that they would not go into the land, which

the Lord had giuen them.

10 And the Lordes wrath was kindled the same day, and he did sweare, saying,

11 None of the men that came out of Egypt from twentie yere olde and aboue, shall see the land for the which I sware vnto Abraham, to Izhak, and to Iakob, because

"Ebr. if any of the men. Chap. 14. 28.

they haue not wholly folowed me:

"Or, persecuted and consumed.

12 Except Caleb the sone of Iephunneh the Kenetite, and Ioshua the sonne of Nun: for they haue constantly folowed the Lord.

13 And the Lord was very angry with Israel, and made them wander in the wilderness fourtie yeres, vntill all the generation that had done euill in the sight of the Lorde were consumed.

c Because they murmured neither woulde beleue their report which tolde the truth, as concerning the land.

14 And beholde, ye are risen vp in your fathers stede as an encrease of sinful men, still to augment the fierce wrath of the Lord, toward Israel.

15 For if ye turne away from folowing him, he wil yet againe leaue the people in the wilderness, and ye shall destroy al this folke.

d By your occasion.

16 And they went nere to him, and said, We wil builde shepe foldes here for our shepe, and for our cattel, & cities for our children.

17 But we our selues wil be ready armed to go before the children of Israel, vntil we haue brought them vnto their place: but our children shall dwel in the defenced cities, because of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houses, vntil the children of Israel haue inherited, euery man his inheritance.

19 Neither wil we inhegit with them beyond Iorden & on that side, because our inheritance is fallen to vs on this side Iorden Eastward.

20 ¶ And Moses said vnto them, If ye wyll do this thing, and go armed before the Lord to warre:

Iosh. 1. 19.

f Before the Arke of the Lord.

21 And will go euery one of you in harness ouer Iorden before the Lord, vntil he hath cast out his enemies from his sight:

g That is, the inhabitants of the land.

22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this lande shall be your possession before the Lord.

h The Lord wil graunt you this land which ye require.

23 But if ye will not do so, beholde, ye haue sinned against the Lorde, and be sure, that your sinne will finde you out.

i Ye shall assuredly be punished for your sinne.

24 Builde you then cities for your children and foldes for your sheepe, and do that ye haue spoken.

25 Then the children of Gad and the children of Reuben spake vnto Moses, saying, Thy seruants will doe as my lorde commaundeth:

26 Our children, our wiues, our sheepe, and al our cattell shall remaine there in the cities of Gilead,

Iosh. 4. 12.

k Moses gaue charge that his promises made to the Reubenites & others should be performed after his death, so that they brake not theirs.

27 But thy seruants will go euery one armed to warre before the Lord for to fight, as my lord sayeth.

28 So concerning them, Moses commanded Eleazar the priest and Ioshua the sone of Nun, and the chief fathers of the tribes

of

of the children of Israel:

29 And Moses said vnto them, If the childre of Gad, and the children of Reuben, wil go with you ouer Iorden, all armed to fight before the Lorde, then when the lande is subdued before you, ye shall giue them the land of Gilead for a possession:

30 But if they will not go ouer with you armed, then they shall haue their possessions among you in the land of Canaan.

31 And the children of Gad, and the childre of Reuben answered, saying, As the Lord hath said vnto thy seruants, so will we do.

32 We wil go armed before the Lorde into the land of Canaan: that the possession of our inheritance may be to vs on this side Iorden.

33 * So Moses gaue vnto them, euen to the children of Gad, & to the children of Reuben, and to halfe the tribe of Manasse the sonne of Ioseph, the kingdome of Sihon King of the Amorites, and the kingdom of Og, King of Bashan, the land with the cities thereof and coastes, euen the cities of the countrey round about.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Jogbehah.

36 And Beth-nimrah, & Beth-haran, defen-

ced cities: also sheepe foldes.

37 And the children of Reuben built Heshbon, and Elealeh, and Kiriathaim,

38 And Nebo, and Baal-meon, and turned their names, and Shibmah: and gaue other names vnto the cities which they built.

39 And the children * of Machir the sonne of Manasse went to Gilead, and tooke it and put out the Amorites that dwelt therein.

40 The Moses gaue Gilead vnto Machir the sonne of Manasse, and he dwelt therein.

41 * And lair the sonne of Manasse went, and tooke the small townes thereof, and called them * Hauoth lair.

42 Also Nobah went and tooke Kenath, with the villages thereof and called it Nobah, after his owne name.

CHAP. XXXIII.

1 Two and fortie iourneis of Israel are nombred. 32 They are commaunded to kill the Canaanites.

1 These are the iourneis of the childre of a From whence Israel, which went out of the land of E- they departed, gypt according to their bandes vnder the hand of Moses and Aaron. and whither they came.

2 And Moses wrote their going out by their iourneies according to the comādemēt of the Lord: so these are the iourneis of their going out.

1 That is attributed to the Lord which his messenger speaketh.

Deut. 3. 12. 10. 1. 3. 8. and 22. 4.

m The Amorites dwelled on both sides of Iorden: but here he maketh mention of them that dwelt on this side: and Iosh. 10. 12. he speaketh of them that inhabited beyond Iorden.

Gen. 30. 23.

Deut. 3. 14.

n That is, the villages of lair.



This mappe declareth the way, which the Israelites went for the space of forty yeeres from Egypt through the wilderness of Arabia, vntill they entred into the land of Canaan, as it is mentioned in Exod: Nomb. and Deut. It containeth also the 42. places where they pitched their tentes, which are named Nomb. 33. with the obseruation of the degrees, concerning the length and the breadth, and the places of their abode set out by numbers.

- Exod. 12. 37.* 3 Nowe they * departed from Ramefes the first moneth, *even* the fifteenth day of the first moneth, on the morow after the Pasſeouer: and the children of Iſrael went out with an hyc hand in the ſight of all the Egyptians.
- 4 (For the Egyptians buried all their firſt borne, which the Lord had ſmiten among them: vpon their ^b gods alſo the Lord dyd execution.)
- Exod. 13. 20.* 5 And the children of Iſrael remoued from Ramefes, and pitched in Succoth.
- 6 And they departed from * Succoth, & pitched in Etham, which is in the edge of the wildernes.
- Exod. 13. 22.* 7 And they remoued from Etham, and turned agayne vnto * Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.
- 8 And they departed frō before Hahiroth, and * went through the middes of the Sea into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and pitched in Marah.
- Exod. 15. 27.* 9 And they remoued from Marah, and came vnto * Elim, and in Elim were twelue fountaines of water, and ſeuentie palme trees, and they pitched there.
- 10 And they remoued from Elim, and camped by the red Sea.
- Exod. 16. 1.* 11 And they remoued from the red Sea, and lay in the * wildernes of Sin.
- 12 And they tooke their journey out of the wildernes of Sin, and ſet vp their tentes in Dophkah.
- Exod. 17. 1.* 13 And they departed from Dophkah and lay in Aluſh.
- 14 And they remoued from Aluſh, and laie in * Rephidim, where was no water for the people to drinke.
- Exod. 19. 1.* 15 And they departed from Rephidim, and pitched in the * wildernes of Sinai.
- Chap. 21. 14.* 16 And they remoued from the deſert of Sinai, and pitched * in Kibroth Hattaauah.
- 17 And they departed from Kibroth Hattaauah, and lay at Hazereth.
- 18 And they departed from Hazereth, and pitched in Rithmah.
- Chap. 21. 33. and 34.* 19 And they departed from Rithmah, and pitched at Rimmon Parez.
- 20 * And they departed from Rimmon Parez, and pitched in Libnah.
- 21 And they remoued from Libnah, and pitched in Riſſah.
- 22 And they iourneied from Riſſah, and pitched in Kehelathah.
- 23 And they went from Kehelathah, and pitched in mount Shapher.
- 24 And they remoued from mount Shapher, and lay in Haradah.
- 25 And they remoued from Haradah, and pitched in Makheloth.
- 26 And they remoued from Makheloth, and lay in Tahath.
- 27 And they departed from Tahath, and pitched in Tarah.
- 28 And they remoued from Tarah, and pitched in Mithkah.
- 29 And they went from Mithkah, & pitched in Haſhmonah.
- 30 And they departed from Haſhmonah, and lay in Moſeroth.
- 31 And they departed from Moſeroth, and pitched in Bene-iaakan.
- 32 And they remoued from Bene-iaakan, & lay in Hor-hagidgad.
- 33 And they departed from Hor-hagidgad, and pitched in Iotbathah.
- 34 And they remoued from Iotbathah, and lay in Ebronah.
- 35 And they departed from Ebronah, & lay in Ezion-gaber.
- 36 And they remoued from Ezion-gaber, and pitched in the * wildernes of Zin, which is Kadeſh. *Chap. 33. 39.*
- 37 And they remoued from Kadeſh, & pitched in mount Hor, in the edge of the land of Edom.
- 38 * (And Aaron the Prieſt went vp into mount Hor at the commandement of the Lord, and dyed there, in the fortieth yere after the children of Iſrael were come out of the land of Egypt, in the firſt day of the ^d fifth moneth.
- 39 And Aaron was an hundreth, & three and twentie yere olde, when he dyed in mount Hor.
- 40 * king Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Iſrael)
- 41 And they departed from mount * Hor, and pitched in Zalmonah. *Chap. 34. 39.*
- 42 And they departed from Zalmonah, and pitched in Punon.
- 43 And they departed from Punon, and pitched in Oboth.
- 44 * And they departed from Oboth, & pitched in lie-abarim, in the borders of moab. *Chap. 34. 47.*
- 45 And they departed from Iim, and pitched in Dibon-gad.
- 46 And they remoued from Dibon-gad, and lay in Almon-diblathaim.
- 47 And they remoued from Almon-diblathaim, and pitched in the mountaines of Abarim before Nebo.
- 48 And they departed from the mountaines of Abarim, and pitched in the * playne of Moab, by Iorden *toward* Iericho. *Or, field.*
- 49 And they pitched by Iorden, from Bertheſhimoth vnto * Abel-shittim in the plaine of Moab. *Chap. 35. 1.*
- 50 ¶ And the Lord ſpake vnto Moſes in the plaine of Moab, by Iorden *toward* Iericho, ſaying,
- 51 Speake vnto the children of Iſrael, & ſay vnto them, * When ye are come over Iorden to enter in to the land of Canaan,
- 52 Ye ſhal then driue out all the inhabitants of the land before you, and deſtroy al their ^e pictures, and breake aſunder al their images of metall, and plucke downe all their ^e hie places.
- 53 And ye ſhal poſſeſſe the lande and dwell therein: for I haue giuen you the land to poſſeſſe it.

Chap. 36. 53.

- 54 And ye shal inherite the lād by lot according to your families: to the more ye shal giue more inheritance, & to the fewer the lesse inheritance. Where the lot shal fall to any man, that shalbe his: according to the tribes of your fathers shal ye inherite.
- 55 But if ye wil not driue out the inhabitants of the land before you, then those which ye let remaine of them, shalbe prickes in your eyes, & thornes in your sides, & shal vex you in the land whererein ye dwell.
- 56 Moreover, it shal come to passe, that I shal do vnto you, as I thought to do vnto them.

Iosh. 23. 13.
Judg. 2. 3.
Or, kinnes.

CHAP. XXXIII.

3 The coastes and borders of the land of Canaan. 17 Certaine men are assigned to deuide the land.

- 1 And the Lord spake vnto Moses, saying,
2 Commande the children of Israel, & say vnto them, When ye come into the land of Canaan, this is the ^a land that shal fall vnto your inheritance: *that is*, the land of Canaan with the coastes thereof.

a Meaning the description of the land.

Iosh. 1. 5.

- 3 * And your Southquarter shalbe from the wilderness of Zin to the borders of Edom: so that your Southquarter shalbe from the salt Sea coast Eastward:

- 4 And the border shal compasse you from the South ^b to Maaleh-akrabbim, & reache to Zin, and go out from the South to Kadesh-barnea: thence it shal stretch to Hazar-addar, and go along to Azmon.

b Or, ascending vp of scorpions.

- 5 And the border shal compasse from Azmon vnto the ^c riuer of Egypt, and shal go out to the Sea.

b Which was Nilus, or, as some thinke, Rhinocorura.
c Which is called Mediterraneum.

- 6 And your Westquarter shalbe the great sea: euen that border shalbe your West-coast.

- 7 And this shalbe your Northquarter: ye shal marke out your border from the great sea vnto mount ^d Hor.

d Which is a mountaine nere Tyre and Sidon & nor that Hor in the wilderness, where Aaron dyed.

- 8 From mount Hor ye shal point out til it come vnto Hamath, and the ende of the coast shalbe at Zedad.

- 9 And the coast shal reach out to Ziphron, & go out at Hazar-enan, this shalbe your Northquarter.

- 10 And ye shal marke out your Eastquarter from Hazar-enan to Shepham.

- 11 And the coast shal go downe from Shepham to Riblah, and from the Eastside of Ain: and the same border shal descend and go out at the side of the sea of ^e Chinnereth Eastward.

e Which in the Gospel is called the lake of Gennezareth.

- 12 Also that border shal go downe to Iorden, and leaue at the salt Sea. this shalbe your land with the coastes thereof round about.

- 13 ¶ Then Moses commanded the children of Israel, saying, This is the land which ye shal inherite by lot, which the Lord commanded to giue vnto nine tribes and halfe the tribe.

- 14 * For the tribe of the children of Reuben, according to the householdes of their fathers, and the tribe of the children of Gad, according to their fathers hous-

holdes, and halfe the tribe of Manasseh, haue receiued their inheritance.

- 15 Two tribes and an halfe tribe haue receiued their inheritance on this side of Iorden toward Iericho ful East.

- 16 ¶ Again the Lord spake to Moses, saying,

- 17 These are the names of the men which shal deuide the land vnto you: Eleazar the Priest, and Ioshua the sonne of Nun.

- 18 And ye shal take also a prince of euery tribe to deuide the land.

f One of the heads or chiefe men of euery tribe.

- 19 The names also of the men are these: Of the tribe of Iudah, Caleb the sonne of Iephunneh.

- 20 And of the tribe of the sonnes of Simeon, Shemuel the sonne of Ammihud.

- 21 Of the tribe of Benjamin, Elidad the sonne of Chilson.

- 22 Also of the tribe of the sonnes of Dan, the prince Bukki, the sonne of Iogli.

- 23 Of the sonnes of Ioseph: of the tribe of the sonnes of Manasseh, the prince Hanniel the sonne of Ephod.

- 24 And of the tribe of the sonnes of Ephraim, the prince Kemuel, the sonne of Shiptan.

- 25 Of the tribe also of the sonnes of Zebulun, the prince Elizaphan, the sonne of Parnach.

- 26 So of the tribe of the sonnes of Issachar, the prince Paltiel the sonne of Azzan.

- 27 Of the tribe also of the sonnes of Asher, the prince Ahihud, the sonne of Shelomi.

- 28 And of the tribe of the sonnes of Naphthali, the prince Pedahel, the sonne of Ammihud.

- 29 These are they, whome the Lord commanded to ^g deuide the inheritance vnto the children of Israel, in the land of Canaan.

g And he iudges ouer euery piece of ground that should fall to a-

nieby lot, to the intent that al things might be done orderly and without contention.

CHAP. XXXV.

2 Vnto the Leuites are giuen cities and suburbs. 11 The cities of refuge. 16 The lawe of murder. 30 For one mans witness shal no man be condemned.

- 1 And the Lord spake vnto Moses in the plaine of Moab by Iorden, toward Iericho, saying,

- 2 * Command the children of Israel, that they giue vnto the ^a Leuites of the inheritance of their possession, ^b cities to dwell in: ye shal giue also vnto the Leuites the suburbs of the cities round about them.

Iosh. 21. 2.
a Because they had no inheritance assigned them in the land of Canaan.

- 3 So they shal haue the cities to dwell in, & their suburbs shalbe for their cattel, and for their substance, & for all their beastes.

b God woulde haue the scattered through al the land, because the people might be preferred by them in the obedience of God and his lawe.

- 4 And the suburbs of the cities, which ye shal giue vnto the Leuites, from the wal of the cities outwarde, shalbe a thousand cubites round about.

- 5 And ye shal measure without the cite of the Eastside, ^c two thousand cubites: and of the Southside, two thousand cubites: of the Westside, two thousand cubites: and of the Northside, two thousand cubites: and the cite shalbe in the middes.

c So that in al were three thousand: and in the compasse of these two thousand thei might plant and sowe.

N. j. this

Chap. 37. 33.
Iosh. 14. 2.

this shalbe the *measure* of the suburbes of their cities.

6 And of the cities which ye shal giue vnto the Leuites, * *there shalbe six cities for refuge*, which ye shal appoint, that he which killeth, may flee thither: & to them ye shal adde two and fourty cities mo.

7 All the cities which ye shal giue to the Leuites, *shalbe eight and fourtie cities: them shal ye giue with their suburbes.*

8 And concerning the cities which ye shal giue, of the possession of the children of Israel: of many ye shal take mo, & of fewe ye shal take lesse: euery one shal giue of his cities vnto the Leuites, according to his inheritance, which he inheriteth.

9 ¶ And the Lord spake vnto Moses, sayig,

10 Speake vnto the children of Israel, & say vnto them, * When ye be come ouer Iorden into the land of Canaan,

11 Ye shal appoint you cities, to be cities of refuge for you, that the slayer, which slayeth any person vnwares, may flee thither.

12 And these cities shalbe for you a refuge from the ^d auenger, that he which killeth, dye not, vntil he stand before the Congregation in iudgement.

13 And of the cities which ye shal giue, six cities shal ye haue for refuge.

14 Ye shal appoint three ^e on this side Iorden, and ye shal appoint three cities in the land of Canaan which shal be cities of refuge.

15 These six cities shalbe a refuge for the children of Israel, and for the stranger, & for him that dwelleth ^f among you, that euery one which killeth any person vnwares, may flee thither.

16 * And if one ^g smite an other with an instrument of yro that he dye, *he is a murtherer, & the murtherer shal dye the death.*

17 Also if he smite him by casting a ^h stone, wherewith he may be slaine, and he die, he is a murtherer, *and the murtherer shal die the death.*

18 Or if he smite him with an hand weapon of wood, wherewith he may be slaine, if he die, he is a murtherer, *and the murtherer shal die the death.*

19 The reuenger of the blood him selfe shal slay the murtherer: whe he meeteth him, he shal slay him.

20 But if he thrust him ⁱ of hate, or hurle at him by laying of wait, that he die,

21 Or smite him through enimitie with his hand, that he die, he that smote him shal die the death: *for he is a murtherer: the reuenger of the blood shal slay the murtherer when he meeteth him.*

22 But if he pushed him ^j vnaduisedly, and *not of hatred, or cast vpō him any ^k thig, without laying of wait,

23 Or any stone (whereby he might be slaine) and sawe him not, or caused it to fall vpon him, and he die, and was not his enemy, neither sought him any harme,

24 Then the Congregation shal iudge betwene the ^l slayer and the ^h auenger of

blood according to these lawes.

25 And the Congregation shal deliuer the slayer out of the hand of the auenger of blood, and the Congregation shal restore him vnto the citie of this refuge, whither he was fled: and he shal abide there vnto the death of the ⁱ hie Priest, which is appointed with the holy oyle.

26 But if the slayer come without the borders of the citie of his refuge, whither he was fled,

27 And the reuenger of blood finde him without the borders of the citie of his refuge, and the reuenger of blood slay the ^k murtherer, he shalbe gildes,

28 Because he should haue remained in the citie of his refuge, vntil the death of the hie Priest: and after the death of the hie Priest: the slayer shal returne vnto the land of his possession.

29 So these thinges shalbe a ^l lawe of iudgement vnto you, throughout your generations in all your dwellings.

30 Whosoever killeth any person, the iudge shal slay the murtherer, through * witneses: but * one witnes shal not testifie against a persone to cause him to die.

31 Moreouer ye shal take no recompense for the life of the murtherer, which is ^m worthy to die: but he shal be put to death.

32 Also ye shal take no recompense for him that is fled to the citie of his refuge, that he should come againe, and dwell in the land, before the death of the hie Priest.

33 So ye shal not pollute the land wherein ye shal dwell: for ⁿ blood defileth the land: and the land can not be ^o cleansed of the blood that is shed therein, but by the blood of him that shed it.

34 Defile not therefore the land which ye shal inhabite, for I dwel in the middes thereof: for I the Lord dwel among the children of Israel.

CHAP. XXXVI.

6 An order for the marriage of the daughters of Zelophehad.
7 The inheritance could not be given from one tribe to another.

1 **T**HEN ^a the chief fathers of the familie of the sonnes of Gilead, the sonne of Machir the sonne of Manasseh, of the families of the sonnes of Ioseph, came, and spake before Moses, & before the princes, the chiefe fathers of the childre of Israel.

2 And said, * The Lord commanded ^b my lord to giue the land to inherite by lot to the children of Israel: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters.

3 If they be married to any of the sonnes of the ^c other tribes of the childre of Israel then shal their inheritance be taken away from the inheritance of our fathers, and shal be put vnto the inheritance of the tribe whereof they shalbe: so shal it be taken away from the lot of our inheritance.

4 Also when the ^d Tubile of the children of Israel commeth, then shal their inheritance be

i Vnder this figure is declared, that our sinnes could not be remitted, but by death of the hie Priest Iesus Christ.

k By ^l sentence of the iudge.

l A law to iudge murthers done, either of purpose or vnaduisedly.

Dent. 17. 6. and 19. 15. Mat. 18. 16. 2. cor. 13. 4.

m Which purposefully hath committed murther.

n Or, murther. o So God is mindful of the blood wrongfully shed, that he maketh his dumme creatures to demand vengeance there of.

a It seemeth that the tribes contended who might marrie these daughters to haue their inheritance: and therefore the sonnes of Ioseph proposed ^b matter to Moses. Chap. 27. 1. 10th. 17. 3. b Meaning Moses.

c Signifying ^d at no time it could returne, for in the Tubile al things returned to their owne tribes.

Dent. 4. 41. 20th. 21. 3.

Exod. 27. 17. dent. 19. 2. 20th. 20. 2.

d Meaning, fro the next of the kindred, who ought to pursue the cause.

e Among the Reubenites, Gadites, and halfe the tribe of Manasseh.

f Ebr. among them

Exod. 21. 14. f Wittingly, and willingly.

g That is, with a big and dangerous stone: in Ebr. with a stone of his hand.

Dent. 19. 21.

h Or, suddenly. Exod. 21. 17. i Ebr. in instrument.

l That is, his next kinsman.

be put vnto the inheritance of the tribe whereof they shalbe: so shal their inheritance be taken away from the inheritance of the tribe of our fathers.

- 5 Then Moses commaunded the children of Israel, according to the word of the Lord, saying, The tribe of the sonnes of Ioseph haue said well.

d For the tribe could not haue continued if the inheritance which was the maintenance thereof shoulde haue bene abaliated to others.

- 6 This is the thing that the Lord hath commaunded, concerning the daughters of Zelophehad, saying, They shal be wiues, to whom they think best, only to the familie of the tribe of their father shal they marry: So shal not the inheritance of the children of Israel remoue from tribe to tribe, for euery one of the children of Israel shal ioyne him selfe to the inheritance of the tribe of his fathers.

- 8 And euery daughter that possesseth any inheritance of the tribes of the children of Israel, shalbe wife vnto one of the fami-

lie of the tribe of her father: that the children of Israel may enioye euery man the inheritance of their fathers.

- 9 Neither shal the inheritance go about from tribe to tribe: but euerie one of the tribes of the children of Israel shal sticke to his owne inheritance.

- 10 As the Lord commaunded Moses, so did the daughters of Zelophehad.

- 11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were married vnto their fathers brothers sonnes,

- 12 They were wiues to certaine of the families of the sonnes of Manasse the sonne of Ioseph: so their inheritance remained in the tribe of the familie of their father.

- 13 These are the commaundements & lawes which the Lord commaunded by the hand of Moses, vnto the children of Israel in the plaine of Moab, by Iorden toward Iericho.

f Touching the ceremonial and iudicial lawes.

* When there is no male to inherit.

THE FIFTH BOOKE OF MOSES, CALLED DEUTERONOMIE.

THE ARGUMENT.

* That is, a second lawe: so called, because the Law which God gaue in mount Sinai, is here repeated, as though it were a new Lawe and this booke is a commentarie or exposition of the first commaundements.

THE wonderful loue of God toward his Church is liuely set forth in this booke. For albeit through their ingratitude and sundrie rebellions against God, for the space of fortie yeres, Deuter. 9. 7. they had deserued to haue bene cut off from the number of his people, and for euer to haue bene deprived of the vse of his holy word & sacraments: yet he did euer preserue his Church euen for his owne mercies sake, and would stil haue his Name called vpon among them. Wherefore he bringeth them into the land of Canaan, destroyeth their enemies, giueth them their countrey, townes, and goods, & exhorteth them by the exaple of their fathers (whose infidelitie, idolatrie, adulteries, murmurings & rebellion, he had most sharpely punished) to feare & obey the Lord, to embrace and keepe his lawe without adding therunto or diminishing there from. For by his word he would be knowne to be their God, & they his people: by his word he would gouerne his Church, & by the same they should learne to obey him: by his word he would discern the false Prophet from the true, light from darknes, error from knowledge, & his owne people from all other nations & infidels: teaching the thereby to refuse & dresse, destroy & abolish whatsoeuer is not agreeable to his holy will, seeme it otherwise neuer so good or precious in the eyes of man. And for this cause God promised to raise vp Kings & gouernours, for the setting forth of this word & preseruation of his Church: giuing vnto the an especiall charge for the executing thereof: whom therefore he willett to exercise the selues diligently in the continuall studie & meditation of the same: that they might learne to feare the Lord, loue their subiects, abhorre conuersiones and vice, and whatsoeuer offendeth the maiestie of God. And as he had tofore instructed their fathers, in all things appertaining both to his spiritual seruice, & also for the maintenance of that societie which is betwene men: so he prescribeth here a new, all such lawes & ordinaunces, which either concerne his Diuine seruice, or els are necessarie for a common weale: appointing vnto euery estate & degree their charge & dutie: as well how to rule & liue in the feare of God, as to nourish friendship toward their neighbours, & to preserue that order which God hath established among men: threatening with all, most horrible plagues to shew that transgresse his commaundements, & promising all blessings & felicitie to such as obserue & obey the.

CHAP. I.

- 1 A briefe rehearsal of things done before, from Horeb vnto Kadesh-barnea. 32 Moses reproveth the people for their incredulitie. 44 The Israelites are overcome by the Amorites because they fought against the commaundement of the Lord.



THESE be the wordes which Moses spake vnto all Israel, on this side Iord in the wilderness, in the plaine, ouer

against that red sea, betwene Param & Tophel, & Laban, & Hazeroth, & Di-zahab.

- 2 There are eleuen dayes iourney from Horeb vnto Kadesh-barnea, by the way of mount Seir.

- 3 And it came to passe in the first day of the eleuenth moneth, in the fortieth yere, that Moses spake vnto the children of Israel according vnto all that the Lord had giuen him in commaundement vnto them.

- 4 After that he had slaine, * Sihon the King of the Amorites which dwelt in Heibon, and Og King of Bashan, which dwelt at Ashtaroth in Edrei.

d By these examples of Gods auouch their mindes are prepared to receiue the Law. Num. 31. 34.

c In Horeb, or Sinai, fourtie yeres before this the law was giuen: but because al that were the ment were now dead, Moses repeateth it came to the youth which either then were not borne, or had not iudgement.

In the countrey of Moab. So that the wilderness was betwene the Sea and this plaine of Moab.

e The second
time.
f In the second
year, and second
moneth, Nomb.
10.11.

Or, Euphrates.

Gen. 15. 1.
and 17. 7.

g By the counsel
of Iethro my fa-
ther in lawe,
Exod. 18. 19.
h Not so much
by the course of
nature, as mira-
culously.

i Signifying
how great a bur-
den it is, to go-
uerne the peo-
ple.
k Whose godli-
nes & vpright-
nes is knowne.

l Declaring
what sort of me
ought to haue a
publike charge,
reade Exo. 18. 21.

John. 7. 34.

2. Mit. 19. 15.
chap. 18. 19.
2 Sam. 17. 7.
pro. 24. 23.
eccl. 42. 5.
1 Sam. 2. 2.

m And you are
his Lieutenants.

n So that the
fayte was in the
felues that they
did not haue
possesthe in
heritance promi-
sed.

o Reade Nomb.
13. 17.

- 5 On this side Iorden in the land of Moab
began Moses to declare this lawe, saying,
6 The Lord our God spake vnto vs in
Horeb, saying, Ye haue dwelt long
ynough in this mount,
7 Turne you and depart, and go vnto the
mountaine of the Amorites, and vnto all
places nere thereunto: in the plaine, in the
mountaine, or in the valley: both South-
ward, and to the Sea side, to the land of
the Canaanites, and vnto Lebanon: *euē*
vnto the great riuier, the riuier Perath.
8 Beholde, I haue set the land before you:
go in and possesse that land which the
Lord sware vnto your fathers, Abraham,
Izhak, and Iaakob, to giue vnto them and
to their feede after them.
9 ¶ And I spake vnto you the same time,
saying, I am not able to beare you my selfe
alone:
10 The Lord your God hath multiplied
you: and beholde, ye are this day as the
starres of heauen in number:
11 (The Lord God of your fathers make
you a thousand times so many mo as ye are,
and blesse you, as he hath promised you)
12 How can I alone beare your cumbrance
and your charge, and your strife?
13 Bring you men of wisedome & of vnder-
standing, & known among your tribes,
and I will make them rulers ouer you:
14 The ye answered me & said, The thing is
good that thou hast commaunded vs to do.
15 So I tooke the chiefe of your tribes wife
and known men, and made them rulers
ouer you, captaines ouer thousands, & ca-
ptaines ouer hundreds, and captaines ouer
fiftie, and captaines ouer ten, and offi-
cers among your tribes.
16 And I charged your iudges that same
time, saying, Heare the *controversies* be-
twene your brethren, and iudge right-
eously betwene euery man and his bro-
ther, and the stranger that is with him.
17 Ye shal haue no respect of person in iud-
gement, * but shal heare the small as well
as the great: ye shal not feare the face of
man: for the iudgement is Gods: & the
cause that is to hard for you, bring vnto
me, and I will heare it.
18 Also I commaunded you the same time
all the thinges which ye should do.
19 ¶ Then we departed from Horeb, and
went through all that great and terrible
wildernes (as ye haue seene) by the way of
the mountaine of the Amorites, as the
Lord our God commaunded vs: and we
came to Kadesh-barnea.
20 And I said vnto you, ye are come vnto
the mountaine of the Amorites, which
the Lord our God doeth giue vnto vs.
21 Beholde, the Lord thy God hath layed
the land before thee: go vp and possesse it,
as the Lord the God of thy fathers hath
said vnto thee: feare not, neither be dis-
couraged:
22 ¶ Then ye came vnto me euery one,
and said, We wil send men before vs, to

searche vs out the lād & to bring vs word
again, what way we must go vp by, and
vnto what cities we shal come.

23 So the saying pleased me well, & I tooke
twelue men of you, of euery tribe one.

24 ¶ Who departed, and went vp into the
mountaine, and came vnto the riuier Esh-
col, and searched out the land.

25 And tooke of the frute of the lād in their
hands, & brought it vnto vs, & brought vs
word againe, and said, It is a good land,
which the Lord our God doeth giue vs.

26 Notwithstanding, ye wold not go vp, but
were disobedient vnto the commaunde-
ment of the Lord your God,

27 And murmured in your tentes, and said,
because the Lord hated vs, therefore
hath he brought vs out of the land of E-
gypt, to deliuer vs into the hand of the A-
morites, and to destroy vs.

28 Whether shal we go vp? our brethren
haue discouraged our hearts, saying, The
people is greater, and taller then we: the
cities are great and walled vp to heauen:
and moreover we haue seene the sonnes
of the Anakims there.

29 But I said vnto you, Dread not, nor be a-
fraid of them.

30 The Lord your God, who goeth before
you, he shal fight for you, according to all
that he did vnto you in Egypt before your
eyes,

31 And in the wildernes, where thou hast
seene how the Lord thy God bare thee, as
a man doth beare his sonne, in all the way
which ye haue gone, vntil ye came vnto
this place.

32 Yet for all this ye did not beleue the
Lord your God,

33 ¶ Who went in the way before you, to
search you out a place to pitch your tents
in, in fire by night, that ye might see what
way to go, and in a cloude by day.

34 Then the Lord heard the voyce of your
wordes, and was wroth, & sware, saying,

35 ¶ Surely there shal not one of these men
of this froward generation, see that good
land, which I sware to giue vnto your fa-
thers,

36 Saue Caleb the sonne of Iephunneh: he
shal see it, * and to him wil I giue the land
that he hath troden vpon, and to his chil-
dren, because he hath constantly followed
the Lord.

37 ¶ Also the Lord was angrie with me for
your sakes, saying, ¶ Thou also shalt not go
in thither,

38 But Ioshua the sonne of Nun which stand-
eth before thee, he shal go in thither: in-
courage him: for he shal cause Israel to in-
herit it.

39 Moreover, your children, which ye said
should be a pray, and your sonnes, which
in that day had no knowledge betwene
good and euil, they shal go in thither, and
vnto them wil I giue it, and they shal pos-
sesthe it.

40 But as for you, turne backe, & take your
journey

Nomb. 13. 24.
Or, valley of the
cluster of grapes.

p To wit, Caleb,
and Ioshua. Mo-
ses preferreth
the better part
to the greater,
that is, two to
ten.

q Such was the
Iewes vnthank-
fulness, that they
counted Gods
especial loue,
hated.
r The other ten,
not Caleb and
Ioshua.

Nomb. 13. 39.

s Declaring that
to renounce our
owne force, and
constantly to
followe our vo-
cation, and de-
pend on Lord,
is the true bold-
nesse, and agree-
able to God.

Exod. 13. 21.

Nomb. 14. 22.

Iosh. 14. 6.

Nomb. 20. 12.

and 27. 14.

Chap. 3. 26. & 44.

and 34. 4.

Which mini-
streth vnto thee.

u Which went
vnder twentie
yere oldes.

Nomb. 14. 31.

journey into the wilderness by the way of the red Sea.

- 41 Then ye answered and said vnto me, We haue sinned against the Lord, * we wil go vp, & fight, according to all that the Lord our God hath commaunded vs: and ye armed you euery man to the warre, and werereadie to go vp into the mountaine.
- 42 But the Lord said vnto me, Say vnto the, Go not vp, neither fight, (for I am not among you) lest ye fall before your enimies.
- 43 And when I told you, ye would not heare, but rebelled against the commandment of the Lord, and were presumptuous, and went vp into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out against you, and chased you (as bees vse to do) and destroyed you in Seir, *even* vnto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not heare your voyce, nor incline his eares vnto you.

46 So ye abode in Kadesh a long time, according to the time that ye had remained before.

CHAP. II.

1 Israel is forbidden to fight with the Edomites, 2 Moabites, 3 And Ammonites. 4 Sihon King of Heshbon is discomfited.

Then we turned, & tooke our journey into the wilderness, by the way of the red sea, as the Lord spake vnto me: and we compassed mount Seir a long time.

And the Lord spake vnto me, saying, Ye haue compassed this mountaine long ynough: turne you Northward.

And warne thou the people, saying, Ye shal go through the coast of your brethren the children of Esau, which dwell in Seir, and they shal be afraid of you: take ye good heede therefore.

Ye shal not prouoke them: for I wil not giue you of their land so much as a foote breadth, * because I haue giuen mount Seir vnto Esau for a possession.

Ye shal bye meat of them for money to eat, and ye shal also procure water of them for money to drinke.

For the Lord thy God hath blessed thee in all the workes of thine hand: he knoweth thy walking through this great wilderness, and the Lord thy God hath bene with thee this fortie yere, and thou hast lacked nothing.

And when we were departed from our brethren the childre of Esau which dwell in Seir, through the way of the plaine, from Elath, & from Ezion-gaber, we turned and went by the way of the wilderness of Moab.

Then the Lord said vnto me, Thou shalt not vex Moab, neither prouoke them to battell: for I wil not giue thee of their land for a possession, because I haue giuen Ar vnto the children of Lot for a possession.

The Emims dwelt therein in times past, a people great, and many, and tall, as

the Anakims.

11 They also were taken for gyants as the Anakims: who the Moabites call Emims.

12 The Horims also dwelt in Seir before time, whom the children of Esau chased out and destroyed them before them, and dwelt in their steade: as Israel shal do vnto the land of his possession, which the Lord hath giuen them.

13 Now rise vp, *said I*, and get you ouer the riuer Zered: and we went ouer the riuer Zered.

14 The space also wherein we came from Kadesh-barnea, vntil we were come ouer the riuer Zered, was eight & thirtie yeres, vntil all the generation of the men of warre were wasted out from among the hoste, as the Lord sware vnto them.

15 For in deede the hand of the Lord was against them, to destroy them from among the hoste, till they were consumed.

16 So when all the men of warre were consumed and dead from among the people:

17 Then the Lord spake vnto me, saying, Thou shalt go through Ar the coast of Moab this day:

19 And thou shalt come nere ouer against the children of Ammon: but shalt not lay siege vnto them, nor moue warre against them: for I wil not giue thee of the land of the children of Ammon any possession: for I haue giuen it vnto the children of Lot for a possession.

20 That also was taken for a land of gyants: for gyants dwelt therein a fore time, whom the Ammonites called Zamzummims:

21 A people that was great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, & dwelt in their steade:

22 As he did to the children of Esau which dwell in Seir, when he destroyed the Horims before them, & they possessed them, and dwelt in their steade vnto this day.

23 And the Auims which dwelt in Hazerim *even* vnto Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their steade.

24 Rise vp therefore, *said the Lord*: take your journey, and passe ouer the riuer Arnon: beholde, I haue giuen into thy hand Sihon the Amorite, King of Heshbon, and his land: begin to possesse it and prouoke him to battell.

25 This day will I begin to send thy feare, and thy dread, vpon all people vnder the whole heauen, which shal heare thy fame, and shal tremble and quake before thee.

26 Then I sent messengers out of the wilderness of Kedemoth vnto Sihon King of Heshbon, with wordes of peace, saying,

27 Let me passe through thy land: I will go by the hie way: I wil neither turne vnto the right hand nor to the left.

28 Thou shalt sell me meate for money, for to eate, and shalt giue me water for money for to drinke: onely I wil go through

N. iij.

Nomb. 31. 12.

g He sheweth hereby, that as God is true in his promises: so his threatnings are not in vaine.

h His plague & punishment to destroy al that were twentie yere olde and aboue.

i Who called them selues Rephaims: that is, preseruers, or phisicians to heale & reforme vices: but were in deede Zamzummims, that is, wicked and abominable.

Or, Gila.

k According to his promises made to Abraham, Gen. 15. 21. This declareth that the hearts of men are in Gods hands either to be made faint, or bolde.

Nomb. 21. 21.

on

x This declarereth mans nature, who wil do that which God forbiddeth, and wil not do that which he commaundeth.

y Signifying that man hath no strength, but when God is at hand to helpe him.

a They obeyed, after that God had chastised them.

b Eight & thirtie yere, as vers. 14.

Gen. 31. 1.

d And giuen thee meanes wherewith thou mayest make recompence: also God wil direct thee by his providence, as he hath done.

Or, wilderness.

Or, siege.

e Which were the Moabites & Ammonites.

f Signifying y as these gyants were driuen out for their finnes: so the wicked wher their finnes are ripe, cannot auoid Gods plagues.

m Because neither intreatie nor examples of others could moue him, he could not complaine of his iust destruction.

n God, in his election and reprobation doeth not only appoint the ends, but the means tending to the same.

Numb. 21. 23.

"Ely before vs.

o God hath cursed Canaan and therefore he would not that anie of the wicked race should be preferred.

"Or, into our hand.

"Or, fourth.

Nomb. 21. 33.

chap. 29. 7. a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.

Nomb. 21. 34.

Nomb. 21. 33.

b As villages & small townes.

c Because this was Gods appointment, therefore it may not be iudged cruel.

on my foote,
29 (As the children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did vnto me) vntill I be come ouer Iorden, into the land which the Lord our God giueth vs.

30 But Sihon the King of Heshbon would not let vs passe by him: for the Lord thy God had hardened his spirit, and made his heart obstinate, because he would deliuer him into thine hande, as appeareth this day.

31 And the Lord said vnto me, Beholde, I haue begonne to giue Sihon and his land before thee: begin to possesse and inherite his land.

32 * Then came out Sihon to meete vs, him selfe with all his people to fight at Iahaz.

33 But the Lord our God deliuered him into our power, and we smote him, and his sonnes, and all his people.

34 And we tooke all his cities the same time, & destroyed euery citie, men, & women, & children: we let nothing remaine.

35 Onely the cattell we tooke to our selues, & the spoile of the cities which we tooke,

36 From Aroer, which is by the banke of the riuer of Arnon, & from the citie that is vpon the riuer, euen vnto Gilead: there was not one citie that escaped vs: for the Lord our God deliuered vp all before vs.

37 Onely vnto the land of the children of Ammon thou camest not, nor vnto any place of the riuer Iabbok, nor vnto the cities in the mountaines, nor vnto whatsoever the Lord our God forbade vs.

CHAP. III.

3 Og King of Bashan is slaine. 11 The signes of his bed. 18 The Reubenites and Gadites are commanded to go ouer Iorden armed before their brethren. 21 Ioshua is made captain. 27 Moses is permitted to see the land, but not to enter, albeit he desired it.

1 Then we turned, and went vp by the way of Bashan: * and Og King of Bashan came out against vs, he, and all his people to fight at Edrei.

2 And the Lord said vnto me, Feare him not, For I wil deliuer him, and all his people, and his land into thine hand, and thou shalt do vnto him as thou didest vnto * Sihon king of the Amorites, which dwelt at Heshbon.

3 So the Lord our God deliuered also vnto our hand, * Og the King of Bashan, and all his people: and we smote him, vntill none was left him aliue,

4 And we tooke all his cities the same time, neither was there a citie which we tooke not from them, euen three score cities, and all the countrey of Argob, the kingdome of Og in Bashan.

5 All these cities were fenced with hie walles, gates and barres, beside vnwalled townes a great many.

6 And we ouerthrewe them, as we did vnto Sihon King of Heshbon, destroying euery citie, with men, women, & children.

7 But all the cattell and the spoile of the cities we tooke for our selues.

8 Thus we tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iorden from the riuer of Arnon vnto mount Hermon:

9 (Which Hermon the Sidonians call Shenir, but the Amorites call it Shenir)

10 All the cities of the plaine & all Gilead, & all Bashan vnto Salchah, & Edrei, cities of the Kingdome of Og in Bashan.

11 For onely Og King of Bashan remained of the remnant of the gyants, whose bed was a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof is nine cubites, & foure cubites the breadth of it, after the cubite of a man. The more terrible that this gyant was, the greater occasion had they to glorifie God for the victorie.

12 And this land which we possessed at that time, from Aroer, which is by the riuer of Arnon, and halfe mount Gilead, * and the cities thereof, gaue I vnto the Reubenites and Gadites.

13 And the rest of Gilead, and all Bashan, the kingdome of Og, gaue I vnto the half tribe of Manasseh: euen all the countrey of Argob with all Bashan, which is called, The land of gyantes.

14 Iair the sonne of Manasseh tooke all the countrey of Argob, vnto the coastes of Geshuri, and of Maachathi: & called them after his owne name, Bashan, Hauoth Iair vnto * this day.

15 And I gaue part of Gilead vnto Machir.

16 And vnto the Reubenites and Gadites I gaue the rest of Gilead, and vnto the riuer of Arnon, halfe the riuer and the borders, euen vnto the riuer Iabbok, which is the border of the children of Ammon:

17 The plaine also and Iorden, and the borders from Chinnereth euen vnto the Sea of the plaine, to wit, the salt Sea vnder the springs of Pisgah Eastward.

18 ¶ And I commaunded you the same time, saying, The Lord your God hath giuen you this land to possesse it: ye shal go ouer armed before your brethren the children of Israel, all men of warre.

19 Your wiues onely, and your children, & your cattell (for I knowe that ye haue much cattell) shal abide in your cities, which I haue giuen you,

20 Vntill the Lord haue giue rest vnto your brethren as vnto you, and that they also possesse the land, which the Lord your God hath giuen them beyond Iorden: then shal ye returne euery man vnto his possession, which I haue giuen you.

21 ¶ And I charged Ioshua the same time, saying, Thine eyes haue seene all that the Lord your God hath done vnto these two Kings: so shal the Lord do vnto all the kingdomes whither thou goest.

22 Ye shal not feare them: for the Lord your God, he shal fight for you.

23 And I befought the Lord the same time, saying,

24 O Lord God, thou hast begone to shewe thy seruant thy greatnes and thy mightie hand: for where is there a God in heauen or in earth, that can do like thy workes, and like thy power?

Nomb. 32. 33.

e Meaning what he wrote this historie.

f Which separateth the Ammonites from the Amorites.

"Or, at Asidith Pisgah.

g That is, the Reubenites, Gadites, and halfe Manasseh, as Nomb. 32. 34.

Leb. 23. 4.

Nomb. 27. 17.

h So that the victories came not by your owne wisdom, strength or multitude. i He speaketh according to common & corrupt speech of them which attribute that power vnto Idols that only appertaineth to God. "Or, wonder.

k He meaneth Zion, where the temple should be built & God honoured.

l As before he saw by the spirit of prophesie the good mountaine which was Zio: so here his eyes were lifted vp above the order of nature to behold al the plentiful land of Canaan.

- 25 I pray thee let me go ouer and see the good land that is beyonde Iorden, that goodlie ^a mountaine, and Lebanon.
- 26 But the Lord was angrie with me for your sakes, & would not heare me: & the Lord said vnto me, let it suffice thee, speak no more vnto me of this matter.
- 27 Get thee vp into the top of Pisgah, and lift vp thine eyes Westward, and Northward, and Southward, and Eastward, and behold it with thine eyes, for thou shalt not go ouer this Iorden:
- 28 But charge Ioshua, & encourage him, and bolden him: for he shal go before this people, & he shal deuide for inheritance vnto them, the lad which thou shalt see.
- 29 So we abode in the valley ouer against Beth-Peor.

CHAP. IIIL.

^a An exhortation to observe the lawes without adding thereto or diminishing. ^b Therein standeth our wisdom. ^c VVe must teach it to our children. ^d No image ought to be made to worship. ^e Threatnings against them that forsake the Law of God. ^f God chose the seede because he loued their fathers. ^g The three cities of refuge.

- N**OW therefore hearken, O Israel, vnto the ordinances & to the lawes which I teach you to ^a do, that ye may liue & go in, and possesse the land, which the Lord God of your fathers giueth you.
- 2 Ye shal ^b put nothing vnto the word which I command you, neither shal ye ^c take ought there from, that ye may keepe the commandements of the Lord your God which I command you.
- 3 Your ^d eyes haue sene what the Lord did because of Baal-Peor, for al the men that followed Baal-Peor, the Lord thy God hath destroyed euery one fro amog you.
- 4 But ye that did ^e cleaue vnto the Lord your God, are aliue euery one of you this day.
- 5 Behold, I haue taught you ordinances, & lawes, as the Lord my God comanded me, that ye should do euen to within the land whither ye go to possesse it.
- 6 Keepe them therefore, and do them: for that is your ^f wildome, and your vnderstanding in the sight of the people, which shal heare al these ordinances, and shal say, "Onely this people is wise, and of vnderstanding and a great nation.
- 7 For what nation is so great, vnto whome the gods come so nere vnto them, as the Lord our God is ^g nere vnto vs, in al that we cal vnto him for?
- 8 And what nation is so great, that hath ordinances & lawes so righteous, as al this Law, which I set before you this day?
- 9 But take heede to thy selfe, & ^h keepe thy soule diligently, that thou forget not the things which thine eyes haue sene, and that they depart not out of thine heart, al the dayes of thy life: but teach them thy sonnes, and thy sonnes sonnes:
- 10 Forget not the day that thou stoodest before the Lord thy God in Horeb, when the Lord said vnto me, gather me the people together, & I wil cause them heare my

words, & they may learne to feare me all the dayes that they shal liue vp ⁱ earth, and that they may teach their children:

- 11 Then came you nere & ^j stood vnder the mountaine & the mountaine ^k burnt with fire vnto the middes of heauen, and there was darkenes, cloudes, and mist.
- 12 And the Lord spake vnto you out of the middes of the fire, & ye heard the voyce of the words, but saw no similitude, saue a voyce.
- 13 Then he declared vnto you his couenent which he commanded you to ^l do, euen the ten commandements, and wrote the vpon two tables of stone.
- 14 ¶ And the Lord commanded me that same time, that I should teach you ordinances, & lawes, which ye should obserue in the land, whither ye go, to possesse it.
- 15 Take therefore good heede vnto your selues: for ye saw no ^m image in the day that the Lord spake vnto you in Horeb out of the middes of the fire:
- 16 That ye corrupt not your selues, & make you a grauen image or representation of any figure: whether it be the liknes of male or female,
- 17 The likenes of any beast that is on earth or the likenes of any fethered soule that flieth in the aire:
- 18 Or the likenes of any thing that creepeth on the earth, or the likenes of any fish that is in the waters beneath the earth,
- 19 And lest thou lift vp thine eyes vnto heauen, & when thou seest the sunne & the moone & the starres with al the host of heauen, shouldest be driue to worship the & serue the, which the Lord thy God hath distributed to al people vnder the whole heauen.
- 20 But the Lord hath taken you & brought you out of the ⁿ yro fornice: out of Egypt to be vnto him a people and inheritance, as appeareth this day.
- 21 And the Lord was angrie with me for your words, & sware that I should not go ouer Iorden, and that I should not go in vnto that good land, which the Lord thy God giueth thee for an inheritance.
- 22 For I must die in this land, and shal not go ouer Iorden: but ^o ye shal go ouer, and possesse that good land.
- 23 Take heede vnto your selues, lest ye forget the covenant of the Lord your God which he made with you, & lest ye make you any graue image, or like ^p of any thing as the Lord thy God hath charged thee.
- 24 For the Lord thy God is a ^q consuming fire, and a ielous God.
- 25 ¶ When thou shalt beget children & childrens children, & shalt haue remained long in the land, if ye corrupt your selues, and make any graue image, or likenes of any thing, & worke euil in the sight of the Lord thy God, to prouoke him to angrie,
- 26 I cal heauen and earth to recorde against you this day, that ye shal shortly perish fro the land, wherunto ye go ouer Iorden to possesse it: ye shal not prolong

^{Exod. 19. 18.}
ⁱ The law was giuen with fearful miracles, to declare both y God was ^j author therof, & also that no flesh was able to abide the rigour of y same.
^k God ioyneth this condition to his couenent.

^l Ebr. soules.
^m Signifying that destruction is prepared for al them that make any image to represent God.

ⁿ He hath appointed them for to serueman.

^o He hath deliuered you out of most miserable slaerie, and freely chosen you for his children.

^p Moses good affection appeareth, in that that he, being deprived of such an excellent treasure, doeth not enuie them that must enioye it.
^q To those that come not vnto him with loue and reuerence, but rebel against him, Ebr. 12. 29.

^r Meaning hereby al superstitions of the true seruice of God.
^s Though men would absolue you, yet the insensible creatures shal be witnesses of your disobedience.

N.iiij.

your

^a For this doctrine standeth not in bare knowledge, but in practise of life.
^b Thinke not to be more wise then I am.
^c God wil not be serued by halues, but wil haue full obedience.
^d Gods iudgements executed vpon other idolaters ought to serue for our instruction.
^e And were not idolaters.

^f Because al men naturally desire wisdom, he sheweth how to attaine vnto it.
^g Or, surely.

^h Helping vs, & deliuering vs out of al dangers.

ⁱ He addeth al these wordes to shewe that we can neuer be careful enough to keepe the law of God and to teach it to our posteritie.

your dayes therein, but shal vterly be destroyed.

f So that his curse shal make his former blessings of none effect.

t Not with outward shewe or ceremonie, but with a true confession of thy fautes. *"Ebr. in the latter daies."*

u To certifie them the more of the assurance of their saluation.

x Mans negligence is partly cause that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause, why God wrought these miracles.

a Freely, & not of their desert.

b God promisseth reward not for our merites, but to encourage vs, and to assure vs that our labour shal not be lost.

27 And the Lord shal scatter you among the people, and ye shal be left few in number among the nations, whither the Lord shal bring you:

28 And there ye shal serue gods, *euē* the worke of mans hād, wood, & stone, which neither see, nor heare, nor eat, nor smel.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with al thine heart, and with al thy soule.

30 When thou art in tribulation, & al these things are come vpon thee, "at the length if thou returne to the Lord thy God, and be obedient vnto his voyce,

31 (For the Lord thy God is a merciful God) he wil not forsake thee, neither destroy thee nor forget the couenant of thy fathers, which he sware vnto them.

32 For inquire now of the dayes that are past, which were before thee, since the day that God created man vpon the earth, and *ask* from the one end of heauen vnto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did euer people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and liued?

34 Or hath God assaied to go and take him a nation from among nations, by tentations, by signes, and by wonders, and by warre, & by a mightie hand, & by a stretched out arme, and by great feare, according vnto al that the Lord your God did vnto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest know, that the Lord he is God, and that there is none but he alone.

36 Out of heauen he made thee heare his voyce to instruct thee, & vpon earth he shewed thee his great fire, & thou heardest his voyce out of the middes of the fire.

37 And because he loued thy fathers, therefore he chose their seede after them, and hath brought thee out of Egypt in his sight, by his mightie power,

38 To thrust out nations greater & mightier then thou, before thee, to bring thee in, and to giue thee their land for inheritance: as appeareth this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord, he is God in heauen aboue, & vpon the earth beneath: there is none other.

40 Thou shalt keepe therefore his ordinances, and his comandements which I comānd thee this day, that it may go well with thee, & with thy children after thee, and that thou maicst prolong thy dayes vpon the earth, which the Lord thy God giueth thee for euer.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sonne rising:

42 That the slayer should flee thither, which had killed his neighbour at vnwares, and hated him not in time past, might flee, I say, vnto one of those cities, and liue:

43 *That is,* * Bezer in the wilderness, in the plaine countrey of the Reubenites: & Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley ouer against Beth-peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel sinned, after they were come out of Egypt:

47 And they possessed his land, & the land of * Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising:

48 From Arer, which is by the banke of the riuier Arnon, euen vnto mount Sion, which is Hermon,

49 And al the plaine by Iorden Eastward, euen vnto the Sea, of the plaine, vnder the * springs of Pisgah.

CHAP. V.

Moses is the meane between God and the people. 8 The Law is repeated. 23 The people are afraid at Gods voyce. 29 The Lord wiseth that the people would feare him. 32 They must neither decline to the right hand nor left.

1 **T**hen Moses called al Israel, and said vnto them, Heare, O Israel the ordinances and the lawes which I propose to you this day, that ye may learne them, and take heede to obserue them.

2 * The Lord our God made a couenant with vs in Horeb.

3 The Lord made not this couenant with our fathers, *onely*, but with vs, *euē* with vs al here alieue this day.

4 The Lord talked with you face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betwene the Lord and you, to declare vnto you the word of the Lord: for ye were afraid at the sight of the fire, & went not vp into the mount) and he said,

6 ¶ I am the Lord thy God, which haue brought thee out of the land of Egypt, from the house of bondage.

7 Thou shalt haue none other gods before my face.

8 Thou shalt make thee no grauen image, or any likenes of *that* that is in heauen aboue, or which is in the earth beneath, or that is in the waters vnder the earth.

9 Thou shalt neither bowe thy selfe vnto them, nor serue the: for I the Lord thy God am a *jealous* God, visiting the iniquitie of the fathers vpon the children, euen

Leu. 24. 16.

The articles and points of

Numb. 31. 24. chap. 1. 4.

Numb. 31. 32. chap. 3. 2.

That is, the salt sea. Chap. 3. 17.

"Ebr. I speak in your eares."

Exod. 19. 9.

a Somertrade, God made not this couenant, that is, in such ample fort and with such signes and wonders.

b So plainly that you need not to doubt thereof.

Exod. 20. 2. leuit. 18. 1.

psalme. 96. 7.

Or. seruants. c God bindeth vs to serue him onely, without superstition and idolatrie.

Exod. 34. 7. iere. 32. 18.

d That is, of his honour, not permitting it to be giuen to other.

euen vnto the third and fourth generation
of them that hate me:

10 And shewing mercie vnto thousands of
them that loue me, and keepe my com-
mandements.

e The first de-
gree to keepe
the commande-
ments is, to loue
God.

11 Thou shalt not take the Name of the
Lord thy God in vaine: for the Lord will
not hold him guiltles, that taketh his
Name in vaine.

12 Keepe the Sabbath day, to sanctifie it, as
the Lord thy God hath commanded thee.

f Meaning, since
God permitte
six daies to our
labours, that we
ought willing-
ly to dedicate y
seuenth to serue
him wholly.

13 Six daies^f thou shalt labour, and shalt do
al thy worke:

14 But the seuenth day is the Sabbath of
the Lord thy God: thou shalt not do any
worke therein, thou, nor thy sone, nor thy
daughter, nor thy man seruant, nor thy
maide, nor thine oxe, nor thine asse, nei-
ther any of thy cattel, nor the stranger
that is within thy gates: that thy mā seruāt
and thy maide may rest aswel as thou.

15 For, remember that thou wast a seruant
in the land of Egypt, & that the Lord thy
God brought thee out thence by a mightie
hand and a stretched out arme: there-
fore the Lord thy God commanded thee
to obserue the Sabbath day.

g Not for a
shewe, but with
true obedience,
& due reuerēce.

16 ¶ Honour thy father and thy mother,
as the Lord thy God hath commanded thee
that thy dayes may be prolonged, & that
it may go wel with thee vpon the land,
which the Lord thy God giueth thee.

17 * Thou shalt not kil.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witness
against thy neighbour.

Rom. 7. 7.
h He speaketh
not onely of that
resolute wil, but
that there be no
motion or affe-
ction.

21 * Neither shalt thou couet thy neigh-
bours wife, neither shalt thou desire thy
neighbours house, his field, nor his man
seruant, nor his maide, his oxe, nor his
asse, nor ought that thy neighbour hath.

22 ¶ These wordes the Lord spake vnto all
your multitude in the mount out of the
middles of the fire, the cloud & the dark-
nes, with a great voyce, andⁱ added no
more thereto: and wrote them vpon two
tables of stone, and deliuered them vnto
me.

i Teaching vs
by his example
to be content
with his word,
and adde no-
thing thereto.

23 And when ye heard the voyce out of
the middes of the darkenes, (for the
mountaine did burne with fire) then ye
came to me, al the chiefe of your tribes,
and your Elders:

24 And ye said, Behold, the Lord our God
hath shewed vs his glorie and his great-
nes, and * we haue heard his voyce out of
the middes of the fire: we haue seene this
day that God doth talke with man, and
he * liueth.

Exod. 19. 19.

25 Now therefore, why should we dye: for
this great fire wil consume vs: if we heare
the voyce of the Lord our God any more
we shal dye.

Chap. 4. 28.

26 For what flesh was there euer, that heard
the voyce of the liuing God speaking
out of the middes of the fire as we haue,
and liued?

Or, man.

27 Go thou neere & heare al that the Lord
our God saith: and declare thou vnto vs
al that the Lord our God saith vnto thee
* and we wil heare it, and do it.

Exod. 20. 9.

28 Then the Lord heard the voyce of your
words, when ye spake vnto me: and the
lord said vnto me, I haue heard the voyce
of the words of this people, which they
haue spoken vnto thee: they haue wel
said, al that they haue spoken.

29 Oh * that there were such an heart in
them to feare me, and to keepe al my
commandements alway: that it might go
wel with them, and with their children
for euer.

k He requireth
of vs nothing
but obedience,
shewing also
that of our
felices we are vn-
willing thereto.

30 Go, say vnto them, Returne you into
your tents.

31 But stand thou here with me, and I will
tell thee al the commandements, and the
ordinances, and the lawes, which thou
shalt teach them: that they may do the in
the land which I giue them to possesse it.

32 Take heede therefore, that ye do as the
Lord your God hath commanded you:
turne not aside to the right hand nor to
the left,

l Ye shal neither
adde nor dimi-
nish.
m As by obedi-
ence, God gi-
ueth vs al felici-
tie: so of diso-
beying God
procede al our
miseries.

33 But walke in al the waies which the Lord
your God hath commanded you, that ye
mayⁿ liue, and that it may go wel with
you: and that ye may prolong your dayes
in the land which ye shal possesse.

CHAP. VI.

1 An exhortation to feare God, and keepe his commande-
ments, s VVhich is, to loue him with al thine heart.
7 The same must be taught to the posteritie. 18
Not to tempt God. 25 Righteousnes is contained in
the Law.

1 These now are the commandements,
ordinances, andⁿ lawes, which the
Lord your God commanded me to teach
you, that ye might do them in the land
whither ye go to possesse it:

Or, iudgements.

2 That thou mightest^a feare the Lord thy
God, and keepe al his ordinances, and his
commandements which I command thee,
thou, and thy sonne, and thy sonnes sone
al the daies of thy life, euen that thy dayes
may be prolonged.

a A reuerent
feare and loue of
God, is the first
beginning to
keepe Gods co-
mandements.

3 Heare therefore, O Israel, & take heede
to do it, that it may go wel with thee, and
that ye may increase mightily^b in the
land that floweth with milke and honie,
as the Lord God of thy fathers hath pro-
mised thee.

b Which hath
abundance of
al things apper-
teining to mans
life.

4 Heare, O Israel, The Lord our God is
Lord onely,

5 And * thou shalt loue the Lord thy God
with al thine heart, and with al thy soul, &
with al thy might.

Mat. 22. 37.

Mar. 12. 29.

Luke. 10. 37.

6 * And these wordes which I commande
thee this daye, shalbe in thine heart.

Chap. 11. 18.

7 And thou shalt^c rehearse them continu-
ally vnto thy children, and shalt talke of
them when thou tariest in thine house, &
as thou walkest by the way, and when
thou liest downe, and when thou risest
vp:

c Some reade,
thou shalt when
them vpon thy
children: to wit,
that they may
print the more
deeply in me-
morie.

8 And thou shalt binde them for a signe
vpon thine hande, and they shalbe^d as
frontlets

Or, signs of re-
membrance.

d That when thou artrest in, thou mayest remember them.

frontlets betwene thine eyes.

9 Also thou shalt write them vpon the postes of thine house, and vpon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware vnto thy fathers, Abraham, Izhak, & Iakob, to giue to thee, with great and goodly cities which thou buildedst not,

11 And houses full of al maner of goods which thou filledst not, and welles digged which thou diggedst not, vineyardes and oliue trees which thou plantedst not, and when thou hast eaten and art full,

e Let not welth and ease cause thee forget gods mercies, whereby thou wast deliuered out of miserie.

12 Beware lest thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage.

13 Thou shalt feare the Lord thy God and serue him, & shalt sweare by his Name.

f We must feare God, serue him onely, and confesse his Name, which is done by swearing lawfullie.

14 Ye shall not walke after other gods, after any of the gods of the people which are round about you,

g By douting of his power refusing lawfull meanes, and abusing his graces.

15 (For the Lord thy God, is a ielous God among you:) lest the wrath of the Lord thy God be kindled against thee, and destroy thee from the face of the earth.

16 Ye shall not tempt the Lord your God, as ye did tempt him in Massah:

17 But ye shall keepe diligently the commandments of the Lord your God, and his testimonies, & his ordinances which he hath commanded thee,

h Here he condemneth al mans good intentions.

18 And thou shalt do that which is right and good in the sight of the Lord: that thou maiest prosper, and that thou maiest go in, and possesse that good land which the Lord sware vnto thy fathers,

19 To cast out al thine enemies before thee, as the Lord hath said.

i God requireth not onely that we serue him al our life, but also that we take pain that our posteritie may set forth his glorie.

20 When thy sonne shall aske thee in time to come, saying, What meane these testimonies, & ordinances, & lawes, which the Lord our God hath commanded you?

21 Then thou shalt say vnto thy sonne, We were Pharaohs bondmen in Egypt: but the Lord brought vs out of Egypt with a mightie hand.

22 And the Lord shewed signes & wonders great & euil vpon Egypt, vpon Pharaoh, & vpon al his household, before our eyes,

k Nothing ought to moue vs more to true obedience then the great benefites which we haue receiued of God.

23 And he brought vs out from thence, to bring vs in, and to giue vs the land which he sware vnto our fathers.

24 Therefore the Lord hath commanded vs, to do al these ordinances, and to feare the Lord our God, that it may go euer wel with vs, and that he may preferue vs aliuie as at this present.

25 Moreouer, this shalbe our righteousness before the Lord our God, if we take heede to keepe al these commandments, as he hath commanded vs.

CHAP. VII.

1 The Israelites may make no couenant with the Gentiles. 5 They must destroy the idols. 8 The election dependeth on the free loue of God. 19 The experience of the power of God ought to confirme vs. 25 To auoid all occasion of idolatrie.

1 When the Lord thy God shall bring thee into the land whither thou goest to possesse it, & shall root out many nations before thee: the Hittites, & the Girgashites, & the Amorites, & the Canaanites, & the Pirizzites, and the Hiuities, & the Iebusites, seuen nations greater and mightier then thou,

2 And the Lord thy God shall giue them before thee, then thou shalt smite them: thou shalt utterly destroy them: thou shalt make no couenant with them, nor haue compassion on them.

a Into thy power. Exod. 23. 23. and 34. 12.

3 Neither shalt thou make marriages with them, neither giue thy daughter vnto his sonne, nor take his daughter vnto thy sonne.

4 For they wil cause thy sonne to turne away from me, & to serue other gods: then wil the wrath of the Lord waxe hote against you and destroy thee suddenly.

Or, arise of them.

5 But thus ye shall deale with them, ye shall ouerthrowe their altars, and breake downe their pillars, and ye shall cut down their groues, and burne their grauen images with fire.

b God would haue his seruice pure without all idolatrous ceremonies and superstitions. Chap. 14. 2. and 16. 18. Exod. 19. 1. 1. Pet. 2. 9.

6 For thou art an holy people vnto the Lord thy God, the Lord thy God hath chosen thee, to be a precious people vnto himselfe, aboue al people that are vpon the earth.

7 The Lord did not set his loue vpon you, nor chose you, because ye were mo in number then any people: for ye were the fewest of al people:

8 But because the Lord loued you, and because he would keepe the othe which he had sworne vnto your fathers, the Lord hath brought you out by a mightie hand & deliuered you out of the house of bondage from the hand of Pharaoh King of Egypt,

c Freely, finding no cause in you more then in others so to do.

9 That thou maiest know, that the Lord thy God, he is God, the faithful God which keepeth couenant and mercie vnto them that loue him and keepe his commandments, euen to a thousand generations,

d And so put difference betwene him and Idols.

10 And rewardeth them to their face that hate him, to bring them to destruction: he wil not deferre to reward him that hateth him, to his face.

e Meaning, manifestly, or in this life.

11 Keepe thou therefore the commandments, and the ordinances, and the lawes, which I command thee this day to doe them.

12 For if ye hearken vnto these lawes, & obserue and do them, then the Lord thy God shall keepe with thee the couenant, and the mercy which he sware vnto thy fathers.

f This couenant is grounded vpon his free grace: therefore in recompensing their obedience he hath respect to his mercie & not to their merites.

13 And he wil loue thee, and blesse thee, & multiplie thee: he wil also blesse the fruite of thy wombe, & the fruit of thy land: thy corne and thy wine, and thine oyle and the increase of thy kine, and the flockes of thy sheepe in the land, which he sware vnto thy fathers to giue thee.

14 Thou

Exod. 23. 26.

14 Thou shalt be blessed aboue al people:
* there shal be neither male nor female barren among you, nor among your catel.

Exod. 9. 14.

15 Moreouer, the Lord wil take away from thee al infirmities, and wil put none of the euil diseases of * Egypt (which thou knowest) vpon thee, but wil send them vpon al that hate thee.

g We ought not to be merciful where God commandeth seueritie.
Exod. 23. 33.

16 Thou shalt therefore consume al people which the Lord thy God shal giue thee: thine eye shal not spare them, neither shalt thou serue their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are mo then I, how can I cast them out?

Or, plagues, or tryals, as Chap. 29. 3. exod. 15. 25. and 16. 4.

18 Thou shalt not feare them, but remember what the Lord thy God did vnto Pharaoh, and vnto al Egypt:

19 The great * tentacions which thine eies saw, and the signes and wonders, and the mightie hand & stretched out arme, wherby the Lord thy God brought thee out: so shal the Lord thy God do vnto all the people, whose face thou fearest.

Exod. 23. 27. Josh. 24. 12. h There is not so smal a creature, which I wil not arme to fight on thy side against them.

20 * Moreouer, the Lord thy God wil send ^b hornets among them vntil they that are left, and hide them selues from thee, be destroyed.

21 Thou shalt not feare them: for the Lord thy God is among you, a God mightie and dreadful.

i So that it is your commoditie that God accomplish not his promes so soone as you would wish.

22 And the Lord thy God wil roote out these natiōs before thee, by lide and lide: thou maist not consume them at once, lest the * beasts of the field increafe vpon thee.

23 But the Lord thy God shal giue them before thee, and shal destroy them with a mightie destruction, vntil they be brought to nought.

24 And he shal deliuer their Kings into thine hand, and thou shalt destroy their name from vnder heauen: there shal no man be able to stand before thee, vntill thou hast destroyed them.

Isa. 7. 1. 2. m. 12. 49. k And be intified to idolatrie.

25 The grauen images of their gods shal ye burne with fire, and * couet not the siluer and gold, that is on them, nor take it vnto thee, lest thou ^b be snared therewith: for it is an abomination before the Lord thy God.

26 Bring not therefore abomination into thine house, lest thou be accursed like it, but vtterly abhorre it, and count it most abominable: for it is accursed.

CHAP. VIII.

2 God humbleth the Israelites to trie what they haue in their heart. 5 God chaſtiſeth them as his children. 14 The heart ought not to be proud for gods benefites. 19 The forgetfulness of Gods benefites causeth destruction.

1 YE shal keepe al the commandemets which I comand thee this day, for

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

* to do them: that ye may liue, & be multiplied, and go in, and possesse the land which the Lord sware vnto your fathers.

2 And thou shalt remeber al the way which the Lord thy God led thee this forty yere in the wilderness, for to humble thee and

to ^b proue thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

3 Therefore he humbled thee, & made thee hungry, and fed thee with * M A N, which thou knewest not, neither did thy fathers knowe it, that he might teach thee that man liueth not by ^c bread only, but by euerie word that proceedeth out of the mouth of the Lord, doeth a man liue.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

c Man liueth not by meat, but by the power of God, which giueth it strength to nourish vs. d As they that go bare footed.

4 Thy raiment waxed not old vpon thee, neither did thy foote ^d swell those forty yeres.

5 Knowe therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God * nourtereth thee.

e So that his afflictions are signes of his fatherly loue toward vs.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou maiest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good lād, a lād in the which are riuers of water and fountaines, & ^e depthes that spring out of valleis and mountaines:

Or, meres.

8 A land of wheat and barley, & of vineyardes, and figtrees, and pomegranates: a land of oyle oliue and honey:

9 A land wherein thou shalt eat bread without scarcetie, neither shalt thou lacke any thing therein: a land ^f whose stones are yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of metal.

10 And when thou hast eaten and filled thy selfe, thou shalt ^g blesse the Lord thy God for the good land, which he hath giuen thee.

g For to receiue Gods benefites, and not to be thankfull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his comandemets, and his lawes, and his ordinances, which I command thee this day:

12 Lest ^h when thou hast eaten and filled thy selfe, and hast built goodly houses and dwelt therein,

13 And thy beastes, and thy sheepe are increased, and thy siluer and gold is multiplied, and al that thou hast is increased,

14 Then thine heart ^b be lifted vp and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdom & labour, or to good fortune.

15 Who was thy guide in the great & terrible wilderness (wherein were fry serpents and scorpions, and drought, where was no water, * who brought forth water for thee out of the rocke of flinte:

Numb. 20. 17.

16 Who fed thee in the wilderness with * M A N, which thy fathers knew not) to humble thee, and to proue thee, that he might do thee good at thy latter end.

Exod. 16. 15.

17 Beware lest thou say in thine heart, My power, & the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is he which ⁱ giueth thee power to get substance to establish his couenant which he sware vnto thy fathers, as appeareth this day.

i If things concerning this life procede onely of Gods mercie, much more spiritual gifts and life cuerlasting.

19 And

19 And if thou forget the Lord thy God, and walke after other gods, & serue them, and worship them, I^k testifie vnto you this day that ye shal surely perish.

^k Or, take to witness the heauen & the earth, as Chap. 4. 26.

20 As the nations which the Lord destroyeth before you, so ye shal perish, because ye would not be obedient vnto the voyce of the Lord your God.

CHAP. IX.

⁴ God doeth them not good for their owne righteousness, but for his owne sake. ⁷ Moses putteth them in remembrance of their finnes. ¹⁷ The two tables are broken. ²⁶ Moses prayeth for the people.

a Meaning, shortly.

1 **H**ear O Israel, Thou shalt passe ouer Iordan^a this day, to go in and to possesse nations greater and mightier then thy selfe, and cities greate and walled vp to heauen,

b By the report of the spies, Nom. 13. 29.

2 A people great and tall, *euē* the childre of the Anakims, whom thou knowest, and of whom thou hast^b heard say, Who can stand before the children of Anak?

c To guide thee and gouerne thee.

3 Vnderstand therefore that this day the Lord thy God is he which goeth ouer before thee as a consuming fire: he shal destroy them, and he shal bring them downe before thy face: so thou shalt cast them out and destroy them sodenly, as the Lord hath said vnto thee.

d Man of him selfe can deserue nothing but Gods anger, and if God spare any it commeth of his great mercie

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my^d righteousness the Lord hath brought me in, to possesse this land: but for the wickednes of these nations the Lord hath cast them out before thee.

For thou entrest not to inherite their land for thy righteousness, or for thy vp-right heart, but for the wickednes of those nations, the Lord thy God doeth cast them out before thee, and that he might perfourme the word which the Lord thy God swaue vnto thy fathers, Abraham, Izhak, & Iakob.

e Like stubborn oxen which will not endure their masters yoke. f He proueth by the length of time, that their rebellion was most great, and intolerable.

6 Vnderstand therefore, that the Lord thy God giueth thee not this good land to possesse it for thy righteousness: for thou art a^e stiffnecked people.

7 Remember, and forget not, how thou prouokedst the Lord thy God to anger in the wildernesse: since the day that thou didest depart out of the land of Egypt, vntil ye came vnto this place ye haue rebelled against the Lord.

Exod. 14. 18. and 14. 28.

8 Also in Horeb ye prouoked the Lord to angrē so that the Lord was wroth with you, *euē* to destroy you.

Exod. 31. 18.

g That is miraculously, & not by the hand of men.

9 When I was gone vp into the mount, to receiue the tables of stone, the tables, I say, of the couenant, which the Lord made with you: and I abode in the mount fourtie dayes and fourtie nights, and I neither ate bread nor yet dranke water:

10 * Then the Lord deliuered me two tables of stone, written with the^g finger of God, and in them was contained according to al the words which the Lord had said vnto you in the mount out of the middes of the fire, in the day of the as-

semble.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gaue me the two tables of stone, the tables, I say, of the couenant.

12 And the Lord said vnto me, * Arise, get thee downe quickly from hence: for thy people which thou hast brought out of Egypt, haue^h corrupt their waies: they are soone turned out of the way, which I commanded them: they haue made them a molten image.

h So soone as man declineth from the obedience of God, his waies are corrupt.

13 Furthermore, the Lord spake vnto me, saying, I haue seene this people, & behold, it is a stiffnecked people.

i Signifying that the prayers of faithful are a barre to staie Gods anger, that he consume not al.

14 Let me alone, that I may destroy them, and put out their name from vnder heauen, and I wil make of thee a mightie nation, and greater then they be.

15 So I returned, and came down from the Mount (and the Mount burnt with fire, & the two Tables of the couenant were in my two hands)

16 Then I looked, and behold, ye had sinned against the Lord your God: for ye had made you a molten calfe, and had turned quickly out of the^k way which the Lord had commanded you.

k That is, from the Law: where in he declareth what is cause of our perdition

17 Therefore I tooke the two Tables, and cast them out of my two hands, & brake them before your eyes.

18 And I fel downe before the Lord, fortie dayes, and fortie nightes, as before: I neither ate bread nor dranke water, because of al your finnes, which ye had committed, in doing wickedly in the sight of the lord, in that ye prouoked him vnto wrath.

19 (For I was afraid of the wrath and indignation, wherewith the Lord was moued against you, *euē* to destroy you) yet the Lord heard me at that time also.

20 Likewise the Lord was very angrie with Aaron, *euē* to^l destroy him: but at that time I prayed also for Aaron.

l Whereby he sheweth what danger they are in, that haue autoritie, and resist not wickednes.

21 And I tooke your sinne, I *meane* the calfe which ye had made, and burnt him with fire, and stamped him and ground him smal, *euē* vnto very duist: and I cast the duist thereof into the riuer, that descended out of the^m Mount.

m Horeb, or Sinai. Nomb. 11. 2. Exod. 17. 7. Nomb. 11. 34.

22 Also * in Taberah, and in * Massah * and in Kibrothhattaauah ye prouoked the Lord to angrē.

23 Likewise when the Lord sent you from Kadesh-barnea, saying, Go vp, and possesse the land which I haue giuen you, then yeⁿ rebelled against the commandēt of the Lord your God, & belecued him not, nor hearkned vnto his voyce.

n At the returne of the spies.

24 Ye haue bene rebellious vnto the Lord, since the day that I knew you.

25 Then I fel downe before the Lord^o fortie dayes and fortie nightes, as I fel downe before, because the Lord had said, that he would destroy you.

o Whereby is signified that God requirerh earnest continuance in prayer.

26 And I prayed vnto the Lord, and said, O Lord God, destroy not thy people and thine inheritance, which thou hast re-deemed

p The godly
in their prayers
ground on Gods
promises, and con-
fesse their finnes.

Num. 14. 16.

deemed through thy greatnes whom thou
hast brought out of Egypt by a mightie
hand.

27 Remember thy seruants Abraham, Iz-
hak, & Iakob: looke not to the stubburne-
nes of this people, nor to their wickednes,
nor to their sinne,

28 Left the countrey, whence thou brough-
test them, say, * Because the Lord was not
able to bring them into the land which he
promised them, or because he hated them,
he caried them out, to slay them in the
wildernes.

29 Yet they are thy people, and thine inhe-
ritance, which thou broughtest out by thy
mightie power, and by thy stretched out
arme.

CHAP. X.

1 The second tables put in the Arke. 2 The tribe of Leui is
dedicate to the seruice of the Tabernacle. 3 What the
Lord requirith of him. 4 The circumcision of the heart.
5 God regardeth not the person. 6 The Lorde is the
praisse of Israel.

Exod. 34. 1.

1 IN the same time the Lord said vnto me,
Hewe thee two Tables of stone like vn-
to the first, and come vp vnto me into the
Mount, and make thee an Arke of wood,

2 And I will write vpon the Tables, the
wordes that were vpon the first Tables,
which thou brakest, and thou shalt put the
in the Arke.

a Which wood
is of long con-
tinuance.

3 And I made an Arke of * shittim wood,
and hewed two Tables of stone like vnto
the first, and went vp into the Mountaine,
and the two Tables in myne hand.

4 Then he wrote vpon the Tables according
to the first writing (the ten commaunde-
ments, which the Lord spake vnto you in
the Mount out of the middes of the fire, in
the day of the assembly) and the Lorde
gaue them vnto me.

b When you
were assembled
to receiue the
lawe.

5 And I departed, and came downe from the
Mount, and put the Tables in the Arke
which I had made: and there they be, as
the Lord commanded me.

6 And the children of Israel tooke their
iourney from Beeroth of the children of
Iaakan to Mosera, where Aaron died, and
was buried, and Eleazar his sonne became
Priest in his steade.

c This moun-
taine was also
called Hor,
Nom. 10. 28.

7 From thence they departed vnto Gud-
godah, and from Gudgodah to Iorhath a
land of running waters.

8 The same time the Lord separated the
tribe of Leui to beare the Arke of the co-
uenant of the Lord, and to stand before the
Lord, to minister vnto him, and to blesse
in his Name vnto this day.

d That is, to of-
fer sacrifices and
to declare the
law to the peo-
ple.

9 Wherefore Leui hath no part nor inheri-
tance with his brethren: for the Lord is his
inheritance, as the Lord thy God hath
promised him.

e So God turn-
ed the curse of
Iakob, Gen. 49.
7, vnto blessing.

10 And I taried in the mount, as at the first
time, fortie dayes & fortie nightes, and the
Lord heard me at that tyme also, and the
Lord would not destroy thee.

11 But the Lorde sayd vnto mee, Arise, go
forth in the iourney before the people,

that they may go in and possesse the land,
which I sware vnto their fathers to giue
vnto them.

12 And now, Israel, what doeth the Lord
thy God require of thee, but to feare the
Lord thy God, to walke in all his wayes,
and to loue him, and to serue the Lord thy
God with all thine heart, and with all thy
soule?

f For all our
sinnes and trans-
gressions God
requirith no-
thing but to
turne to him &
obey him.

13 That thou keepe the commaundements
of the Lord, and his ordinances, which
I commaunde thee this day, for thy
wealth?

14 Behold, heauen, and the heauen of hea-
uens is the Lords thy God, and the earth,
with all that therein is.

15 Notwithstanding, the Lord set his delite
in thy fathers to loue them, and did choose
their seede after them, *euery* you about all
people, as appeareth this day.

g Although he
was Lord of hea-
uen and earth,
yet would he
chuse none but
you.

16 Circumcise therefore the foreskin of
your heart, and harden your neckes no
more.

h Cut of all
your euil affecti-
ons, Iere. 4. 4.

17 For the Lord your God is God of gods,
and Lord of lords, a great God, mightie,
and terrible, which accepteth no persons
nor taketh reward:

i Chro. 19. 7.
Iob. 34. 19.

18 Who doeth right vnto the fatherles and
widowe, and loueth the stranger, giuing
him foode and rayment.

19 Loue ye therefore the stranger: for ye
were strangers in the land of Egypt.

20 Thou shalt feare the Lorde thy God: *Chap. 6. 13.*
thou shalt serue him, and thou shalt cleaue
vnto him, and shalt sweare by his
Name.

mat. 4. 10.
i Reade Chap.
6. 13.

21 Hee is thy prayse, and hee is thy God,
that hath done for thee these great and
terrible things, which thine eyes haue
seene.

22 Thy fathers went downe into Egypt
with seuentie persons, and now the Lord
thy God hath made thee, as the * starres
of the heauen in multitude.

Gen. 46. 26.
Exod. 1. 5. Iacob
Gen. 15. 5.

CHAP. XI.

1 An exhortation to loue God, and keepe his lawe, to The
praisse of Canaan. 2 To shew howe comely the word
of God is. 3 To sende vnto the children of Israel, blessing
and cursing.

1 Therefore thou shalt loue the Lord thy
God, and shalt keepe that, which he
commandeth to be kept: that is, his ordi-
nances, and his lawes, and his commande-
ments alway.

2 And consider this day (For I speake now a Ye, which
to your childre, which haue neither known
nor seene) the chastisement of the Lorde
your God, his greatnes, his mightie hand,
and his stretched out arme,

haue seene Gods
graces with your
eyes, oughte
ther to be moo-
ued, then your
children, which
haue only heard
of them.

3 And his signes, and his actes, which he
dyd in the middes of Egypt vnto Pha-
raoh the King of Egypt and vnto all his
land:

4 And what he did vnto the hofte of the E-
gyptians, vnto their horses, and to their
charers, when he caused the waters of the
red Sea to ouerflowe the, as they pursued af-
ter

- ter you, and the Lord destroyed them vnto this day :
- And what he did vnto you in the wilderness, vntill ye came vnto this place :
- And what he did vnto Dathan, and Abirā the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, & swallowed them with their households & their tentes, and all their substance that they had in the middes of all Israel.
- For your eies haue seene al the great actes of the Lord, which he did :
- Therefore shall ye keepe al the commandements, which I commaunde you this day, that ye may be strong, and go in and possesse the land whither ye go to possesse it :
- Also that ye may prolong your dayes in the land; which the Lord sware vnto your fathers, to giue vnto them and to their seede, *even* a land that floweth with milke and honie.
- ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy feete as a garden of herbes :
- But the land whither ye go to possesse it, is a land of mountaines and valleis, and drinketh water of the raine of heauen.
- This land doth the Lord thy God care for : the eies of the Lord thy God are alwayes vpon it, from the beginning of the yere, *even* vnto the end of the yere.
- ¶ If ye shall hearken therefore vnto my commandements, which I commaunde you this day, that ye loue the Lord your God and serue him with al your heart, & with al your soule :
- I also will giue raine vnto your land in due time, the first raine & the latter, that thou maiest gather in thy wheat, and thy wine, and thine oyle.
- Also I will send grasse in thy fields for thy cattell, that thou maiest eat, and haue ynough.
- But* beware lest your heart deceiue you, and lest ye turne aside, & serue other gods, and worship them,
- And so the anger of the Lord be kindled against you, and he shut vp the heauen, that there be no raine, and that your land yelde not her fruite, and ye perish quickly from the good land, which the Lord giueth you.
- ¶ Therefore shall ye lay vp these my wordes in your heart and in your soule, and binde them for a signe vpon your hand, that they may be as a frontelet betweene your eyes,
- And ye shall teach them your children, speaking of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest vp.
- And thou shalt write them vpon the postes of thine house, and vpon thy gates,
- That your dayes may be multiplied, and

the daies of your childre, in the land which the Lord sware vnto your fathers to giue them, as long as the heauens are aboute the earth.

g As long as the heauens endure.

- ¶ For if ye keepe diligently all these commandements, which I command you to do: that is, to loue the Lorde your God, to walke in all his wayes, and to cleaue vnto him,
- Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.
- ¶ All the places whereon the soles of your feete shall treade, shalbe yours: your coast shalbe from the wilderness and from Lebanō, and from the Riuer, *even* the riuer Perath, vnto the vttermost Sea.
- No man shall stand against you: for the Lord your God shal cast the feare & dread of you vpon all the land that ye shal treade vpon, as he hath sayd vnto you.
- ¶ Beholde, I set before you this day a blessing and a curse:
- The blessing, if ye obey the commandements of the Lord your God which I commaunde you this day:
- And the curse, if ye wil not obey the commandements of the Lord your God, but turne out of the way, which I commaunde you this day, to go after other gods, which ye haue not knowen.
- ¶ When the Lord thy God therfore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the blessing vpon mount Gerizim, and the curse vpon mount Ebal.
- Are they not beyond Iorden on that part, where the sunne goeth downe in the land of the canaanites, which dwell in the plaine ouer against Gilgal, beside the groue of Moreh?
- For ye shall passe ouer Iorden, to go in to possesse the land, which the Lorde your God giueth you, and ye shal possesse it, and dwell therein.
- Take heede therefore that ye do all the commandements and the lawes, which I set before you this day.

h This was accomplished in Dauids and Salomons time. i Called Mediterraneum.

Chap. 33.2. and 30.1.

k He reproveth the malice of me which leaue that which is certain, to folowe that which is vncertaine.

Chap. 37.13. ioh. 8.33. l Meaning in Samaria.

Chap. 1.30.

CHAP. XII.

To destroy the Idolatrous places. 1. To serue God where he commandeth and as he commandeth, and not as men fantasie. 19 The Leuites must be nourished. 31 Idolaters burnt their children to their gods. 32 To adde nothing to Gods wordes.

- These are the ordinances & the lawes, which ye shall obserue and do in the land (which the Lord God of thy fathers giueth thee to possesse it) as long as ye liue vpon the earth.
- Ye shal vtterly destroy all the places wher in the nations which ye shal possesse, serued their gods vpon the hie mountaines and vpon the hilles, and vnder euery grene tree.
- Also ye shall ouerthrow their altars, and breake downe their pillars, and burne their groues with fire: and ye shall hew downe the

a Whereby they are admonished to seeke none other God. Chap. 7.5.

Iudg. 2.1. b Wherein they sacrificed to their idoles.

b Aswel concerning his benefites, as his corrections.

c Ebr. was at their feete.

d Because ye haue felt both his chastisements and his benefites.

e Or, labour. d As by making gutters for the water to come out of the riuer Nilus to water the land.

e In the seede time, and toward harvest.

f By deuising to your selues foolish deuotions according to your owne fantasies.

Chap. 4.6.

Chap. 4.25. and 6.6.

the grauen images of their gods, and abolish their names out of that place.

^a Ye shall not ⁴ serue the Lorde with superstitions. ⁵ But ye shal seeke the place which the Lord your God shal ^achose out of al your tribes, to put his Name there, and there to dwell, and thither thou shalt come,

⁶ And ye shall bring thither your burnt offerings, and your sacrifices, & your tithes, & the ^doffring of your hands, & your vows, and your free offerings and the first borne of your kine and of your sheepe.

⁷ And there ye shall eat ^cbefore the Lorde your God, and ye shall reioyce in all that ye put your hand vnto, *both* yee, and your households, because the Lord thy God hath blessed thee.

⁸ Ye shall not do after all these things that we do ^fhere this day: *that is*, euery man whatsoeuer seemeth him good in his owne eyes.

⁹ For ye are not yet come to rest, and to the inheritance which the Lorde thy God giueth thee.

¹⁰ But when ye go ouer Iorden, and dwell in the land, which the Lord your God hath giuen you to inherit, and *when* he hath giuen you ^grest from all your enemies round about, and ye dwell in safety,

¹¹ When there shall bee a place which the Lord your God shall chose, to cause his Name to dwell there, thither shall ye bring all that I commande you: your burnt offerings, and your sacrifices, your tithes, and the offering of your hands, and al your ^hspeciall vowes which ye vowe vnto the Lord:

¹² And ye shal reioyce before the Lord your God, ye, and your sonnes and your daughters, and your seruants, and your maidens, and the Leuite that is within your gates: ⁱfor he hath no part nor inheritance with you.

¹³ Take heede that thou offer not thy burnt offerings in euery place that thou seekest:

¹⁴ But in the place which the Lorde shall ^bchose in one of thy tribes, there thou shalt offer thy burnt offerings, and there thou shalt do al that I commande thee.

¹⁵ Notwithstanding thou maiest kil and eat fleshe in all thy gates, whatsoeuer thine heart desireth, according to the ^jblessing of the Lord thy God which he hath giuen thee: *both* the vncleane and the cleane may eat thereof, ^kas of the roe bucke, and of the hart.

¹⁶ Onely yee shall not eate the blood, *but* powre it vpon the earth as water.

¹⁷ ^lThou mayest not eat within thy gates the ^ltithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou voweest, nor thy free offerings, nor the offering of thine hands,

¹⁸ But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chose, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayd,

and the Leuite, that is within thy gates: and thou shalt reioyce before the Lorde thy God, in al that thou puttest thine hand to.

¹⁹ ^aBeware, that thou forsake not the Leuite, as long as thou liuest vpon the earth. *Ezek. 7. 22.*

²⁰ ^qWhen the Lorde thy God shall enlarge thy border, ^aas hee hath promised thee, and thou shalt say, I will eat fleshe, (because thine heart longeth to eat fleshe) thou mayest eate fleshe, whatsoeuer thine heart desireth. *Gen. 21. 14. chap. 18. 9.*

²¹ If the place which the Lord thy God hath chosen to put his name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheepe which the Lorde hath giuen thee, as I haue commanded thee, and thou shalt eat in thy gates, whatsoeuer thine heart desireth.

²² Euen as the roe bucke, & the hart is eaten, so thou shalt eat them: *both* the vncleane and the cleane shal eat of them alike.

²³ Onely be ^msure that thou eate not the blood: for the blood ^mis the life, and thou mayest not eat the life with the flesh. *"Ebr. be strong, or constant. m Because the life of beastes is in their blood.*

²⁴ *Therefore* thou shalt not eat it, *but* powre it vpon the earth as water.

²⁵ Thou shalt not eat it, that it may go well with thee, and with thy children after thee, when thou shalt do that which is right in the sight of the Lord:

²⁶ But thine ⁿholy thinges which thou hast, and thy vowes thou shalt take vp, and come vnto the place which the Lord shall chose. *n That which thou wilt offer in sacrifice.*

²⁷ And thou shalt make thy burnt offerings of the flesh, and of the blood vpon the altar of the Lord thy God, and the blood of thine offerings shall be powred vpon the altar of the Lord thy God, and thou shalt eat the flesh.

²⁸ Take heede, and heare all these wordes which I commande thee, that it may go ^owell with thee, and with thy children after thee for euer, whe thou dost that which is good and right in the sight of the Lorde thy God. *o God by promes bindeth him selfe to do good to them that obey his worde.*

²⁹ ^qWhen the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

³⁰ Beware, lest thou be taken in ^pa snare after them, after that they be destroyed before thee, & lest thou aske after their gods, saying, Howe did these nations serue their gods, that I may do so likewise? *p By following their superstitions and idolatries, and thinking to serue me thereby.*

³¹ Thou shalt not do so vnto the Lord thy God: for all abomination, which the Lord hateth, haue they done vnto their gods: for they haue ^qburned both their sonnes and their daughters with fire to their gods. *q They thought nothing to deare to offer to their idoles.*

³² *Therefore* whatsoeuer I commande you, take heede you do it: ^rthou shalt put nothing thereto, nor take ought there from. *Chap. 4. 2. 10th. 1. 7. prom. 36. 6. reuel. 22. 18.*

CHAP. XIII.

3 The inticers to idolatrie must be slaine, seeing they neuer so holy, 6 Some of kindred or friendship, 12 Or great in multitude or power.

- 1** If there arise among you a prophet or a dreamer of ^a dreames, (and giue thee a signe or wonder,
- 2** And the signe and the wonder, which he hath tolde thee, come to passe) saying, ^b Let vs go after other gods, which thou hast not knowne, and let vs serue them,
- 3** Thou shalt not hearken vnto the wordes of the prophet, or vnto that dreamer of dreames: for the Lord your God ^c proueth you, to know whether ye loue the Lorde your God with all your heart, and with all your soule.
- 4** Ye shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken vnto his voyce, & ye shall serue him, and cleaue vnto him.
- 5** But that prophet, or that dreamer of dreames he shall ^d be slaine, because hee hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, & deliuered you out of the house of bondage) to thrust thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the euill away forth of the middes of thee.
- 6** ¶ If ^e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, ^f that lieth in thy bosome, or thy friend, which is as thine owne soule, intice thee secretly, saying, Let vs go and serue other gods, (which thou hast not knowne, thou, I say, nor thy fathers)
- 7** Any of the gods of the people which are round about you, nere vnto thee or far of from thee, from the one ende of the earth vnto the other:
- 8** Thou shalt not consent vnto him, nor heare him, neither shal thine eye pity him, nor shew mercie, nor keepe him secret:
- 9** But thou shalt euen kill him: ^g thine hand shall be first vpon him to put him to death, and then the handes of all the people.
- 10** And thou shalt stone him with stones, that he dye (because he hath gone about to thrust thee away frō the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage)
- 11** That ^h all Israel may heare and feare, and do no more any such wickednes as this among you.
- 12** ¶ If thou shalt heare say (concerning any of thy cities which the Lorde thy God hath giuen thee to dwell in)
- 13** Wicked men are gone out from among you, and haue drawn away the inhabitants of their cite, saying, Let vs go and serue other gods, which ye haue not knowen,
- 14** Then ⁱ thou shalt seeke, and make search and enquire diligently: and if it be true, and the thing certeine, that such abomination is wrought among you,
- 15** Thou shalt euen slay the inhabitants of

^a Which saith that hee hath things reueiled vnto him in dreames.

^b He sheweth whereunto the false prophets tende.

^c God ordeineth al these things: & his may be knownen.

^d Being convict by testimonies, and condemned by the iudge.

^e Al natural affections must giue place to Gods honour.

^f Whom thou louest as thy life

^g As the witness is charged, Chap. 17. 7.

Chap. 17. 13.

^h Ebr. children of Belial.

ⁱ Which art appointed to see fautes punished.

that city with the edge of the sword: destroy it viterly, and all that is therein, & the catel therof with the edge of the sword.

16 And ^k thou shalt gather all the spoyle of it into the middes of the streete therof, and burne with fire the cite and all the spoyle therof eutry whit, vnto the Lord thy God: and it shalbe an heape for euer: it shall not be buylt againe.

17 And there shall cleaue nothing of the damned thing to thine hand, that the Lord may turne from the fiercenes of his wrath, and shewe thee mercie, & haue compassion on thee and multiplie thee, as hee hath sworne vnto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I commande thee this day, that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIII.

1 The manner of the Gentiles marking them selves for the dead, may not be followed, 4 VVhat meates are cleane to be eaten, and what not. 19 The tithes for the Leuite, stranger, fatherles, and widowe.

- 1** YE are the children of the Lord your God. ¹ Ye shall not cut your selues, nor make you any baldnes betwene your eyes for the dead.
- 2** * For thou art an holy people vnto the Lord thy God, and the Lord hath chosen thee to be a ² precious people vnto hym selfe, aboue al the people that are vpon the earth.
- 3** ¶ Thou shalt eat no manner of abomination.
- 4** These are the beastes, which ye shall eate, the beece, the sheepe, and the goat,
- 5** The hart, and the roe buck, & the bugle, and the wilde goat, and the vnicorne, and the wilde oxe, and the chamois.
- 6** And euery beast that parteth the hoofe, & cleaueth the clift into two clawes, and is of the beastes that cheweth the cud, that shall ye eat.
- 7** But these ye shall not eat, of them that chewe the cud, and of them that deuide & cleaue the hoofe ^{one}: the camell, nor the hare, nor the cony: for they chewe the cud, but deuide not the hoofe: ^{therefore} they shall be vncleane vnto you:
- 8** Also the swine, because hee deuidenth the hoofe, and cheweth not the cud, shalbe vncleane vnto you: ye shall not eate of their flesh, nor touch their dead carkeises.
- 9** ¶ These ye shall eat, of all that are in the waters: ^{all} that haue finnes and scales shall ye eat.
- 10** And whatsoever hath no finnes nor scales, ye shal not eat: it shalbe vncleane vnto you.
- 11** ¶ Of all cleane birdes ye shall eat:
- 12** But these are they, whereof ye shall not eate: the egle, nor the goshawke, nor the osprey,
- 13** Nor the glead nor the kite, nor the vulture, after their kinde,
- 14** Nor all kinde of rauens,

ⁱ Signifying that no idolatrie is so execrable nor more grieuously to be punished, then of them which once professed God.

^k Of the spoile of that idolatrous and cursed cite Read chap. 7. 26.

Leuit. 19. 28.

Chap. 7. 4. and 26.

^a Therefore thou oughtest not to follow the superstitions of the Gentiles.

^b This ceremonial Lawe instructed the Iewes to seeke spiritual purities, euen in their meat & drinke.

Leuit. 11. 9.

^aOr, suckew.

Leuit. 11. 30.

^e Because their blood was not shed, but remaineth in them.
^d Which is not of thy religion.
 Exod. 21. 19. and 34. 36.

^e The tythes were ordeined for the maintenance of the Leuites, which had none inheritance

^f When he shall giue thee abilitie.

^aOr, binds up.

^g After $\frac{1}{2}$ Priest hath receiued the Lords part.

^h Besides the yerely tythes that were giuen to the Leuites, these were layd vp in store for the poore.

15 Nor the ostriche, nor the night crowe, nor the "femeaw, nor the hawke after her kinde,
 16 Neither the litle owle, nor the great owle, nor the redthanke,
 17 Nor the pellicane, nor the swāne, nor the cormorant:
 18 The storcke also, and the heron in his kinde, nor the lapwing, nor "the backe.
 19 And euery creeping thing that flieth, shall be vncleane vnto you: it shall not be eaten.
 20 But of all cleane foules ye may eat.
 21 Ye shall eat of nothing that "dyeth alone, but thou shalt giue it vnto the "stranger that is within thy gates, that he may eat it: or thou mayest sell it vnto a stranger: for thou art an holy people vnto the Lord thy God. Thou shalt not "sethe a kid in his mothers milke.

22 Thou shalt "giue the tithe of all the increase of thy feede, that commeth forth of the field yere by yere.

23 And thou shalt eat before the Lord thy God (in the place which he shall chosse to cause his Name to dwell there) the tithe of thy corne, of thy wine, & of thine oyle, and the first borne of thy kyne and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be to long for thee, so that thou art not able to cary it, because the place is far from thee, where the Lord thy God shall chosse to set his Name, "when the Lord thy God shall blesse thee.

25 Then shalt thou make it in money, and "take the money in thine hand, and go vnto the place which the Lord thy God shall chosse.

26 And thou shalt bestowe the money for whatsoeuer thine heart desireth: whether it be oxe, or shepe, or wine or strong drink, or whatsoeuer thine heart desireth: "and shalt eat it there before the Lord thy God, and reioyce, both thou, and thine householde.

27 And the Leuite that is within thy gates, shalt thou not forsake: for he hath neither part nor inheritance with thee.

28 ¶ At the end of three yere thou shalt "bring forth all the tithes of thine increase of the same yere, & lay it vp within thy gates.

29 Then the Leuite shall come, because he hath no part nor inheritance with thee, and the stranger, and the fatherles, and the widow, which are within thy gates, & shall eat, and be filled, that the Lord thy God may blesse thee in all the worke of thine hande which thou doest.

C H A P. XV.

¹ The yere of releasing of debts. ² God blesseth them that keepe his commandements. ³ To helpe the poore. ⁴ The freedome of seruants. ⁵ The first borne of the cattell must be offered to the Lord.

1 At the terme of seuen yeres thou shalt make a freedome.

^a He shall only release his debtors, which are not able to paye for that yere.

2 And this is the maner of the freedome: euery "creditor shall quite the lone of his hand which he hath lent to his neighbour: he shall not aske it againe of his neighbour,

nor of his brother: for the yere of the Lords freedome is proclaimed.

3 Of a stranger thou mayst require it: but that which thou hast with thy brother, thine hand shall remit:

4 "Sauē when there shall be no poore with thee: for the Lord shall blesse thee in the land, which the Lorde thy God giueth thee, for an inheritance to possesse it: ^b For if thy debt be riche, he may be constrained to pay.

5 So that thou hearken vnto the voyce of the Lord thy God to obserue and do all these commandements, which I commande thee this day.

6 For the Lord thy God hath blessed thee, as he hath promised thee: and "thou shalt lend vnto many nations, but thou thy selfe shalt not borrow, & thou shalt reigne ouer many nations, and they shall not reigne ouer thee. ^c Chap. 28. 11.

7 ¶ If one of thy brethren with thee be poore "within any of thy gates in thy land, which the Lorde thy God giueth thee, thou shalt not harden thine heart, nor shut thine hand from thy poore brother: ^d Or, any of thy cities.

8 "But thou shalt open thine hand vnto him, and shalt lend him sufficient for his neede which he hath. ^e Mat. 5. 42. Luke. 6. 34.

9 Beware that there be not a wicked thought in thine heart, to say, The seuenth yere, the yere of freedome is at hand: therefore "it grieueth thee to looke on thy poore brother, and thou giuest him nought, and hee crie vnto the Lord against thee, so that sinne be in thee: ^f Ebr. thine eye is euill.

10 Thou shalt giue him, and let it not grieue "thine heart to giue vnto him: for because of this the Lord thy God shall blesse thee in all thy workes, and in all that thou purtest thine hand to. ^g Ebr. let not thine heart be euill.

11 "Because there shall be euer some poore in the land, therefore I commande thee, saying, Thou shalt "open thine hand vnto thy brother, to thy needy, and to thy poore in thy land. ^h To trye your charitie, Mathe. 26. 11. Thou shalt be liberal.

12 ¶ "If thy brother an Ebrewe sel him selfe to thee, or an Ebreweesse, and serue thee six yere, euen in the seuenth yere thou shalt let him go free from thee. ⁱ Exod. 21. 2. iere. 34. 14.

13 And whē thou sendest him out free from thee, thou shalt not let him go away empty,

14 But shalt "giue him a liberall rewarde of thy sheepe, and of thy corne, & of thy wine: thou shalt giue him of that wherewith the Lord thy God hath blessed thee. ^j Intoken that thou doest acknowledge the benefite which God hath giuen thee by his labours.

15 And remember that thou wast a seruant in the land of Egypt, and the Lord thy God deliuered thee: therefore I commande thee this thing to day.

16 And if he say vnto thee, I will not go away from thee, because hee loueth thee and thine house, and because he is wel with thee,

17 "Then shalt thou take a naule, and perce his eare through against the doore, and hee shall be thy seruant "for euer: and vnto thy mayde seruant thou shalt do likewise. ^k Exod. 21. 6. To the yere of Jubile, Leuit. 25. 40.

- 18 Let it not grieve thee, when thou lettest him go out free from thee: for he hath serued thee six yeres, *which is the double worth of an hired seruant*: and the Lorde thy God shall blesse thee in all that thou doest.
- 19 ¶ All the first borne males that come of thy cattell, and of thy sheepe, thou shalt sanctifie vnto the Lorde thy God. *Thou shalt doe no worke with thy first borne bullocke, nor sheare thy first borne sheepe.*
- 20 Thou shalt eate it before the Lorde thy God yere by yere, in the place which the Lord shall chose, *both thou, and thine householde.*
- 21 ¶ But if there be any blemish therein, *as if it be lame, or blinde, or haue any euill fault,* thou shalt not offer it vnto the Lorde thy God,
- 22 But shalt eat it within thy gates: the vn-cleane, and the cleane *shall eat it alike,* as the roe bucke, and as the hart.
- 23 Only thou shalt not eat the blood therof, *but powre it vpon the ground as water.*
- g For the hired seruant serued but three yeres, and he six. Exod. 21. 2. p.*
- h For they are the Lords.*
- Leuit. 22. 20. chap. 17. 1. eccle. 25. 14.*
- i Thou shalt af-wee eat them, as the roe bucke, and other wilde beafts.*

CHAP. XVI.

- Of Easter, 10 VV is fontide, 13 And the feast of Tabernacles. 18 VVhat officers ought to be ordeined. 21 Idolatrie forbidden.*
- 1 Thou shalt keepe the moneth of *a* Abib and thou shalt celebrate the Pascheouer vnto the Lord thy God: for in the moneth of Abib the Lord thy God brought thee out of Egypt by night.
- 2 Thou shalt therefore *b* offer the Pascheouer vnto the Lord thy God, of sheepe and bullockes *** in the place where the Lord shall chose to cause his Name to dwell.
- 3 Thou shalt eat no leauened bread with it: *but* seven dayes shalt thou eat vnleauened bread therewith, *euē* the bread of tribulation: for thou camest out of the land of Egypt in haste, that thou mayest remember the daye when thou camest out of the land of Egypt, all the dayes of thy life.
- 4 And there shalbe no leauē scene with thee in all thy coastes seven dayes long: neither shall there remaine the night any of the fleshe vntill the morning which thou offeredst the first day at euen.
- 5 Thou maist *d* not offer the Pascheouer within any of thy gates, which the Lorde thy God giueth thee:
- 6 But in the place which the Lord thy God shall chose to place his Name, there thou shalt offer the *e* Pascheouer at euen, about the going downe of the sunne, in the season that thou camest out of Egypt.
- 7 And thou shalt roste, and eat it in the place which the Lord thy God shall chose, and shalt returne on the morowe, and go vnto thy tents.
- 8 Six dayes shalt thou eat vnleauened bread, and the seuenth day *shalbe* a solemne as-semble to the Lord thy God: thou shalt do no worke *therein*.
- 9 ¶ Seven weekes shalt thou *f* number vnto thee, and shalt begin to number the seven weekes, when thou beginnest to put the sickle to the corne:
- 10 And thou shalt keepe the feast of weekes vnto the Lord thy God, *euē* a free gift of thine hand, which thou shalt giue vnto the Lord thy God, as the Lord thy God hath blessed thee.
- 11 And thou shalt reioyce before the Lord thy God, thou & thy sonne, and thy daughter, and thy seruant, and thy mayde, and the Leuite that is within thy gates, and the stranger, and the fatherlesse, and the widowe, that are among you, in the place which the Lorde thy God shall chose to place his Name there,
- 12 And thou shalt remember that thou wast a seruant in Egypt: therefore thou shalt obserue and do these ordinances.
- 13 ¶ Thou shalt obserue the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine.
- 14 And thou shalt reioyce in thy feast, thou, and thy sonne, and thy daughter, and thy seruant, and thy mayd, & the Leuite, and the stranger, and the fatherlesse, and the widowe, that are within thy gates.
- 15 Seven dayes shalt thou keepe a feast vnto the Lord thy God in the place which the Lord shall chose: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.
- 16 ¶ Three times in the yere shall all the males appeare before the Lord thy God in the place which he shall chose: in the feast of the vnleauened bread, and in the feast of the weeks, and in the feast of the Tabernacles: and they shall not appeare before the Lord empty.
- 17 Euery man *shall giue* according to the gift of his *h* hand, and according to the blessing of the Lorde thy God, which he hath giuen thee.
- 18 ¶ Iudges & officers shalt thou make thee in all thy cities, which the Lord thy God giueth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.
- 19 Wrest not thou the Lawe, nor respect any persone, neither take rewarde: for *i* the rewarde blindeth the eyes of the wise, and peruerteth the wordes of the iust.
- 20 That which *k* is iust and right shalt thou followe, that thou maiest liue, and possesse the land which the Lord thy God giueth thee.
- 21 ¶ Thou shalt plant thee no groue of any trees nere vnto the altar of the Lord thy God, which thou shalt make thee.
- 22 Thou shalt set thee vp no *l* pillar, which thing the Lord thy God hateth.
- g That is, the 15. day of the seuenth moneth, Leuit. 23. 34.*
- h According to the abilitie that God hath giuen him.*
- i He gaue auctoritie to that people for a timeto chuse themselves magistrates.*
- k The magistrate must constantly followe the tenor of the Lawe, and in nothing decline from iustice.*
- l Or, image.*

CHAP. XVII.

3 The punishment of the idolater. 9 How controuersies are brought to the Priests and the Iudge. 12 The contemner must die. 13 The election of the King. 16. and 17 What things he ought to auoide, 18 And what he ought to imbrace.

1 Thou shalt offer vnto the Lord thy God no bullock nor sheepe wherein is ^ablemish or any euill fauoured thing: for that is an abomination vnto the Lord thy God.

2 ¶ If there be founde among you in any of thy cities, which the Lord thy God giueth thee, man or ^bwoman that hath wrought wickednes in the sight of the Lorde thy God, in transgressing his couenant,

3 And hath gone and serued other gods, & worshipped them: as the sunne, or the moone, or any of the hoste of heauē, which I haue not ^ccommanded,

4 And it be tolde vnto thee, and thou hast heard it, then shalt thou inquire diligently: and if ^dit be true, and the thing certaine, that such abomination is wrought in Israel,

5 Then shalt thou bring forth that man, or that woman (which haue committed that wicked thing) vnto thy gates, ^ewhether it be man or woman, and shalt stone them with stones, till they dye.

6 * At the mouth of two or three witnesses shall he that is worthy of death, dye: ^fbut at the mouth of one witnes, he shall not dye. The handes of the ^gwitnesses shalbe first vpon him, to kill him: and afterward the hands of all the ^hc people: so thou shalt take the wicked away from among you.

7 ¶ If there rise a matter to hard for thee in iudgement betweene blood & blood, betweene plea and plea, betweene plague & plague, in the matters of controuersie within thy gates, then shalt thou arise, and go vp vnto the place which the Lord thy God shall chose.

8 And thou shalt come vnto the Priestes of the Leuites, & vnto the ⁱ iudge that shalbe in those dayes, and aske, & they shall shew thee the sentence of iudgement.

9 And thou shalt do according to that thing which they of that place (which the Lord hath chosen) shew thee, and thou shalt obserue to do according to all that they informe thee.

10 According to the Lawe, which they shall teach thee, & according to the iudgement which they shall tell thee, shalt ^j thou do: thou shalt not decline frō the thing which they shall shewe thee, ^kneither to the right hand, nor to the left.

11 And that mā that will do presumptuously, not hearkening vnto the Priest (that standeth before the Lord thy God to ^l minister there) or vnto the iudge, that man shall die, and thou shalt take away euil from Israel.

12 So all the people shall heare and feare, & do no more presumptuously.

13 ¶ When thou shalt come vnto the lande which the Lord thy God giueth thee, and shalt possesse it, and dwell therein, if thou say, I wil set a King ouer me, like as all the nations that are about me,

14 The thou shalt make him King ouer thee, whom the Lord thy God shall chose: from among thy brethren shalt thou make a King ouer thee: thou shalt not set a ^m stranger ouer thee, which is not thy brother.

15 In any wise he shall not prepare him many horses, nor bring the people againe to ⁿ Egypt for to encrease the number of horses, leeing the Lord hath sayde vnto you, Ye shall henceforth go no more again that way.

16 Neither shal he take him many wiues, lest his heart ^o turne away, neither shall he gather him much siluer and gold.

17 And when he shall sit vpon the throne of his kingdome, then shall he write him this ^p Lawe repeted in a booke, by the ^q Priestes of the Leuites.

18 And it shalbe with him, and he shall read therein all dayes of his life, that he may learne to feare the Lord his God, and to keepe all the wordes of this Lawe, & these ordinances, for to do them:

19 That his heart be not lifted vp about his ^r brethren, and that he turne not from the commandement, to the right hand or to the left, ^sbut that he may prolong his dayes in his kingdome, he, and his sonnes in the middes of Israel.

CHAP. XVIII.

3 The portion of the Leuites. 6 Of the Leuite coming from an other place. 9 To auoide the abomination of the Gentiles. 15 God will not leaue them without a true Prophet. 20 The false prophet shalbe slayne. 22 How he may be knownen.

1 The Priestes of the Leuites, and all the tribe of Leui * shall haue no part nor inheritance with Israel, * ^tbut shall eat the offrings of the Lord made by fire, and his ^u inheritance.

2 Therefore shall they haue no inheritance among their brethren: ^vfor the Lord is their inheritance, as he hath said vnto them.

3 ¶ And this shalbe the Priestes due tie of the people, that they, which offer sacrifice, whether ^w it be bullocke or sheepe, shall giue vnto the Priest the ^x shoulder, and the two ^y cheekes, and the mawe.

4 The first frutes ^z also of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou giue him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lorde, him, and his sonnes for euer.

6 ¶ Also when a Leuite shall come out of any of thy cities of all Israel, where he remained, and come with ^{aa} all the desire of his heart vnto the place, which the Lord shall chose,

7 He shall then minister in the Name of the Lord his God, as all his brethren the Leuites, which remaine there before the Lord.

8 They shall haue like portions to eat ^{ab} beside that which commeth of his sale of his patrimonie.

9 When thou shalt come into the land which

O. iij. the

ⁱ Who is not of thy nation, lest he change true religion into idolatrie, & bring thee to slaue. ^k To reuenge their iniuries, & to take them of their best horses. 1. King. 10. 18. ^l From the Law of God.

^m Meaning the Deuteronomie. ⁿ He shal cause it to be writ by them, or, he shall write it by their example.

^o Whereby is ment, that kings ought so to loue their subiects, as nature bindeth one brother to loue another.

^{Numb. 18. 20. Chap. 10. 9. 1. Cor. 9. 13.}

^a That is, the Lords part of his inheritance.

^b The right shoulder, Numb. 18. 18.

^c Meaning, to serue God vnfainedly, and not to seeke ease.

^d Not constrained to liue of him selfe.

^{Numb. 35. 30.}

^{chap. 19. 15.}

^{mat. 18. 16.}

^{2. Cor. 13. 1.}

^{1. Cor. 9. 13.}

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the Lord thy God giueth thee, thou shalt not learne to do after the abominations of those nations.

^e Signifying they were purged by this ceremony of passing betwene two fires.
Leuit. 16. 27.
1 sam. 13. 7.

10 Let none be found among you that maketh his sonne or his daughter to ^e goe through the fire, or that vltch witchcraft, or a regarder of times, or a marker of the flying of soules, or a sorcerer,

11 Or ^a a charmer, or that counselleth with spirites, or a soothsayer, or that ^a asketh counsel at the dead.

12 For all that do such things are abomination vnto the Lord, and because of these abominations the Lord thy God doeth cast them out before thee.

^f Without hypocrisy, or mixture of false religion.

13 Thou shalt be ^f vpright therefore with the Lord thy God.

^g For but thou not so.
A. 7. 37.

14 For these nations which thou shalt possess, hearken vnto those that regarde the times, and vnto sorcerers: as for thee, the Lord thy God hath not suffred thee so.

^g Meaning a continual succession of Prophets, till Christ the end of all Prophets come.
Exod. 30. 19.

15 ^a The Lord thy God will raise vp vnto thee a ^a Prophet like vnto me, from among you, ^a even of thy brethren: vnto him ye shall hearken,

16 According to al that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saidest, ^a Let me heare the voyce of my Lord God no more, nor see this great fyre any more, that I dye not.

Leuit. 3. 45.
alt. 3. 21.

17 And the Lord said vnto me, They haue well spoken.

^h Which promise is not onely made to Christ but to all that teache in his name, Isa. 59. 21.
ⁱ By executing punishment vpon him.

18 ^a I will raise them vp a Prophet from among their brethren like vnto thee, and will put my wordes in his ^a mouth, and he shall speake vnto them all that I shall commande him.

19 And whosoever wil not hearken vnto my wordes, which he shal speake in my Name, I wil ^a require it of him.

20 But the prophet that shall presume to speake a worde in my Name, which I haue not commanded him to speake, or that speake in the name of other gods, ^a even the same prophet shall die.

21 And if thou thinke in thine heart, Howe shal we knowe the wordes which the Lord hath not spoken?

^k Vnder this sure note he cōprifeth all the other tokens.

22 When a prophet speaketh in the Name of the Lord, if the thing ^a followe not nor come to passe, that is the thing which the Lord hath not spokē, ^a but the prophet hath spoken it presumptuously: thou shalt not therefore be afrayed of him.

CHAP. XIX.

^a The franchised townes. 14 Next to remoue thy neighbour boundes. 16 The punishment of him that beareth false witness.

Chap. 19. 29.

1 **W**hen the Lord thi God ^a shal roore out the nations, whose lād the Lord thy God giueth thee, & thou shalt possess them, and dwell in their cities, and in their houses,

Exod. 31. 29.
num. 35. 9.
10th. 35. 3.

2 ^a Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giueth thee to possess it.

3 Thou shalt ^a prepare thee the way, & deuide the coasts of the lād, which the Lord thy God giueth thee to inherite, into three partes, that euery ^a manslayer maie flee thi her.

^a Make an open and ready way.
^b Which killeth against his wil, and bare no hatred in his heart.

4 ^a This also is the cause wherfore the manslayer shal flee thither, and liue: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth vnto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe the tree, if the head slip from the helue, and hit his neighbour that he dyeth, the same ^a shall flee vnto one of the cities, and liue,

^c That murder be not committed vpon murder.

6 Lest the ^a auenger of the blood followe after the manslayer, while his heart is chafed, and ouertake him, because the way is long, & slay him, although he be not ^a worthy of death, because he hated him not in time passed.

^d That murder be not committed vpon murder.
Nem. 35. 12.
^e Or, cannot be indged to death.

7 Wherefore I cōmande thee, saying, Thou shalt appoint our three cities for thee.

8 And when the Lord thy God ^a enlargeth thy coastes (as he hath sborne vnto thy fathers) & giueth thee all the land which he promised to giue vnto thy fathers,

^d When thou goest ouer Iordan to possess the whole land of Canaan.

9 (If thou keepe all these cōmandementes to do them, which I commande thee this day: so wit, that thou loue the Lorde thy God, and walke in his wayes for euer) ^a the shalst thou adde three cities mo for thee besides those three,

10th. 30. 7.

10 That innocent blood be not shed within thy land, which the Lord thy God giueth thee to inherite, ^a lest blood be vpon thee.

11 ^a But if a man hate his neighbour, and laye wayte for him, & rise against him, and smite any man that he dye, and flee vnto any of these cities,

^e Lest thou be punished for innocent blood.

12 Then the ^a Elders of his citie shall send and fet him thence, and deliuer him into the handes of the auenger of the blood, that he may die.

^f The Magistrates.

13 Thine ^a eie shall not spare him, but thou shalt put away the ^a crye of innocent blood from Israel, that it may go wel with thee.

^g Then whosoever pardoneth murder, offendeth against the word of God.

14 ^a Thou shalt not remoue thy neighbours marke, which they of olde time haue set in thine inheritance, that thou shalt inherite in the land, which the Lorde thy God giueth thee to possess it.

15 ^a One witnes shall not rise against a mā for any trespas, or for any sinne, or for any faulte that he offendeth in, ^a but at the mouth of two witnesses or at the mouth of three witnesses shall the matter be stablished.

Chap. 19. 6.
mat. 18. 16.
10th. 3. 17.
2 Cor. 13. 16.
10th. 10. 28.

16 ^a If a false witnes rise vp against a man to accuse him of trespas,

17 Then both the men which striue together, shal stand before the ^a Lord, ^a even before the Priests and the Iudges, which shal be in those daies,

^h Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witnes be founde false, and hath giuen false witnes against his brother,

19 ^a Then

*Prou. 19. 5.
dan. 12. 22.*

19 * Then shall ye do vnto him as he had thought to do vnto his brother: so thou shalt take cuill away forth of the middes of thee.

20 And the rest shal heare *this*, and feare, & shal henceforth commit no more any such wickednes among you.

21 Therefore thine eye shall haue no compassion, *but* * life for life, eye for eye, to the for to the, hand for hand, foote for foote.

*Exod. 21. 23.
Leuit. 24. 19.
mat. 5. 38.*

CHAP. XX.

1 The exhortation of the Priests when the Israelites go to battell. 2 The exhortation of the officers shewing who should go to battell. 3 Peace must first be proclaimed. 39 The trees that beare fruite, must not be destroyed.

*a Meaning, vp-
on iust occasion:
for God permit-
teth not his peo-
ple to fight whe
it seemeth good
to them.*

When^a thou shalt go forth to warre against thine enemies, & shalt see horses and charets, and people mo then thou, be not afraied of them: for the Lord thy God is with thee, which brought thee out of the land of Egypt.

2 And when ye are come neere vnto the battell, the Priests shal come forth to speake vnto the people,

3 And shall say vnto them, Heare O Israel: ye are come this day vnto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

Chap. 18. 7.

*b Is present to
defend you with
his grace and
power.*

4 For the Lord your God^b goeth with you, to fight for you against your enemies, and to saue you.

5 ¶ And let the officers speake vnto the people, saying, What man *is there* that hath buyt a new house, and hath not^c dedicate it? let him go & returne to his house lest he die in the battell, and another man dedicate it.

6 And what man *is there* that hath planted a vineyarde, and hath^d not eaten of the fruite? let him go and returne againe vnto his house, lest he die in the battell, and another eat the fruite.

*e For when
they entred first
to dwell in an
house, they gaue
thanks to God,
acknowledging
that they had
that benelife by
his grace.*

*d The Ebrew
worde signifieth
to make comon
or prophane, Le
uit. 19. 25.*

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him go and returne againe vnto his house, lest he dye in battell, & another man take her.

8 And let the officers speake further vnto the people, & say, * Whofoeuer is afraied & faint hearted, let him go and returne vnto his house, lest his brethrs heart faint like his heart.

Leuit. 7. 2.

9 And after that the officers haue made an end of speaking vnto the people, they shall make captaines of the armie to gouerne the people.

10 ¶ When thou comest nere vnto a citie to fight against it, * thou shalt offer it peace.

*Deut. 20. 10.
chap. 2. 36.*

*e If it accepts
peace.*

11 And if it answere thee againe * peaceably, and open vnto thee, then let al the people that is found therein, be tributaries vnto thee, and serue thee.

12 But if it will make no peace with thee, but make warre against thee, then thou shalt besiege it.

13 And the Lord thy God shall deliuer it into thine handes, and thou shalt smite all

the males thereof with the edge of the sword.

14 Onely the women, and the children, * & the cattel, and al that is in the citie, *even* all the spoyle thereof shalt thou take vnto thy selfe, and shalt eat the spoyle of thine enemies, which the Lord thy God hath giuen thee.

*f For God had
appointed that
the Canaanites
shoulde be de-
stroyed, & made
the Israelites ex-
cuters of his
wil, chap. 7. 1.*

15 Thus shalt thou do vnto all the cities, which are a great way off from thee, which are not of the cities of these^f nations here.

16 But of the cities of this people, which the Lord thy God shall giue thee to inherite, thou shalt saue no person aliue,

17 But shalt utterly destroy them: *so wit*, the Hittites, & the Amorites, the Canaanites, and the Perizzites, the Hiuities, & the Jebusites, as the Lord thy God hath comanded thee,

18 That they teache you not to do after all their abominatios, which they haue done vnto their gods, and so ye should sinne against the Lord your God.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroye not the trees ther of, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege (for the tree of the field is mans life)

20 Onely those trees, which thou knowest are not for meat, those shalt thou destroye and cut downe, & make forties against the citie that maketh warre with thee, vntill thou subdue it.

*g Some reade,
For man shall be
steade of the tree
of the field, to
come out in the
siege against thee*

CHAP. XXI.

1 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The vodie may not hang all night.

1 **I**f one be found^a slayne in the lād, which the Lorde thy God giueth thee to possesse it, lying in the field, and it is not known who hath slayne him,

*a This law de-
clareth how hor-
rible a thinge
murther is, see-
ing that for one
man a whole
countrey shalbe
punished, except
a remedie bee
found.*

2 Then thine Elders and thy Iudges shall come forth, and measure vnto the cities that are round about him that is slayne.

3 And let the Elders of that citie, which is next vnto the slayne man, take out of the droue an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer vnto a^b stonie valley, which is neither eared nor sowed, and strike of the heifers necke there in the valley.

*b Or, rough.
b That blood
shed of the inno-
cent beast in a
solitarie place,
might make the
abhorre the fact.*

5 Also the Priests the sonnes of Leui (who the Lord thy God hath chosen to minister, & to blesse in the Name of the Lord) shal come forth, and by their word shal al strife and plague be tried.

6 And all the Elders of that citie that came nere to the slayne man, shall washe their handes ouer the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hāds haue not shed this blood, neither haue our eyes scene it.

c This was the 8 prayer, which the Priests made in the audience of the people.

8 O Lord, be mercifull vnto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgieue them.

9 So shalt thou take away the crye of innocent blood from thee, when thou shalt do that which is right in the sight of the Lord.

10 ¶ When thou shalt go to warre against thine enemies, and the Lord thy God shall deliuer them into thine handes, and thou shalt take them captiues,

11 And shalt see among the captiues a beautiful woman, and hast a desire vnto her, & wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, and she shall shau her head, and pare her nailes,

13 And she shall put of the garment that she was taken in, and she shall remaine in thine house, and bewaile her father & her mother a moneth long: and after that shalt thou go in vnto her, and marrie her, & she shall be thy wife.

14 And if thou haue no fauour vnto her, the thou maiest let her go whither she wil, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man haue two wiues, one loued and another hated, and they haue borne him children, both the loued & also the hated: if the first borne be the sonne of the hated, 16 Then when the time cometh, that he appointeth his sonnes to be heyres of that which he hath, he may not make the sonne of the beloued first borne before the sonne of the hated, which is the first borne:

17 But he shall acknowledge the sonne of the hated for the first borne, & giue him double porcion of all that he hath: for he is the first of his strength, and to him belongeth the right of the first borne.

18 If any man haue a sonne that is stubburne and disobedient, which wil not hearken vnto the voyce his father, nor the voyce of his mother, & they haue chastened him, and he would not obey them,

19 Then shall his father and his mother take him, and bring him out vnto the Elders of his citie, and vnto the gate of the place where he dwelleth,

20 And shall say vnto the Elders of his citie, This our sonne is stubburne & disobedient, and he will not obey our admonition: he is a ryotour, and a drunkard.

21 Then all the men of his citie shall stone him with stones vnto death: so thou shalt take away euil from among you, that all Israel may heare it and feare.

22 ¶ If a man also haue committed a trespassse worthy of death, and is put to death, and thou hankest him on a tree,

23 His body shall not remaine al night vpon the tree, but thou shalt bury him the same day: for the curse of God is on him that is hanged. Defile not therefore thy land, which the Lord thy God giueth thee to inherit.

CHAP. XXII.

1 He commandeth to haue care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the dame and her yong birdes. 8 Why they should haue batlements. 9 Not to mixe diuers kinds together. 13 Of the wife not being founde a vrgine. 23 The punishment of adulterie.

1 Thou shalt not see thy brothers oxen nor his sheepe go astray, & withdrawe thy selfe from them, but shalt bring them againe vnto thy brother.

2 And if thy brother be not nere vnto thee or if thou knowe him not, then thou shalt bring it into thine house, and it shall remaine with thee, vntill thy brother seeke after it: then shalt thou deliuer it to him againe.

3 In like maner shalt thou do with his affe, and so shalt thou do with his raiment, and shalt so do with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdrawe thy selfe from them.

4 ¶ Thou shalt not see thy brothers affe nor his oxen fall downe by the waye, and withdrawe thy selfe from them, but shalt lifte them vp with him.

5 ¶ The woman shall not weare that which pertaineth vnto the man, neither shall a man put on womans raiment: for al that do so, are abomination vnto the Lord thy God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground, whether they be yong or egges, & the dam sitting vpon the yong, or vpon the egges, thou shalt not take the dam with the yong,

7 But shalt in any wise let the dam go and take the yong to thee, that thou maiest prosper and prolong thy dayes.

8 ¶ When thou buydest a new house, thou shalt make a battlement on thy rooffe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not sowe thy vineyard with diuers kinds of seedes, lest thou defile the increase of the seede which thou hast sown, and the fruite of the vineyard.

10 ¶ Thou shalt not plowe with an oxen & an affe together.

11 ¶ Thou shalt not weare a garment of diuers sortes, as of wollen and linen together.

12 ¶ Thou shalt make thee fringes vpon the foure quarters of thy vesture, wherewith thou couerest thy selfe.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay slanderous things vnto her charge, and bring vp an euill name vpon her, and say, I tooke this wife, and when I came to her, I found her not a maid,

15 Then shall the father of the maid and her mother take and bring the signes of the maides virginity vnto the Elders of the citie to the gate.

16 And the maides father shall say vnto the Elders, I gaue my daughter vnto this man to wife, and he hateth her:

17 And lo, he layeth slanderous things vnto her charge, saying, I found not thy daughter a maid:

d Signifying that her former life must be changed before they could be ioyned to the people of God.

e As hauing renounced parents and country.

f This only was permitted in the warres: otherwise the Israelites could not marry straungers.

g This declarereth that the pluralitie of wiues came of a corrupt affection.

h Or, while the sonne of the hated liueth.

i As much as to two of the others.

j Except he be vnworthy, as was Reuben Isakobs sonne.

k For it is the mothers duetie also to instruct her children.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

m For Gods law by his death is satisfied, and nature abhorreth crueltie.

Gal. 3. 12.

a As though thou sawest it not.

b Shewing, that brotherly affection must be shewed, not onely to them that dwell nere vnto vs, but also to them which are farre of.

c Muche more art thou bounde to doe for thy neighbours person.

d For that were to alter the order of nature, & to despise God.

e If God detesteth crueltie done to litle birdes, how much more to man, made according to his image?

f The tenor of this Lawe is, to walke in simplicitie, and not to be curious of newe inuentions.

g That is, because she is slandered.

h That is, because she is slandered.

i That is, because she is slandered.

j That is, because she is slandered.

k That is, because she is slandered.

l That is, because she is slandered.

m That is, because she is slandered.

n That is, because she is slandered.

o That is, because she is slandered.

p That is, because she is slandered.

^h Meaning the sheete, wherein the signes of her virginite were.

ⁱ For the faute of the childre redoundeth to the shame of the parents: therefore he was recompensed when she was fauteles.

^{Leuit. 20. 10.}

^{Or, ifeiled.}

^{Or, no sume worthy death.}

^k Meaning, that the innocent can not be punished.

^{Exod. 22. 16.}

^l He shal not lye with his stepmother: meaning hereby al other degrees forbidden, ^{Leuit. 18.}

^a Either to bear office, or to marry a wyfe.

^b This was to cause them to lye chastly, that their posterite might not be reiectid.

a maid, lo, these are the tokens of my daughters virginite: and they shall spread the vesture before the Elders of the cite.

18 Then the Elders of the cite shall take that man and chastice him,

19 And shall condemne him in an hundredth shekels of siluer, and giue them vnto the father of the maid, because he hath brought vp an euil name vpon a maid of Israel: and she shalbe his wife, & he may not put her away all his life.

20 ¶ But if this thing be true, that the mayde be not found a virgin,

21 Then they shall bring forth the maide to the doore of her fathers house, & the men of her cite shall stone her with stones to death: for she hath wrought follie in Israel, by playing the whore in her fathers house: so thou shalt put euill away from among you.

22 ¶ If a man be found lying with a woman married to a man, then they shall die euen both twaine: so wit, the man that lay with the wife, & the wife: so thou shalt put away euill from Israel.

23 ¶ If a maid be betrothed vnto an husband, and a man finde her in the towne and lye with her,

24 Then shall ye bring them both out vnto the gates of the same cite, and shall stone them with stones to death: the maide because she cried not, being in the cite, and the man, because he hath humbled his neighbours wife: so thou shalt put away euill from among you.

25 ¶ But if a man finde a betrothed maide in the felde, and force her, and lye with her, then the man that lay with her, shall dye alone:

26 And vnto the maide thou shalt do nothing, because there is in the maide no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so ^k is this matter.

27 For he found her in the fieldes: the betrothed maide cryed and there was no mā to succour her.

28 ¶ If a man finde a maide that is not betrothed, and take her, and lye with her, & they be found,

29 Then the mā that lay with her, shal giue vnto the maides father fiftie shekels of siluer: and she shall be his wife, because he hath hūbled her: he can not put her away all his life.

30 ¶ No man shall take his fathers wife, nor shall vncouer his fathers skirt.

CHAP. XXXIII.

^r What men might not be admitted to office. ^g What they ought to auoide when they go to warre. 15. Of the vsuare seruant. 17 To flee all kinde of whoredoms. 19 Of vsurie. 21 Of vsuries. 24 Of the neighbours vine & corne.

1 None that is hurt by hursting, or that hath his priuie member cut of, shall enter into the Congregation of the Lord.

2 A bastard shal not enter into the Congregation of the Lord: euen to his tenth

generation shall he not enter into the Congregation of the Lord.

3 ¶ The Ammonites and the Moabites shal not enter into the Congregation of the Lord: euen to their tenth generation shal they not enter into the Congregation of the Lord for euer,

4 Because they met you not with bread & water in the way, when ye came out of Egypt, and because they hyred against thee Balaam the sonne of Beor, of Pethor in Aram-naharaim, to curse thee.

5 Neuertheless, the Lord thy God would not hearken vnto Balaam, but the Lorde thy God turned the curse to a blessing vnto thee, because the Lord thy God loued thee.

6 Thou shalt not seeke their peace nor their prosperitie all thy dayes for euer. ^d Thou shalt haue nothing to doe with them.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then fro all wickednes.

10 ¶ If there be among you any that is vn-cleane by that which commeth to him by night, he shal go out of the hoste, and shall not enter into the hoste,

11 But at euen he shal wash him selfe with water, and when the sunne is downe, he shall enter into the hoste.

12 ¶ Thou shalt haue a place also without the hoste whither thou shalt resort,

13 And thou shalt haue a paddle among thy weapons, & when thou wouldest sit downe without, thou shalt digge therewith, and returning thou shalt couer thine excrements. ^f For the necessity of nature.

14 For the Lorde thy God walketh in the middes of thy campe to deliuer thee, and to giue thee thine enemies before thee: therefore thine hoste shalbe holy, that he see no filthy thing in thee and turne away from thee.

15 ¶ Thou shalt not deliuer the seruant vnto his master, which is escaped from his master vnto thee.

16 He shal dwel with thee, euen among you, in what place he shal chose, in one of thy cities where it liketh him best: thou shalt not vex him.

17 ¶ There shalbe no whore of thy daughters of Israel, neither shal there be a whore keeper of the sonnes of Israel.

18 Thou shalt neither bring the hire of a whore, nor the price of a dog into the house of the Lord thy God for any vow: for euen both these are abomination vnto the Lord thy God.

19 ¶ Thou shalt not giue to vsurie to thy brother: as vsury of money, vsury of meat, vsurie of any thing that is put to vsurie.

20 Vnto a stranger thou maist lend vpon vsurie

^{Nom. 23. 1.}
^{Deut. 17. 1.}
^e Hereby hee demneth al, that further not the children of God in their vocation

^e If the fathers haue renounced their idolatrie, and receiued circumcison.

^f For the necessity of nature.

^g Meaning hereby that his people shoulde be pure both in soule & body.

^h This is meant of the heathen, who fledde for their masters crueltie and embraced the true religion.

ⁱ Forbidding hereby that any gaine gotten of euil things shuld be applied to the seruice of God, ^{Micha. 7.}
^{Exod. 22. 25.}
^{Leuit. 25. 16.}

^k This was permitted for a time for the hardness of their heart.

l If thou shewe thy charitie to thy brother, god will declare his loue towards thee.

m If the vowe be lawfull and godly.

n Being hired for to labour.

o To bringe home to thine house.
Mat. 12. 1.

a Hereby God approueth not that light diuorcement, but permitteth it to auoide further inconuenience,
Mat. 19. 7.

b Seeing that by dmittinge her, he iudged her to bee vncleane and defiled.

c That they might learne to knowe one another conditions and so afterwarde liue in godly peace.

d Nor any thing, whereby a man getteth his liuing.

Leuit. 19. 1.

vsurie, but thou shalt not lend vpon vsurie vnto thy brother, that the Lorde thy God may^b blesse thee in al that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe vnto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God will surely require it of thee, and so it should be sinne vnto thee.

22 But when thou absteineest from vowing, it shalbe no sinne vnto thee.

23 That which is gone out of thy lips, thou shalt^m keepe and performe, as thou hast vowed it willingly vnto the Lord thy God: for thou hast spoken it with thy mouth.

24 ¶ When thou comcest vntoⁿ thy neighbours vineyard, the thou maiest eat grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy^o vessel.

25 Whē thou comcest into thy neighbours corne^e thou maiest plucke the eares with thine hand, but thou shalt not moue a sicke to thy neighbours corne.

CHAP. XXIII.

1 Diuorcement is permitted. 3 He that is newly married is exempted from warre. 6 Of the pledge. 14 Vages must not be retained. 16 The good must not be punished for the bad. 17 The care of the stranger, fatherlesse and widowe.

1 **W**hen a man taketh a wife, and marieth her, if so be she find no fauour in his eyes, because he hath espied some filthines in her, then let him write her a bill of diuorcement, and put it in her hand, and send her out of his house.

2 And whē she is departed out of his house and gone her waye, and marry with an other man,

3 And if the later husband hate her, & write her a letter of diuorcement, and put it in her hand, and sende her out of his house, or if the later man dye which tooke her to wife:

4 Then her first husband, which sent her away, may not take her againe to be his wife, after that she is^b defiled, for that is abomination in the sight of the Lord, and thou shalt not cause the lād to sinne, which the Lord thy God doeth giue thee to inherite.

5 ¶ When a man taketh a new wife, he shall not go a warfare, neither shalbe charged with any busines, but shalbe free at home one yere, and reioyce with his wife which he hath taken.

6 ¶ No man shall take the nether nor the vpper^d millstone to pledge: for this gage is his liuing.

7 ¶ If any man be found stealing any of his brethren of the children of Israel, and maketh marchandise of him, or selleth him, that thiefe shal dye: so shalt thou put euill away from among you.

8 ¶ Take heede of the^a plague of leprosie, that thou obserue diligently, & do according to all that the Priests of the Leuites shal teach you: take heede ye do as I com-

maunded them.

9 Remēber what the Lord thy God did vnto^e Miriam by the way after that ye were come out of Egypt. *Nom. 12. 10.*

10 ¶ When thou shalt aske againe of thy neighbour any thing lent, thou shalt not go^e into his house to fet his pledge.

11 But thou shalt stand without, and the man that borrowed it of thee, shall bring the pledge out of the doores vnto thee.

12 Furthermore if it be a poore bodie, thou shalt not sleepe with his pledge,

13 But shalt restore him the pledge when the sunne goeth downe, that he may sleepe in his raiment, & blesse thee: & it shalbe righteousnesse vnto thee^f before the Lord thy God.

14 ¶ Thou shalt not oppresse an hired seruāt that is nedie and poore, neither of thy brethren, nor of the stranger that is in thy land within thy gates.

15 ¶ Thou shalt giue him his hire for his day, neither shall the sunne goe downe vpon it: for he is poore, & therewith susteineth his life: lest he cry against thee vnto the Lord, and it be sinne vnto thee. *Leuit. 19. 13. Tob. 4. 13.*

16 ¶ The fathers shal not be put to death for the children, nor the children put to death for the fathers, but euery mā shalbe put to death for his owne sinne. *2. King. 4. 2. 2. Chro. 25. 4. ier. 31. 29. exek. 18. 20.*

17 ¶ Thou shalt not peruert the right of the stranger, nor of the fatherles, nor take a widows raiment to pledge.

18 But remember that thou wast a seruāt in Egypt, and how the Lord thy God deliuered thee thence. Therefore I commaunde thee to do this thing. *g Because the worlde did esteeme these sorts of people, therefore God hath most care ouer them.*

19 ¶ Whē thou cuttest downe thine haruest in thy field, & hast forgotten a sheaf in the field, thou shalt not go againe to fet it, but it shalbe for the stranger, for the fatherles, and for the widowe: that the Lord thy God may blesse thee in all the workes of thine handes. *Leuit. 19. 9. and 23. 22.*

20 Whē thou^h beatest thine Oliue tree, thou shalt not go ouer the boughes againe, but it shalbe for the stranger, for the fatherles, and for the widowe. *Or, gathered be thine olives.*

21 When thou gatherest thyⁱ vineyard, thou shalt not gather the grapes cleane after thee, but they shall be for the stranger, for the fatherles and for the widowe. *Or, the grapes of thy vineyard.*

22 And remember that thou wast^h a seruāt in the land of Egypt: therefore I command thee to do this thing. *h God iudged them not mindful of his benefite, except they were beneficiall vnto others.*

CHAP. XXV.

1 The beating of the offender. 3 To raise up side to the kinsman. 11 In what case a woman hand must be cut off. 13 Of just weights and measures. 19 To destroy the Amalekites.

1 **W**hen there shalbe strife betweene men, & they shal come vnto iudgment, and sentence shall be giuen vpon them, and the righteous shalbe iustified, & the wicked condemned.

2 Then if so be the wicked be worthy to be beaten, the iudge shall cause him to lye downe, and to be beaten before his face, according to his trespass, vnto a certaine number. *a Whether there be a plaine tise or none, the magistrates ought to trie out fautes and punish according to the crime. b When the crime deserueth not death.*

3 ¶ Fortie

c The Iewes of superstition afterward tooke one away, 2. Cor 11. 24.

1 Cor. 9. 9.

1 Tim. 5. 18.

Ruth. 4. 3.

Mat. 23. 24.

Mat. 23. 29.

Luke. 10. 37.

d Because the Ebrewe worde signifieth not a natural brother, and the word, that signifieth a brother, is taken also for a kinsman: it seemeth that it is not ment that the natural brother should marrie his brothers wife, but some other of kindred, that was in that degree which might marrie.

e This lawe importeth, that godly shamefastnesse be preserved: for it is an horrible thing to see a woman past shame.

f Ebr. stone and stone.

g Ebr. Ephah and Ephah reads Exod. 16. 36.

Exod. 17. 8.

h This was partly accomplished by Saul, about 40. yeres afterward.

3 *Fortie stripes* shal he cause him to haue and not past, lest if he should exceede and beat him about that with many stripes, thy brother should appeare despised in thy sight.

4 ¶ *Thou shalt not mofel* the ox that treadeth out the corne.

5 ¶ *If brethren dwell together*, and one of them dye and haue no sonne, the wife of the dead shal not marry without: *that is* vnto a stranger, but his *d* kinsman shal go in vnto her, and take her to wife, and do the kinsmans office to her.

6 And the first borne which she beareth, shal succede in the name of his brother which is dead, that his name be not put out of Israel.

7 And if the man wil not take his kinswoman, then let his kinswoman go vp to the gate vnto the Elders, and say, My kinsma refuseth to raise vp vnto his brother a name in Israel: he wil not do the office of a kinsman vnto me.

8 Then the Elders of his citie shal cal him and comen with him: if he stand and say, I will not take her,

9 Then shal his kinswoman come vnto him in the presence of the Elders, and loose his shooe from his foot, & spit in his face, and answer, and say, So shal it be done vnto that man, that wil not builde vp his brothers house.

10 And his name shalbe called in Israel, The house of him whose shooe is put of.

11 ¶ *When me striue together*, one with another, if the wife of the one come nere, for to rid her husband out of the handes of him that smiteth him, & put forth her hand, & take him by his priuities,

12 Then thou shalt cut of her hand: thine cie shal not spare her.

13 ¶ *Thou shalt not haue in thy bagge* two maner of weightes, a great and a small,

14 Neither shalt thou haue in thine house diuerse measures, a great & a small:

15 But thou shalt haue a right and iust weight: a persite and a iust measure shalt thou haue, that thy dayes may be lengthened in the land, which the Lord thy God giueth thee.

16 For al that do such things, and al that do vnrighteously, are abomination vnto the Lord thy God.

17 ¶ *Remember what Amalek did vnto thee* by the way, when ye were come out of Egypt:

18 How he met thee by the way, and smote the hindmost of you, al that were feble behind thee, when thou wast fainted and weary, and he feared not God.

19 Therefore, when the Lord thy God hath giuen thee rest from al thine enemies round about in the land, which the Lord thy God giueth thee for an inheritance to possesse it, *then* thou shalt put out the remembrance of Amalek fro vnder heauen: forget not.

CHAP. XXVI.

1 *The offering of the first frutes.* 3 *VVhat they must protest when they offer them.* 12 *The tithes of the third yere.* 13 *Their protestation in offering it.* 19 *To what honour God preferreth them which acknowledge him to be their Lord.*

1 *Also* when thou shalt come into the land which the Lord thy God giueth thee for inheritance, and shalt possesse it and dwell therein,

2 Then shalt thou take of the first of al the fruite of the earth, and bring it out of the land that the Lord thy God giueth thee, and put it in a basket, & go vnto the place, which the Lord thy God shal chose to place his Name there.

3 And thou shalt come vnto the Priest, that shal be in those dayes, & say vnto him, I acknowledge this day vnto the Lord thy God, that I am come vnto the countrey which the Lord sware vnto our fathers for to giue vs.

4 Then the Priest shal take the basket out of thine hand, and set it down before the altar of the Lord thy God.

5 And thou shalt answer and say before the Lord thy God, a Syrian was my father, who being ready to perish for hunger, went downe into Egypt, and sojourned there with a smal companie, & grew there vnto a nation great, mightie & ful of people.

6 And the Egyptians vexed vs, and troubled vs, and laded vs with cruel bondage.

7 But when we cried vnto the Lord God of our fathers, the Lord heard our voyce, and looked on our aduersitie, and on our labour, and on our oppression.

8 And the Lord brought vs out of Egypt in a mightie hand, & a stretched out arme with great terribleness, both in signes and wonders.

9 And he hath brought vs into this place, & hath giuen vs this land, *even* a land that floweth with milke and honie.

10 And now, lo, I haue brought the first frutes of the land which thou, O Lord, hast giuen me, and thou shalt set it before the Lord thy God, and worship before the Lord thy God:

11 And thou shalt reioyce in al the good things which the Lord thy God hath giuen vnto thee & to thine household, thou and the Leuite, and the stranger that is among you.

12 ¶ *When thou hast made an end of tithing* al the tithes of thine increase, the third yere, *which is* the yere of tithing, & hast giuen it vnto the Leuite, to the stranger, to the fatherles and to the widowe, that they may eat within thy gates, and be satisfied,

13 Then thou shalt say before the Lord thy God, I haue brought the halowed thing out of mine house, & also haue giue it vnto the Leuites & to the strangers, to the fatherles & to the widowe, according to al thy commandements which thou hast commanded me: I haue transgressed none of thy commandements, nor

P.j. forgotten

a By this ceremony they acknowledged that they received the land of Canaan as a free gift of God. *b* To be called upon, serued, & worshipped spiritually, Chap. 12. 5.

c Meaning Iacob who serued 20 yeres in Syria.

d Onely by Gods mercie, & not by their fathers desertings. *e* Allegding the promises made to our fathers, Abraham, Izhak and Iacob.

f In token of a thankful heart, and mindful of this benefite.

g Signifying that God giueth vs not goods for our selues only, but for their vses also, which are committed to our charge.

h Without hypocritie.

i Chap. 14. 27. Of malice and contempt.

k Or, for anie
necessitie.
l By putting the
to anie prophane
vfe.

m As farre as
my sinful nature
would suffer: for
else, as Dauid &
Paul say, there
is not one iust,
Psalme. 14. 4.
rom 3. 10.

n With a good
and simple con-
science.
Chap. 7. 6. & 14. 2.

o Signifying
that there is a
mutual bond be-
twene God and
his people.
Chap. 7. 7.

Chap. 7. 6. & 14. 2.

a As Gods mi-
nistre and char-
ged w the same.

b God would
that his Lawe
should be set vp
in the borders
of the land of
Canaan, that al
that looked ther
on might know
that the land
was dedicate to
his seruice.

Exod. 20. 23.
Josh. 8. 31.

c The Altar
should not be
curiously
wrought, be-
cause it shoulde
continue but for
a time: for God
would haue but
one altar in Iu-
dah.

d That euerie
one may wel
reade it and vn-
derstand it.

forgotten them.

- 14 I haue not eaten thereof in my ^k mourning, nor sufficed ought to perish through vncleannes, nor giuen ought thereof for the dead, ^l but haue hearkened vnto the voyce of the Lord my God: I haue done ^m after al that thou hast commanded me.
- 15 Looke downe fro thine holy habitatiō, ⁿ euen from heauen, and blesse thy people Israel, and the land which thou hast giue vs (as thou swarest vnto our fathers) the land that floweth with milke and honie.
- 16 ¶ This day the Lord thy God doth cōmand thee to do these ordināces, & lawes: keepe them therefore, and do them with ^a al thine heart, and with al thy soule.
- 17 ¶ Thou hast set vp the Lord this day to be thy God, and to walke in his wayes, & to keepe his ordinances, and his cōmandements, and his lawes, and to hearken vnto his voyce.
- 18 ¶ And the Lord hath set thee vp this day, to be a precious people vnto him (as he hath promised thee) and that thou shouldest keepe al his cōmandements,
- 19 And to make thee ^a high aboue al nations (which he hath made) in praise, and in name & in glorie, ^a & that thou shouldest be an holy people vnto the Lord thy God, as he hath said.

CHAP. XXVII.

a They are commanded to write the Lawe vpon stones for a remembrance, s Also to builde an altar. 13 The curfings are giuen on mount Ebal.

- 1 ¶ Then Moses with the Elders of Israel ^a cōmāded the people, saying, Keepe al the cōmandements, which I cōmand you this day.
- 2 And when ye shal passe ouer Iorden vnto the land which the Lord thy God giueth thee, thou shalt set thee vp great stones, and plaister them with plaister,
- 3 ¶ And shalt write vpon them al the wordes of this Law, when thou shalt come ouer, that thou maist go into the lād which the Lord thy God giueth thee: a land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.
- 4 Therefore when ye shal passe ouer Iorden, ye shal set vp these stones, which I cōmand you this day in mount Ebal, and thou shalt plaister them with plaister.
- 5 ¶ And there shalt thou build vnto the Lord thy God an altar, ⁿ euen an altar of stones: thou shalt lift none ^c yron instrument vpon them.
- 6 Thou shalt make the altar of the Lord thy God of whole stones, and offer burnt offrings thereon vnto the Lord thy God.
- 7 And thou shalt offer peace offrings, and shalt eat there & reioyce before the Lord thy God:
- 8 And thou shalt write vpon the stones al the wordes of this Law, ^d wel & plainly.
- 9 ¶ And Moses and the Priests of the Leuites spake vnto al Israel, saying, Take heede & heare, O Israel: this day thou art become the people of the Lord thy God.

10 Thou shalt hearken therfore vnto the voyce of the Lord thy God, & do his cōmandements and his ordinances, which I command thee this day.

11 ¶ And Moses charged the people the same day, saying,

12 These shal stand vpon mount Gerizim, to blesse the people whē ye shal passe ouer Iorden: Simeon, & Leui, & Iudah, & Issachar, and ^f Ioseph, and Benjamin.

13 And these shal stand vpon mount Ebal to ^g curse: Reuben, Gad, & Asher, and Zebulun, Dan, and Naphtali.

14 And the Leuites shal answer & say vnto al the men of Israel with a loud voyce,

15 ¶ Cursed be the man that shal make any carued or molten ^h image, which is an abomination vnto the Lord, the worke of the hands of the craftsman, & putteth it in a secret place: And al the people shal answer, and say: So be it.

16 Cursed be he that ⁱ curseth his father & his mother: And al the people shal say: So be it.

17 Cursed be he that remoueth his neighbours ^k marke: And al the people shal say: So be it.

18 Cursed be he that maketh the ^l blinde go out of the way: And al the people shal say: So be it.

19 Cursed be he that hindreth the right of the stranger, the fatherlesse, & the widow: And al the people shal say: So be it.

20 Cursed be he that lieth with his fathers wife: for he hath vncouered his fathers ^m skirt: And all the people shall say: So be it.

21 Cursed be he that lieth with any beast: And al the people shal say: So be it.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother: And al the people shal say: So be it.

23 Cursed be he that lieth with his ⁿ mother in lawe: And al the people shal say: So be it.

24 Cursed be he that smiteth his neighbour ^o secretly: And al the people shal say: So be it.

25 ¶ Cursed be he that taketh a reward to put to death innocent blood: And all the people shal say: So be it.

26 ¶ Cursed be he that confirmeth not al the wordes of this Law, to do them: And al the people shal say: So be it.

CHAP. XXVIII.

1 The promises to them that obey the cōmandments. 15 The threatnings to the contrary.

1 ¶ If ^a thou shalt obey diligently the voyce of the Lord thy God, and obserue and do al his cōmandements, which I command thee this day, then the Lord thy God wil ^b set thee on high aboue al the nations of the earth.

2 And al these blessings shal come on thee and ^b ouertake thee, if thou shalt obey the voyce of the Lord thy God.

3 Blessed shalt thou be in the ^c citie, & blessed

e This condition God hath bound thee vnto, that if thou wilt be his people, thou must keepe his lawes.

f Meaning E. phraim and Manasseh.

g Signifying, if they would not obey God for loue, they should be made to obey for feare. h Vnder this he containeth al corruption of Gods seruice, & the transgression of the first table.

i Or, contemneth: and this apperteineth to the second table.

k He condemneth al injuries and extorsions. l Meaning, that helpeth not and counseleth not his neighbour.

m In committing villenie against him.

n Meaning his wiues mother.

o For God, that seeth in secret, wil reuenge it. Eccl. 9. 12.

Gala. 3. 10.

Leuit. 26. 9.

a He wil make thee the most excellent of al people.

b When thou thinkest thyself forsaken.

c Thou shalt liue welthily.

d Thy children and succession. 4 Blessed shalbe the fruite ^d of thy body, and the fruite of thy ground, & the fruite of thy cattel, the increase of thy kine, and the flockes of thy sheepe.

e At thine enterprises shal haue good successe. 5 Blessed shalbe thy basket & thy dough. 6 Blessed shalt thou be, when thou ^e comest in, and blessed also when thou goest out.

f Meaning, manie waies. 7 The Lord shal cause thine enemies that rise against thee, to fall before thy face: they shal come out against thee one way, and shal flee before thee ^f seuen wayes.

g God will blesse vs, if we do our dutie, and not be idle. 8 The Lord shal command the blessing ^g to be with thee in thy store houses, & in all that thou settest thine ^g hand to, and will blesse thee in the land which the Lord thy God giueth thee.

9 The Lord shal make thee an holy people vnto him selfe, as he hath sworne vnto thee, if thou shalt keepe the commandments of the Lord thy God, and walke in his wayes.

h In that he is thy God and thou art his people. 10 Then al the people of the earth shal see that the Name of the Lord is ^h called vpon thee, & they shalbe afraid of thee.

11 And the Lord shal make thee plenteous in goods, in the fruite of thy body, and in the fruite of thy cattel, & in the fruite of thy ground, in the land which the Lord sware vnto thy fathers, to giue thee.

i For nothing in the earth is profitable, but when God sendeth his blessings from heauen? 12 The Lord shal open vnto thee his good treasure, ⁱ euen the ⁱ heauen to giue rayne vnto thy land in due season, and to blesse al the worke of thine hands: & thou shalt lend vnto many nations, but shalt not borrow thy selfe.

Or, the lawest. 13 And the Lord shal make thee the head, and not the ^{Or, the lawest.} tayle, and thou shalt be a boue onely, & shalt not be beneath, if thou obey the commandments of the Lord thy God, which I command thee this day, to keepe and to do ^{Or, the lawest.} them.

14 But thou shalt not decline from any of the wordes, which I command you this day, ^{Or, the lawest.} either to the right hand or to the left, to go after other gods to serue them.

Leuit. 26. 14. Lament. 3. 17. make. 2. 2. how. 1. 20. 15 ^{Or, the lawest.} ¶ But if thou wilt not obey the voyce of the Lord thy God, to keepe & to do all his commandments and his ordinances, which I command thee this day, then all these curses shal come vpon thee, and ouertake thee.

Or, there. 16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shal thy basket be, & thy ^{Or, there.} dough.

18 Cursed shalbe the fruite of thy body, & the fruite of thy land, the increase of thy kine, and the flockes of thy sheepe.

19 Cursed shalt thou be when thou comest in, & cursed also when thou goest out.

Or, shalbe. 20 The Lord shal send vpon thee cursing, trouble, and ^{Or, shalbe.} shame, in al that which thou settest thine hand to do, vntil thou be destroyed, and perish quickly, because of the wickednes of thy workes whereby thou hast forsaken me.

21 The Lord shal make the pestilence cleaue vnto thee, vntil he hath consumed thee

from the land, whither thou goest to possess it.

Leuit. 26. 16. Or drought. 22 ¶ The Lord shal smite thee with a consumption, and with the feauer, and with a burning ague, and with seruent heat, and with the sword: and with blasting, and with the mildew, & they shal pursue thee vntil thou perish.

23 And thine heauē that is ouer thine head, shalbe ^k brasse, and the earth that is vnder thee, yron.

k It shal giue thee no more moysture then if it were of brasse. 24 The Lord shal giue thee for the raine of thy land, dust and ashes: ^k euen from ^k heauen shal it come downe vpon thee, vntill thou be destroyed.

Or, out of the ayre, as dust raised with winde. 25 And the Lord shal cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seuen wayes before them, & shalt be ^l scattered through al the kingdomes of the earth.

l Some reade, thou shalt be a terrour & feare, when they shal heare how God hath plagued thee. 26 And thy ^m carkeis shalbe meate vnto al foules of the ayre, and vnto the beastes of the earth, and none shal fray them away.

m Thou shalt be cursed both in thy life and in thy death: for ⁿ burial is a testimony of the resurrection, which figure for thy wickednesse thou shalt lacke. 27 The Lord shal smite thee with the botch of Egypt, and with the emeroids, and with the skab, and with the itche, that thou canst not be healed.

28 And the Lord shal smite thee with madness, and with blindness, and with astonying of the heart.

29 Thou shalt also grope at noone dayes, as the ⁿ blinde gropeth in darkenes, & shalt not prosper in thy wayes: thou shalt neuer but be oppressed with wrong, & be powdered euermore, & no man shal succour thee.

n In things most euident and cleare thou shalt lacke discretion and iudgement. 30 Thou shalt betrothe a wife, and another man shal lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not ^{Or, mak it com mon.} eate the fruite.

31 Thine oxen shal be slaine before thine eyes, and thou shalt not eat thereof: thine asse shalbe violently takē away before thy face, and shal not be restored to thee: thy sheepe shalbe giuen vnto thine enemies, and no man shal rescue them for thee.

32 Thy sonnes and thy daughters shalbe giuen vnto another people, and thine eyes ^o shal stil looke for them, euen til they fall out, and there shalbe no power in thine hand. 33 The fruite of thy land and al thy labours shal a people, which thou knowest not, eat and thou shalt neuer but suffer wrong, & violence alway.

o When they shal returne fro their captiuitie. 34 So that thou shalt be mad for the sight which thine eyes shal see.

35 The Lord shal smite thee in the knees, & in the thighes, with a sore botche, that thou canst not be healed: euen fro the sole of thy foote vnto the top of thine head.

36 The Lord shal bring thee & thy ^p King ^p As he did Manasseh, Iosachim, Zedechias and others. (which thou shalt set ouer thee) vnto a nation, which neither thou nor thy fathers haue known, and there thou shalt serue other gods: euen wood and stone,

Leuit. 24. 9. & 25. 9. 37 And thou shalt * be a wōder, a prouerb, and a common talke among al people, whither the Lord shal cary thee.

Mich. 6. 15.
Ag. 1. 4.

38 * Thou shalt cary out much seede into the field, and shalt gather but little in: for the greshoppers shal destroy it.

39 Thou shalt plant a vineyard and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shal eate it.

Or, be shaken before they be ripe.

40 Thou shalt haue Oliue trees in all thy coastes, but shalt not anoint thy selfe with the oyle: for thine oliues shal^r fall.

41 Thou shalt beget sonnes, and daughters, but shalt not haue them: for they shal go into captiuitie.

q Vnder one kinde he containeth the vermine, which destroy the fruites of the land: and this is an euident token of Gods curse.

42 All thy trees and fruites of thy land^r shal the greshopper consume.

43 The stranger that is among you, shal clime about thee vp on hie, & thou shalt come downe beneath alow.

44 He shal lend thee, and thou shalt not lend him: he shalbe the head, and thou shalt be the taile.

45 Moreouer, al these curses shal come vpon thee, & shal pursue thee and ouertake thee, til thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his cōmandements, & his ordinances, which he commanded thee:

r Gods plagues shalbe euident signes that he is offended with thee.

46 And they shalbe vpon^r thee for signes and wonders, & vpon thy seede for euer.

47 Because thou seruedst not the Lord thy God with ioyfulness & with a good heart for the abundance of al things.

48 Therefore thou shalt serue thine enemies which the Lord shal send vpo thee, in hunger and in thirst, and in nakednes, and in nede of al things: and he shal put a yoke of yron vpon thy necke vntil he haue destroyed thee.

49 The Lord shal bring a nation vpon thee from far, *euen* from the end of the world, flying *swift* as an egle: a nation whose tongue thou shalt not vnderstand:

Or, barbarous, cruel, or impudent.

50 A nation of a^r fierce countenance, which wil not regard the person of the olde, nor haue compassion of the yong.

51 The same shal eat the fruites of thy cattel, & the fruites of thy land vntil thou be destroyed, and he shal leaue thee neither wheat, wine, nor oyle, *neither* the^r increase of thy kine, nor the flockes of thy sheepe, vntil he haue brought thee to nought.

Or, first borne of thy bullockes.

52 And he shal besiege thee in al thy cities, vntil thine hie and strong walles fall downe, wherein thou trustedst in al the land: & he shal besiege thee in al thy^r cities throughout al thy land, which the Lord thy God hath giuen thee.

Or, gotten.

53 * And thou shalt eat the fruites of thy bodie: *euen* the flesh of thy sonnes and thy daughters, which the Lord thy God hath giuen thee, during the siege and straitnes wherein thine enemy shal inclose thee:

Leuit. 26. 29.
2. King. 6. 29.
Isaiah. 4. 10.
Isaiah. 2. 3.

54 So that the man (that is tender and exceeding deinty among you)* shalbe grie-

ued at his brother, and at his wife, *that lyeth* in his bosome, & at the remnant of his children, which he hath yet left,

55 For feare of giuing vnto any of them of the flesh of his children, whom he shal eat, because he hath nothing left him in that siege, & straitnes, wherewith thine enemy shal besiege thee in al thy cities.

56 The tender and deinty^r woman among you, which neuer would venture to set the sole of her foote vpon the ground (for her softnes and tendernes) shalbe grieved at her husband, *that lieth* in her bosome, & at her sonne, & at her daughter,

57 And at her^r afterbirth (that shal come out from betwene her secte) and at her children, which she shal beare: for when all things lacke, she shal eat the secretly, during^r siege & straitnes, wherewith thine enemy shal besiege thee in thy cities.

As came to passe in 7 dayes of Ioram, King of Israel, 2. King. 6. 29. and when the Romanes besieged Ierusalem. t Hunger shal bite her, that she shalbe ready to eate her child before it be deuoured.

58 ¶ If thou wilt not keepe and do^r al the words of this Law (that are written in this booke) and feare this glorious & fearfull Name THE LORD THY GOD,

u For he that offendeth in one, is guiltie of al, *Iam. 2. 10.*

59 Then the Lord wil make thy plagues wonderful, & the plagues of thy seede, *eue* great plagues and of long continuance, & sore diseases, and of long durance.

60 Moreouer, he wil bring vpon thee al the diseases of Egypt, whereof thou wast afraid, and they shal cleaue vnto thee.

61 And euerie sickenes, and euery plague, which is not^r written in the booke of this Law, wil the Lord heape vpon thee, vntil thou be destroyed.

x Declaring that God hath infinite meemes to plague the wicked, besides the that are ordinarie or written. *(chap. 10. 33.)*

62 And ye shalbe left few in number, where ye were as the^r starres of heauē in multitude, because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced ouer you, to do you good, & to multiplie you, so he wil reioyce ouer you, to destroy you, and bring you to nought, and ye shalbe rooted out of the land, whither thou goest to possesse it.

64 And the Lord shal^r scatter thee among al people, from the one end of the world vnto the other, and there thou shalt serue other gods, which thou hast not knowen nor thy fathers, *euen* wood and stone.

y Signifying that it is a singular gift of God to be in a place whereas we may worship God purely, and declare our faith and religion.

65 Also among these nations thou shalt find no rest, neither shal the sole of thy foote haue rest: for the Lord shal giue thee there a trēbling heart, & *looking to returne* till thine eies fal out, & a sorrowful minde.

66 And thy life shal^r hang before thee, & thou shalt feare both night and day, and shalt haue none assurance of thy life.

Or, then shalt be in doubt of thy life.

67 In the morning thou shalt say, Would God it were euening, & at euening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eies, which thou shalt see.

68 And the Lord shal bring thee into Egypt againe with^r shippes by the way, whereof I said vnto thee, Thou shalt see it no more againe: and there ye shal sel your

z Because they were vnmindful of that miracle when the Sea gaue place for them to passe through.

selues

selues vnto your enemies for bondemen and bondwomen, and there *shalbe* no by-er.

CHAP. XXIX.

The people are exhorted to observe the commandments. 18 The whole people from the highest to the lowest are comprehended under Gods covenant. 19 The punishment of him that flattereth himselfe in his wickednes. 20 The cause of Gods wrath against his people.

a That is, the articles, or conditions.

b At the first giuing of the law, which was fourtie yeres before.

c The proofes of my power.

d He sheweth that it is not in mans power to vnderstand the mysteries of God, if it be not giuen him from aboue.

e Made by mans arte, but manna, which is called the bread of Angels.

Chap. 4. 6.

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

g Alluding to them, that when they made a sure covenant, deuilled a beast in twaine, and part betweene the parts deuilled, Gene. 15. 10.

h Meaning their posteritie.

THese are the ^awordes of the couenāt which the Lord commanded Moses to make with the children of Israel in the land of Moab beside the couenant which he had made with them in ^bHoreb.

And Moses called al Israel, and said vnto them, Ye haue scene al that the Lord did before your eies in the land of Egypt vnto Pharaoh and vnto al his seruants, & vnto al his land,

The ^cgreat tentations which thine eyes haue scene, those great miracles & wonders:

Yet the Lord hath not ^dgiuen you an heart to perceiue, and eies to see, & eares to heare, vnto this day.

And I haue led you fortie yere in the wilderness: your clothes are not waxed olde vpon you, neither is thy shooe waxed olde vpon thy foote.

Ye haue eaten no ^ebread, neither drunke wine, nor strong drinke, that ye might know, how that I am the Lord your God.

After ye came vnto this place, and Sihon King of Hehbon, and Og King of Bashan came out against vs vnto battel, and we slew them,

And tooke their land, & gaue it for an inheritance vnto the Reubenites, & to the Gadites, & to the halfe tribe of Manasseh.

^{*} Keepe therefore the wordes of this couenant and do them, that ye may prosper in al that ye shal do.

Ye stand this day euery one of you before the Lord your ^fGod: your heades of your tribes, your Elders and your officers, *euē* al the men of Israel:

Your children, your wiues, and thy stranger that is in thy campe from the hewer of thy wood, vnto the drawer of thy water,

That thou shouldest ^gpassee into the couenant of the Lord thy God, & into his othe which the Lord thy God maketh with thee this day,

For to establish thee this day a people vnto him selfe, & that he may be vnto thee a God, as he hath said vnto thee, and as he hath sworne vnto thy fathers, Abraham, Izhak, and Iaakob.

Neither make I this couenant, and this othe with you onely,

But *afuel* with him that standeth here with vs this day before the Lord our God, as with him ^hthat is not here with vs this day.

For ye knowe, how we haue dwelt in the land of Egypt, and how we passed through the middes of the nations, which ye passed by.

And ye haue scene their abominations and their idols (wood, and stone, siluer & gold) which were among them,

That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to go & serue the gods of these nations, and that there should not be among you ⁱany roote that bringeth forth gall and wormewood,

So that when he heareth the wordes of this curse, he ⁱblesse himselfe in his heart, saying, I shal haue peace, although I walke according to the stubburnes of mine owne heart, thus adding ^kdrunkennes to thirst.

The Lord wil not be merciful vnto him, but then the wrath of the Lord and his ielousie shal smoke against that man, and euery curse that is written in this booke, shal light vpon him, and the Lord shal put out his name from vnder heauen,

And the Lord shal separate him vnto euill out of all the tribes of Israel, according vnto al the curses of the couenant, that is written in the booke of this Lawe.

So that the ⁱgeneration to come, *euē* your children, that shal rise vp after you, and the stranger, that shal come from a far land, shal say, when they shal see the plagues of this land, & the diseases thereof, wherewith the Lord shal smite it:

(For al that land *shall* burne with brimstone & salt: it shal not be sowe, nor bring forth, nor any grasse shal grow therein, like as in the ouerthrowing of ^{*}Sodom, and Gomorah, Admah, & Zeboim, which the Lord ouerthrew in his wrath, and in his anger)

Then shal al nations say, ^{*}Wherefore hath the Lord done thus vnto this land? how fierce is this great wrath?

And they shal answer, Because they haue forsaken the couenant of the Lord God of their fathers, which he had made with them, when he brought them out of the land of Egypt,

And went and serued other gods & worshipped them: *euē* gods which they knewe not, and ^lwhich had giuen them nothing,

Therefore the wrath of the Lord waxed hot against this land, to bring vpon it euery curse that is written in this booke.

And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

The ^msecret things *belong* to the Lord our God, but the things reueiled *belong* vnto vs, and to our children for euer, that we may do al the wordes of this Law.

CHAP. XXX.

ⁱ Mercie shewed when they repent. ⁶ The Lord doth circumsise the heart. ¹¹ All excuse of ignorance is taken away. ¹⁹ Life and death is set before them. ²⁰ The Lord is their life which obey him.

P.iiij.

I Now

ⁱ Such sinne, as the bitter fruit thereof might choke and destroy you.

^k For as he that is thirftie, desireth to drinke much, so he that followeth his appetites, seeketh by al meanes, and yet can not be satisfied.

ⁱ Gods plagues vpon them that rebel against him, shalbe so strange, that al ages shalbe astonished.

^l King. 9. 8. iere. 23. 3.

^l Or, which had not giuen them a land to possesse.

^m Moses hereby reproveth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not ⁿthat which God hath reueiled vnto them, as the Law.

a By calling to remembrance, both his mercies and his plagues.

b In true repentance is none hypocrisy.

c Even to the worlds end, d And bring thee into thy country.

e God wil purge al thy wicked affectiōs: which thing is not in thine owne power to do.

f If we will haue God to worke in vs with his holy spirit, we must turne againe to him by repentance.

g He meaneth not that God is subiect to these passions, to reioyce or to be sad: but he vseth this manner of speech to declare the loue that he beareth vnto vs.

h The lawe is so euident that none can pretend ignorance. Rom. 10. 6.

i By heauen and the sea he meaneth places most farre distant.

k Euen the lawe and the Gospel. l By faith in Christ.

m So that to loue and obey God, is only life and felicitie.

1 **N**OW when al these things shal come vpon thee, either the blessing or the curse which I haue set before thee, & thou shalt turne into thine heart, among al the nations, whether the Lord thy God hath driuen thee,

2 And shalt returne vnto the Lord thy God, and obey his voyce in al that I commande thee this day: thou, and thy children with al thine heart and with al thy soule,

3 Then the Lord thy God wil cause thy captiues to returne, and haue compassion vpon thee, & will returne, to gather thee out of al the people, where the Lord thy God had scattered thee.

4 Though thou werest cast vnto the vtmost part of heauen, from thence wil the Lord thy God gather thee, and from thence wil he take thee,

5 And the Lord thy God wil bring thee into the land which thy fathers possessed, and thou shalt possesse it, and he wil shew thee fauour, and wil multiplie thee aboute thy fathers.

6 And the Lord thy God wil circumcise thine heart, & the heart of thy seede, that thou maist loue the Lord thy God with all thine heart, and with all thy soule, that thou maist liue.

7 And the Lord thy God wil lay al these curses vpon thine enemies, and on them, that hate thee, and that persecute thee.

8 Returne thou therefore, and obey the voyce of the Lord, and do al his commandementes, which I command thee this day.

9 And the Lord thy God wil make thee plenteous in euery worke of thine hand, in the fruite of thy body, and in the fruite of thy cattel, and in the fruite of the land for thy welth: for the Lord wil turne againe & reioyce ouer thee to do thee good, as he reioyced ouer thy fathers,

10 Because thou shalt obey the voyce of the Lord thy God, in keeping his commandements, and his ordinances, which are written in the booke of this Law, when thou shalt returne vnto the Lord thy God with al thine heart & with al thy soule.

11 ¶ For this commandement which I command thee this day, is not hid from thee, neither is it farre of.

12 It is not in heauen, that thou shouldest say, Who shal go vp for vs to heauen, and bring it vs, and cause vs to heare it, that we may do it?

13 Neither is it beyond the sea, that thou shouldest say, Who shal go ouer the sea for vs, and bring it vs, and cause vs to heare it, that we may do it?

14 But the word is verie neere vnto thee: euen in thy mouth and in thine heart, for to do it.

15 Behold, I haue set before thee this day life and good, death and euil.

16 In that I commande thee this day, to loue the Lord thy God, to walke in his wayes, & to keepe his commandementes, &

his ordinances, & his lawes, that thou maist liue and be multiplied, and that the Lord thy God may blesse thee in the land, whither thou goest to possesse it.

17 But if thine heart turne away, so that thou wilt not obey, but shalt be seduced & worship other gods, and serue them,

18 I pronounce vnto you this day, that ye shal surely perish, ye shal not prolong your dayes in the land, whither thou passest ouer Iorden to possesse it.

19 ¶ I cal heauen and earth to record this day against you, that I haue set before you life and death, blessing and cursing: therefore chose life, that both thou and thy seede may liue,

20 By louing the Lord thy God, by obeying his voyce, & by cleauing vnto him: for he is thy life, and the length of thy dayes: that thou maist dwell in the land which the Lord sware vnto thy fathers, Abraham, Izhak and Iakob, to giue them.

CHAP. XXXI.

27 Moses preparing him selfe to dye, appointeth Ioshua to rule the people. 28 He giueth the Law to the Levites, that they should read it to the people. 29 God giueth them a song as a witness betwene him and them. 30 God confirmeth Ioshua. 31 Moses sheweth them that they wil rebell after his death.

1 **T**HEN Moses went & spake these words vnto al Israel,

2 And said vnto them, I am an hundreth and twentie yere old this day: I can no more go out and in: also the Lord hath said vnto me, Thou shalt not go ouer this Iorden.

3 The Lord thy God he wil go ouer before thee: he wil destroy these nations before thee, and thou shalt possesse the. ¶ Ioshua, he shal go before thee, as the Lord hath said.

4 And the Lord shal do vnto them, as he did to Sihon and to Og Kings of the Amorites, and vnto their land whome he destroyed.

5 And the Lord shal giue them before you that ye may do vnto them according vnto euery commandement, which I haue commanded you.

6 Plucke vp your hearts therefore, and be strong: dread not, nor be afraide of them: for the Lord thy God him selfe doeth go with thee: he wil not faile thee, nor forsake thee.

7 ¶ And Moses called Ioshua, and said vnto him in the sight of al Israel, Be of a good courage and strong: for thou shalt go with this people vnto the land which the Lord hath sworne vnto their fathers, to giue them, and thou shalt giue it them to inherite.

8 And the Lord him selfe doth go before thee: he wil be with thee: he wil not faile thee, neither forsake thee: feare not therefore, nor be discomforted.

9 ¶ And Moses wrote this Lawe, and deliuered it vnto the Priestes the sonnes of Leui (which bare the Arke of the couenant of the Lord) and vnto al the Elders of Israel,

n He addeth these promises to signifye that it is for our profite that we loue him, and not for his.

Chap. 31.

o That is, loue and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office. Nomb. 20. 12. Chap. 3. 26.

Nomb. 27. 12.

Nomb. 21. 24.

b Into your hands. Chap. 7. 2.

c Or, be of good courage.

d For he that must gouerne people, hath neede to be valiant, to resist vice, & constant to maintaine vertue.

e Signifying that man can neuer be of good courage, except he be persuaded of Gods fauour & assistance.

*Nehem. 8. 2.
Ezra. 7. 1.*

*e Before the
Arke of the co-
uenant, which
was the signe of
Gods preſence,
and the figure of
Chriſt.*

*f Which were
not borne when
the lawe was gi-
uen.*

*g Or, commande-
ment.*

*g In a cloude
that was ſacio-
ned like a pillar.*

*h That is, I will
take my fauour
from them: as to
turne his face
toward vs, is to
ſhew vs his fa-
uour.*

*i To preferue
you and your
children from
Idolatrie, by re-
mouing Gods
benefites.*

*k For this is the
nature of fleſh,
no longer to o-
bey God, then it
is vnder the rod.*

*l That theſe e-
uils are come
vpon them, be-
cauſe they for-
ſooke me.*

10 And Moſes commanded them, ſaying,
* Euery ſeuenth yere * when the yere of
freedome ſhalbe in the feaſt of the Ta-
bernacles:

11 When all Iſrael ſhal come to appeare
before the Lord thy God, in the place
which he ſhal choſe, thou ſhalt read this
Law before all Iſrael that they may heare
it.

12 Gather the people together: men, and
women, and children, and thy ſtranger
that is within thy gates, that they may
heare, and that they may learne, and feare
the Lord your God, and keepe, and ob-
ſerue all the wordes of this Lawe,

13 And that their children which ^f haue not
knowne it, may heare it, & learne to feare
the Lord your God, as long as ye liue in
the land, whither ye go ouer lorden to
poſſeſſe it.

14 ¶ Then the Lord ſaid vnto Moſes, Be-
hold, thy dayes are come, that thou muſt
die: Call Ioshua, and ſtand ye in the Ta-
bernacle of the Congregation that I may
giue him a ^g charge. So Moſes and Ioshua
went, and ſtoode in the Tabernacle of the
Congregation.

15 And the Lord appeared in the Taberna-
cle, in the pillar of a ^g cloud: and the pillar
of the cloud ſtoode ouer the doore of the
Tabernacle.

16 ¶ And the Lord ſaid vnto Moſes, Be-
hold, thou ſhalt ſleepe with thy fathers,
and this people wil riſe vp, and go a who-
ring after the gods of a ſtrange land (whi-
ther they go) ^h to dwell therein, and wil for-
ſake me, and breake my couenant which
I haue made with them.

17 Wherefore my wrath wil waxe hote a-
gainſt them at that day, and I wil forſake
them, and wil ^h hide my face from them:
then they ſhalbe conſumed, and many ad-
uerſities and tribulations ſhal come vpon
them: ſo then they wil ſay, Are not theſe
troubles come vpon me, becauſe God is
not with me?

18 But I wil ſurely hide my face in that day,
becauſe of all the euil, which they ſhal
commit, in that they are turned vnto o-
ther gods.

19 Nowe therefore write ye this ⁱ ſong for
you, and teache it the children of Iſrael:
put it in their mouthes, that this ſong
may be my witnes againſt the children of
Iſrael.

20 For I wil bring them into the land
(which I ſware vnto their fathers) that
floweth with milke and hony, and they
ſhal eat, and fil themſelues, and waxe fat:
^k then ſhal they turne vnto other gods, &
ſerue them, and contemne me, and breake
my couenant.

21 And then when many aduerſities and
tribulations ſhal come vpon them, this
ſong ſhal answer them to their face as a
witnes: for it ſhal not be forgotten out of
the mouthes of their poſteritie: for I
knowe their imagination, which they go

about euen now, before I haue brought
them into the land which I ſware.

22 ¶ Moſes therefore wrote this ſong the
ſame day and taught it the children of Iſ-
rael.

23 And God gaue Ioshua the ſonne of Nun
a charge, and ſaid, * Be ſtrong, and of a
good courage: for thou ſhalt bring the
children of Iſrael into the land, which I
ſware vnto them, and I wilbe with thee.

24 ¶ And when Moſes had made an end of
writing the wordes of this Lawe in a booke
vntil he had finiſhed them,

25 Then Moſes commanded the Leuites,
which bare the Arke of the couenant of
the Lord, ſaying,

26 Take the booke of this Lawe, and put ye
it in the ſide of the Arke of the couenant
of the Lord your God, that it may be there
for a ^m witnes againſt thee.

27 For I knowe thy rebellion and thy ſtiffe
necke: beholde, I being yet aliue with you
this day, ye are rebellious againſt the
Lord: how much more then after my
death?

28 Gather vnto me al the Elders of your tri-
bes, and your ⁿ officers, that I may ſpeake
theſe wordes in their audience, and call
heauen and earth to record againſt them.

29 For I am ſure that after my death ye wil
vterly be corrupt & turne from the way,
which I haue commanded you: therefore
euil wil come vpon you at the length, be-
cauſe ye wil commit euil in the ſight of
the Lord, by prouoking him to angre
through the ^o worke of your hands.

30 Thus Moſes ſpake in the audience of all
the congregation of Iſrael the wordes of
this ſong, vntil he had ended them.

CHAP. XXXII.

*7 The ſong of Moſes containing Gods benefites toward the
people, 15 And their ingratitude toward him. 20 God
menaceth them, 21 And ſpeaketh of the vocation of the
Gentiles. 46 Moſes commandeth to teach the Lawe to
the children. 49 God forewarneth Moſes of his death.*

1 **H**Earken, ye ^a heauens, and I wil ſpeake:
and let the earth heare the wordes of
my mouth.

2 My ^b doctrine ſhal drop as the raine, and
my ſpeech ſhal ſtill as the dewe, as the
ſhowre vpon the herbes, and as the great
raine vpon the graſſe.

3 For I wil publiſhe the Name of the Lord:
giue ye glorie vnto our God.

4 Perſect is the worke of the ^c mightie
God: for all his wayes are iudgement. God
is true, and without wickednes: iuſt, and
righteous is he.

5 They haue corrupted themſelues toward
him, by their vice, not being his chil-
dren, ^d but a frowarde and crooked gene-
ration.

6 Doye ſo reward the Lord, O fooliſh peo-
ple and vnwiſe? is not he thy father, that
hath bought thee? he hath ^e made thee,
and proportioned thee.

7 ¶ Remember the dayes of olde: conſider
P. iij. the

*m Of thine inſi-
delitie, when
thou ſhalt turne
away from the
doctrine conti-
ned therein.*

*n As gouerners,
iudges, and ma-
giſtrates.*

*o By Idolatrie,
& worſhipping
images, which
are the worke of
your hands.*

*a As witneſſes
of this peoples
ingratitude.*

*b He deſireth
that he may
ſpeake to Gods
glorie, and thus
the people, as*

*c The Ebrewe
word is rocke:
noting that God
only is mightie,
faithful, and
conſtant in his
promes.*

*d Not accord-
ing to the com-
mon creation,
but he hath
made thee a new
creature by his
Spirit.*

e When God by his prouidence deuic'd ^g world he lost for a time that porti- on to the Canaan- ites, which should after be an inheritance for al his people Israel. f To teach them to flie.

Or, god of strange nation.

g Meaning of the land of Canaan, which was hie, in respect of Egypt.

h That is, abundance of al things euen in the very rockes.

** Ebr. blood.*

i He sheweth what is the principal end of our vocation.

k By changing his seruice for their superstiti- ons.

l Scripture cal- leth new, what- soeuer man in- uenteth, be the error neuer so olde.

m He calleth them Gods chil- dren, not to ho- nour them, but to shewe them from what dig- nitie they are fallen.

Rom. 10. 19.

n Which I haue not fauored, nor giuen my lawes vnto them.

the yerres of so many generations: aske thy father, and he wil shewe thee: thine Elders, and they wil tell thee.

8 When the most hie God deuic'd to the nations their inheritance, when he separated the sonnes of Adam, he appointed the borders of the ^e people, according to the number of the children of Israel.

9 For the Lords portion ⁱ is his people: Iaa- kob ⁱ is the lot of his inheritance.

10 He found him in the land of the wilder- nes, in a waste, and roaring wilderness: he led him about, he taught him, and kept him as the apple of his eye.

11 As an eagle stereth vp her nest, ^f floote- reth ouer her birdes, stretcheth out her wings, taketh them, and beareth them on her wings,

12 So the Lord alone led him and there was no ^g strange God with him.

13 He caried him vp to the hie places of the ^h earth, that he might eat the frutes of the fields, and he cauled him to sucke ^h hony out of the stone, and oyle out of the hard rocke:

14 Butter of kine, and milke of sheepe with fat of the lambes, and rams fed in Bashan, and goates, with the fat of the graines of wheat, and the red ⁱ licour of the grape hast thou drunke.

15 ^k But he ⁱ that should haue bene ⁱ vpright, whē he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore he forsooke God that made him, & regarded not the strong God of his saluation.

16 They prouoked him with ^k strange gods: they prouoked him to angre with abomi- nations.

17 They offred vnto deuils, not to God, ^l but to gods whom they knewe not: ^l newe gods that came newly vp, whom their fathers feared not.

18 Thou hast forgottē the mightie God, that begate thee, and hast forgotten God that formed thee.

19 The Lord then saw it, and was angry, for the prouocation of his ^m sonnes and of his daughters.

20 And he said, I wil hide my face from them: I wil see what their end shalbe: for they are a froward generation, children in whom is no faith.

21 They haue moued me to ielousie with ^{that which is} not God: they haue prouo- ked me to angre with their vanities: ^{*} and I wil moue them to ielousie with ^{those which are no} people: I wil prouoke them to angre with a foolish nation.

22 For fire is kindled in my wrath, and shal burne vnto the bottom of hel, and shal consume the earth with her increase, and set on fire the foundations of the moun- taines.

23 I wil spend plagues vpon them: I wil be- stowe mine arrowes vpon them.

24 They shalbe burnt with hunger, and con- sumed with heat, and with bitter destru-

ction: I wil also send the teeth of beastes vpon them, with the venime of serpents creeping in the dust.

25 The swordes shal ^o kil them without, and in the chambers feare both the yong man and the yong woman, the suckeling with the man of gray heare.

26 I haue said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Saue that I feared the furie of the ene- mie, lest their aduersaries should ^p waxe proud, and lest they should say, Our hie hand and not the Lord hath done all this.

28 For they are a nation void of counsel, nei- ther is there ^{any} vnderstanding in them.

29 Oh that they were wise, ^q then they would vnderstand this: they would ^q consider their later end.

30 Howe should one chafe a thousand, and two put ten thousand to flight, except their strong God had sold them, and the Lord had ^r shut them vp?

31 For their god ^r is not as our God, euen our enemies being iudges.

32 For their vine ^r is of the vine of Sodom, & of the vines of Gomorah: their grapes are grapes of gall, their clusters be bitter.

33 Their ^r wine ^r is the poyson of dragons, and the cruell gall of aspes.

34 Is not this laid in store with me, and sea- led vp among my treasures?

35 ^{*} Vengeance and recompense are mine: their soote shal slide in due time: for the day of their destruction is at hand, and the thinges that shal come vpon them, make haste.

36 For the Lord shal iudge his people, and ^r repent toward his seruants, when he seeth that their power is gone, and none ^r shut vp in hold nor left abroad.

37 When men shal say, Where are their gods, their mightie God in whom they trusted?

38 Which did eat the fat of their sacrifices, and did drinke the wine of their drinke of- fering: let them rise vp, and helpe you: let him be your refuge.

39 Behold now, for I, I am he, & there is no gods with me: ^{*} I kil, & giue life: I wound, and I make whole: ^{*} neither is there ^{any} that can deliuer out of mine hand,

40 For I ^t lift vp mine hand to heauen, and say, I liue for euer.

41 If I whet my glittering sword, and mine hand take holde on iudgement, I wil exe- cute vengeance on mine enemies, and wil reward them that hate me.

42 I wil make mine arrowes drunke with blood, (and my sword shal eat flesh) for the blood of the slaine, and of the capti- ues, when I beginne to take vengeance of the enemy.

43 ^{*} Ye nations, prayse his people: for he wil auenge the ^u blood of his seruants, and wil execute vengeance vpon his aduersaries, and wil be mercifull vnto his land, and to his people.

44 ¶ Then

o They shalbe slaine both in field & at home.

p Reioicing to see the godly af- flicted, and ac- tributing that to the felues which is wrought by Gods hand.

q They would consider the fe- licitie, that was prepared for the if they had o- beyed God.

Or, deliuered them to their ene- mie.

r The frutes of the wicked are as poyson, dete- stable to God & dangerous for man.

Eccle. 2. 1.

100. 12. 9.

Ebr. 10. 30.

Or, change his minde.

f When neither strong nor weak in a manner re- maine.

1. King. 2. 6.

100. 13. 2.

100. 13. 2.

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*Or, Iſrael.**Chap. 6. 8.
and 11. 18.**x For I wil per-
forme my pro-
mes vnto you,
Iſa. 55. 10.**Nomb. 37. 18.**Gen. 35. 8.
Nomb. 33. 35.
and 33. 38.**Nomb. 33. 18.
and 27. 14.**Or, of Iſrael.**y Ye were not
earnest and con-
ſtant to maintaine
mine honour.**a This bleſſing
containeth not
onely a ſimple
prayer, but an
aſſurance of the
effect thereof.**b Meaning, infi-
nite Angels.**c Ebr. his ſaints,
that is, the chil-
dren of Iſrael.
d As thy diſci-
ples.**e To vs and our
ſucceſſors.**Or, Moſes.**Or, Iſrael.**f Reuben ſhalbe
one of the tribes
of Gods people,
though for his
ſinne his honour
be diminiſhed &
his familie but
ſmal.**g Signifying
he ſhould hard-
ly obtaine Iſa-
kobs promiſe,
Gen. 49. 8.
Exod. 37. 29.*

44 ¶ The Moſes came & ſpake all the words
of this ſong in the audience of the people,
he and Hoſhea the ſonne of Nun.

45 When Moſes had made an ende of ſpea-
king all theſe wordes to all Iſrael,

46 Then he ſaid vnto the, * Set your hearts
vnto all the words which I teſtifie againſt
you this day, that ye may command them
vnto your children, that they may obſerue
and do all the wordes of this Lawe.

47 For it is no * vaine worde concerning
you, but it is your life, and by this word ye
ſhall prolong your dayes in the land, whi-
ther ye go ouer Iorden to poſſeſſe it.

48 * And the Lord ſpake vnto Moſes the
ſelf ſame day, ſaying,

49 Go vp into this mountaine of Abarim,
vnto the mount Nebo, which is in the
land of Moab, that is ouer againſt Iericho:
and behold the land of Canaan, which I
giue vnto the children of Iſrael for a poſ-
ſeſſion,

50 And die in the mount which thou goeſt
vp vnto, and thou ſhalt be * gathered vnto
thy people, * as Aaron thy brother died
in mount Hor, and was gathered vnto his
people,

51 Becauſe ye * treſpaſſed againſt me among
the children of Iſrael, at the waters of
Meribah, at Kadeſh in the wildernes of
Zin: for ye * ſanctified me not among the
children of Iſrael.

52 Thou ſhalt therefore ſee the land before
thee, but ſhalt not go thither, I meane, into
the land which I giue the children of Iſ-
rael.

CHAP. XXXIII.

*1 Moſes before his death bleſſeth all the tribes of Iſrael.
26 There is no God like to the God of Iſrael, 29 Nor
any people like vnto his.*

NOW this is the * bleſſing wherewith
Moſes the man of God bleſſed the
children of Iſrael before his death, and
ſaid,

2 The Lord came from Sinai, and roſe vp
from Scir vnto them, and appeared clea-
rely from mount Paran, and he came with
ten * thouſandes of ſaints, and at his right
hand a fry Lawe for them.

3 Though he loue the people, yet * all thy
ſaintes are in thine handes: and they are
humbled at * thy ſeete, to receiue thy
wordes.

4 Moſes commaunded vs a Lawe for an
* inheritance of the Congregation of
Iaakob.

5 Then he was among the * righteous peo-
ple, as King, when the heads of the people,
and the tribes of Iſrael were aſſembled.

6 ¶ Let * Reuben liue, and not die, though
his men be a ſmall number.

7 ¶ And thus he bleſſed Iudah, and ſaid,
Heare, O Lord, the voyce of Iudah, and
bring him vnto his people: his hands ſhal-
be * ſufficient for him, if thou helpe him a-
gainſt his enemies.

8 ¶ And of Leui he ſaid, Let thy * Thum-
mim and thine Vrim be with thine holy

one, whom thou diſt proue in Maſſah,
and diſt cauſe him to ſtrive at the waters
of Meribah.

9 Who ſaid vnto his father and to his mo-
ther, * I haue not ſeene him, neither knew
he his brethren, nor knewe his owne chil-
dren: for they obſerued thy word, & kept
thy couenant.

10 They ſhal teach Iaakob thy iudgements,
and Iſrael thy Lawe: they ſhal put incens
before thy face, and the burnt offering
vpon thine altar.

11 Bleſſe, O Lord, his ſubſtance, and accept
the worke of his handes: * ſmite through
the loines of them that riſe againſt him,
and of them that hate him, that they riſe
not againe.

12 ¶ Of Benjamin he ſaid, The beloued of
the Lord ſhal * dwell in ſafetie by him: the
Lord ſhal couer him all the day long, and
dwell betwene his ſhoulders.

13 ¶ And of Ioseph he ſaid, Bleſſed of the
Lord is his land for the ſweetenes of hea-
uen, for the dewe, and * for the depth lying
beneath,

14 And for the ſweete increaſe of the
ſunne, and for the ſweete increaſe of the
moone,

15 And for the ſweetenes of the top of the
auncient mountaines, and for the ſweete-
nes of the olde hilles,

16 And for the ſweetenes of the earth, and
abundance thereof: and the good wil of
him that dwelt in the * buſhe, ſhal come
vpon the head of Ioseph, and vpon the
top of the head of him that was * ſepara-
ted from his brethren.

17 His beautie ſhalbe like his firſt borne bul-
locke, and * his hornes as the hornes of an
vnicorne: with them he ſhal ſmite the
people together, *euē* the endes of the
worlde: theſe are alſo the ten thouſandes
of Ephraim, and theſe are the thouſandes
of Manaſſeh.

18 ¶ And of Zebulun he ſaid, Reioyce, Ze-
bulun, in thy * going out, and thou, Iſſa-
char, in thy tents.

19 They ſhal call the people vnto the * moſ-
taine: there they ſhal offer the ſacrifices
of righteouſnes: for * they ſhall ſucke of
the abundance of the ſea, and of the trea-
ſures hid in the ſand.

20 ¶ Alſo of Gad he ſaid, Bleſſed be he that
enlargeth Gad: he dwelleth as a lion, that
catcheth for his pray the arme with the
head.

21 And he looked to him ſelfe at the be-
ginning, becauſe there was a portion of
the * Lawe giuer hid: yet he ſhal come
with the heades of the people, to execute
the iuſtice of the Lord, and his iudge-
ments with Iſrael.

22 ¶ And of Dan he ſaid, Dan * a lions
whelp: he ſhal leap from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali,
ſatiſfied with fauour, and filled with the
bleſſing of the Lord, poſſeſſe * the Weſt
and the South.

*h He preferred
Gods glorie to
al natural affe-
ction, Exod. 32.
29.*

*i He declareth
that the mini-
ſters of God
haue manie ene-
mies, and there-
fore haue neede
to be praiſed for:
k Becauſe the
temple ſhoulde
be built in Zion,
which was in
the tribe of Ben-
iamin, he ſhew-
eth that God
ſhoulde dwell
him there.
Or, ſountaines.*

*l Which was
God appearing
vnto Moſes,
Exod. 3. 2.
Gen. 48. 26.*

Or, ſtrength.

*m In thy pro-
perous viages
vpon the ſea,
Gen. 49. 13.
Or, mount Zion.
n The tribe of
Zebulun.*

*o So that ſ por-
tion of the Ga-
dites, and others
on this ſide Ior-
den was Gods,
though it was
not ſo knowne.*

*p Meaning, neare
the ſea.*

24 ¶ And

24 ¶ And of Aſher he ſaid, Aſher ſhalbe bleſſed with children: he ſhalbe acceptable vnto his brethren, and ſhal dip his foote in oyle.

¶ Thou ſhalt be ſtrong, or thy countrey ſul of metal. It ſemeth that Simeon is left out becauſe he was vnder Iudah, and his portion of his inheritance, Iofh. 19. 9.

25 Thy ſhooes ſhalbe 9 yron and braſſe, and thy ſtrength ſhal continue as long as thou liueſt.

26 ¶ There is none like God, O righteous people, which rideth vpon the heauens for thine helpe, and on the cloudes in his glorie.

27 The eternal God is thy refuge, and vnder his armes thou art for euer: he ſhal caſt out the enemy before thee, and wil ſay, Deſtroy them.

r Who was plentiful in iſſue as a founteine.

28 Then Iſrael the fountaine of Iaakob ſhal dwell alone in ſafetie in a land of wheat, & wine: alſo his heauens ſhal drop the dewe.

29 Bleſſed art thou, O Iſrael: who is like vnto thee, O people ſaued by the Lord, the ſhield of thine helpe, and which is the ſword of thy glorie? therefore thine enemies ſhal be in ſubiection to thee, & thou ſhalt tread vpon their hie places.

¶ Thine enemies for feare ſhal lie and ſaine to be in ſubiection.

CHAP. XXXIII.

1 Moſes ſeeth all the land of Canaan. 2 He dieth. 3 Iſrael weepeth. 4 Iſhua ſuccedeth in Moſes roume. 5 The praiſe of Moſes.

1 ¶ Then Moſes went from the plaine of Moab vp into mount Nebo vnto the top of Piſgah that is ouer againſt Iericho: and the Lord ſhewed him * all the land of Gilead, vnto Dan,

a Which was a part of mount Abarim, Nom. 27. 12.

2 And all Naphtali & the land of Ephraim and Manaſſeh, and all the land of Iudah, vnto the vtmoſt b ſea:

b Called, Mediterranean.

3 And the South, and the plaine of the

valley of Iericho, the citie of palmetrees, vnto Zoar.

4 And the Lord ſaid vnto him, * This is the land which I ſware vnto Abraham, to Izhak and to Iaakob, ſaying, I wil giue it vnto thy ſeede: I haue cauſed thee to ſee it with thine eyes, but thou ſhalt not go ouer thither. Gen. 12. 7. & 13. 15.

5 So Moſes the ſeruant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And * he buried him in a valley in the land of Moab ouer againſt Beth-peor, but no man knoweth of his ſepulchre vnto this day.

c To wit, the Angel of the Lord, Iude 9.

7 Moſes was now an hundredth and twenty yere olde when he died, his eye was not dimme, nor his natural force abated.

d That ſeuer might not haue occaſion therby to commit Idolatry.

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirtie dayes: ſo the dayes of weping and mourning for Moſes were ended.

9 And * Iſhua the ſonne of Nun was full of the ſpirit of wiſdome: for Moſes had put his hands vpon him. And the children of Iſrael were obedient vnto him, and did as the Lord had commanded Moſes.

e Hereby appeareth the fauour of God that leaueth in his Church the ſtitute of a gouernour.

10 But there aroſe not a Prophet ſince in Iſrael like vnto Moſes (whom the Lord knew face to face)

f Vnto whom the Lord did reueile him ſelf plainly.

11 In all the miracles and wonders which the Lord ſent him to do in the land of Egypt before Pharaoh and before all his ſeruants, and before all his lande,

12 And in all that mightie hand and all that great feare, which Moſes wrought in the ſight of all Iſrael.

g Meaning, the power of God working by Moſes in the wildernes.

THE BOOKE OF I O S H U A.

THE ARGUMENT.

IN this booke the holy Ghoſt ſetteth moſt liuely before our eyes the accompliſhment of Gods promiſes, who as he promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed vp vnto the people like vnto him, whom he willeth to obey, Deuter. 18. 15: ſo he ſheweth him ſelf here true in his promiſes, as at all other times, and after the death of Moſes his faithfull ſeruant, he raiſeth vp Iſhua to be ruler and gouernour ouer his people, that neither they ſhould be diſcouraged for lacke of a captain, nor haue occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Iſhua might be confirmed in his vocation, and the people alſo might haue none occaſion to grudge, as though he were not approved of God: he is adorned with moſt excellent giſtes and graces of God, both to gouerne the people with counſell, and to defend them with ſtrength, that he lacked nothing which either belonged to a valiant captain or a faithfull miniſter. So he ouercommeth all difficulties and bringeth them into the land of Canaan: the which according to Gods ordinance he deuiderh among the people & appointeth their borders: he eſta- bliſheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and fauour, if they obey God, and contrariwiſe of his plagues and vengeance, if they diſobey him. This hiftorie doeth repreſent Ieſus Chriſt the true Iſhua, who leadeſh vs into eternall felicitie, which is ſignified vnto vs by this land of Canaan. From the beginning of the Genetiſt to the end of this booke are contained 2597 yeres. For from Adam vnto the flood are 1656. from the flood vnto the departure of Abraham out of Caldea, 363. and from thence to the death of Iofeph 290. So that the Genetiſt containeth 2390. Exodus 140. the other three bookes of Moſes 40. Iſhua 27. So the whole maketh 2597 yeres.

CHAP. I.

³ The Lord incourageth Ioshua to innade the land. ⁴ The borders and limits of the land of the Israelites. ⁵ The Lord promisseth to assist Ioshua, if he obey his worde. ¹¹ Ioshua commandeth the people to prepare them selves to passe ouer Iorden. ¹² And exhorteth the Reubenites to execute their charge.

^a The beginning of this booke dependeth on y^e last Chap. of Deut. which was written by Ioshua as a preparation to his historie.



NOW AFTER the death of Moses the seruāt of the Lord, the Lord spake vnto Ioshua the sonne of Nun, Moses minister, saying,

² Moses my seruāt is dead: now therefore arise, go ouer this Iorden, thou, and all this people, vnto the land which I giue them, *that is, to the children of Israel.*

³ * Euerie place that the sole of your foote shal treade vpon, haue I giuen you, as I said vnto Moses.

⁴ * From the ^b wildernes & this Lebanon euen vnto the great Riuer, the riuer "Perath: all the land of the ^c Hittites, euen vnto the great ^d sea toward the going downe of the sunne, shal be your coast.

⁵ There shal not a man be able to withstand thee all the dayes of thy life: as I was with Moses, so wil I be with thee: * I wil not leaue thee, nor forsake thee.

⁶ Be strong and of a good courage: for vnto this people shalt thou deuide the land for an inheritance, which I sware vnto their fathers to giue them.

⁷ Onely be thou strong, " & of a most valiant courage, that thou maist obserue and do according to all the Lawe which Moses my seruāt hath commanded thee: * thou shalt not turne away from it to the right hand, nor to the left, that thou maist ^e prosper whitherfoeuer thou goest.

⁸ Let not this booke of the Lawe depart out of thy mouth, but meditate therein day and ^f night, that thou maist obserue & do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou ^g haue good successe.

⁹ Haue not I commanded thee, saying, Be strong and of a good courage, feare not nor be discouraged? for I the Lord thy God *will be with thee*, whitherfoeuer thou goest.

¹⁰ ¶ Then Ioshua commaunded the officers of the people, saying,

¹¹ Passe through the hoste, and commande the people, saying, Prepare you vitales: for ^h after three dayes ye shal passe ouer this Iorden, to go in to possesse the land, which the Lord your God giueth you to possesse it.

¹² ¶ And vnto the Reubenites, and to the Gadites, and to halfe the tribe of Manasseh spake Ioshua, saying,

¹³ * Remember the worde, which Moses the

seruant of the Lord commanded you, saying, The Lord your God hath giuen you rest, and hath giuen you this ⁱ land.

¹⁴ ¶ Your wiues, your children, and your cattel shal remaine in the land which Moses gaue you on ^j this side Iorden: but ye shal go ouer before your brethren armed, all that be men of warre, and shal helpe them,

¹⁵ Vntil the Lord haue giuen your brethren rest, as wel as to you, & vntil they also shal possesse the land, which the Lord your God giueth them: then shal ye returne vnto the land of your possession & shal possesse it, which *land* Moses the Lords seruāt ^k gaue you on this side Iorden toward

¹⁶ Then they answered Ioshua, saying, All that thou hast commanded vs, we wil do, and whitherfoeuer thou sendest vs, we wil go.

¹⁷ As we obeyed Moses in all things, ^l so wil we obey thee: onely the Lord thy God be with thee, as he was with Moses.

¹⁸ Whosoeuer shal rebelle against thy commandement, and wil not obey thy words in all that thou commandest him, let him be put to death: onely be strong and of good courage.

CHAP. II.

³ Ioshua sendeth men to spie Iericho, whom Rahab hideth. ¹¹ She confesseth the God of Israel. ¹² She requireth a signe for her deliuerance. ²¹ The spies returne to Ioshua with comfortable tidings.

¹ THEN Ioshua the sonne of Nun sent out of ^a Shittim two men to spie secretly, saying, Go, vewe the land, and also Iericho: and they went, and ^b came into an ^c harlots house, named Rahab, and lodged there.

² Then reporte was made to the King of Iericho, saying, Beholde, there came men hither to night, of the children of Israel, to spie out the country.

³ And the King of Iericho sent vnto Rahab, saying, ^d Bring forth the men that are come to thee, and which are entred into thine house: for they be come to search out all the land.

⁴ (But the woman had taken the two men, and hid them) Therefore said she thus, There came men vnto me, but I wist not whence they were.

⁵ And when they shut the gate in the darke, the men went out, whither the men went I wote not: followe ye after them quickly, for ye shal ouertake them.

⁶ (But she had brought them vp to the ^e roofe of the house, & hid them with the stalkes of flaxe, which she had spread abroad vpon the roofe)

⁷ And certaine men pursued after them, the way to Iorden, vnto the fourdes, and assone as they which pursued after them, were gone out, they shut the gate.

⁸ ¶ And before they were aslepe, she came vp vnto them vpon the roofe,

⁹ And said vnto the men, I know that the

^h Which belonged to Sihon King of the Amorites, and Og King of Bashan. ⁱ Or, beyond Iorden from Iericho.

^j By your request, but yet by Gods secret appointment, Deut. 33. 21.

^k They do not onely promise to obey him so long as God is with him: but to helpe to punish al that rebel against him.

^a Which place was in the plaine of Moab neere vnto Iorden. Ebr. 11. 31. iam. 2. 25.

^b Or, tauerers house, or hostel.

^c Though the wicked see the hand of God vpon them, yet they repent not, but seeke how they may by their power resist his meanes.

^d Meaning vpon the house: for then their houses were flat as boues, so that they might do their business therevpon.

Chap. 14. 9.

Deut. 33. 24. ^b Of Zin, called Kadesh and Paran.

^c Or, Euphrates. ^e Meaning the whole land of Canaan. ^d Called, Mediterraeneum. Ebr. 3. 1.

^e Or, growe stronger and stronger.

Deut. 3. 22.

^f He sheweth wherein consisteth true prosperitie, euen to obey the word of God. ^g Shewing that it was not possible to gouerne wel without continual studie of Gods word. ^h Or, gouerne wisely.

^g Meaning from the day that this was proclaimed.

Numb. 33. 29.

d For so God
promised, Deut.
28. 7. chap. 5. 1.
Exod. 3. 1.

Lord hath giuen you the land, and that
the^d feare of you is fallen vpon vs, and
that all the inhabitants of the land faint
because of you.

10 For we haue heard, how the Lord^d dried
vp the water of the red Sea before you,
when you came out of Egypt, & what you
did vnto the two Kings of the Amorites,
that were on the other side Iorden, vnto
^a Sihon and to Og, whom ye vtterly de-
stroyed:

Nomb. 31. 24.

^a Or, melted.

^b Or, spirit.

^c Herein appea-
reth the great
mercie of God,
that in this com-
mon destruction
he would drawe
a most miserable
sinner to repent
and confesse his
Name.

11 And when we heard it, our heartes^d did
faint, and there remained no more^e cou-
rage in any because of you: for^f the Lord
your God, he is the God in heauen aboue,
and in earth beneath.

12 Nowe therefore, I pray you, I sweare vnto
me by the Lord, that as I haue shewed you
mercie, ye wil also shewe mercy vnto my
fathers house, and giue me a true token,

13 And that ye wil saue aliue my father and
my mother, and my brethren, and my sis-
ters, and all that they haue: and that ye
wil deliuer our^g soules from death.

^a Or, liues.

^b We warrant
you on paine of
our liues.

14 And the men answered her, ^f Our life
for you to dye, if ye vtter not this our bu-
sines: and when the Lord hath giuen vs
the land, we wil deale mercifully & truly
with thee.

15 Then she let them downe by a corde
through the windowe: for her house was
vpon the towne wall, and she dwelt vpon
the wall.

16 And she said vnto them, Go you into the
^h mountaine, lest the pursuers meete with
you, & hide your selues there three dayes,
vntil the pursuers be returned: then after-
ward may ye go your way.

^g Which was
here vnto the
citie.

^h We shalbe dis-
charged of our
oath, if thou
doest performe
this condition
that followeth:
for so shalt thou
and thine be de-
liuered.

17 And the men said vnto her, ^b We wil be
blameles of this thine othe, which thou
hast made vs sweare.

18 Beholde, when we come into the land,
thou shalt bind this corde of red threed in
the windowe, whereby thou lettest vs
down, and thou shalt bring thy father and
thy mother, and thy brethren, and all thy
fathers household home to thee.

19 And whosoever then doeth go out at the
doores of thine house into the street, ⁱ his
blood shalbe vpon his head, and we wil be
giltles: but whosoever shalbe with thee in
the house, his blood shalbe on our head, if
any hand touch him:

ⁱ He shalbe gil-
tie of his owne
death.

20 And if thou vtter this our^k matter, we
wil be quite of thine othe, which thou hast
made vs sweare.

^k So that others
should thinke to
escape by the
same meanes.

21 And she answered, according vnto your
wordes so be it: then she sent them away,
and they departed, & she bound the^l red
corde in the windowe.

^a Or, scarlet cou-
red.

22 ¶ And they departed, and came into the
mountaine, and there abode three dayes,
vntil the pursuers were returned: and the
pursuers sought them throughout all the
way, but found them not.

23 So the two men returned, and descended
from the mountaine, and passed ouer, &
came to Ioshua the sonne of Nun, & told

^l To wit, the ri-
uer Iorden.

him all things that came vnto them.

24 Also they said vnto Ioshua, Surely the
Lord hath deliuered into our hands all
the land: for euen all the inhabitants of
the countrey faint because of vs.

CHAP. III.

³ Ioshua commandeth them to depart when the Arke re-
moneth. 7 The Lord promisseth to exalt Ioshua before
the people. 9 Ioshuas exhortation to the people. 16 The
waters parte asunder whiles the people passe.

1 ^THEN Ioshua rose very early, and they
remoued from Shittim, and came to
^a Iorden, he, and all the children of Israel,
and lodged there, before they went ouer.

^a Which accor-
ding to the E-
brewes was in
March, & about
40. daies after
Moses death.

2 And after^b three dayes the officers went
throughout the hoste,

^b Which time
was giuen for
to prepare them
vitailes, Chap. 1.
11.

3 And commanded the people, saying,
When ye see the Arke of the couenant of
the Lord your God, and the Priests of the
Leuites bearing it, ye shal depart from
your place, and go after it.

4 Yet there shalbe a space betwene you & it,
about^c two thousand cubits by measure: ye
shal not come neere vnto it, that ye may
know the way, by the which ye shal go: for
ye haue not gone this way in times past.

^c Or, a myle.

5 (Now Ioshua had said vnto the people,
^d Sanctifie your selues: for tomorrow the
Lord wil do wonders among you)

Leuit. 20. 7.
nomb. 1. 13.
1. sam. 16. 5.
chap. 7. 13.

6 Also Ioshua spake vnto the Priests, say-
ing, Take vp the Arke of the Couenant,
and go ouer before the people: so they
tooke vp the Arke of the Couenant, and
went before the people.

7 ¶ Then the Lord said vnto Ioshua, This
day wil I begin to magnifie thee in the
fight of all Israel, which shal knowe, that
^e as I was with Moses, so wil I be with thee.

Chap. 1. 3.

8 Thou shalt therefore command the
Priests that beare the Arke of the Coue-
nant, saying, When ye are come to the
brinke of the waters of Iorden, ye shal
stand still^f in Iorden.

9 ¶ Then Ioshua said vnto the children of
Israel, Come hither, and heare the wordes
of the Lord your God.

^e Euen in the
channel, where
stream had run
as verse. 17.

10 And Ioshua said, ^d Hereby ye shal knowe
that the liuing God is among you, & that he
wil certainly cast out before you the Ca-
naanites, & the Hittites, and the Hiuities,
and the Perizzites, and the Gergashites,
and the Amorites, and the Iebusites:

^d By this mirac-
le in deuiding
water.

11 Beholde, the Arke of the Couenant of
the Lord of all the worlde passeth before
you into Iorden.

12 Now therefore take from among you
^g twelve men out of the tribes of Israel, out
of euerie tribe a man.

^g Which should
set vp twelve
stones in remem-
brance of the be-
nefit.

13 And as sone as the soles of the feete of the
Priests (that beare the Arke of the Lord
God the Lord of all the world) shal stay in
the waters of Iorden, the waters of Iorden
shalbe cut of: for the waters that come fro
aboue, ^h shal stand stil vpon an heape.

1. sam. 11. 4. 3.

14 ¶ Then when the people were departed
from their tentes to go ouer Iorden, the
Priests bearing theⁱ Arke of the Coue-
nant, went before the people.

1. sam. 11. 4. 3.

- 15 And as they that bare the arke came vnto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden vseth to fill all his bankes all the time of haruest)
- 16 Then the waters that came downe from aboue, stayed and rose vpon an heape and departed far from the citie of Adam, that was beside Zaretan: but the waters that came downe toward the Sea of the wilderness, euen the salt Sea, failed; & were cut off: so the people went right ouer against Iericho.
- 17 But the Priests that bare the Arke of the couenant of the Lord, stode drie within Iorden ready prepared, and all the Israelites went ouer drie, vntill all the people were gone cleane ouer through Iorden.

CHAP. IIII.

God commanded Ioshua to set vp twelue stones in Iorden. 18 The waters returned to their olde course. 20 Other twelue stones are set vp in Gilgal. 21 This miracle must be declared to the posteritie.

And when all the people were wholly gone ouer Iorden, (after the Lorde had spoken vnto Ioshua, saying,

2 Take you twelue men out of the people, out of euerie tribe a man,

3 And commande you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priests stood in a readines, twelue stones, which ye shall take away with you, and leaue them in the lodging, where you shall lodge this night)

4 Then Ioshua called the twelue men, whom he had prepared of the children of Israel, out of euerie tribe a man,

5 And Ioshua said vnto them, Go ouer before the Arke of the Lord your God, euen through the middes of Iorden, & take vp euerie man of you a stone vpon his shoulder according vnto the nōber of the tribes of the children of Israel,

6 That this may be a signe among you, that when your children shall aske their fathers in time to come, saying, What meane you by these stones?

7 Then ye may answer them, That the waters of Iorden were cut off before the arke of the couenant of the Lord: for when it passed through Iorden, the waters of Iorden were cut off: therefore these stones are a memorial vnto the children of Israel for euer.

8 Then the children of Israel did euen so, as Ioshua had commanded, & toke vp twelue stones out of the middes of Iorden, as the Lord had saide vnto Ioshua, according to the nōber of the tribes of the children of Israel, and caried the away with them vnto the lodging, & layed them downe there.

And Ioshua set vp twelue stones in the middes of Iorden, in the place where the feet of the Priests, which bare the Arke of the couenant stode, and there haue they continued vnto this day.

10 So the priests, which bare the arke, stode

in the middes of Iorden, vntill euery thing was finished that the Lord had commanded Ioshua to say vnto the people, according to al that Moses charged Ioshua: then the people hastened and went ouer.

11 When all the people were cleane passed ouer, the Arke of the Lord went ouer also, and the Priests before the people.

12 * And the sonnes of Reuben, & the sonnes of Gad, and halie the tribe of Manasseh went ouer before the children of Israel armed, as Moses had charged them.

13 Euen forty thousand prepared for warre, went before the Lord vnto battel, into the plaine of Iericho.

14 That day the Lord magnified Ioshua in the sight of al Israel, and they feared him, as they feared Moses al dayes of his lyfe.

15 And the Lord spake vnto Ioshua, saying,

16 Commaunde the Priests that beare the Arke of the testimonie, to come vp out of Iorden.

17 Ioshua therfore commanded the Priests, saying, Come ye vp out of Iorden.

18 And when the Priests that bare the Arke of the couenant of the Lord were come vp out of the middes of Iorden, and as sone as the soles of the Priests feete were set on the drie land, the waters of Iorden returned vnto their place, & flowed ouer al the bankes thereof, as they did before.

19 So the people came vp out of Iorden the tenth day of the first moneth, and pitched in Gilgal, in the Eastside of Iericho.

20 Also the twelue stones, which they toke out of Iorden, did Ioshua pitche in Gilgal.

21 And he spake vnto the children of Israel, saying, When your children shall aske their fathers in time to come, and saye, What meane these stones?

22 Then ye shall shew your children, and say, Israel came ouer this Iorden on drye land:

23 For the Lord your God dried vp the waters of Iorden before you, vntill ye were gone ouer, as the Lord your God did the red Sea; * which he dried vp before vs, till we were gone ouer,

24 That all the people of the worlde may know that the hād of the Lord is mighty, that ye myght feare the Lorde your God continually.

CHAP. V.

The Canaanites are afraid of the Israelites. 3 Circumcision is commanded the second time. 10 The Passouer is kept. 12 Manna canseith. 13 The Angel appeareth vnto Ioshua.

Now when al the Kings of the Amorites, which were beyonde Iorden Westward, and al the Kings of the Canaanites, which were by the Sea, heard that the Lord had dried vp the waters of Iordē before the childre of Israel vntill they were gone ouer, their heart fainted: and there was no courage in them any more because

Qj. of

Eccl. 24. 38. f Because the river was accustomed at this time to be full, the miracle is so much the greater.

g Either taryng till the people were past, or, as some read, sure, as though they had bene vpon the drie land.

Deut. 37. 3.

a As Chap. 3. 17

b Meaning, the place where they should campe.

e God commanded, that not onely we our selues profite by his wonderful works but that our posteritie may know the cause thereof and glorifie his Name.

d Besides the 9 twelue stones which were caried by 9 tribes & set vp in Gilgal.

e Meaning, in the presence or sight of the people. Num. 33. 25.

f That is, the Arke.

Or, remembred him.

g Because the Arke testified Gods presence, and the tables of the lawe contained therein signified Gods will toward his people.

h Called Abib or Nisan, containing parte of March, and parte of April.

Exod. 14. 31. Gods benefites serue for a further condemnation to the wicked, and stirre vp him to reuerence him, and obey him.

i The Amorites were on both sides Iorden, whereof two Kinges were slaine already on the side toward Moab.

CHAP. VI.

Exod. 4. 25.

b For now they had left it of, about 40 yeres.

c Gilgal was so called, because they were there circumcised.

d For they looked daily to remoue at the Lords commandment: which thing they that were new circumcised, could not do without great danger. Nomb. 14. 32.

e For their fore was so grievous that they were not able to remoue.

f By bringing you into this promised land contrarie to the wicked opinion of the Egyptians: or the foreskinne, whereby you were like to the Egyptians.

Exod. 17. 17.

g In that that Ioshua worshippeth him, he acknowledged him to be God: and in that that he calleth himselfe the Lordes captaine, he declareth himselfe to be Christ.

Exod. 17. 17.

ruth. 4. 7.

alles. 7. 33.

of the children of Israel.

2 That same time the Lord said vnto Ioshua, * Make thee sharpe kniues, ^b and returne, and circumcise the sonnes of Israel the second time.

3 The Ioshua made him sharpe kniues & circumcised the sonnes of Israel in the hil of the foreskinnes.

4 And this is the cause why Ioshua circumcised all the people, ^{euen} the males that came out of Egypt, because al the men of warre were dead in the wildernes by the way after they came out of Egypt.

5 For all the people that came out were circumcised: but all the people that were borne in the wildernes by the way after they came out of Egypt, were not circumcised.

6 For the children of Israel walked fourty yeres in the wildernes, till all the people of the men of warre that came out of Egypt were consumed, because they obeyed not the voyce of the Lorde: vnto whome the Lord sware, that he woulde not shewe the land, ^{which} the Lord had sworne vnto their fathers, that hee woulde giue vs, ^{euen} a land that floweth with milke and honye.

7 So their sonnes whome he raysed vp in their steade, Ioshua circumcised: for they were vncircumcised, because they circumcised them not by the way.

8 And when they had made an end of circumcising al the people, they abode in the places in the campe till they ^e were whole.

9 After, the Lorde saide vnto Ioshua, This day I haue taken away the ^f shame of Egypt from you: wherefore he called the name of that place Gilgal, vnto this day.

10 ¶ So the children of Israel abode in Gilgal, and kept the feast of the Passcouer the fourteenth day of the moneth at eue in the plaine of Iericho.

11 And they did eat of the corne of the land, on the morow after the Passcouer, vnleauened bread, and parched corne in the same day.

12 And the MAN ceased on the morrow after they had eaten of the corne of the land, neither had the childre of Israel MAN any more, but did eate of the fruit of the land of Canaan that yere.

13 ¶ And when Ioshua was by Iericho, hee lift vp his eyes and looked: and beholde, there stode a ^a man against him, hauing a sworde drawn in his hande: and Ioshua went vnto him, & said vnto him, Art thou on our side, or on our aduersaries?

14 And he saide, Nay, but as a captaine of the hoste of the Lord am I now come: then Ioshua fel on his face to the earth, and did worship, & said vnto him, What sayth my Lord vnto his seruant?

15 And the captaine of the Lords host said vnto Ioshua, * Loose thy shoe of thy foote: for the place wheron thou standest, is holy: and Ioshua did so.

3 The Lord instructeth Ioshua what he shoulde doe, as touching Iericho. 6 Ioshua commandeth the Priests & warriers: what to doe. 20 The walles fall. 22 Rahab is saved. 24 All is burnt save golde and metal. 26 The curse of him that buildeth the citie.

1 NOW Iericho was ^a shut vp, and ^b closed, because of the children of Israel: none might go out nor enter in.

2 And the Lord said vnto Ioshua, Beholde, I haue giuen into thine hand Iericho & the Kinge thereof, and the stronge men of warre.

3 All ye therefore ^{that be} men of warre, shall compass the citie, in going round about the citie ^d once: thus shall you doe sixe dayes:

4 And seuen Priests shal beare seuen trumpets of ^e rams hornes before the Arke: and the seuenth day ye shal compass the citie seuen times, and the Priests shal blow with the trumpets.

5 And when they make a long ^{blast} with the rams horne, and ye heare the sound of the trumpeter, all the people shall shoute with a great shoute: then shall the wal of the citie fall downe flat, and the people shal ascende vp, euerie man streight before him.

6 ¶ Then Ioshua the sonne of Nun called the Priests & said vnto them, Take vp the Arke of the couenant, and let seuen Priests beare seuen trumpets of rams hornes before the Arke of the Lord.

7 But he saide vnto the people, ^f Goe and compass the citie: and let him that is armed, goe forth before the Arke of the Lord.

8 ¶ And when Ioshua had spoken vnto the people, the seuen Priests bare the seuen trumpets of rams hornes, and went forth before the Arke of the Lord, & blew with the trumpets, & the Arke of the couenant of the Lord followed them.

9 ¶ And the men of armes went before the Priests, that blew the trumpets: then the ^g gathering hoste came after the Arke, as they went and blew the trumpets.

10 (Now Ioshua had commanded the people, saying, Ye shal not shout, neither make any noyse with your voyce, neither shal a worde proceede out of your mouth, vntill the day that I say vnto you, Shoute, then shal ye shoute)

11 So the Arke of the Lorde compassed the citie, and went about it ^b once: then they returned into the hoste, and lodged in the campe.

12 And Ioshua rose early in the morning, and the Priests bare the Arke of the Lord:

13 Also seuen Priests bare seuen trumpets of rams hornes, & went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the ⁱ gathering hoste came after the Arke of the Lorde, as they went, and blew the trumpets.

14 And the second day they compassed the citie once, and returned into the hoste: thus

a That none could go out. b That none could come in. c For feare of the Israelites.

e That the conquest might not be assigned to mans power, but to the mercie of God, which most weak things can overcome, which seemeth most strong.

f This is chiefly ment by the Reubenites, Gadites, and halfe the tribe of Manasseh.

g Meaning the reward, which was the fatted of the tribe of Dan, Nomb. 15.

h For that day.

i The tribe of Dan was so called, because it marched last, & gathered up whatsoever was left of others.

thus they did six dayes.

15 And when the seuenth day came, they rose early, euen with the dawning of the day, & compassed the citie after the same maner ¹ seuen times: onely that day they compassed the citie seuen times.

k Besides euery day once for the space of six dayes.

16 And when the Priests had blowen the trumpets the seuenth time, Ioshua said vnto the people, Shoute: for the Lord hath giuen you the citie.

l That is, appointed wholly to be destroyed. Chap. 3. 4.

17 And the citie shalbe ¹an execrable thing, both it, & al that are therein, vnto the Lord: onely Rahab the harlot shall liue, she, and all that are with her in the house: for ² she hid the messengers that we sent.

Leuit. 27. 31. nom. 21. 3. dent. 17. 13.

18 Notwithstanding be ye ware of the execrable thing, lest ye make your selues execrable, & in taking of the execrable thing, make also the hoste of Israel ³ execrable, and trouble it.

m And therefore cannot be put to any priuate vse, but must be first molten, & then serue for the Tabernacle. Ebr 11. 30. 1. Mac. 12. 15.

19 But all siluer, and golde, and vessels of brasse, & yron shalbe ⁴consecrate vnto the Lord, & shal come into the Lords treasury.

20 So the people shouted, when they had blowen trumpets: for when the people had heard the sound of the trumpet, they shouted with a great shout: and the ⁵ wall fell downe flat: so the people went vp into the citie, euery man streight before him: ⁶ and they tooke the citie.

21 And they vterly destroyed al that was in the citie, both man and woman, young, and olde, and oxe, and shepe, and asse, with the edge of the sword.

Chap. 3. 14. dent. 17. 31.

22 But Ioshua had saide vnto the two men that had spied out the countrey, Go into the harlots house, and bring out thence the woman, and all that she hath, ⁷ as ye sware to her.

n For it was not lawful for strangers to dwell among the Israelites, till they were purged.

23 So the yong men that were spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: also they brought out all her familie, and put them ⁸ without the hoste of Israel.

o Meaning the Tabernacle.

24 After they burnt the citie with fire, and all that was therein: onely the siluer and the golde, and the vessels of brasse, & yron, they put into the treasure of the ⁹ house of the Lord.

p For she was married to Salmon prince of the tribe of Iudah, Mat. 1. 5. q He shal builde it to the destruction of all his Rocke, which thing was fulfilled in Hiel of Beth-el, 1. King. 16. 34.

25 So Ioshua saued Rahab the harlot, and her fathers householde, and al that she had, because she had hid the messengers, which Ioshua sent to spie out Iericho.

26 ¶ And Ioshua sware at that time, saying, Cursed be the man before the Lord, that riseth vp, and buyldeth this citie Iericho: ¹⁰ he shall lay the foundation thereof in his eldest sonne, and in his yongest sonne shall he set vp the gates of it.

27 So the Lord was with Ioshua, and he was famous through al the worlde.

CHAP. VII.

¹ The Lords anger is with Achan, & they of Achan put the Israelites to flight. & Ioshua prayeth to the Lord. 16 Ioshua inquires out him that sinned, and punisheth him and all his.

1 ^But the children of Israel committed a trespasse in the ¹ excommunicate thing: for ² Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah toke of the excommunicate thing: wherefore the wrath of the Lord was kindled against the children of Israel.

a In taking that which was commanded to be destroyed. Chap. 22. 28. 1. Chron. 2. 7.

2 And Ioshua sent men from Iericho to ³ Ai, which is beside Bethauen, on the East side of Beth-el, and spake vnto them, saying, Go vp, & view the countrey. And the men went vp, and viewed Ai,

b This was a citie of the Amorites: for there was another so called among the Ammonites, Iere. 49. 3. The first Ai is called Aiath, 1. Sam. 10. 28.

3 And returned to Ioshua, and said vnto him, let not al the people go vp, ⁴ but let as it were two or three thousand men go vp, & smite Ai, and make not all the people to labour thither, for they are fewe.

4 So there went vp thither of the people about three thousand men, & they fled before the men of Ai.

5 And the ⁵ men of Ai smote of them vpon a thirtie and six men: for they chased them from before the gate vnto Shebarim, and smote them in the going downe: wherefore the heartes of the people melted away like water.

c God would by this overthrow make them more earnest to searcho out and punish the sinne committed.

6 ¶ Then Ioshua rent his clothes, and fell to the earth vpon his face before the Arke of the Lord, vntil the euentide, he, and the Elders of Israel, and put duste vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people ouer Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had bene content to dwell on the ⁶ other side Iorden.

d This infirmite of his faith sheweth howe we are inclined of nature to distrust.

8 Oh Lord, what shal I say, whē Israel turne their backs before their enemies.

9 For the Canaanites, and al the inhabitants of the land shal heare of it, and shall compasse vs, and destroy our name out of the earth: and what wilt thou do vnto thy mighty ⁷ Name?

e When thine enemies shall blaspheme thee, & say, that thou wast not able to defend vs from them.

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore lyeest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euē taken of the excommunicate thing, and haue also stolen, and dissembled also, and haue put it euen with their owne stuffe.

12 Therefore the children of Israel can not stand before their enemies, ⁸ but haue turned their backs before their enemies, because they be execrable: neither wil I be with you any more, except ye ⁹ destroy the excommunicate from among you.

f Then, to suffer wickednesse unpunished is, to refuse God willingly.

13 Vp therefore, sanctifie the people, and say, Sanctifie your selues against to morowe: for thus saith the Lord God of Israel, There is an execrable thing among you, O Israel, therefore ye can not stand against your enemies, vntil ye haue put the ¹⁰ execrable thing from among you.

g Meaning the man that toke of the thing forbid den.

14 In the morning therefore ye shal come according

Qij.

according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the familie which the Lord shal take, shal come by the houfholds: and the houtholde which the Lord shal take, shal come man by man.

h That is, found guilty, either by lots, or by the judgement of Vram, Nom. 27 21.

15 And he that is^h taken with the excōmunicate thing, shalbe burnt with fire, he, and all that hee hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

16 ¶ So Ioshua rose vp early in the morning and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, & tooke the familie of the Zarhites, and he brought the family of the Zarhites, man by man, and Zabdi was taken.

18 And he brought his houtholde, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerach of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glorie to the Lord God of Israel, and make confession vnto him, and shewe me now what thou hast done: hide it not from me.

i By declaring the truth: for God is glorified when the truth is confessed.

20 And Achan answered Ioshua, and sayde, In deede, I haue sinned against the Lorde God of Israel, and thus, and thus haue I done.

k Suche a riche garment, as the states of Babylon did weare.

21 I sawe among the spoyle a goodly^k Babylonish garment, & two hundred shekels of siluer, and a wedge of golde of fyfytie shekels weight, and I coueted them, and toke them: and behold, they lye hid in the earth in the middes of my tent, and the siluer vnder it.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer vnder it.

23 Therefore they toke them out of the tent, and brought them vnto Ioshua, and vnto all the children of Israel, and layed them before the Lord.

l Or, nephews.

24 Then Ioshua toke Achan the sonne of Zerach, and the siluer, and the garment and the wedge of golde and his^m sonnes, and his daughters, and his oxen, and his asses, and his shepe, and his tent, and all that he had: and al Israel with him brought them vnto the valley of Achor.

l Some reade, a plate: others, a rod, and some a tongue.
m This judgement onely apperteineth to God, & to who he wil reuile it: to man he hath commanded not to punish the childe for the fathers faulte, Deut. 24. 16.
n He declarereth that this is Gods judgement, because he had offended, and caused others to be slaine.

25 And Ioshua sayde, In as much as thou hast troubled vs, the Lorde shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, & stoned them with stones.

26 And they cast vpon him a great heape of stones vnto this day: and so the Lorde turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege, 29 And winning of Ai. 30 The King thereof hanged. 31 Ioshua setteth up an altar. 32 He writeth the Law upon stones, 33 And readeth it to all the people.

1 After, the Lord said vnto Ioshua, ^a Fear not, neither be thou faint hearted: take al the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the King of Ai, and his people, and his citie, and his land.

2 And thou shalt doe to Ai, and to the King thereof, as thou diddest vnto ^b Jericho and to the King thereof: neuer theles the spoyle thereof and ^c the cattel thereof shal ye take vnto you for a pray: thou shalt lie in waite against the citie on the ^d backside thereof.

3 ¶ Then Ioshua arose, and all the men of warre to goe vp against Ai: and Ioshua chose out thirtie thousand strong men, and valiente, and sente them away by night.

4 And he commaunded them, saying, Beholde, ye^e shall lye in waite against the citie on the backside of the citie: go not very far from the citie, but be ye all in a readinesse.

5 And I and all the people that are with me, wil approche vnto the citie: and when they shal come out against vs, as they did at the first time, then will wee flee before them.

6 For they wil come out after vs, till we haue brought them out of the citie: for they wil say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in wayte and ^f destroy the citie: for the Lord your God wil deliuer it into your hand.

8 And when ye haue taken the citie, ye shal set it on fire: according to the commandment of the Lorde shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them soorth, and they went to lye in wayt, and abode betweene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night among the people.

10 And Ioshua rose vp early in the morning, and ^g nombred the people: and he and the Elders of Israel went vp before the people against Ai.

11 Also all the men of warre that were with him went vp and drewe nere, and came against the citie, and pitched on the Northside of Ai: and there was a valley betwene them and Ai.

12 And he tooke about fye thousand men, & set the to lie in wait betweene Beth-el & Ai, on the Westside of the citie.

13 And the people set all the hoste that was on the Northside against the citie, and the liers in wait on the West, against the citie: and Ioshua went the same night into the middes of the valley.

14 ¶ And when the King of Ai saw it, then the men of the citie hastened and rose vp early, and went out against Israel to battell, he & al his people at the time appointed, before the plaine: for he knew not that any lay in wait against him on the backside of the citie.

^a Deut. 7. 18. and 21. 23.

^b Chap. 6. 21.

^c Deut. 20. 24.

^d Meaning on the Westside.

^e God would not destroye by miracle, as Jericho, to the intent that other nations might feare the power and policy of his people.

^f Or, drive out the inhabitants of the citie.

^g With the rest of the armie.

^h That is, woe them & set them in a ray.

ⁱ He sent these fewe, that the other which lay in ambush might not be discovered.

^j To the intent that they in the citie might the better discover his armie.

15 Then

8 As they
which fained to
see for care.

15 Then Ioshua and all Israel ^{as} beaten before them, fled by the way of the wilderness.

16 And all the people of the citie were called together, to pursue after them: & they pursued after Ioshua, and were drawne away out of the citie,

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the citie open, and pursued after Israel.

h Or lift vp the
banner, to signifie
when they
shal invade the
citie.

18 Then the Lord said vnto Ioshua, ^h Stretch out the speare that is in thine hand toward Ai: for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the citie.

19 And they that lay in waite, arose quickly out of their place, & ran as soone as he had stretched out his hand, and they entred into the citie, & tooke it, and halted, and set the citie on fire.

^h Or, towards the
heauen.
^h Or, place.

20 And the men of Ai looked behind them, & sawe it: for lo, the smoke of the citie ascended vp ^h to heauen, and they had no power to flee this way or that way: for the people that fled to the wilderness, turned backe vpon the pursuers.

21 When Ioshua and all Israel saw that they that lay in wayt, had taken the citie, and that the smoke of the citie mounted vp, then they turned againe and slew the men of Ai.

i Which came
out of the ambu-
sh.

22 Also the ⁱ other issued out of the citie against them: so were they in the middes of Israel, these being on the one side, & the rest on the other side: & they slew the, so that they let none of them ^h remaine nor escape.

Dmt. 3. 1.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And whe Israel had made an end of slaying all the inhabitants of Ai in the field, ^h that is, in the wilderness, where they chased them, and when they were all fallen on the edge of the sword, vntil they were consumed, all the Israelites returned vnto Ai, and ^h smote it with the edge of the sword.

k For the fire,
which they had
before set in the
citie, was not to
consume it, but
to signifie vnto
Ioshua that they
were entred.

25 And all that fel that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drew not his hand back again which he had stretched out with ^h speare, vntil he had vtterly destroyed all the inhabitants of Ai.

27 ^h Onely the cattell and the spoyle of this citie, Israel toke for a pray vnto the selues, according vnto the worde of the Lorde, which he commanded Ioshua.

l That it coule
neuer be built a-
gaine.

28 And Ioshua burnt Ai, and made it an heape for ^h euer, and a wilderness vnto this day.

29 And the king of Ai he hanged on a tree, vnto the euening. And as soone as the sunne was downe, Ioshua commanded ^h that they should take his carkeis downe fro the tree, and cast it at the entring of the gate of the citie, and ^h lay thereon a great heape of

stones, that remaineth vnto this day.

30 ¶ Then Ioshua buylt an altar vnto the Lord God of Israel in mount Ebal,

31 As Moses the seruāt of the Lord had commanded the children of Israel, as it is written in the ^h booke of the lawe of Moses, an altar of whole stone, ouer which no man had lift an yron: and they offered thereon burnt offerings vnto the Lord, & sacrificed peace offerings.

Exod. 28. 29,
dmt. 27. 5.

32 Also he wrote there vpon the stones, a ^h rehearsall of the Lawe of Moses, which he wrote in the presence of the children of Israel.

n Meaning the
ten commande-
ments, which are
the summe of ^h
whole Law.

33 And all Israel (and their Elders, and officers and their iudges stood on this side of the Arke, & on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as he that is borne in the country: halfe of them were ouer against mount Gerizim, and halfe of them ouer against mount Ebal, ^h as Moses the seruāt of the Lord had commanded before, that they should blesse the people of Israel.

Dmt. 31. 29, and
27. 12.

34 Then afterward he read all the words of the Law, the blessings and cursings, according to all that is written in the booke of the Lawe.

Dmt. 31. 28.

35 There was not a worde of all that Moses had commanded, which Ioshua red not before all the Congregation of Israel, ^h as well before the women and the children, as ^h the stranger that was conuersant among them.

o So neither
yong nor olde,
man nor woman
were exempted
from hearing ^h
worde of the
Lord.

CHAP. IX.

1 Diners Kinges assemble them selues against Ioshua. 2 The craft of the Gibeonites. 3 Ioshua maketh a league with the. 4 For their craft they are condemned to perpetual slavery.

1 **A**ND when all the Kinges that ^h were beyond Iorden, in the mountains and in the valleies, and by all the coastes of the ^h great Sea ouer against Lebanon (as the Hittites, & the Amorites, the Canaanites, the Perizzites, the Hiuities, & the Iebusites) heard thereof,

a In respect of
the plaine of
Moab.

2 They gathered them selues together, to fight against Ioshua, and against Israel with one accord.

b The maigne
sea called Medi-
terraneum.

3 ¶ ^h But the inhabitants of Gibeon heard what Ioshua had done vnto Iericho, and to Ai.

" Ebr. one month.
1 Sam. 31. 1.

4 And therefore they wrought craftely: for they went, and fained them selues embassadors, and tooke olde sackes vpon their asses, and old bottels for wine, both rent & ^h bounde vp,

c Because they
were al worn.

5 And olde shooes and clouted vpon their feete: also the raiment vpon them was old, and all their prouision of bread was dried, and moulded.

6 So they came vnto Ioshua into the hoste to Gilgal, and said vnto him, and vnto the men of Israel, We be come from a farre country: nowe therefore make a league with vs.

Q. iij.

7 Then

m Accordinge
as it was com-
manded, Deut.
21. 23.
Chap. 7. 25.

d For the Gibeonites and the Hittites were all one people.

e Euen the idolators for feare of death wil pretend to honour y^e true God and receiue his religion.

* Ebr. in your hand.

f The wicked lacke no art nor spare no lies to set forth their policie, when they wil deceiue the seruants of God.

g Some thinke that the Israelites ate of their vitailles, and so made a league with them.

h From Gilgal.

i Feareing lest for their faute the plague of God shuld haue light vpon them al.

k This doth not establishe rashe othes, but sheweth Gods mercietowarde his, which woulde not punish them for this faute.

7 Then the men of Israel said vnto the Hittites, It may be that thou dwellest among vs, howe then can I make a league with thee?

8 And they said vnto Ioshua, We are thy seruants. Then Ioshua said vnto them, Who are ye? and whence come ye?

9 And they answered him, From a very far country thy seruants are come for the Name of the Lord thy God: for we haue heard his fame and all that he hath done in Egypt,

10 And all that he hath done to the two Kings of the Amorites that were beyonde Iorden, to Sihon King of Heshbon, and to Og King of Bashan, which were at Ashtaroth.

11 Wherefore our elders, and all the inhabitants of our country spake to vs, saying, Take vitailles with you for the iourney, & go to meete them, & say vnto the, We are your seruants: nowe therefore make ye a league with vs.

12 This our bread we tooke it hot with vs for vitailles out of our houses, the day we departed to come vnto you: but nowe behold, it is dried, and it is moulded.

13 Also these bottels of wine which we filled, were newe, and lo, they be rent, and these our garmentes and our shoes are olde, by reason of the exceeding great iourney.

14 And the men accepted their tale concerning their vitailles, and counseled not with the mouth of the Lord.

15 So Ioshua made peace with them, & made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware vnto them.

16 But at the end of three daies, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their iourney, and came vnto their cities the third day, and their cities were Gibeon, and Chephirah, & Beeroth and Kiriathiearim.

18 And the children of Israel slew them not, because the Princes of the Congregation had sworne vnto them by the Lord God of Israel: wherefore all the Congregation murmured against the Princes.

19 Then al the Princes said vnto al the Congregation, We haue sworne vnto them by the Lord God of Israel: nowe therefore we may not touch them.

20 But this we wil do to them, and let them liue, lest the wrath be vpon vs because of the othe which we sware vnto them.

21 And the Princes said vnto them againe, Let them liue, but they shal hewe woode, and draw water vnto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue ye beguiled vs, saying, We are very farre from you, when ye dwell among vs?

23 Now therefore ye are cursed, and there shal none of you be freed from being bond-

men, and hewers of wood, and drawers of water for the house of my God.

24 And they answered Ioshua and said, Because it was tolde thy seruantes, that the Lord thy God had commanded his seru-
ant Moses to giue you all the lande, and to destroy all the inhabitants of the land out of your sight, therefore we were exceeding sore afraid for our liues at the presence of you, and haue done this thing:

25 And beholde now we are in thyne hand: do as it seemeth good and right in thine eyes to do vnto vs.

26 Euen so did he vnto them, and deliuered them out of the hand of the children of Israel, that they slewe them not.

27 And Ioshua appointed them that same day to be hewers of wood, and drawers of water for the Congregation, and for the altar of the Lorde vnto this day, in the place whiche he should chuse.

CHAP. X.

1 Fine Kings make warre against Gibeon whom Ioshua discomfitteth. 11 The Lord rained hailstones & slew many. 12 The sunne standeth at Ioshuas prayer. 26 The fine Kings are hanged. 29 Many mo cities and Kings are destroyed.

1 NOW whe Adoni-zedek King of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* for as he had done to Iericho and to the King thereof, so he had done to Ai and to the King thereof) and howe the inhabitants of Gibeon had made peace with Israel, & were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the roial cities: for it was greater then Ai, and all the men thereof were mightie.

3 Wherefore Adoni-zedek King of Ierusalem sent vnto Hoham King of Hebron, & vnto Piram King of Iarmuth, and vnto Iapia King of Lachish, and vnto Debir King of Eglon, saying,

4 Come vp vnto me, and helpe me, that we may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the fine Kings of the Amorites, the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, and the King of Eglon gathered the selues together, and went vp, they with all their hostes, and besieged Gibeon, and made warre against it.

6 And the me of Gibeon sent vnto Ioshua, euen to the hoste to Gilgal, saying, Withdrawe not thine hand from thy seruantes: come vp to vs quickly, and saue vs, & help vs: for al the Kings of the Amorites which dwel in the mountaines, are gathered together against vs.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, & all the men of might.

8 And the Lord said vnto Ioshua, Feare them not: for I haue giuen them into thine hand: none of them shall stande against thee.

1 For the vses of the Tabernacle, and of the temple when it shal be built.

Dist. 7. 1.

m Who were minded to put them to death for feare of gods wrath.

n That is for the sacrifices.

Chap. 13.

Chap. 13.

a That is, Lord of iustice: for tyrants take to themselves glorious names, when in deede they be verie enemies against God and all iustice.

b So enuious the wicked are, when any depart from their band.

c Lest Ioshua shoulde haue thought y^e God had sente this great power against him for his vnlawfull league with the Gibeonites, the Lord here sheweth him.

9 Ioshua

9 Ioshua therefore came vnto them sodenly: for he went vp from Gilgal at the night.
10 And the Lord discomfited them before Israel, and slewe them with a great slaughter at Gibeon, and chased them along the way that goeth vp to Beth-horon, and smote them to Azekah and to Makkedah.

11 And as they fled fro before Israel, & were in the going downe to Beth-horon, the Lord cast downe great stones from heauen vpon them, vntil Azekah, & they dyed: they were more that dyed with the ^ahaylestones, then they whom the children of Israel slewe with the sworde.

12 ¶ Then spake Ioshua to the Lorde, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, * Sunne, staie thou in Gibeon, and thou moone, in the valley of Aialon.

13 And the sunne abode, & the moone stood still, vntill the people auenged them selues vpon their enemies: (Is not this written in the booke of * Iasher) so the sunne abode in the middes of the heauen, and hastened not to go downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord ^ffought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him vnto the campe to Gilgal:

16 But the five Kings fled and were hid in a caue at Makkedah.

17 And it was tolde Ioshua, saying, The five Kings are found hid in a caue at Makkedah.

18 Then Ioshua sayde, Roule great stones vpon the mouth of the caue, and set men by it for to keepe them.

19 But stand ye not still: followe after your enemies, and * smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Ioshua and the children of Israel had made an ende of slaying them with an exceeding great slaughter til they were confumed, and the rest that remayned of them were cōtred into walled cities,

21 Then al the people returned to the cāpe, to Ioshua at Makkedah in * peace: no man moued his tongue against the children of Israel.

22 After, Ioshua said, Open the mouth of the caue, and bring out these five Kings vnto me forth of the caue.

23 And they did so, and brought out those five Kinges vnto him forth of the caue, euen the King of Ierusalem, the King of Hebron, the King of Iarmuth, the King of Lachish, and the King of Eglon.

24 And when they had brought out those Kinges vnto Ioshua, Ioshua called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come nere, set your feet vpon the ^bneckes of these Kings: and they came nere and set

their feet vpon their neckes.

25 And Ioshua sayd vnto them, Feare not, nor be faint hearted, ^cbut be strong and of a good courage: for thus will the Lorde do to all your enemies, against whome ye fight.

26 So then Ioshua smote them, and slewe them, and hanged them on five trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Ioshua gaue commandement, that they shoulde take * them downe of the trees, & cast them into the caue (wherein they had bene hid) and they layed great stones vpon the caues mouth, which remaine vntill this day.

28 ¶ And that same day Ioshua tooke || Makkedah and smote it with the edge of the sworde, and the King thereof destroyed he with them, and * all the soules that were therein, he let none remaine: for he did to the King of Makkedah * as he had done vnto the King of Iericho.

29 Then Ioshua went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

30 And the Lord gaue || it also and the King thereof into the hand of Israel: & he smote it with the edge of the sworde, and all the ^dsoules that were therein: he let none remaine in it: for he did vnto the King thereof, as he had done vnto the King of Iericho.

31 ¶ And Ioshua departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assailed it.

32 And the Lord gaue || Lachish into the hād of Israel, which tooke it the seconde day, and smote it with the edge of the sworde, and all the soules that were therein, according to all as he had done to Libnah.

33 ¶ Then Horem King of || Gezer came vp to helpe Lachish: but Ioshua smote him and his people, vntill none of his remayned.

34 ¶ And from Lachish Ioshua departed vnto || Eglon, and all Israel with him, and they besieged it, and assailed it,

35 And they toke it the same day, and smote it with the edge of the sworde, and all the soules that were therein he vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Ioshua went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

37 And when they had taken || it, they smote it with the edge of the sword, and the King thereof, and all the cities thereof, and all the soules that were therein: he left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Ioshua returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken || it, and the King thereof, and all the cities thereof, they smote them with the edge of the sworde,

Qiii. &

d So we see that all things serue to execute Gods vengeance against the wicked.

1sa. 2. 31.
eccl. 4. 5.

e Some read, in the booke of the righteous, meaning Moses. the Chalde text readeth in the boke of the law: but it is like that it was a boke thus named which is now lost.

f By taking away the enemies hearts & destroy ing them with hailstones.

g Or, out of all their towns, or baile.

h Or, in safetie: so that none gaue them as much as an euil worde.

i Signifying, what should become of the rest of Gods enemies seeing that kings themselves were but spared.

Deut. 21. 22.
chap. 1. 29.

|| Ioshua taketh Makkedah.

* Or, every person.
Chap. 6. 21.

|| Libnah is taken.

* Or, person.

|| Lachish is taken.

|| Eglon is taken.

|| Hebron is taken.

|| Debir is taken.

& vterly destroyed all the soules that were therein, he let none remaine: as he did to Hebron, so he did to Debir, & to the King thereof, as he had also done to Labnah, and to the King thereof.

40 ¶ So Ioshua smote all the hyll countreis, and the South countreis, and the valles, and the hill sides, and all their Kings, and let none remaine, but vterly destroyed euery soule, as the Lord God of Israel had commanded.

41 And Ioshua smote the from Kadesh-barnea euen vnto Azzah, and all the countrey of Goshen, euen vnto Gibeon.

42 And all these Kings, and their land did Ioshua take at one time, because the Lord God of Israel fought for Israel.

43 Afterwarde, Ioshua and all Israel with him returned vnto the campe in Gilgal.

CHAP. XI.

2 *Diners Kings and cities, and countreis overcome by Ioshua*
15 *Ioshua did all that Moses had commanded him. 20*
God hardeneth the enemies heartes that they might be destroyed.

1 **A**ND when Iabin King of Hazor had heard this, then he sent to Iobab king of Madon, and to the King of Shimron, & to the King of Achihaph,

2 And vnto the Kings that were by the North in the mountaines, and plaines towarde the Southside of Cinneroth, and in the valles, and in the borders of Dor Westwarde,

3 And vnto the Canaanites, *bush* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hittites vnder Hermon in the land of Mizpeh.

4 And they came out and all their hostes with them, many people as the sand that is on the seashore for multitude, with horses and charrets exceeding many.

5 So all these Kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 ¶ Then the Lord said vnto Ioshua, Be not afraid for them: for to morowe about this time will I deliuer them all slaine before Israel: thou shalt hough their horses, and burne their charrets with fire.

7 Then came Ioshua and all the men of warre with him against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remayning of them.

9 And Ioshua did vnto them as the Lorde bade him: he houghed their horses, and burnt their charrets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the king thereof with the sworde: for Hazor beforetime was the head of all those kingdomes.

11 Moreouer they smote al the persons that were therein with the edge of the sworde, vterly destroying all, leauing none aliue, and he burnt Hazor with fire.

12 So all the cities of those Kinges, and all the kinges of them did Ioshua take, and smote them with the edge of the sword, & vterly destroyed them, as Moses the seruant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their strength, saue Hazor onely, that Ioshua burnt.

14 And all the spoyle of these cities and the catel the children of Israel tooke for their pray, but they smote euery man with the edge of the sword vntill they had destroyed them, not leauing one aliue.

15 ¶ As the Lord had commanded Moses his seruant, so did Moses commande Ioshua, and so did Ioshua: he left nothing vndone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the lowe countrey, and the plaine, and the mountaine of Israel, and the lowe countrey of the same,

17 From the mount Halak, that goeth vp to Seir, euen vnto Baal-gad in the valley of Lebanon, vnder mount Hermon: and all their kinges he tooke, and smote them, and slewed them.

18 Ioshua made warre long tyme with all those Kinges,

19 Neither was there any citie that made peace with the children of Israel, saue those Hittites that inhabited Gibeon: all other they tooke by battell.

20 For it came of the Lorde, to harden their heartes that they shoulde come against Israel in battell to the intent that they shoulde destroy them vterly, and shew them no mercy, but that they should bring them to nought: as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel: Ioshua destroyed them vterly with their cities.

22 There was no Anakim left in the lande of the children of Israel: onely in Azzah, in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lorde had sayde vnto Moses: and Ioshua gaue it for an inheritance vnto Israel according to their portions through their tribes: then the land was at rest without warre.

CHAP. XII.

1, 7 *VVhat Kinges Ioshua and the children of Israel killed on both sides of Iordan. 24 VVhich were in number thirtie and one.*

1 **A**ND these are the Kings of the land, which the children of Israel smote and

i Some read, Ashdod, which signifieth the delights of the hills.

k In one battell. l Where the Arke was, there to give thanks for their victories.

a The more that Gods power appeareth, the more the wicked rage against it.

b Whiche the Euangelistes call the lake of Genesareth, or Tiberias.

c Whiche was mount Sion, as Deut. 4. 48.

d That neither they shoulde serue to the vse of warre, nor the Israelites should put their trust in them.

e Which signifieth, hot waters or, according to some, brine pits.

Nom. 33. 32. deit. 7. 2.

g Which were strong by situation & not hurt by warre.

h Al mankind.

Exod. 34. 11. Deut. 7. 2.

i That is, Samaria.

k So called, because it was built and without trees. Or, the valley of Gad.

Chap. 9. 2.

l That is, to give them out to themselves: and therefore they coulde not but rebel against God and seek their owne destruction.

m Out of the which came Goliath, 1. Sa. 17. 4.

Nom. 33. 32.

^a From Gilgal where Ioshua camped.

^{Nom. 31. 24.}
^{Deut. 3. 6.}

^{Or, wilderness.}

^{Or, hill sides.}
^{Deut. 3. 17. and 4. 49.}
^{Deut. 3. 11.}
^{chap. 13. 12.}

^{Nom. 33. 39.}
^{deut. 3. 12.}
^{chap. 13. 8.}

^b Reade Chap. 11. vers. 17.

^{Or, in Ashdod.}

^{Chap. 6. 2.}
^{Chap. 1. 29.}

^{Chap. 10. 33.}

^{Chap. 10. 33.}

^{Chap. 10. 29.}

^{Chap. 10. 29. 30.}

^{Chap. 10. 28.}

^{Chap. 11. 10.}

and possessed their land, on the ^a other side Iorden toward the rising of the sunne, from the river Arnon, vnto mount Hermon, and all the plaine Eastward.

2 ^{*} Sihon King of the Amorites, that dwelt in Heshbon, hauing dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead vnto the river Iabbok, in the border of the children of Ammon.

3 And from the plaine vnto the sea of Cinneroth Eastward, and vnto the Sea of the ["] plaine, euen the salt sea Eastward, the way to Bethshimoth, and from the South vnder the ["] springs of ^{*} Pisgah.

4 ¶ They conquered also the coast of Og King of Bashan of the ^{*} remnant of the gyantes, which dwelt at Ashtaroth, and at Edrei,

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, vnto the border of the Geshurites, and the Maachathites, and halfe Gilead, eue the border of Sihon King of Heshbon.

6 Moses the seruant of the Lord, & the children of Israel smote them: ^{*} Moses also the seruāt of the Lord gaue *their land* for a possession vnto the Reubenites, and vnto the Gadites, and to half the tribe of Manasseh.

7 ¶ These also are the kings of the cōtrey, which Ioshua & the childre of Israel smote on this side Iordē, Westward, frō Baal-gad in the valley of Lebanō, eue vnto the mount ^b Halak that goeth vp to Seir, and Ioshua gaue it vnto the tribes of Israel for a possession, according to their portions:

8 In the mountaines, & in the valleis, & in the plaines, & in the ["] hil sides, & in the wilderness, & in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, the Hiuites, and the Iebusites.

9 ¶ ^{*} The King of Iericho *was* one: ^{*} the King of Ai which is beside Beth-el one:

10 The ^{*} King of Ierusalem one: the King of Hebron, one:

11 The King of Iarmuth, one: the King of Lachish, one:

12 The King of Eglon, one: the ^{*} King of Gezer, one:

13 The ^{*} King of Debir, one: the King of Geder, one:

14 The King of Hormah, one: the King of Arad, one:

15 The ^{*} King of Libnah, one: the King of Adullam, one:

16 The ^{*} King of Makkedah, one: the King of Beth-el, one:

17 The King of Tappuah, one: the King of Hephher, one:

18 The King of Aphek, one: the King of Latharon, one:

19 The King of Madon, one: the ^{*} King of Hazor, one:

20 The King of Shimron-meron, one: the King of Achthaph, one:

21 The King of Taanach, one: the King of Megiddo, one:

22 The King of Kedesh, one: the King of

Iokneam of ["] Carmel, one:

23 The King of Dor, in the cōntrey of Dor, one: the ^{*} King of the nations of Gilgal, one:

24 The King of Tirzah, one. all the Kings were thirte and one.

CHAP. XIII.

³ The borders and coastes of the land of Canaan. ⁸ The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh. ¹⁴ The Lord is the inheritance of Levi. ²² Baluam was slave.

1 **N**OW when Ioshua was olde, & ^a stricken in yeres, the Lord said vnto him, Thou art olde and ["] growen in age, & there remaineth exceeding much land to be ^b possessed:

2 This is the land that remaineth, al the ["] regions of the Philistims, and all Geshuri,

3 From ["] Nilus which is ["] in Egypt, euen vnto the borders of Ekron Northwarde: this is counted of the Canaanites, euen siue Lordshippes of the Philistims, the Azithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Avites:

4 From the South, all the land of the Canaanites, and the ["] caue that is beside the Sidonians, vnto Aphek, and to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon, toward the sunne rising from ["] Baal-gad vnder mount Hermon, vntill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon vnto ["] Misrephothmaim, & all the Sidonians, I will cast them out from before the children of Israel: onely deuide thou it by lot vnto the Israelites, to inherit, as I haue commanded thee.

7 Now therefore deuide this land to inherit, vnto the nine tribes, and to the halfe tribe of Manasseh.

8 For with halfe thercof the Reubenites and the Gadites haue receiued their inheritance, ^{*} which Moses gaue them beyond Iorden Eastwarde, euen as Moses the seruāt of the Lord had giuen them,

9 From Aroer that is on the brinke of the river Arnon, and from the citie that is in the middes of the ["] river, and all the plaine of Medeba vnto Dibon,

10 And al the cities of Sihon king of the Amorites, which reigned in Heshbon, vnto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan vnto Salcah:

12 All the kingdom of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of the ["] rest of the gyantes) for these dyd Moses smite, and cast them out.

13 But the childre of Israel ["] expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwel among the Israelites euen vnto this day.

14 Onely

^{Or, nere vnto Carmel.}
^{Gen. 14. 6.}

^a Being almost an hundredth and ten yere old.

^b Ebre. commen into yeres.

^c After that the enemies are overcome.

^{Or, borders.}

^{Ebre. Shihor.}

^{Ebre. upon the face of Egypt.}

^{Ebr. Marah.}

^{Or, the plains of Gad.}

^c Read Chap. 11. 8.

^{Nom. 32. 33.}

^{deut. 3. 13.}

^{chap. 22. 4.}

^{Or, valley.}

^{Deut. 3. 11.}

^{chap. 12. 4.}

^d Because they destroyed not al as God had commaunded, they that remained,

were snared, and prickes to hurte them, Nom. 33.

55. chap. 23. 13.

iudg. 2. 3.

14 Onely vnto the tribe of Leui he gaue none inheritance, *but* the sacrifices of the Lord God of Israel are ^e his inheritance, as he said vnto him.

^e Leui shall liue by the sacrifices, Nom. 18. 21.

15 ¶ Moses then gaue vnto the tribe of the children of Reuben inheritance, according to their families.

16 And their coast was from Aroer, that is on the brinke of the riuer Arnon, and from the citie that is in the middes of the riuer, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon & Bamoth-baal, and Beth-baal-meon:

^{Or, his place of Baal.}

18 And Iahazah, & Kedemoth and Mephath:

19 Kiriathaim also, and Sibmah, and Zereth-shahar in the mount of Emek:

^{Or, the valley. Deut. 3. 17.}

20 And Beth-peor, and Ashdod-pisgah, & Beth-ieshimoth:

21 And all the cities of the plaine: and all the kingdome of Sihon King of the Amorites, which reigned in Heshbon, whom Moses smote * with the Princes of Midian, Eui, and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the country.

^{Nom. 31. 8.}

^f So that both they which obeyed wicked counsell and the wicked counsell, perished by the iust iudgement of God.

22 And Balaam the sone of Beor the south-sayer did the children of Israel slay with the sworde, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coastes. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gaue inheritance vnto the tribe of Gad, *euē* vnto the children of Gad according to their families.

25 And their coastes were Iazer, and all the cities of Gilead and halfe the lande of the children of Ammon vnto Aroer, which is before Rabbah:

26 And from Heshbon vnto Ramoth, Mizpeh, and Betonim: and from Mahanaim vnto the borders of Debir.

27 And in the valley Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon King of Heshbon, vnto Iorden and the borders euen vnto the Sea coast of Cinnereth, beyond Iorden Eastwarde.

^g That is, in the land of Moab.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gaue inheritance vnto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, *euē* all Bashan, *so* *was*, all the kingdome of Og King of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

^{Nom. 32. 39.}

^h Meaning, his nephewes and posteritie.

31 And halfe Gilead, & Ashtaroth, & Edrei, cities of the kingdome of Og in Bashan, * were giuen vnto the children of Machir the sone of Manasseh, to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the playne of Moab beyond Iorden, toward Iericho Eastward.

33 * But vnto the tribe of Leui Moses gaue none inheritance: for the Lord God of Israel is their inheritance, * as he said vnto them.

^{Chap. 17.}

^{Nom. 18. 20.}

CHAP. XIII.

ⁱ The land of Canaan was deuised among the nine tribes & the halfe. ^k Caleb requirerh the heritage that was promised him. ^l Hebron was giuen him.

1 These also are the places which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Ioshua the sone of Nun and the chief fathers of the tribes of the children of Israel, distributed to them,

^{Nom. 34. 17.}

2 * By the lot of their inheritance, as the Lord had commanded by the hande of Moses, to giue to the nine tribes, and the halfe tribe.

^{Nom. 26. 53. and 33. 54.}

3 For Moses had giuen inheritance vnto two tribes and an halfe tribe, beyond Iorden: but vnto the Leuites he gaue none inheritance among them.

^a As Reuben and Gad & halfe the tribe of Manasseh.

4 For the children of Ioseph were two tribes, Manasseh and Ephraim: therefore they gaue no parte vnto the Leuites in the land, laue cities to dwell in, with the suburbs of the same for their beastes and their substance.

^b So though Leui lacked, yet were there still twelue tribes by this meanes.

5 * As the Lord had commanded Moses, so the children of Israel did when they deuised the land.

^{Nom. 33. 2.}

6 ¶ Then the children of Iudah came vnto Ioshua in Gilgal: and Caleb the sone of Iephunneh the Kenezite said vnto him, Thou knowest what the Lord saide vnto Moses the man of God, concerning mee and thee in Kadesh-barnea.

^c Which was, that they two onely should enter into the land, ^{Nom. 14. 24.}

7 Fourtie yeere olde was I, when Moses the seruant of the Lord sent me from Kadesh-barnea to espie the land, & I brought him woord againe, as I thought in mine heart.

8 But my brethren that went vp with me, discouraged the heart of the people: yet I followed still the Lord my God.

^d Which were the tenne other spies.

9 Wherefore Moses sware the same day, saying, Certainly the land whereon thy feet haue troden, shalbe thine inheritance, and thy childrens for euer, because thou hast followed constantly the Lorde my God.

10 Therefore beholde now, the Lorde hath kept me aliuē, as he promised: this is the fourtie and fift yeere since the Lord spake this thing vnto Moses, while the children of Israel wandered in the wilderness: and now lo, I am this day fourescore and fife yere olde:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, either for warre, or for gouernement.

^{Eccles. 44. 11.}

12 Now therefore giue me this mountaine whereof

¹¹ Ebr. to go out & come in.

a The worde tongue is ment the arm Sea that into the rocke that go the Sea

b Mean mouth ter whe neth into salt Sea

c Whi marke their co

^a Or, giants.

^e This he spake of modestie, and not of doubting.

whereof the Lord spake in that day (for thou heardest it in that day, howe the Anakims were there, and the cities great and walled) * if so be the Lorde will be with me, that I may driue them out, as the Lord said.

13 Then Ioshua blessed him, and gaue vnto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therfore became the inheritance of Caleb the sonne of Iephunneh the Kenzite, vnto this day: because he followed constantly the Lord God of Israel.

15 And the name of * Hebron was before- time, Kiriath-arba: which Arba was a great man among the Anakims: thus the land ceased from warre.

^f Either for his power or person

NORTH.



SOUTH.

CHAP. XV.

^a The lotte of the children of Iudah, and the names of the cities and villages of the same. 13 Caleb's portion. 18 The request of Achah.

1 **T**His then was the lotte of the tribe of the children of Iudah by their families: *even* * to the border of Edom and the wilderness of * Zin, Southwarde on the Southcoast.

2 And their South border was the salt Sea coast, from * the point that looketh Southward.

3 And it went out on the Southside toward Maaleth-akrabbim, and went along to Zin, and ascended vp on the Southside vnto Kadesh-barnea, and went along to Hebron, and went vp to Adar, and set a compassse to Karkaa.

4 From thence went it along to Azmon, & reached vnto the riuer of Egypt, & the end of that coast was on the Westside: this shalbe your Southcoast.

5 Also the Eastborder shalbe the salt Sea, vnto the ^b end of Iorden: and the border on the North quarter from the point of the Sea, and from the end of Iorden.

6 And this border goeth vp to Beth-hogla, & goeth a long by the Northside of Beth-arabah: so the border from thence goeth vp to the * stone of Bohan the sonne of Reuben.

7 Again this border goeth vp to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lyeth before the going vp to Adummim, which is on the Southside of the riuer: also this border goeth vp to the waters of * En-shemesh, and endeth at * En-rogel.

8 Then this border goeth vp to the valley of the sonne of Hinnom, on the Southside of the Iebusites: the same is Ierusalem. also this border goeth vp to the top of the mountaine that lyeth before the valley of Hinnom Westwarde, which is by the ende of the valley of the * gigantes Northward.

9 So this border compasseth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah, which is * Kiriath-iearim.

10 Then this border compasseth from Baalah Westward vnto mount Seir, and goeth along vnto the side of mount Iearim, which is Chesalon on the Northside: so it cometh downe to Beth-shemesh, and goeth to Timnah.

11 Also this border goeth out vnto the side of Ekron Northwarde: and this border draweth to Shicron, and goeth along to mount Baalah, & stretcheth vnto Iabneel: and the endes of this coast are to the * Sea.

^d Meaning toward Syria.

^a Num. 34. 9.
^b Num. 33. 36.

^a The Hebrew worde signifieth tongue, whereby it ment either the arme of the Sea that cometh into the land, or a rocke or cape that goeth into the Sea.

^b Meaning the mouth of the riuer where it runneth into the salt Sea.

^c Which was a marke to parte their countreys.

^a Or, the fountain of the sunne.
^b 1. King. 1. 9.

^c Ebre. Rephaim.

^d Or, the citie of woods.

12 And the Westborder is to the great Sea: so this border shalbe the bouids of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the sonne of Iephūneh did Ioshua giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriath-arba of the father of Anak, which is Hebron.

Chap. 14. 13.

e This was done after the death of Ioshua, Iudg. 1. 10.

14 And Caleb * droue thence three sonnes of Anak, Sheshai, and Ahiman, and Talmi, the sonnes of Anak.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir before time was Kiriath-sepher.

16 Then Caleb said, He that smiteth Kiriath-sepher, and taketh it, euen to him will I giue Achsah my daughter to wife.

17 And Othniel, the sonne of Kenaz, the * brother of Caleb tooke it: and he gaue him Achsah his daughter to wife.

Or, cousin.

18 And as she went in to him, she moued him, to aske of her father a field: and she lighted of her asse, and Caleb said vnto her, what wilt thou.

f Because her husband taryed so long.

Or, Grant me this petition.

g Because her country was barren, she desired of her father a felde that had springs.

19 Then she answered, "Giue me a blessing: for thou hast giuen me the South country: giue me also springs of water. And he gaue her the springs aboue and the springs beneath.

20 This shalbe the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmost cities of the tribe of the children of Iudah, towarde the coastes of Edom Southwarde were Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedesh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Bealoth,

25 And Hazor, Hadattah, and Keriath, Hefron (which is Hazor)

26 Amam, and Shema, and Moladah,

27 And Hazar, Gaddah, and Heshmon, and Beth-palet,

28 And Hagar-shual, and Beerseba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheshil, ^h and Hormah,

h Which before was called Zephath, Iud. 1. 17.

31 And Ziklag, and Madmanna, and Sannath,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: al these cities are twentie & nine with their villages.

33 ¶ In the lowe country were Eshtaol, and Zoreah, and Ashnah,

34 And Zanoah, and En-gannim, Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, & Azekah,

36 And Sharaim, and Adithaim, & Gederah, and Gederothaim: fourteene cities with their villages.

37 Zenam, and Hadashah, and Migdal-gad,

38 And Dileam, and Mizpeh, and Ioktheel,

39 Lachish, and Bozkath, and Eglon,

40 And Cabbon, and Lahmam, & Kithlish,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: sixteene cities with

their villages.

42 Lebnah, and Ether, and Ashan,

43 And Iiphtah, and Ashnah, and Nezib,

44 And Keilah, and Aczib, and Maresah: nine cities with their villages.

45 Ekron with her townes and her villages, *" Ely daughter,*

46 From Ekron, euen vnto the Sea, all that lieth about Ashdod with their villages.

47 Ashdod with her townes and her villages: Azzah with her townes and her villages, vnto the ⁱ ryuer of Egypt, and the great sea was their coast.

i Meaning Nilus, as chap. 13. 3.

48 ¶ And in the mountaines were Shamir, and Iattir, and Socoh,

49 And Dannah, & ^k Kiriath-sannath, (which is Debir)

k Which is also called Kiriath-sepher, vers. 15.

50 And Anab, and Ashtemoh, and Anin,

51 And Goshen, and Holon, and Giloh: eleuen cities with their villages.

52 Arab, and Dumah, and Eshean,

53 And Ianum, and Beth-rappuah, and Aphekah,

54 And Humtah, and * Kiriath-arba, (which is Hebron) and Zior: nine cities with their villages.

Chap. 14. 13.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Eltekon: six cities with their villages.

60 Kiriath-baal, which is Kiriath-earim, and Rabbah: two cities with their villages.

61 ¶ In the wilderness were Beth-arabah, Middin, and Secacah,

62 And Nibshan, and the ^l citie of salt, and Engedi: six cities with their villages.

l Of this citie the salt sea hath his name.

63 Neuerthelesse, the Iebusites that were the inhabitants of Ierusalem, coule not the children of Iudah cast ^m out, but the Iebusites dwel with the children of Iudah at Ierusalem vnto this day.

m That is, vnto this day, though they slewe the most part, and burnt their citie, Iudg. 1. 8.

CHAP. XVI.

1 The lot or part of Ephraim. 10 The Canaanite dwelled among them.

1 AND the lot fell to the * children of Ioseph from Iorden by Iericho vnto the water of Iericho Eastwarde, and to the wilderness that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manasse's portion followeth.

2 And goeth out from Beth-el to * Luz, and runeth along vnto the borders of Architaroth,

Iudg. 1. 26.

3 And goeth downe Westwarde to the coast of Iaphleti, vnto the coast of Beth-horon the neather, and to Gezer: and the endes ^b thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioseph, Manasseh and Ephraim * tooke their inheritance.

c Seuerally, first Ephraim, & then Manasseh.

5 ¶ Also the borders of the children of Ephraim according to their families, euen the borders of their inheritance on the east-side, were Atroth Addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the Northside, and this border

Meaning it (el)

border returneth Eastward vnto Taanath-shiloh, and passeth it on the Eastside vnto Ianohah,

7 And goeth downe from Ianohah to Ataroth, and Naarath, and cometh to Iericho, and goeth out at Iorden.

8 And this border goeth from Tappuah Westward vnto the riuer Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the ^e separate cities for the children of Ephraim were among the inheritance of the children of Manasseh: all the cities with their villages.

10 And they cast not out the Canaanite that dwelt in Gezer, but the Canaanite dwelled among the Ephraimites vnto this day, and serued vnder tribute.

CHAP. XVII.

^a The portion of the halfe tribe of Manasseh. ³ The daughters of Zelophehad. ¹³ The Canaanites are become tributaries. ¹⁴ Manasseh and Ephraim require a greater portion of heritage.

1 This was also the lot of the tribe of Manasseh: for he was the ^a firstborne of Ioseph, ¹⁰ wis, of Machir the firstborne of Manasseh, and the father of Gilead: now because he was a man of warre, he had Gilead and Bashan.

2 And also ^a of the ^a rest of the sonnes of Manasseh by their families, ^{euen} of the sonnes of Abiezer, & of the sonnes of Helek, and of the sonnes of Azriel, and of the sonnes of Shechem, and of the sonnes of Hephher, & of the sonnes of Shemida: these were the males of Manasseh, the sonne of Ioseph according to their families.

3 ^a But Zelophehad the sonne of Hephher, the sonne of Gilead, the sonne of Machir, the sonne of Manasseh, had no sonnes, but daughters: and these are the names of his daughters, Malhah, & Noah, Hoglah, Milchah and Tirzah:

4 Which came before Eleazar the Priest, and before Ioshua the sonne of Nun, and before the princes, saying, The Lord commaunded Moses to giue vs an inheritance among our ^b brethren: therefore according to the commaundement of the Lord he gaue them an inheritance among the brethren of their father.

5 And there fell ten portions to ^a Manasseh, beside the land of Gilead and Bashan, which is on the other side Iorden,

6 Because the daughters of Manasseh did inherit among his sonnes: and Manassehs other sonnes had the land of Gilead.

7 ^a So the borders of Manasseh were from Ather to Michmethah that lieth before Shechem, and this border goeth on the right hand, euen vnto the inhabitants of En-tappuah.

8 The land of Tappuah belonged to Manasseh, but ^a Tappuah beside the border of Manasseh *belongeth* to the sonnes of Ephraim.

9 Also this border goeth downe vnto the

^a riuer Kanah Southward to the riuer: these cities of Ephraim are among the cities of Manasseh: and the border of Manasseh is on the Northside of the riuer, & the endes of it are at the ^a Sea,

10 The South pertaineth to Ephraim, & the North to Manasseh, & the Sea is his border: & they met together in ^a Ather Northward, and in Issachar Eastward.

11 And Manasseh had in Issachar and in Ather, Beth-shean, and her townes, and Ibleam, and her townes, and the inhabitants of Dor with the townes thereof, and the inhabitants of Thaanach with her townes, & the inhabitants of Megiddo with the townes of the same, ^{euen} three countreys.

12 Yet the children of Manasseh ^a could not destroy those cities, but the Canaanites dwelled still in that land.

13 Neuertheles, when the children of Israel were strong, they put the Canaanites vnder tribute, but cast them not out wholly.

14 Then the children of Ioseph spake vnto Ioshua, saying, Why hast thou giuen me but one lot, and one portion to inherite, seeing I am a great people, for as much as the Lord hath ^b blessed me hitherto?

15 Ioshua then answered them, If thou be much people, get the vp to the wood, and cut trees for thy selfe there in the land of the Perizzites, & of the gyants, ⁱ if mount Ephraim be to narrowe for thee.

16 Then the children of Ioseph said, The mountaine wil not be ynough for vs: & all the Canaanites that dwell in the lowe countrey haue charrets of yron, aswell they in Beth-shean, and in the townes of the same, as they in the valley of Izrael.

17 And Ioshua spake vnto the house of Ioseph, to Ephraim, and to Manasseh, saying, Thou art a great people, and hast great power, and shalt not haue one lot.

18 Therefore the mountaine shalbe thine: for it is a wood, & thou shalt cut it downe: and the endes of it shalbe thine, ^a and thou shalt cast out the Canaanites, though they haue yron charrets, and though they be strong.

CHAP. XVIII.

¹ The Tabernacle set in Shiloh. ⁴ Certaine are sent to divide the land to the other seuen tribes. ²¹ The lot of the children of Benjamin.

1 And the whole Congregation of the children of Israel came together at Shiloh: for they set vp the ^a Tabernacle of the Congregation there, after the land was subiect vnto them.

2 Now there remained among the children of Israel seuen tribes, to whom ^a they had not deuided their inheritance.

3 Therefore Ioshua said vnto the children of Israel, How long are ye so slacke to enter and possesse the land which the Lord God of your fathers hath giuen you?

4 Giue from among you for ^{eury} tribe three men, that I may send them, and that

R. j. they

^a Or, the brooke of reedes.

^e That is, toward the maine sea.

^f In the tribe of Ather, and tribe of Issachar.

^g For at the first they lacked courage, and after agreed with the on condition, contrary to Gods commaundement.

^h According to my father Iacob's prophesie, Gen. 48, 19.

ⁱ If this mount be not large ynough, why doest not thou get more by destroying Gods enemies, as he hath commaunded?

^k So that thou shalt enlarge thy portion thereby.

^d For so farre coasts reach.

^e Because Ephraims tribe was farre greater then Manasseh, therefore he had mo cities.

Gen. 48. 14.

^a Numb. 26. 29. For the other halfe tribe had their portion beyond Iorden.

Numb. 26. 33. & 37. 1. & 26. 2.

^b Among them of our tribe.

^c In the land of Canaan: siue to the males, and other siue to the daughters of Zelophehad.

^d Meaning, the siue it selfe.

^e That is, into seven portions, to euerie tribe one.

^d For these had their inheritance already appointed.

^e Before the Arke of the Lord.

^f That is the sacrifices and offerings, Chap. 13. 14.

^g By writing the names of euerie country and cite.

^h That euerie one should be content with Gods appointment.

ⁱ Their inheritance bordered vpon Iudah and Ioseph.

^k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Benjamin.

^l Or, to the Sea.

^m Or, Rephaim.

ⁿ Or, Ierusalem.

they may rise, & walke through the land, & distribute it according to their inheritance, and returne to me.

5 And that they may deuide it vnto them into seuen partes, (Iudah shal abide in his coast at the South, and the house of Ioseph shal stand in their coastes at the North)

6 Ye shal describe the land therefore into seuen partes, & shal bring them hither to me, & I wil cast lottes for you here before the Lord our God.

7 But the Leuites shal haue no part among you: for the Priesthode of the Lord is their inheritance: also Gad and Reuben haue receiued their inheritance beyond Iorden Eastwarde, which Moses the seruant of the Lord gaue them.

8 ¶ Then the men arose, & went their way: & Ioshua charged them that went to describe the land, saying, Depart, and go through the land, and describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, & passed through the land, and described it by cities into seuen partes in a booke, and returned to Ioshua into the campe at Shiloh.

10 ¶ Then Ioshua cast lots for them in Shiloh before the Lord, and there Ioshua deuided the land vnto the children of Israel, according to their portions:

11 ¶ And the lot of the tribe of the children of Benjamin came forth according to their families, and the coast of their lot lay betwene the children of Iudah, and the children of Ioseph.

12 And their coast on the Northside was from Iorden, and the border went vp to the side of Iericho on the Northpart, and went vp through the mountaines Westwarde, and the endes thereof are in the wildernesses of Beth-auen:

13 And this border goeth along from thence to Luz, ^{en} to the Southside of Luz (the same is ^k Beth-el) and this border descendeth to Atroth-addar, nere the mount, that lyeth on the Southside of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the endes thereof are at Kiriath-baal (which is Kiriath-iearim) a cite of the children of Iudah: this is the Westquarter.

15 And the Southquarter is from the end of Kiriath-iearim, and this border goeth out Westward, and commeth to the fountaine of waters of Nephtoa.

16 And this border descendeth at the end of the mountaine, that lieth before the valley of Ben-hinnom, which is in the valley of the gyantes Northward, & descendeth into the valley of Hinnom by the side of Iebusi Southward, & goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to ^l En-shemesh, & stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the stone of Bohan the sonne of Reuben.

18 So it goeth along to the side ouer against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the endes thereof, ^{that is}, of the border, reach to the point of the salt Sea Northward, and to the end of Iorden Southward: this is the Southcoast.

20 Also Iorden is the border of it on the Eastside: this is the inheritance of the children of Benjamin by the coastes thereof round about according to their families.

21 Now the cities of the tribe of the children of Benjamin according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabsh, and Zemaraim, and Beth-el,

23 And Auim, and Parah, and Ophrah,

24 And Chephar, Ammonai, & Ophni, and Gabath: welue cities with their villages.

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mo-

zah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, Eleph, and Iebusi, (which is Ierusalem) Gibeath, and Kiriath: foureteene cities with their villages: this is the inheritance of the children of Benjamin according to their families.

CHAP. XIX.

¹ The portion of Simeon, ²⁰ Of Zebulun, ²⁷ Of Issachar, ³⁴ Of Asher, ³⁵ Of Naphtali, ⁴⁰ Of Dan. ⁴⁹ The possession of Ioshua.

1 And the seconde lot came out to Simeon, ^{en} for the tribe of the children of Simeon according to their families: and their inheritance was in the middes of the inheritance of the children of Iudah.

2 Now they had in their inheritance, Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, & Balah, and Azem,

4 And Eltolad, & Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuh: thirteene cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalathbeer, and Ramath Southward: this is the inheritance of the tribe of the children of Simeon according to their families.

9 Out of the portion of the children of Iudah came the inheritance of the children of Simeon: for the part of the children of Iudah was to much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also

^l Which is in the tribe of Ephraim.

^{Chap. 13. 14.}

^m To the west streite, where the river runneth to the salt Sea.

ⁿ Which was not wholly in the tribe of Benjamin, but part of it was also in the tribe of Iudah.

^a According to Iakobs promise, that he should be scattered among the other tribes, Gen. 49.

^{Or, Ramath-gib.}

^b But this last portion was given them by Gods promise to declare the increase in the land to come.

10 ¶ Also the third lot arose for the children of Zebulun according to their families: and the coastes of their inheritance came to Sarid,

¶ Meaning, toward the great Sea.

11 And their border goeth vp^a Westwarde, euen to Maralah, and reacheth to Dabbatheth, and meeteth with the riuer that lyeth before Iokneam,

12 And turneth from Sarid Eastward toward the sunne rising vnto the border of Chifloth-tabor, and goeth out to Daberath, & ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the sunne rising to Gittah-hepher to Ittah-kazin, & goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the Northside to Hannathon, and the endes thereof are in the valley of Iiphtah-el,

15 And Kartath, & Nahallal, and Shimron, and Idalah, and^d Beth-lehem: twelue cities with their villages.

¶ There was another Beth-lehem in the tribe of Iudah.

16 This is the inheritance of the children of Zebulun according to their families: *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, euen for the children of Issachar according to their families.

18 And their coast was Izreelah, and Cheshulloth, and Shunem,

19 And Apharaim, and Shion, and Anaharath,

20 And Harabbith, and Kithion, and Abez, and Remeth, and^e En-gannim, and Enhaddah, and Beth-pazzez.

¶ There was another citie of this name: in the tribe of Iudah: for vnder diuers tribes certeine cities had al one name, and were distincte by y^e tribe onely.

21 And this coast reacheth to Tabor, and Shahazimath, and Beth-shemesh, and the endes of their coast reach to Iorden: sixteene cities with their villages.

22 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities, and their villages.

23 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

24 And their coast was Helcath, and Hali, and Beten, and Achshaph,

25 And Alammelech, and Amad, and Mithael, and came to Carmel Westward, and to Shihor Libnath,

26 And turneth toward the sunne rising to Beth-dagon, and commeth to^f Zebulun, and to the valley of Iiphtah-el, toward the Northside of Beth-emek, and Nziel, and goeth out on the left side of Cabul,

27 And to Ebron, and Rehob, & Hammon, and Kanah vnto great Zidon.

28 Then the coast turneth to Ramah and to the strong citie of^g Zor, and this border turneth to Hofah, and the endes thereof are at the Sea from Hebel to Achzib,

29 Vmmah also & Aphek, & Rehob: two and twentie cities with their villages.

30 This is the inheritance of the tribe of the children of Asher according to their families: *that is*, these cities and their villages.

¶ Which was Tyrus a strong citie in the Sea.

31 ¶ The fixt lot came out to the children of Naphtali, euen to the children of Naphtali according to their families.

32 And their coast was from^h Heleph, and from Allon in Zaanannim, and Adaminkab, and Iabneel, euen to Lakum, and the endes thereof are at Iorden.

¶ These cities were in the countrey of Zaanannim.

33 So this coast turneth Westward to Aznoth tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the Southside, and goeth to Asher on the Westside, and to Iudahⁱ by Iorden toward the sunne rising.

¶ Or, euen vnto Iorden.

34 And the strong cities are Ziddim, Zer, & Hammath, Rakkath, &^j Cinnereth,

35 And Adamah, & Ramah, & Hazor,

36 And Kedesh, & Edrei, & En-hazor,

37 And Iron, & Migdal-el, Horem, & Bethanah, & Beth-shemesh: nineteene cities with their villages.

¶ Of the which the lake of Gennezareth had his name.

38 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

39 ¶ The seuenth lot came out for the tribe of the children of Dan according to their families.

40 And the coast of their inheritance was, Zorah, and Eshtaol, and Ir-shemesh,

41 And Shalabbin, and Aijalon, & Ithlah,

42 And Elon, & Temnathah, & Ekron,

43 And Eltekeh, & Gibbethon, & Baalah,

44 And Ichud, and Bene-berak, and Gath-rimmon,

45 And Me-iarkon, and Rakkon, with the border that lyeth before^k Iapho.

¶ Called Ioppe.

46 But the coastes of the children of Dan sel out^l to Iiste for them: therefore the children of Dan went vp to^m fight against Le-shem, and tooke it, and smote it with the edge of the sword, & possessed it, & dwelt therein, & called Leshem, ⁿ Dan, after the name of Dan their father.

¶ According as Iakob had prophesied, Gen. 49. 17. Ind. 13. 29.

47 This is the inheritance of the tribe of the children of Dan according to their families: *that is*, these cities and their villages.

48 ¶ When they had made an end of deuinding the lād by the coastes thereof, then the children of Israel gaue an inheritance vnto Ioshua the sonne of Nun among them.

49 According to the word of the Lord they gaue him the citie which he asked, euen Timnath-ferah in mount Ephraim: & he built the citie & dwelt therein.

¶ Chap. 24. 30.

50 ¶ These are the heritages which Eleazar the Priest, & Ioshua the sonne of Nun, & the chief fathers of the tribes of the children of Israel deuided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of deuinding the countrey.

¶ Nomb. 34. 29.

CHAP. XX.

1 The Lord commaundeth Ioshua to appoint cities of refuge.

2 The use thereof. 3 And their names.

¶ The Lord also spake vnto Ioshua, saying,

1 Speake to the children of Israel, and say,

¶ Exod. 21. 13. Nomb. 35. 6. Deut. 19. 2.

2 Appoint you cities of refuge, whereof I

R. ij. spake

^a At viewares, & bearing him no grudge.
3 That the slayer that killeth any person by ignorance, and unwittingly, may flee thither, and they shalbe your refuge from the auenger of blood.

^b That is, the neerest kinsman of him that is slaine.
4 And he that doeth flee vnto one of those cities, shal stand at the entring of the gate of the citie, & shal shew his cause to the Elders of the citie: and they shal receiue him into the citie vnto them, & giue him a place, that he may dwel with them.

5 And if the auenger of blood pursue after him, they shal not deliuer the slayer into his hand because he smote his neighbour ignorantly, neither hated he him beforetime:

^c Til his cause were proued.
6 But he shal dwel in that citie vntil he stand before the Congregation in iudgement, or vntill the death of the hie Priest that shalbe in those dayes: then shal the slayer returne, & come vnto his owne citie, & vnto his owne house, euen vnto the citie from whence he fled.

^d Or, Galile.
7 ¶ Then they appointed Kedesh in Galil in mount Naphtali, & Shechem in mount Ephraim, and Kiriath-arba, (which is Hebron) in the mountaine of Iudah.

^e Deut. 4. 43. chap. 10. 9.
8 And on the other side Iorden toward Iericho Eastward, they appointed Bezer in the wildernes vpon the plaine, out of the tribe of Reuben, & Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the tribe of Manassch.

^f Out of the halfe tribe of Manassch bryde Iorden.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, & not die by the hand of the auenger of blood, vntil he stood before the Congregation.

^g Before the iudges.

CHAP. XXI.

^h The cities given to the Leuites, in number eight and foure. ⁱ The Lord according to his promise gaue the children of Israel rest.

^j Or, the chiefe of the fathers.
1 Then came the principal fathers of the Leuites vnto Eleazar the Priest, & vnto Ioshua the sonne of Nun, & vnto the chiefe fathers of the tribes of the children of Israel,

^k Nam. 3. 9. ^l By Moses, by whose ministerie God shewed his power.
2 And spake vnto them at Shiloh in the land of Canaan, saying, The Lord commaunded by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattel.

3 So the children of Israel gaue vnto the Leuites, out of their inheritance at the commaundement of the Lord these cities with their suburbs,

4 And the lot came out for the families of the Kohathites: & the children of Aaron the Priest, which were of the Leuites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, & out of the tribe of Benjamin thirteen cities.

^m He meaneth them that were Priests for some were but Leuites ⁿ Euerie tribe gaue moor fewer cities according as their inheritance was great or little, ^o Nom. 35. 8.
5 And the rest of the children of Kohath had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manassch,

ten cities.

6 Also the children of Gershon had by lot out of the families of the tribe of Issachar, & out of the tribe of Asher, & out of the tribe of Naphtali, & out of the halfe tribe of Manassch in Bashan, thirteene cities.

7 The childre of Merari according to their families had out of the tribe of Reuben, & out of the tribe of Gad, & out of the tribe of Zebulun, twelue cities.

8 So the children of Israel gaue by lot vnto the Leuites these cities with their suburbs, as the Lord had commaunded by the hand of Moses.

9 ¶ And they gaue out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

^p For Aaron came of Kohath and therefore the Priests office remained in that familie.
10 And they were the childrens of Aaron being of the families of the Kohathites, and of the sonnes of Leui, (for theirs was the first lot)

11 So they gaue them Kiriath-arba of the father of Anok (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the citie, & the villages thereof, gaue they to Caleb the sonne of Iephunneth to be his possession)

^q Chap. 14. 14. 1. chro. 5. 36.
13 ¶ Thus they gaue to the children of Aaron the Priest, a citie of refuge for the slayer, euen Hebron with her suburbs, and Libnah with her suburbs,

14 And Iatir with her suburbs, and Esthemoa, and her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemesh with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Benjamin they gaue Gibeon with her suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities.

19 All the cities of the children of Aaron Priests, were thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Leuites, which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim)

21 They gaue them the citie of refuge for the slayer, Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, & Beth-horon with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the halfe tribe of Manassch, Tanach with her suburbs, and Gath-rimmon with her suburbs: two cities.

^r The suburbs were a thousand cubites from the wall of the round about, ^s Nom. 35. 4.

^t That were not Priests.

^u Hebron & Shechem were the two cities of refuge vnto the Kohathites.

^v Which dwelt in Canaan.

26 All the cities for the other families of the children of Kohath were ten with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Leuites, they gaue out of the halfe tribe of Manasseh, the citie of refuge for the slayer, ^kGolan in Bashan with her suburbs, and Beeshterah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuth with her suburbs, En-gannim with her suburbs: four cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs,

31 Helkah with her suburbs, and Rehob with her suburbs: four cities.

32 And out of the tribe of Naphtali, the citie of refuge for the slayer, Kedesh in ^lGallil with her suburbs, and Hammoth-dor with her suburbs, and Kartan with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, were thirteene cities with their suburbs.

34 ¶ Also vnto the families of the childre of Merari the ¹rest of the Leuites, they gaue out of the tribe of Zebulun, Iokneam with her suburbs, & Kartah with her suburbs, Dimnah with her suburbs, Nahalal with her suburbs: four cities.

35 And out of the tribe of Reuben, ^mBezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: four cities.

38 And out of the tribe of Gad they gaue for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,

39 Heshbon with her suburbs, and Iazer with her suburbs: four cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Leuites) were by their lot, twelue cities.

41 And all the cities of the Leuites ⁿwithin the possessiō of the children of Israel were eight and fourtie with their suburbs.

42 These cities lay euery one ^oseuerally with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gaue vnto Israel all the land, which he had sworne to giue vnto their fathers: & they possessed it, & dwelt therein.

44 Also the Lord gaue them rest rouid about according to all that he had sworne vnto their fathers: & there stode not a man of all their enemies before the: ^pfor the Lord deliuered all their enemies into their hād.

45 ^q* There failed nothing of all the good things, which the Lord had said vnto the house of Israel, ^rbut all came to passe.

CHAP. XXII.

¹ Reuben, Gad, and the halfe tribe of Manasseh are sent against their possessions. ¹⁰ They build an altar for a

memorial. ¹⁵ The Israelites reprove them. ²¹ Their answer for defence of the same.

1 ^THen Ioshua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And said vnto them, Ye haue kept all that Moses the seruāt of the Lord ^bcommanded you, and haue obeyed my voyce in all that I commanded you:

3 Ye haue not forsaken your brethren this long season vnto this day, but haue diligently kept the commandement of the Lord your God.

4 And now the Lord hath giuen rest vnto your brethren as he promised them: therefore now returne ye & go to your tentes, to the land of your possession, which Moses the seruāt of the Lord ^chath giuen you beyond Iorden.

5 But take diligent heede, to do the commandement and Lawe, which Moses the seruāt of the Lord commanded you: ^dthat is, ^ethat ye ^floue the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue vnto him, and serue him with all your heart and with all your soule.

6 So Ioshua ^gblessed them and sent them away, and they went vnto their tentes.

7 ¶ Now vnto ^hone halfe of the tribe of Manasseh Moses had giuen ⁱa possession in Bashan: and vnto the ^jother halfe thereof gaue Ioshua among their brethren on this side Iorden Westward: therefore when Ioshua sent them away vnto their tentes, and blessed them,

8 Thus he spake vnto them, saying, Returne with much riches vnto your tentes, and with a great multitude of cattell, with siluer and with golde, with brasse and with yron, and with great abundance of raiment: deuide the spoile of your enemies with your ^kbrethren.

9 ¶ So the children of Reuben, & the children of Gad, and halfe the tribe of Manasseh returned, and departed from the children of Israel from Shiloh (which is in the land of Canaan) to go vnto the countrey of Gilead to the land of their possession, which they had obtained, according to the word of the Lord by the hand of Moses.

10 ¶ And when they came vnto ^lthe borders of Iorden (which are in the land of Canaan) then the children of Reuben, & the children of Gad, and the halfe tribe of Manasseh, built ^mthere an altar by Iorden, a great altar to see to.

11 ¶ When the children of Israel heard say, Beholde, the children of Reuben, and the children of Gad, and the halfe tribe of Manasseh haue built an altar in the fore front of the land of Canaan vpon the borders of Iorden at the passage of the children of Israel:

12 When the children of Israel heard it, then the whole Congregation of the children of Israel gathered them together at Shiloh.

^a After that the Israelites enjoyed the land of Canaan.

^b Which was to go armed before their brethren, Nomb 32.29.

Nomb. 32.29. chap. 13. 6.

Deut. 10.12. ^c He sheweth wherein consisteth the fulfilling of the lawe.

^d He commended them to God and prayed for them.

^e Which remained at home and went not to the warre, Nomb. 31.27. 1. sam. 30. 24

^f Ebr. Geliloth, which countrey also was called Canaan because the Amorites dwelling there were called Canaanites.

^g That is beyond Iorden: for some time the whole countrey on both sides of Iorden is ment by Canaan.

g Such now was their zeale, that they would rather lose their liues, then suffer the true religio to be changed or corrupted.

Or, multitudes.

h Not onely of the princes, but also of the common people.

Numb. 35. 4.
i Meaning, God is not fully pacified, forasmuch as no punishment can be sufficient for such wickednesse and Idolatrie.

k In your judgement.

l To vse another service the God hath appointed, is to rebel against God,
1. Sam. 15. 23.

Chap. 7. 5.
m Signifying, that if many suffered for one misfortune, for the fault of manie al should suffer.

n Let him punish vs.

o Or, to turne backe from the true God.

loh to go vp to warre against them.

13 Then the children of Israel sent vnto the children of Reuben, and to the children of Gad, & to the halfe tribe of Manasseh into the land of Gilead, Phinehas the sonne of Eleazar the Priest,

14 And with him ten princes, of euery chief house a prince, according to all the tribes of Israel: for euery one was chiefe of their fathers householde among the thousands of Israel.

15 ¶ So they went vnto the childre of Reuben, and to the children of Gad, & to the halfe tribe of Manasseh, vnto the land of Gilead, and spake with them, saying,

16 Thus saith the whole Congregation of the Lord, What transgression is this that ye haue transgressed against the God of Israel, to turne away this day from the Lord, in that ye haue built you an altar for to rebel this day against the Lord?

17 Haue we to litle for the wickednes of Peor, whereof we are not clenfed vnto this day, though a plague came vpon the Congregation of the Lord?

18 Ye also are turned away this day from the Lord: and seing ye rebel to day against the Lord, euen to morowe he wilbe wrath with all the Congregation of Israel.

19 Notwithstanding if the land of your possession be vnclane, come ye ouer vnto the land of the possession of the Lord, wherein the Lords Tabernacle dwelleth, and take possession among vs: but rebel not against the Lord, nor rebel not against vs in building you an altar, beside the altar of the Lord our God.

20 Did not Achan the sonne of Zerah trespassse grievously in the execrable thing, and wrath fell on all the Congregation of Israel? and this man alone perished not in his wickednes.

21 ¶ Then the children of Reuben and the children of Gad, & halfe the tribe of Manasseh answered, and said vnto the heads ouer the thousands of Israel,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Israel him selfe shal know: if by rebellion, or by transgression against the Lord we haue done it, saue thou vs not this day.

23 If we haue built vs an altar to returne away from the Lord, either to offer thereon burnt offering, or meat offering, or to offer peace offerings thereon, let the Lord him selfe require it:

24 And if we haue not rather done it for feare of this thing, saying, In time to come your children might say vnto our children, What haue ye to do with the Lord God of Israel?

25 For the Lord hath made Iorden a border betwene vs and you, ye children of Reuben, and of Gad: therefore ye haue no part in the Lord: so shal your children make our children cease from fearing the Lord.

26 Therefore we said, We wil now go about

to make vs an altar, not for burnt offering, nor for sacrifice,

27 But it shalbe a witness betwene vs and you, & betwene our generations after vs, to execute the seruice of the Lord before him in our burnt offerings, and in our sacrifices, and in our peace offerings, & that your children should not say to our children in time to come, Ye haue no part in the Lord.

28 Therefore said we, If so be that they should say to vs or to our generations in time to come, then wil we answer, Behold the facion of the altar of the Lord, which our fathers made, not for burnt offering nor for sacrifice, but it is a witness betwene vs and you.

29 God forbid, that we should rebel against the Lord, & turne this day away from the Lord to buyld an altar for burnt offering, or for meat offering, or for sacrifice, saue the altar of the Lord our God, that is before his Tabernacle.

30 ¶ And when Phinehas the Priest, & the princes of the Congregation and heades ouer the thousandes of Israel which were with him, heard the wordes, that the children of Reuben, and children of Gad, and the children of Manasseh spake, they were wel content.

31 And Phinehas the sonne of Eleazar the Priest said vnto the children of Reuben and to the children of Gad, & to the children of Manasseh, This day we perceiue, that the Lord is among vs, because ye haue not done this trespassse against the Lord: now ye haue deliuered the children of Israel out of the hand of the Lord.

32 ¶ Then Phinehas the sonne of Eleazar the Priest with the princes returned from the children of Reuben, & from the children of Gad, out of the land of Gilead, vnto the land of Canaan, to the children of Israel, and brought them answeere.

33 And the saying pleased the childre of Israel: & the children of Israel blessed God, and minded not to go against them in battel, for to destroy the land, wherein the children of Reuben, and Gad dwelt.

34 Then the children of Reuben, and the children of Gad called the altar Ed: for it shalbe a witness betwene vs, that the Lord is God.

CHAP. XXIII.

1 Ioshua exhorteth the people, that they ioyne not them selues to the Gentiles, 7 That they name not their Idoles, 14 The promise, if they feare God, 15 And threatening, if they forsake him.

1 And a long season after that the Lord had giuen rest vnto Israel from all their enemies round about, & Ioshua was old, and stricken in age,

2 Then Ioshua called all Israel, and their Elders, and their heads, and their iudges, and their officers, and said vnto them, I am old, and stricken in age,

3 Also I haue seene all that the Lord your God hath done vnto all these nations before

Gen. 31. 47. Chap. 34. 27.

They signifie a wonderful care that they bare toward their posteritie, that they might liue in the true seruice of God.

Ebr. it was good in their eyes.

q By preferring vs and gouerning vs. r Whom if ye had offended, ye would haue punished with you.

Or, praised. Ebr. said.

Or, witness.

Ebr. came into yeros.

Or,

that cometh out of God.

^a Your eyes bearing witness.
^b Or, *as they shew*
^c these nations.

^d Ebr. *at the same*
^e fit.

^f Which yet remaine and are not overcome, as chap. 13. 2.

^g Dent. 1. 32.
^h and 32. 4.

ⁱ And not yet subdued.
^j Psal. 16. 4.
^k Let not the Judges admit an othe, which any shall swear by their idoles.

^l Leuit. 26. 8.
^m dent. 32. 30.

ⁿ Ebr. *soules*.

^o Or, *he of their of-*
^p fensive.
^q Or, *have conver-*
^r sation with them.

^s Exod. 23. 33.
^t num. 33. 55.
^u dent. 7. 15.

^v Meaning, they shall be a continual griefe vnto you, and so the cause of your destruction.
^w f I die according to the course of nature.
^x Most certaine-ly.
^y Chap. 31. 45.
^z Or, *promises*.

^{aa} Or, *threatnings*.

^{ab} He sheweth that no euil can come vnto man, except he offend God by disobedience.

before you, how the Lord your God him selfe hath fought for you.

Behold, I haue deuicd vnto you by lot these nations that remaine, to be an inheritance according to your tribes, from Iorden, with al the nations that I haue destroyed, euen vnto the great Sea" Westward.

5 And the Lord your God shal expel ^b the before you, & cast the out of your sight, & ye shal possesse their land, as the Lord your God hath said vnto you.

6 Be ye therefore of a valiant courage, to obserue and do al that is written in the booke of the Lawe of Moses, ^c that ye turne not therefrom to the right hand nor to the left,

7 Neither companie with these nations: *that is*, with the which are ^d left with you, neither ^e make mention of the name of their gods, ^f nor cause to swear *by them*, neither serue them nor bow vnto them: But sticke fast vnto the Lord your God, as ye haue done vnto this day.

9 For the Lord hath cast out before you great nations and mighty, & no man hath stand before your face hitherto.

10 ^g One man of you shal chase a thousand: for the Lord your God, he fighteth for you, as he hath promised you.

11 Take good heede therefore vnto your ^h felues, that ye loue the Lord your God.

12 Els, if ye go backe, and cleaue vnto the rest of these nations: *that is*, of them that remaine with you, & shal ⁱ make marriages with them, and ^j go vnto them, and they to you,

13 Know ye for certaine, that the Lord your God wil cast out no more of these nations from before you: ^k but they shall be a snare and destruction vnto you, and a whip on your sides, and thornes in your ^l eyes, vntil ye perish out of this good land, which the Lord your God hath giuen you.

14 And behold, this day do I ^m enter into the way of al the world, and ye know in al your ⁿ heartes and in al your soules, that ^o nothing hath failed of al the good things which the Lord your God promised you, ^p but al are come to passe vnto you: nothing hath failed thereof.

15 Therefore as al ^q good things are come vpon you, which the Lord your God promised you, so shal the Lord bring vpon you euery ^r euil thing, vntil he haue destroyed you out of this good land, which the Lord your God hath giuen you.

16 When ye shal ^s transgresse the couenāt of the Lord your God, which he commanded you, & shal go & serue other gods, and bow your selues to them, the shal the wrath of the Lord wax hote against you, & ye shal perish quickly out of the good land which he hath giuen you.

CHAP. XXIIII

¹ Joshua rehearseth Gods benefites. ¹⁴ And exhorteth the people to feare God. ²⁵ The league renewed betwene God and the people. ²⁹ Joshua dyeth. ³² The bones of Ioseph are buried. ³³ Eleazar dyeth.

1 And Joshua assembled *again* al the tribes of Israel to Shechem, and called the Elders of Israel, and their heads, and their iudges, & their officers, & they presented them selues before ^a God.

2 Then Joshua said vnto al the people, Thus saith the Lord God of Israel, ^b Your fathers dwelt beyond the ^c flood in old time, *euen* Terah the father of Abraham, and the father of Nachor, and serued other gods.

3 And I tooke your father Abraham from beyod the flood, & brought him through al the land of Canaan, and multiplied his seed, and ^d gaue him Izhak.

4 And I gaue vnto Izhak, Iaakob & Esau: & I gaue vnto ^e Esau mount Seir, to possesse it: but ^f Iaakob & his children went downe into Egypt.

5 ^g I sent Moses also & Aaron, & I plagued Egypt: and when I had ^h so done among them, I brought you out.

6 So I ⁱ brought your fathers out of Egypt, and ye came vnto the Sea, & the Egyptians pursued after your fathers with charrets and horsemen vnto ^j the red Sea.

7 Then they cryed vnto the Lord, and he put ^k a darkenes betwene you and the Egyptians, & brought the Sea vpon them, & couered them: so your eyes haue seene what I haue done in Egypt: also ye dwelt in the wilderness ^l a long season.

8 After I brought you into the land of the Amorites, which dwelt beyonde Iordē, ^m and they fought with you: but I gaue them into your hand, & ye possessed their countrey, and I destroyed them out of your sight.

9 ⁿ Also Balak the sonne of Zippor King of Moab arose & warred against Israel, & sent to cal Balaam the sonne of Beor for to curse you,

10 But I would not heare Balaam: therefore he blessed you, and I deliuered you out of his hand.

11 And ye went ouer Iorden, & came vnto Iericho, & the ^o men of Iericho fought against you, the Amorites, and the Perizzites, and the Canaanites, & the Hittites & the Girgashites, the Hiuites and the Iebusites, and I deliuered them into your hand.

12 And I sent ^p hornets before you, which cast them out before you, *euen* the two Kings of the Amorites, & not with thy sword, nor with thy bow.

13 And I haue giuen you a land, wherein ye did not labour, and cities which ye buylt not, & ye dwel in them, & eat of the vineyards and olue trees, which ye planted not.

14 Now therefore ^q feare the Lord, & serue him in vprightnes and in trueth, and put away the gods, which your fathers serued beyond the flood & in Egypt, and serue ye the Lord.

15 And ^r if it seme euil vnto you to serue the Lord, choose you this day whom ye will

^a That is, the nine tribes and the halfe.

^b Before the Arke, which was brought to Shechem, when they went to burie Iosephs bones.

^c Euphrates in Mesopotamia, Gen. 11. 26.

^d Gen. 21. 2. & 23. 26.

^e Gen. 36. 7.

^f Gen. 46. 6.

^g Exod. 3. 10.

^h Exod. 12. 37.

ⁱ Exod. 14. 9.

^j Or, *a cloud*.

^k Exod. 14. 9.

^l Or, *a cloud*.

^m Or, *a cloud*.

ⁿ Or, *a cloud*.

^o Or, *a cloud*.

^p Or, *a cloud*.

^q Or, *a cloud*.

^r Or, *a cloud*.

^s Or, *a cloud*.

^t Or, *a cloud*.

^u Or, *a cloud*.

^v Or, *a cloud*.

^w Or, *a cloud*.

^x Or, *a cloud*.

^y Or, *a cloud*.

^z Or, *a cloud*.

^{aa} Or, *a cloud*.

^{ab} Or, *a cloud*.

^{ac} Or, *a cloud*.

^{ad} Or, *a cloud*.

^{ae} Or, *a cloud*.

^{af} Or, *a cloud*.

^{ag} Or, *a cloud*.

^{ah} Or, *a cloud*.

^{ai} Or, *a cloud*.

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^{aq} Or, *a cloud*.

^{ar} Or, *a cloud*.

^{as} Or, *a cloud*.

^{at} Or, *a cloud*.

^{au} Or, *a cloud*.

^{av} Or, *a cloud*.

^{aw} Or, *a cloud*.

^{ax} Or, *a cloud*.

^{ay} Or, *a cloud*.

^{az} Or, *a cloud*.

^{ba} Or, *a cloud*.

^{bb} Or, *a cloud*.

^{bc} Or, *a cloud*.

g This teacheth vs that if al the world would go from God, yet euerie one of vs particularly is bound to cleaue vnto him.

k How much more are we bound to serue God in Christ, by whome we haue receiued redemption of our soules? Chap. 23. 15.

l If you do the contrarie, your owne mouthes shal condemne you. k Out of your hearts & other-wise.

serue, whether the gods which your fathers serued (that were beyōd the flood) or the gods of the Amorites, in whole land ye dwell: but I and mine house wil serue the Lord.

16 Then the people answered and said, God forbid, that we should forsake the Lord, to serue other gods.

17 For the Lord our God, he brought vs & our fathers out of the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved vs in al the way that we went, & among al people through whome we came.

18 And the Lord did cast out before vs al the people, euen the Amorites which dwell in the land: therefore wil we also serue the Lord, for he is our God.

19 And Ioshua said vnto the people, Ye can not serue the Lord: for he is an holy God: he is a ielous God: he will not pardon your iniquitie nor your sinnes.

20 If ye forsake the Lord and serue strange gods, then he wil returne and bring euil vpon you, and consume you, after that he hath done you good.

21 And the people said vnto Ioshua, Nay, but we wil serue the Lord.

22 And Ioshua said vnto the people, Ye are witnesses against your selues, tharye haue chosen you the Lord, to serue him: & they said, we are witnesses.

23 Then put away now said he, the strange gods which are among you, and bowe your hearts vnto the Lord God of Israel.

24 And the people said vnto Ioshua, The Lord our God wil we serue, and his voyce wil we obey.

25 So Ioshua made a couenant with the people the same day, and gaue them an ordinance and law in Shechem.

26 And Ioshua wrote these wordes in the booke of the Law of God, & tooke a great stone, and pitched it there vnder an oke that was in the Sanctuarie of the Lord.

27 And Ioshua said vnto al the people, Behold, this stone shalbe a witnes vnto vs: for it hath heard al the wordes of the Lord which he spake with vs: it shalbe therefore a witnes against you, lest ye deny your God.

28 Then Ioshua let the people depart, euerie man vnto his inheritance.

29 And after these things Ioshua the sonne of Nun, the seruant of the Lord died, being an hundred and ten yeres old.

30 And they buried him in the border of his inheritance in Timnath-herah, which is in mount Ephraim, on the Northside of mount Gaash.

31 And Israel serued the Lord al the daies of Ioshua, and al the dayes of the Elders that ouerliued Ioshua, and which had known al the workes of the Lord that he had done for Israel.

32 And the bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground which Iaakob bought of the sonnes of Hamor the father of Shechem, for an hundred pieces of silver, and the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron dyed, whom they buried in the hill of Phinehas his sonne, which was giuen him in mount Ephraim.

l By ioyning God and the people together, also he repeated the promises & threatnings out of the lawe. Or, time.

m Rather then mans dissimulation should not be punished, the dumme creatures shal cry for vengeance.

Chap. 19. 20.

n Such are the people commonly as their rulers are.

Gen. 50. 25. Exod. 13. 19.

Gen. 33. 19.

Exr. Gibeah Phinehas.

THE BOOKE OF IUDGES.

THE ARGUMENT.

Albeis there is nothing that more prouoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasing and heinous that can turne backe Gods loue from his Church. For now when the Israelites were cūred into the land of Canaan, and saw the trueth of Gods promises performed, in steade of acknowledging his great benefites and giuing thanks for the same, they fel to most horrible obliuion of Gods graces, contrary to their solemne promises made vnto Ioshua, and so prouoked his vengeance (as much as in them stode) to their utter destruction. Whereof as they had most euident signes by the mutabilitie of their state: for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slauerie, so the intent they might feele their owne miseries and so call vnto him to be deliuered. Yet so shew that his mercies endure for euer, he raised vp from time to time such as should deliuer them and assure them of his fauour and grace, if they would turne to him by true repēance. And these deliuerers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised vp, as it seemed best to God, for the gouernance of his people. They were twelue in number besides Ioshua, and gouerned from Ioshua vnto Saul the first King of Israel. Ioshua and these vnto the time of Saul ruled 336 yeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the mainenance of true religion against idolatrie & superstition: next, what great danger that common wealth is in, when as God giueth not a magistrate to retaine his people in the purenes of religion and his true seruice.

CHAP. I.

1 After Ioshua was dead, Iudah was constitute captaine.
 2 Adoni-bezek is taken. 14 The request of Achsah. 16 The children of Keni. 19 The Canaanites are made tributaries, but not destroyed.



After that Ioshua was dead, the children of Israel asked the Lord, saying, Who shall go vp for vs against the Canaanites, to fight first against them?

2 And the Lord said, Iudah shal go vp: behold, I haue giue the land into his hand.

3 And Iudah said vnto Simeon his brother, Come vp with me into my lot, that we may fight against the Canaanites: & I likewise wil go with thee into thy lot: so Simeon went with him.

4 Then Iudah went vp, and the Lord deliuered the Canaanites & the Perizzites into their hands, & they slew of them in Bezek ten thousand men.

5 And they found Adoni-bezek in Bezek: & they fought against him, and slew the Canaanites, & the Perizzites.

6 But Adoni-bezek fled, & they pursued after him, and caught him, and cut of the thumbes of his hands and of his feete.

7 And Adoni-bezek said, Seuentie Kings hauing the thumbes of their hands and of their feete cut of, gathered bread vnder my table: as I haue done, so God hath rewarded me. so they brought him to Ierusalem, and there he died.

8 (Now the children of Iudah had fought against Ierusalem, and had taken it and smitten it with the edge of the sword, & had set the citie on fire.)

9 Afterward also the children of Iudah went downe to fight against the Canaanites, that dwelt in the mountaine, & toward the South, and in the low country.

10 And Iudah wet against the Canaanites, that dwelt in Hebron, which Hebron beforetime was called Kiriath-arba: and they slew Shehiai, and Ahiman and Talmai.

11 And from thence he went to the inhabitants of Debir, & the name of Debir in old time was Kiriath-sepher.

12 And Caleb said, He that smiteth Kiriath-sepher, and taketh it, euē to him wil I giue Achsah my daughter to wife.

13 And Othniel the sonne of Kenaz Calebs yonger brother tooke it, to whom he gaue Achsah his daughter to wife.

14 And when she came to him, she moyed him to aske of her father a field, and she lighted of her asse, and Caleb said vnto her, What wilt thou?

15 And she answered him, Giue me a blessing: for thou hast giuen me a South cou-

tre, giue me also springs of water: & Caleb gaue her the springs aboue and the springs beneth.

16 And the childre of Keni Moses father in law wet vp out of the citie of the palme trees with the children of Iudah, into the wildernes of Iudah, that lieth in the south of Arad, & wet & dwelt among the people.

17 But Iudah went with Simeon his brother, & they slew the Canaanites that inhabited Zephath, & viterly destroyed it, & called the name of the citie Hormah.

18 Also Iudah toke Azzah with the coasts therof, & Askelon with the coasts therof, and Ekron with the coastes therof.

19 And the Lord was with Iudah, and he possessed the mountaines: for he could not driue out the inhabitants of the valles, because they had charrets of yron.

20 And they gaue Hebron vnto Caleb, as Moses had said, and he expelled thence the three sonnes of Anak.

21 But the children of Benjamin did not cast out the Iebusites, that inhabited Ierusalem: therefore the Iebusites dwel with the children of Benjamin in Ierusalem vnto this day.

22 They also that were of the house of Ioseph, went vp to Beth-el, & the Lord was with them.

23 And the house of Ioseph caused to vewe Beth-el (& the name of the citie beforetime was Luz).

24 And the spies saw a man come out of the citie, and they said vnto him, Shew vs, we pray thee, the way into the citie, & we wil shew thee mercy.

25 And when he had shewed them the way into the citie, they smote the citie with the edge of the sworde, but they let the man and al his household depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 Neither did Manasseh destroy Bethshean with her townes, nor Taanach with her townes, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her townes, neither the inhabitants of Megiddo with her townes: but the Canaanites dwelled stil in that land.

28 Neuertheles when Israel was strong, they put the Canaanites to tribute, and expelled them not wholly.

29 Likewise Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among the.

30 Neither did Zebulun expel the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

31 Neither did Asher cast out the inhabitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Asherites dwelt among the Canaanites the inhabitants of the land: for they

a By the iudgement of Vrini: reade, Exod. 28. 35. nom. 27. 21. 1. sam. 28. 6. b Who shal be our Captaine?

c For the tribe of Simeon had their inheritaunce within the tribe of Iudah, Iosh. 19. 1.

d Or, the lord of Bezek.

e This was Gods iust iudgement, as the tyrant himself confesseth, that as he had done so did he receiue, Leuit. 24. 19.

f Which was afterward built againe, and possessed by the Iebusites, 2. Sam. 5. 6.

g Iosh. 15. 14. f These three were gyants, and the children of Anak.

h Reade, Iosh. 15. 18.

i This was one of the names of Moses father in law, reade Nomp. 10. 29.

k Nomp. 37. 3.

l These cities & others, were afterward possessed of the Philistines, 1. Sam. 6.

m 17.

n Nomp. 14. 24. Iosh. 14. 13. & 15. 14.

o For after that the tribe of Iudah had burnt it, they built it againe.

p Gen. 28. 19.

q Iosh. 2. 24.

r Iosh. 17. 11.

s I wherefore God permitted the Canaanites to dwell stil in the land, reade, Chap. 3. 4.

t Iosh. 16. 10.

u That is, the tribe of Zebulun, as is also to be vnderstand of the rest.

ⁿ But made the
pay tribute as
^o others did.

they did not drue them^a out.
33 ¶ Neither did Naphtali drue out the
inhabitants of Beth-she mesh, nor the
inhabitants of Beth-anath, but dwelt a-
mong the Canaanites the inhabitants of
the land: neuer theles the inhabitants of
Beth-she mesh, & of Beth-anath became
tributaries vnto them.

^l Or, afflicted
them.

34 And the Amorites^b droue the childre
of Dan into the mountaine: so that they
suffred them not to come downe to the
valley.

^o Or, would dwell.
^o Meaning, whē
he was stronger
then they.

35 And the Amorites^c dwelt stil in mount
Heres in Aijalon, and in Shaalbim, and
when the^d hand of Iosephs familie pre-
uailed, they became tributaries:

^p Which was a
citie in Arabia,
or, as some read,
from the rocke.

36 And the coast of the Amorites was frō
Maaleh-akrabbim, *euē* from^e Selah and
vpwarde.

CHAP. II.

^a The Angell rebuketh the people, because they had made
peace with the Canaanites. 11 The Israelites fell
to idolatrie after Ioshuas death. 14 They are de-
liuered into the enemies hands. 16 God deliuereth
them by Iudges. 22 Why God suffred idolaters to
remain among them.

^a That is, messen-
ger, or prophet,
as some thinke,
Phinehas.

1 And an^a Angel of the Lord came vp
from Gilgal to Bochim, and said, I
made you to go vp out of Egypt, and
haue brought you vnto the land which
I had sworne vnto your fathers, and
said, I wil neuer breake my couenant with
you.

^b Deut. 7. 2.

2 * Ye also shal make no couenant with
the inhabitants^b of this land, * *but* shall
breake down their altars: but ye haue not
obeyed my voyce. Why haue ye done
this?

^c Deut. 12. 3.

3 Wherefore, I sayd also, I wil not cast them
out before you, but they shalbe^c as thornes
vnto your sides, and their gods shalbe
your^d destruction,

^d Iosh. 23. 23.

4 And when the Angel of the Lord spake
these wordes vnto al the children of Is-
rael. the people lift vp their voyce, and
wept.

^e Or, sware.

5 Therefore they called the name of that
place, Bochim, & offred sacrifices there
vnto the Lord.

^f Or, weeping.

6 ¶ Now when Ioshua had^b sent the peo-
ple away, the children of Israel went e-
uery man into his inheritance to possesse
the land.

^b After that he
had deuised to
euerie man his
portion by lot,
Iosh. 24. 28.

7 And the people had serued the Lord all
the dayes of Ioshua, and al the dayes of
the Elders that outliued Ioshua, which
had seene al the great^c workes of the
Lord that he did for Israel.

^c Meaning, the
wonders and
miracles.

8 But Ioshua the sonne of Nun the ser-
uant of the Lord died, when he was an
hundreth and ten yeres old:

9 And they buried him in the coastes of
his inheritance, in^d Timnath-heres in
mount Ephraim, on the Northside of
mount Gaash.

^d Heres by tur-
ning the letters
backward is Se-
reh, as Iosh. 24.
30.

10 And so al that generation was gathered
vnto their fathers, and an other genera-
tion arose after them, which neither knew

the Lord, nor yet the works, which he
had done for Israel.

11 ¶ Then the children of Israel did wic-
kedly in the sight of the Lord, and serued^e
Baalim,

^e That is, al ma-
ner of idoles.

12 And forsooke the Lord God of their fa-
thers, which brought them out of the lād
of Egypt, and followed other gods, *euē*
the gods of the people that were round
about them, and bowed vnto them, and
prouoked the Lord to anger.

13 So they forsooke the Lord, and serued
Baal, and^f Ashtaroth.

^f These were I-
doles, which
had the forme
of an ewe or
sheepe among
Sidonians.
Psal. 44. 13.
Isha. 50. 4.

14 And the wrath of the Lord was hote a-
gainst Israel, and he deliuered them into
the hands of spoylers, that spoyled them,
and he^g sold them into the hands of
their enemies round about them, so that
they could no longer stand before their
enemies.

15 ¶ Whither soeuer they went out, the^g
hand of the Lord was fore against the^g,
as the Lord had said, and as the Lord
had sworne vnto them: so he punished
them fore.

^g In al their ca-
terprises.
^h The vengeance

16 ¶ Notwithstanding, the Lord raysed vp
Iudges, whichⁱ deliuered them out of
the hands of their oppressours.

ⁱ Or, Magistres.
^j Ebr. samed.

17 But yet they would not obey their
Iudges: for they went a whoring after o-
ther gods, and worshipped them, and
turned quickly out of theⁱ way, wherein
their fathers walked, obeying the com-
mandementes of the Lord: they did not
so.

ⁱ Meaning, from
the true religion

18 And when the Lord had raised them
vp Iudges, the Lord was with the Iudge,
and deliuered them out of the hand of
their enemies al the dayes of the Iudge
(for the Lord^k had compassion of their
gronings, because of them that oppres-
sed them and tormented them)

^k Ebr. repented.
^k Seeing their
crueltie.

19 Yet^l when the Iudge was dead, they
returned, and^l did worse then their fa-
thers, in following other gods to serue
them and worship them: they ceased not
from their owne inuentions, nor from
their rebellious way.

^l Chap. 3. 12.
^l Ebr. corrupted
themselues.

20 Wherefore the wrath of the Lord was
kindled against Israel, and he said, Be-
cause this people hath transgressed my
couenant, which I commanded their fa-
thers, and hath not obeyed my voyce,

21 Therefore wil I no more cast out be-
fore them any of the^m nations, which I o-
shua left when he dyed,

^m As the Hittites
Iebusites, Amo-
rites, &c.

22 That through them I mayⁿ proue Isra-
el, whether they wil keepe the way of the
Lord, to walke therein, as their fathers
kept it, or not.

ⁿ So that both
outward ene-
mies and false
prophets are but
a tryal to proue
our faith, Deut.
13. 3.

23 So the Lord left those nations, and
droue them not out immediatly, nei-
ther deliuered them into the hand of Ios-
hua.

CHAP. III.

^a The Canaanites were left to try Israel. 9 Othniel
deliuereth Israel. 21 Ehud killeth King Eglon. 22
Shamgar killeth the Philistines.

1 These

1 These now are the nations which the Lord left, that he might proue Israel by them (*even as many of Israel as had not knowen al the ^a warres of Canaan,*

^a Which were achieved by the hand of God, & not by ^h power of man.

^b For they trusted in God, and he fought for them.

2 Onely to make the generations of the children of Israel to knowe, and to teach them warre, which doutles their predecessors knew ^b not)

3 Five princes of the Philistims, and al the Canaanites, & the Sidonians, & the Hiuites that dwelt in mount Lebanon, from mount Baal-hermon vntil one come to Hamath.

4 And these remained to proue Israel by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moses.

5 And the children of Israel dwelt among the Canaanites, the Hittites, and the Amorites, & the Perizzites, & the Hiuites, and the Iebusites,

^c Contrarie to Gods commandement, Deut. 7.3.

6 And they tooke ^c their daughters to be their wiues, and gaue their daughters to their sonnes, and serued their gods.

7 ¶ So the children of Israel did wickedly in the sight of the Lord, and forgat the Lord their God, and serued Baalim, and ^d Atheroth.

^d Trees or woods erected for Idolatrie.

8 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hād of Chushan rishathaim king of " Aram-naharaim, and the children of Israel serued Chushan rishathaim eyght yeres.

^e Or Mesopotamia.

9 ¶ And when the children of Israel cryed vnto the Lord, the Lord stirred vp a sauour to the children of Israel, and he saued them, *even* Othniel the sonne of Kenaz, Calebs yonger brother.

^e He was stirred vp by the Spirit of the Lord.

^f Or Syria.

10 And the ^e Spirit of the Lord came vpon him, and he iudged Israel, and went out to warre: & the Lord deliuered Chushan rishathaim King of " Aram into his hand, & his hand preuailed against Chushan rishathaim.

^f That is, 32 vnder Ioshua, and 8 vnder Othniel

11 So the land had rest ^f fourty yeres, and Othniel the sonne of Kenaz dyed.

12 ¶ Then the children of Israel againe committed wickednes in the sight of the Lord: and the Lord ^g strengthened Eglon King of Moab against Israel, because they had committed wickednes before the Lord.

^g So that the enemies of Gods people haue no power ouer the, but by Gods appointment.

13 And he gathered vnto him the childre of Ammon, and Amalek, and went and smote Israel, and they possessed the citie of palme trees.

14 So the children of Israel serued Eglon King of Moab eyghtene yeres.

15 But when the children of Israel cryed vnto the Lord, the Lord stirred them vp a sauour, Ehud the sonne of Gera the sonne of " Iemini, a man ^h lame of his right hand: and the children of Israel sent

^h Or Benjamin.
ⁱ Or, left handed.

a present by him vnto Eglon King of Moab.

16 And Ehud ⁱ made him a dagger with ⁱ Or, caused a dagger to be made. two edges of a cubit length, and he did gird it vnder his raiment vpon his right thigh,

17 And he presented the gift vnto Eglon King of Moab (and Eglon was a very fat man)

18 And when he had now presented the present, he sent away the people that bare the present,

19 But he turned againe from the ^j quarries, ^j Or, as some reade, from the places of idoles. that were by Gilgal, and said, I haue a secret errand vnto thee, O King, Who said, Keepe ^k silence: and al that stode about him, went out from him. ^k It shal be departed.

20 Then Ehud came vnto him, (and hee sate alone in a sommer parler, which he had) and Ehud said, I haue a message vnto thee from God. Then he arose out of his throne,

21 And Ehud put forth his left hād, & tooke the dagger from his right thigh, & thrust it into his belly,

22 So that the haft went in after the blade, and the fat closed about the blade, so that he could not draw the dagger out of his belly, but the dirt came out.

23 Then Ehud gate him out ^l into the porch, and shut the dores of the parler vpon him, & locked them. ^l Or, hall.

24 And when he was gone out, his seruants came: who seeing that the doores of the parler were locked, they said, ^m Surely he doeth his easement in his sommer chambre. ^m Ebr. he covereth his fests.

25 And they taryed til they were ashamed: & seeing he opened not the dores of the parler, they tooke the key, and opened them, and behold, their Lord was fallen dead on the earth.

26 So Ehud escaped (while they taryed) & was passed the quarries, and escaped vnto Seirath.

27 And when he came home, ⁿ he blew a trumpeter in mount Ephraim, and the children of Israel went downe with him from the mountaine, and he went before them. ⁿ Or, caused the trumpets to be blowne, Numb. 10.3.

28 Then said he vnto them, follow me: for the Lord hath deliuered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the passages of Iorden toward Moab, & suffered not a man to passe ouer.

29 And they slew of the Moabites the same time about ten thousand men, ^o alfed me, and alwere warriors, and there escaped not a man. ^o Or, strong and big bodied.

30 So Moab was ^p subdued that day, ^p Or, humbled. vnder the hand of Israel: and the ^q land had rest fourescore yeres. ^q Meaning, the Israelites.

31 ¶ And after him was Shamgar the sonne of Anath, which slew of the Philistims ^r six hundreth men with an oxe goade, & he also deliuered Israel. ^r So that it is not the number, nor the meanes that God regar, when he wil get the victorie.

CHAP. CLXII.

CHAP. IIII

1 Israel sinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Israel and exhorteth Barak to deliuer the people. 15 Sifera sleeth, 17 And is killed by Iael.

a Ebr added, or continued to do enill.

a There was an ether Iabin, who Ioshua killed & burnt his citie Hazor, Iosh. 11.

b That is, in a wood, or strong place.

c By the spirite of prophetic, resolving of controuersies, & declaring the will of God.

d And reuiled vnto me by the spirit of prophetic.

Psalms 83.10. Or, valley.

e Fearing his owne weakenes and his enemies power, he desired the prophetic to go with him to assure him of Gods wil from time to time.

Or, he led after him, 1000 men.

Or, posteritie. Rom. 10.29. Ebr from Kin. Meaning, that he possessed a great part of that country.

g She still encourageth him to this enterprise by assuring him of Gods fauour and aide.

1 And the children of Israel began againe to do wickedly in the sight of the Lord when Ehud was dead.

2 And the Lord sold them into the hande of ^aIabin King of Canaan, that reigned in Hazor, whose chiefe captaine was called Sifera, which dwelt in ^bHarosheth of the Gentiles.

3 Then the children of Israel cryed vnto the Lord: (for he had nine hundred charets of yron, and twenty yeres he had vexed the children of Israel very sore)

4 *¶* And at that time Deborah a Prophetesse the wife of Lapidoth ^ciudgeth Israel.

5 And this Deborah dwelt vnder a palme tree, betwene Ramah & Beth-el in mount Ephraim, and the children of Israel came vp to her for iudgement.

6 Then she sent and called Barak the sonne of Abinoam out of Kedeth of Naphtali, & said vnto him, Hath not the Lord God of Israel ^dcommanded, saying, Go, and draw toward mount Tabor, and take with thee ten thousand men of the childre of Naphtali and of the children of Zebulun?

7 And I wil draw vnto thee to the ^eriuier Kishon Sifera, the captaine of Iabins armie with his charets, and his multitude, & will deliuer him into thine hand.

8 And Barak said vnto her, If thou wilt go with me, I wil go: but if thou wilt not go with me, I wil not go.

9 Then she answered, I wil surely go with thee, but this journey that thou takest, shal not be for thine honour: for the Lord shall sel Sifera into the hand of a woman. And Deborah arose and went with Barak to Kedeth.

10 *¶* And Barak called Zebulun and Naphtali to Kedeth, and ^fhe went vp on his feet with ten thousand men, & Deborah went vp with him.

11 (Now Heber the Kenite, which was of the children of ^gHobab the father in Law of Moses, was departed from the Kenites, & pitched his tent ^hvntill the plaine of Zaanaim, which is by Kedeth)

12 Then they shewed Sifera, that Barak the sonne of Abinoam was gone vp to mount Tabor.

13 And Sifera called for al his charets, ⁱenue nine hundred charets of yron, and al the people that were with him fro Harosheth of the Gentiles, vnto the riuer Kishon.

14 Then Deborah said vnto Barak, ^jVp: for this is the day that the Lord hath deliuered Sifera into thine hand. Is not the Lord gone out before thee? So Barak went down from mount Tabor, and ten thousand men after him.

15 And the Lord destroyed Sifera and al his charets, and al his host with the edge of

the sworde, before Barak, so that Sifera lighted downe of his charet, and fled away on his feete.

16 But ^kBarak pursued after the charets, & after the host vnto Harosheth of the Gentiles: and al the host of Sifera fel vpon the edge of the sworde: there was not a man left.

17 Howbeit, Sifera fled away on his feete to the tent of Iael the wife of ^lHeber the Kenite: (for peace was betwene Iabin the King of Hazor, and betwene the house of Heber the Kenite) ^hWhose ancestors were strangers, but worshipped the true God, and therefore were ioined with Israel.

18 And Iael went out to meete Sifera, and said vnto him, Turne in, my Lord, turne in to me: feare not. And when he had turned in vnto her into her tent, she couered him with a ^mmantel.

19 And he said vnto her, Giue me, I pray thee, a litle water to drinke: for I am thirsty. And she opened a ⁿbottel of milke and gaue him drinke, and couered him.

20 Againe he said vnto her, Stand in the dore of the tent, and when any man doeth come and enquire of thee, saying, Is any man here? thou shalt say, Nay.

21 Then Iael Hebers wife tooke a ^onayle of the tent, & tooke an hammer in her hand, and went softly vnto him, and smote the naile into his temples, and fastened it into the ground, (for he was fast a sleepe, and weary) & so he dyed.

22 And behold, as Barak pursued after Sifera, Iael came out to meete him, and said vnto him, Come, and I wil shew thee the man, whome thou seekest: and when he came into her tent, behold, Sifera lay ^pdead, and the naile in his temples. ^kThat is, the pinne or stake, where by it was fastened to the ground.

23 So God brought downe Iabin the King of Canaan that day before the children of Israel.

24 And the hand of the children of Israel prospered, and preuailed against Iabin the King of Canaan, vntil they had destroyed Iabin King of Canaan. ^lSo he saw that a woman had honour, as Deborah prophesied.

CHAP. V.

1 The song and thanks giuing of Deborah and Barak, after the victorie.

1 Then sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise ye the Lord for the auenging of Israel, and for the ^qpeople that offered them selues willingly. ^aTo wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye Kings, hearken ye princes: I, euen I wil sing vnto the Lord: I wil sing praise vnto the Lord God of Israel.

4 Lord, ^rwhen thou wentest out of Seir, when thou departedst out of the field of ^sEdom, the earth trembled, and the heauens rained, the cloudes also dropped water. ^{Dem. 4.17. Dem. 3.1.}

5 ^tThe mountaines melted before the Lord, ^uas did that Sinai before the Lord God of Israel. ^{Psalms 97.5. Exod. 19.18.}

6 In the dayes of ^vShamgar the sonne of Anath,

Chap. 4. 11.
b For feare of
the enemies.

c Miraculously
stirred vp of god
to putte them and
deliuer them.
d They had no
hearte to resist
their enemies.

e Ye gover-
nours.
f As in danger
of your enemies

g Fornow you
may draw water
without feare of
your enemies.

h To wit, them
that kept thy
people in capti-
uitie.

i Ioshua first
fought against
Amalek, & Saul
destroyed him.
k Euen the lear-
ned did helpe to
fight.
l Eue the whole
tribe.
m They mar-
ueiled, that they
came not ouer
Iorden to helpe
them.

n She reprocueth
all them that
came not to
helpe their bre-
thren in their ne-
cessitie.
o Either by bea-
ting of the sea,
or by mining.

p They wanne
nothing, but lost
all.

q As a befoeme
doth the filth of
the house.

r It was a citie
neere Tabor,
where they
fought.

Anath, in the dayes of *Iael the hye wayes
were vnoccupied, and the trauelers wal-
ked through bywayes.

7 The townes were not inhabited: they
decayed, I say, in Israel, vntill I Deborah
came vp, which rose vp a *mother in Is-
rael.

8 They chose newe gods: then was warre
in the gates. Was there a ^d shield or
speare scene among fourtie thousand of Is-
rael?

9 Mine heart is set on the gouerners of Is-
rael, and on them that are willing among
the people: prayse ye the Lord.

10 Speake ye that ride on *white asses, ye
that dwell by Middin, and that walke by
the way.

11 For the noyse of the archers appaied a-
mong the drawers of water: there shall
they rehearse the righteousness of the Lord,
his righteousness of his townes in Israel:
then did the people of the Lord go downe
to the gates.

12 Vp Deborah, vp, arise, & sing a song: a-
rise Barak, and lead ^bthy captiuitie captiue,
thou sonne of Abinoam.

13 For they that remayne, haue domini-
on ouer the mightie of the people: the
Lord hath giuen mee dominion ouer the
strong.

14 Of Ephraim their roote arose against A-
malek: & after thee, Ben-iamin ^{shall} fight
against thy people, O Amalek: of Machir
came rulers, and of Zebulun they that han-
dle the penne of the ^writer.

15 And the Princes of Issachar were with
Deborah, and Issachar, and also Barak: he
was set on his feete in the valley: for the
diuisions of Reuben were great ^{thoughtes}
of heart.

16 Why abodest thou among the sheepe-
folds, to heare the bleatings of the flocks?
for the diuisions of Reuben were great
thoughtes of heart.

17 *Gilead abode beyond Iorden: and why
doth Dan remayne in shippes? Asher sate
on the seashore, and taryed in his ^{decayed}
places.

18 But the people of Zebulun and Naphta-
li haue ieopardie their liues vnto the death
in the hie places of the field.

19 The Kings came & fought: then fought
the Kings of Canaan in Taanach by the
waters of Megiddo: they receiued no gaine
of ^p money.

20 They fought from heauen, euen the star-
res in their courses fought against Si-
siera.

21 The riuer Kishon swept them away,
that ancient riuer the riuer Kishon. O my
soule, thou hast marched valiantly.

22 Then were the horsehouses broken with
the oft beating together of their mightie
men.

23 Curse ye *Meroz: (said the Angel of the
Lorde) curse the inhabitants thereof, be-
cause they came not to helpe the Lord, to
helpe the Lord against the mightie.

24 Iael the wyfe of Heber the Kenite shall
be blessed aboute ^{other} women: blessed shall
she be aboute women dwelling in tents.

25 He asked water, and she gaue him
milke: she brought forth butter in a lord-
ly dish.

26 She put her hand to the naile, and her
right hand to the workemans hammer:
with the hammer smote she Sisera: the
smote of his head, after she had wounded,
and pearced his temples.

27 He bowed him downe at her feete, he fell
downe, and lay still: at her feete he bowed
him downe, and fel: and when he had sunke
downe, he lay there dead.

28 The mother of Sisera looked out at a
windowe, and cryed through the lattesse,
Why is his charet so long a comming? why
tary the wheelles of his charrets?

29 Her wise ladyes answered her, Yea. She
answered her selfe with her owne wor-
des,

30 Haue they not gotten, and they decide
the spoyle? euery man hath a mayde or
two. Sisera hath a pray of diuers cou-
loured garments, a pray of sundrie coulours
made of needle worke: of diuers coulours
of needle worke on both sides, for the
chiefe of the spoyle.

31 So let all thine enemies perish, O Lorde:
but they that loue him, shall be as the
sunne when he riseth in his might, and
the land had rest fourtie yeres.

CHAP. VI.

1 Israel is oppressed of the Midianites for their wickednes.
2 Gilead is sent to be their deliuerer. 3 He asketh
a signe.

1 Afterward the children of Israel com-
mitted wickednes in the sight of the
Lorde, and the Lorde gaue them into the
hands of Midian seuen yeeres.

2 And the hand of Midian preuailed a-
gainst Israel, and because of the Midiani-
tes the childre of Israel made them dens in
the mountaynes, and caues, and strong
holdes.

3 When Israel had sowne, then came vp
the Midianites, the Amalekites, and they
of the East, and came vpon them,

4 And camped by them, and destroyed the
fruite of the earth, euen til thou come vnto
Azzah, and left no foode for Israel, nei-
ther sheepe, nor oxe, nor asse.

5 For they went vp, and their cattel, & came
with their tentes as grasshoppers in mul-
titude: so that they and their camels were
without number: and they came into the
land to destroy it.

6 So was Israel exceedingly impouerished
by the Midianites: therefore the children
of Israel cryed vnto the Lord.

7 And when the children of Israel cryed
vnto the Lord because of the Midianites,

8 The Lorde sent vnto the children of Is-
rael a Prophet, who said vnto them, Thus

S. j. sayeth

f Some reade,
churned milke
in a great cup.

Or destroyed.

Or sent.

That is, she
comforted her
selfe.

u Because he
was chief of the
armie: as he
shall growe
dayly more and
more in Gods
fauous.

a For feare of
the Midianites
they fled into
dens of the
mountaines.

Or, of kedem.

b Euen almost
the whole coun-
try.

c This is the end
of Gods punish-
ments, to cal his
to repentance
that they may
seeke for helpe
of him.

sayeth the Lorde God of Israel, I haue brought you vp fro Egypt, & haue brought you out of the house of bondage,

9 And I haue deliuered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and haue cast them out before you, and giuen you their land.

10 And I said vnto you, I am the Lord your God: * feare not the gods of the Amorites in whose land you dwell: but you haue not obeyed my voyce.

11 ¶ And the Angel of the Lord came, & sate vnder the oke which was in Ophrah, that pertained vnto Ioash the father of the Ezrites, and his sone Gideon threshed wheat by the winepresse, to hide it from the Midianites.

12 Thē the Angel of the Lord appeared vnto him, and said vnto him, The Lord is with thee, thou valiant man.

13 To whome Gideon answered, Ah my Lord, if the Lord be with vs, why then is all this come vpon vs? and where be all his miracles which our fathers tolde vs of, and said, Did not the Lord bring vs out of Egypt? but now the Lorde hath forsaken vs, and deliuered vs into the hand of the Midianites.

14 And the Lord looked vpon him, and said, Go in this thy might, and thou shalt saue Israel out of the handes of the Midianites: haue not I sent thee?

15 And he answered him, Ah my Lord, whereby shall I saue Israel? beholde, my father is poore in Manasseh, and I am the least in my fathers house.

16 Then the Lord said vnto him, I wil therefore be with thee, and thou shalt smite the Midianites, as one man.

17 And he answered him, I pray thee, if I haue found fauour in thy sight, then shew me a signe, that thou talkest with me.

18 Depart not hence, I pray thee, vntill I come vnto thee, and bring mine offering, and lay it before thee. And he said, I will tary vntill thou come againe.

19 ¶ Then Gideon went in, and made ready a kid, & vnleauened bread of an Ephah of floure, and put the flesh in a basket, and put the broth in a pot, and brought it out vnto him vnder the oke, and presented it.

20 And the Angel of God sayde vnto him, Take the flesh and the vnleauened bread, and laye them vpon this stone, and powre out the broth: and he did so.

21 ¶ Thē the Angel of the Lord put forth the end of the staffe that he held in his hand, and touched the flesh and the vnleauened bread: and there arose vp fire out of the stone, and consumed the flesh and the vnleauened bread: so the Angel of the Lord departed out of his sight.

22 And when Gideon perceiued that it was an Angel of the Lorde, Gideon then said, Alas, my Lord God: * for because I haue seene an Angel of the Lord face to face, I shall die.

23 And the Lord said vnto him, Peace be vnto thee: feare not, thou shalt not die.

24 Then Gideon made an altar there vnto the Lord, and called it, Ichouah shalom: vnto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the same night the Lord sayd vnto him, Take thy fathers yong bullocke, and an other bullocke of seuen yeres olde, and destroy the altar of Baal that thy father hath, and cut downe the groue that is by it,

26 And buyld an altar vnto the Lord thy God vpon the top of this rock, in a plaine place: and take the seconde bullocke, and offer a burnt offering with the wood of the groue, which thou shalt cut downe.

27 Then Gideon tooke ten men of his seruants, and did as the Lord bad him: but because he feared to do it by day for his fathers householde and the men of the citie, he did it by night.

28 ¶ And when the men of the citie arose early in the morning, beholde, the altar of Baal was broken, and the groue cut downe that was by it, and the seconde bullocke offered vpon the altar that was made.

29 Therefore they said one to another, Who hath done this thing? and when they inquired and asked, they sayd, Gideon the sonne of Ioash hath done this thing.

30 Then the men of the citie said vnto Ioash, Bring out thy sonne, that he may dye: for he hath destroyed the altar of Baal, and hath also cut down the groue that was by it.

31 And Ioash said vnto all that stood by him, Will ye pleade Baals cause? or will ye saue him? he that wil contend for him, let him dye or the morning. If he be God, let him pleade for him selfe against him that hath cast downe his altar.

32 And in that day was Gideon called Ierubbaal, that is, Let Baal plead for him selfe because he hath broken downe his altar.

33 Then all the Midianites and the Amalekites & they of the East, were gathered together, and went and pitched in the valley of Izrael.

34 But the Spirit of the Lord came vnto Gideon, * and he blew a trumpet, and Abiezer was ioyned with him.

35 And he sent messengers through out all manasseh, which also was ioyned with him, and he sent messengers vnto Asher, and to Zebulun and to Naphtali, and they came vp to meete them.

36 Then Gideon sayd vnto God, If thou wilt saue Israel by mine hand, as thou hast said,

37 Beholde, I wil put a fleece of wolle in the threshing place: if the dewe come on the fleece only, & it be drye vpon all the earth, then shall I be sure, that thou wilt saue Israel by mine hand, as thou hast said.

38 And so it was: for he rose vp early on the morow, and thrust the fleece together, and wringed the dewe out of the fleece, and filled

2 King. 17. 38.
1ere. 10. 2.

Or, to prepare his
fleece.

d This came not
of distrust but of
weaknesse of
faith, which is
in the most per-
fect: for no man
in this life can
haue a perfect
faith: yet the
children of God
haue a true faith
whereby they
be iustified.

e That is, Christ
appearing in vi-
sible forme.
f Which I haue
giuen thee.
Or, familie.

g So that wee
see how the flesh
is enemie vnto
Gods vocation,
which can not
bee perswaded
without signes.

h Of Ephah,
read Exod. 16.
36.

i By the power
of God onely, as
in the sacrifice
of Helias, 1 king
18. 38.

Exod. 33. 29.
chap. 13. 21.

Or, the Lords of
peace.

k That is, as the
Chalde text writ-
teth, fed seuen
yeres.

l Which grow-
ed about Baals
altar.

m Meaning the
fat bul, whiche
was kept to be
offered vnto
Baal.

n Thus we
ought to iustify
them, that are
zealous of Gods
cause, though
all the multitude
be against vs.

Or, clad Gideon.
Nomb. 10. 3.
chap. 3. 37.

o The family of
Abiezer, where-
of he was.

p This request
proceeded not of
infidelitie, but
that he might be
confirmed in his
vocation.

4 Th
one and
thou can
770.
Eve. in
hodi.
Urgincom

Thus th
by diuer
with stre
him that
not in so
meer pite

filled a bowle of water.

39 Again Gideon said vnto God, Be not angrie with mee, that * I may speake once more: let me proue once againe, I pray thee, with the fleece: let it now be drie onely vpon the fleece, and let dewe be vpon all the ground.

40 And God did so that same night: for it was drie vpon the fleece onely and there was dewe on all the ground.

CHAP. VII.

1 The Lord commandeth Gideon to send away a great part of his companie. 22 The Midianites are discomfited by a wonderfull sorte. 23 Oreb and Zeeb are slaine.

1 **T**HEN * Jerubbaal (who is Gideon) rose vp early and all the people that were with him, and pitched beside the well of Harod, so that the hoste of the Midianites was on the Northside of them in the valley by the hill of Morch.

2 And the Lord said vnto Gideon, The people that are with thee, are to many for me to giue the Midianites into their hands, lest Israel make their vaunt against me, and say, Mine hand hath saued me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timorous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousande: so ten thousand remayned.

4 And the Lord sayde vnto Gideon, The people are yet to many: bring them downe vnto the water, and I will trie them for thee there: and of whom I say vnto thee, This man shall go with thee, the same shall go with thee: and of whomsoever I say vnto thee, This man shal not go with thee, the same shall not go.

5 So he brought down the people vnto the water. And the Lord said vnto Gideon, As manie as lappe the water with their tongues, as a dog lappeth, them put by themselves, and euery one that shal bowe down his knees to drinke, put apart.

6 And the number of them that lapped by putting their hands to their mouthes, were three hundred men: but al the remnant of the people kneeled down vpon their knees to drinke water.

7 ¶ Then the Lord said vnto Gideon, By these three hundred men that lapped, will I saue you, and deliuer the Midianites into thine hand: and let al the other people go euery man vnto his place.

8 ¶ So the people tooke vitayles with them, and their trumpets: and he sent all the rest of Israel, euery man vnto his tent, and retained the three hundred men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord saide vnto him, Arise, get thee downe vnto the host: for I haue deliuered it into thine hand.

10 But if thou feare to go downe, then go thou, and Phurah thy seruant downe to the

hoste,

11 And thou shalt hearken, what they say, & so shal thine hands be strong to go downe vnto the hoste. Then went he downe and Phurah his seruant vnto the outside of the fouldiers that were in the hoste.

12 ¶ And the Midianites, and the Amalekites and all they of the East, lay in the valley like grasshoppers in multitude, & their camels were without number, as the sande which is by the seafide for multitude.

13 And when Gideon was come, beholde, a man tolde a dreame vnto his neighbour, and said, Behold, I dreamed a dreame, and lo, a cake of barley bread tumbled from aboue into the hoste of Midian, and came vnto a tent, and smote it that it fell, and ouerturned it, that the tent fell downe.

14 And his fellowe answered, and sayd, This is nothing els saue the sworde of Gideon the sonne of Ioash a man of Israel: for into his hand hath God deliuered Midian and all the hoste.

15 ¶ When Gideon hearde the dreame tolde, and the interpretation of the same, he worshipped, and returned vnto the hoste of Israel, and said, Vp: for the Lorde hath deliuered into your hand the host of Midian.

16 And he deuided the three hundred men into three bandes, and gaue euery man a trumpet in his hand with emptie pitchers, and lampes within the pitchers.

17 And he said vnto them, Looke on me, and do likewise, when I come to the side of the hoste: euen as I do, so do you.

18 When I blowe with a trumpet and all that are with me, blowe ye with trumpets also on euery side of the hoste, and say, For the Lord, and for Gideon.

19 ¶ So Gideon and the hundred men that were with him, came vnto the outside of the hoste in the beginning of the middle watche, and they raised vp the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, & the trumpets in their right hands to blowe withall: and they cryed, The sworde of the Lord and of Gideon.

21 And they stoode, euery man in his place rounde about the hoste: and all the hoste ranne, and cryed, and fled.

22 And the three hundred blew with trumpets, and the Lord set euery mans sworde vpon his neighbour, and vpon all the hoste: so the hoste fled to Beth-hashitrah in Zerah, and to the border of Abelmeholah vnto Tabbath.

23 Then the men of Israel being gathered together out of Naphtali, & out of Asher, and out of all Manassah pursued after the Midianites.

24 And Gideon sent messengers vnto all mount Ephraim, saying, Come downe against the Midianites, & take before them

S.ij. the

Chap. 6. 33.

f Some read a trembling noyse of barley breade: meaning that on of no reputat. on should make their great army to tremble.

g Or, gaue God thanks, as it is in the Chalde text.

h Or, fire brands. These weak means God vsed to signifie that whole victorie came of him.

i That is, the victorie shalbe the Lords & Gideons his seruants.

k Shal destroy the enemies.

l Or, broke their array.

m The Lord caused the Midianites to kil one another.

Gen. 1. 37.

q Whereby he was assured that it was a miracle of God.

Chap. 1. 33.

r Ebr. Er-harod.

s Ebr. Hamma-rlu.

a God will not that any creature deprive him of his glorie. Dist. 10. 5. 1. max. 3. 56.

b I will giue thee a profe to know them, that shall goe with thee.

c Let them depart, as vnto mee for this enterprise.

d That is, the one and thirtie thousand, and 700. Ebr. in their hands. Or, incouraged.

e Thus the Lord by diuers means both strengthen him that he faint not in so great an enterprise.

m Meaning, the passages or the foulds, that they should not escape.

Psal. 12. 12.
Isa. 10. 26.

n These places had their names of the actes that were done there

the ^m waters vnto Beth-barah, and Iorden. Then all the men of Ephraim gathered together and tooke the waters vnto Beth-barah, and Iorden.

15 And they tooke two ^{*} princes of the Midianites, Oreb and Zeeb, and slewe Oreb vpon the rocke Oreb, and slewe Zeeb at ^{*} the winepresse of Zeeb, and pursued the Midianites, and brought the heades of Oreb and Zeeb to Gideon beyond Iorden.

CHAP. VIII.

a Ephraim murmureth against Gideon. 3 Who appeareth them. 4 He passeth the Iorden. 16 He reuengeth him selfe on them of Succoth and Peniel. 17 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons finnes and of his death.

a They began to caule, because he had the glorie of the victorie.

b Which haue slaine two princes, Oreb and Zeeb.

c This last acte of the whole tribe is more famous, then the whole enterprise of one man of one family.

d Or, some small portion.
Ebr. that are at my feete.

e Because thou hast ouercome an handful, thinkest thou to haue ouercome the whole?
Ebr. beate in pieces.

f Having gotten the victorie.

g A citie Eastward beyonde Iorden.

h He went by the wilderness where the Arabian dwelt in tents.

1 Then the men of Ephraim sayde vnto him, ^{*}Why hast thou serued vs thus that thou calledst vs not, when thou wentest to fight with the Midianites? and they chode with him sharply.

2 To whom he said, What haue I nowe done in comparison of ^b you? is not ^c the gleanning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath deliuered into your hands the princes of Midian, Oreb and Zeeb: and what was I able to do in comparison of you? and when he had thus spoken, then their spirites abated toward him.

4 And Gideon came to Iorden to passe ouer, he, and the three hundred men that were with him, weary yet pursuing them.

5 And he saide vnto the men of Succoth, Giue, I pray you, ^d morsels of bread vnto the people ^e that followe me (*for they be weary*) that I may followe after Zebah, and Zalmunna Kings of Midian.

6 And the princees of Succoth said, Are the ^f hands of Zebah and Zalmunna nowe in thine hands, that we should giue bread vnto thine armie?

7 Gideon then said, Therefore when the Lord hath deliuered Zebah and Zalmunna into mine hand, I will ^g teare your flesh with thornes of the wilderness and with breers.

8 And he went vp thence to Peniel, and spake vnto them likewise, and the men of Peniel answered him, as the men of Succoth answered.

9 And he said also vnto the men of Peniel, When I come againe ^h in peace, I will breake downe this towre.

10 Nowe Zebah and Zalmunna were ⁱ in Karkor, and their hostes with them, about fiftene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundredth and twentie thousand men, that drew swordes.

11 And Gideon went through them that dwelt in ^j Tabernacles on the Eastside of Nobah and Jogbehah, and smote the hoste: for the hoste was careles.

12 And when Zebah and Zalmunna fled, he followed after them, & tooke the two Kings of Midian, Zebah and Zalmunna, and dis-

comfited all the hoste.

13 So Gideon the sonne of Ioash returned from battel, ^k the sunne being yet hie,

14 And tooke a seruant of the men of Succoth, and inquired of him: and he wrote to him the princes of Succoth and the Elders thereof, ^l euen seuentie and seuen men.

15 And he came vnto the men of Succoth, and said, Beholde Zebah and Zalmunna, by whom ye vpbayded me, saying, Are the hands of Zebah and Zalmunna already in thine hands, that we should giue bread vnto thy weary men?

16 Then he tooke the Elders of the citie, and thornes of the wilderness & breers, and did teare the men of Succoth with them.

17 Also he brake downe the towre of ^m Peniel, and slewe the men of the citie.

18 Then said he vnto Zebah and Zalmunna, What maner of men were they, whom ye slewe at Tabor? and they answered, As thou art, so were they: ⁿ euerie one was like the children of a King.

19 And he saide, They were my brethren, euen my ^o mothers children: as the Lord liueth, if ye had saued their liues, I would not slay you.

20 Then he said vnto Iether his first borne sonne, Vp, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou, and fall vpon vs: for ^p as the man is, so is his strength. And Gideon arose and slewe Zebah and Zalmunna, & tooke away the ^q ornaments, that were on their camels neckes.

22 Then the men of Israel said vnto Gideon, Reigne thou ouer vs, both thou, and thy sonne, and thy ^r sonnes sonne: for thou hast deliuered vs out of the hand of Midian.

23 And Gideon said vnto them, I will not reigne ouer you, neyther shall my childe reigne ouer you, ^s but the Lord shal reigne ouer you.

24 Againe Gideon said vnto them, I would desire a request of you, that you would giue me euerie man the earings of his pray (for they had golde earings because they were Ismaelites)

25 And they answered, we will giue them. And they spred a garment, & did cast therein euery man the earings of his pray.

26 And the weight of the golden earings that he required, was a thousand and seuen hundredth ^t shekels of golde, beside collers, and iewels, and purple raiment that was on the Kings of Midian, and beside the cheynes, that were about their camels neckes.

27 And Gideon made an ^u Ephod thereof, and put it in Ophrah his citie: & all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift vp their heads no more: and the countrey was in quietnes

i Some reade, before the sunne rose vp.
Or, described.

l Ebr. brake in pieces, as one thresheth corne.
1. King. 12. 31.

n Or, they were like unto thee.

k We came all out of one belly: therefore I will be reuenged.

l Meaning, that they would be rid out of their paine at once, or els to haue a valiant man to put them to death.
Or, collers.
m That is, thy posteritie.

n His intention was to shew himselfe thankful for this victorie by restoring of religion, which, because it was not according as God had commanded, led ned to their destruction.

Or, sweete balls

o That is, such things as were ned to the worship of the Tabernacle

Or, idle vagabonds

e Thus to stab vsurper spare no innocent. 1. King. 2. chro.

d While the towne was in which leth the of Shec. vers. 49

quietnes fortie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash wēt, and dwelt in his owne house.

Ebr. which came out of his thigh.

30 And Gideon had seuentie sonnes begotten of his body: for he had many wiues.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

p Which cite belonged to the familie of the Ezrites.

32 So Gideon the sonne of Ioash dyed in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the 7 father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made Baal-berith their God.

q That is, Baal, to whom they had bound them selues by covenant.

34 And the children of Israel remembered not the Lord their God, which had deliuered them out of the hands of all their enemies on euery side.

r They were vnmindful of God, to whom they had bound themselves by covenant.

35 Neither shewed they mercie on the house of Ierubbaal, or Gideon, according to all the goodnesse which he had shewed vnto Israel.

CHAP. IX.

1 Abimelech usurpeth the kingdome, and putteth his brethren to death. 7 Iotham propoeth a parable. 23 Hatred betweene Abimelech and the Shechemites. 26 Gaal conspireth against him, and is ouercome. 33 Abimelech is wounded to death by a woman.

1 **T**hen Abimelech the sonne of Ierubbaal went to Shechem vnto his mothers brethren, and communed with them, and with all the familie, and house of his mothers father, saying,

a To practise with his kind-folkes for the attaining of the kingdome.

2 Say, I pray you, in the audience of all the men of Shechem, whether is better for you, that all the sonnes of Ierubbaal, which are seuentie persons, reigne ouer you, eyther that one reigne ouer you? Remember also, that I am your bone, and your fleshe.

b Of your kindred by my mothers side.

3 Then his mothers brethren spake of him in the audience of al the men of Shechem, all these wordes: and their heartes were moued to followe Abimelech: for said they, He is our brother.

4 And they gaue him seuentie pieces of siluer out of the house of Baal-berith, wherewith Abimelech hired vaine and light felowes which followed him.

c Or, idle fellows & vagabonds.

5 And he went vnto his fathers house at Ophrah, and slew his brethren, the sonnes of Ierubbaal, about seuentie persons vpon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hid him selfe.

e Thus tyrants to establish their vsurped power spare not the innocent blood, 1. King. 10. 7. 2. chro. 21. 4.

6 ¶ And all the men of Shechem gathered together with all the house of Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

d Which was as the towne house or common hall, which he calleth the tower of Shechem, ver. 49.

7 And when they tolde it to Iotham, he went and stode in the top of mount Gerizim, and lift vp his voyce, and cryed, and sayd vnto them, Hearken vnto me, you

men of Shechem, that God may hearken vnto you.

8 ¶ The trees went forth to annoint a King ouer them, and saide vnto the oliue tree, Reigne thou ouer vs.

e By this parable he declareth that those that are not ambitious, are more worthy of honour, & that the ambitious abuse their honour both to their owne destruction and others.

9 But the Oliue tree said vnto them, Should I leaue my fatnesse, wherewith by me they honour God and man, and go to aduance me about the trees?

10 Then the trees said to the fig tree, Come thou, and be King ouer vs.

11 But the fig tree answered them, Should I forsake my sweetnes, and my good fruite, and go to aduance me about the trees?

12 Then said the trees vnto the Vine, Come thou, and be King ouer vs.

13 But the Vine sayd vnto them, Should I leaue my wine, whereby I cheare God and man, & go to aduance me about the trees?

14 Then said al the trees vnto the bramble, Come thou, and reigne ouer vs.

f Or, thistle, or briere.

15 And the bramble sayd vnto the trees, If ye wil in dede annoint me King ouer you, come, and put your trust vnder my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

f Abimelech shall destroy the nobles of Shechem.

16 Nowe therefore, if ye do truly and vncorruptly to make Abimelech King, and if ye haue dealt wel with Ierubbaal and with his house, and haue done vnto him according to the deseruing of his hands,

17 (For my father fought for you, and aduenced his life, and deliuered you out of the hands of Midian.

g Ebr. he call his life farre from him.

18 And ye are risen vp against my fathers house this day, and haue slayne his children, about seuentie persons vpon one stone, and haue made Abimelech the sonne of his maide seruant, King ouer the men of Shechem, because he is your brother)

19 If ye then haue dealt truly and purely with Ierubbaal, and with his house this day, then reioyce ye with Abimelech, and let him reioyce with you.

g That he is your King, and you his subjects.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come forth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ranne away, and fled, & went to Beer and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere ouer Israel.

23 But God sent an euill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech.

h Because the people consented with a King in shedding innocent blood: therefore god destroyed both the one and the other.

24 That the crueltye towards the seuentie sonnes of Ierubbaal & their blood might come and be layde vpon Abimelech their brother, which had slayne them, and vpon the me of Shechem, which had aided him to kill his brethren.

25 So the men of Shechem set men in waite for him in the toppes of the mountaines:

Sijj. who

who robbed al that passed that way by the: and it was tolde Abimelech.

26 Then Gaal the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they 27 Therefore they went out into the field, were afraid of Abimelechs power, and durst not goe out of the citie, and gathered in their grapes & troade the, and made mery, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaal the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serue him? Is he not the sonne of Ierubbaal? & Zebul is his officer? Serue rather the me of Hamor the father of Shechem: for why should we serue him?

29 Nowe woulde God this people were vnder mine hand: the would I put away Abimelech. And he said to Abimelech, Increase thine armie, and come out.

k Braggingly as though he had bene present, or to his captaine Zebul. 30 And when Zebul the ruler of the citie heard the wordes of Gaal the sonne of Ebed, his wrath was kindled.

31 Therefore he sent messengers vnto Abimelech priuely, saying, Beholde, Gaal the sonne of Ebed & his brethren be come to Shechem, and beholde, they fortifie the citie against thee.

32 Now therefore arise by night, thou and the people that is with thee, & lie in waite in the field.

33 And rise early in the morning as soone as the sunne is vp, and assaile the citie: and when he and the people that is with him, shall come out against thee, do to him what thou canst.

34 So Abimelech rose vp, and al the people that were with him by night: and they lay in waite against Shechem in foure bandes.

35 Then Gaal the sonne of Ebed went our and stood in the entring of the gate of the citie: and Abimelech rose vp, and the folke that were with him, from lying in wayte.

36 And when Gaal sawe the people, he said to Zebul, Beholde, there come people downe from the tops of the mountaines: and Zebul sayd vnto him, The shadowe of the mountaines secme men vnto thee.

37 And Gaal spake againe, and said, See, there come folke downe by the middle of the land, and another band commeth by the way of the plaine of Meonenim.

38 Then said Zebul vnto him, Where is now thy mouth, that said, Who is Abimelech, that we should serue him? Is not this the people that thou hast despised? Go out now, I pray thee, and fight with them.

m As their captaine. 39 And Gaal went out before the men of Shechem, and fought with Abimelech.

40 But Abimelech pursued him, and he fled before him, and many were overthrowen and wounded, euen vnto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaal and his brethren that they should not dwell in Shechem.

42 And on the morowe, the people went

out into the field: which was tolde Abimelech.

43 And he tooke the people, and deuided them into three bandes, and laid waite in the fields, and looked, & beholde, the people were come out of the citie, and he rose vp against them, and smote them.

44 And Abimelech, and the bandes that were with him, rushed forward, & stoode in the entring of the gate of the citie: and the two other bandes ranne vpo al the people that were in the field and slewe them.

45 And when Abimelech had fought against the citie al that day, he tooke the citie, and slewe the people that was therein, and destroyed the citie and sowed salt in it.

46 And when all the men of the towre of Shechem hearde it, they entred into an holde of the house of the god Berith.

47 And it was tolde Abimelech, that all the men of the towre of Shechem were gathered together.

48 And Abimelech gate him vp to mount Zalmon, he and all the people that were with him: and Abimelech tooke axes with him and cut downe boughes of trees and tooke them, & bare them on his shoulder, and said vnto the folke that were with him, What ye haue seene me do, make hast, and do like me.

49 Then all the people also cut downe euery man his bough, and followed Abimelech, and put them to the holde, and set the hold on fire with the: so al the men of the towre of Shechem dyed also, about a thousand men and women.

50 Then went Abimelech to Tebez, and besieged Tebez, and tooke it.

51 But there was a strong towre within the citie, and thither fled all the men and women, and all the chiefe of the citie, and shut it to them, and went vp to the top of the towre.

52 And Abimelech came vnto the towre & fought against it, and went hard vnto the doore of the towre to set it on fire.

53 But a certayne woman cast a piece of a millstone vpo Abimelechs head, and brake his braine pan.

54 Then Abimelech called hastily his page that bare his harnais, and said vnto him, Drawe thy sword & slay me, that men say not of me, A woman slewe him. And his page thrust him through, and he dyed.

55 And when the men of Israel sawe that Abimelech was dead, they departed euery man vnto his owne place.

56 Thus god rendred the wickednesse of Abimelech, which he did vnto his father, in slaying his seuentie brethren.

57 Also al the wickednes of the men of Shechem dyd God bring vpon their heades. So vpon them came the curse of Iotham the sonne of Ierubbaal.

CHAP. X.

1 Toladyeth. 5 Iair also dyeth. 7 The Israelites are punished for their finnes. 10 They cry vnto God, 16 And he hath pitie on them.

1 After

o That it should be vnfruitful & neuer serue to any vse. p That is, of Bal-berith, as chap 8. 33.

q Meaning, that al were destroyed, aswel they as the towre as the other.

r Thus God by such miserable death taketh vengeance on tyrants euen in this life.

s For making tyrant their King.

1 After Abimelech there arose, to defend Israel, Tola, the sonne of Puah, the sonne of * Doſa, a man of Issachar which dwelt in Shamir in mount Ephraim.

** Or, his uncle.*

** Or, governed.*

2 And he judged Israel three and twenty yere, and dyed, and was buried in Shamir.

3 And after him arose Iair a Gileadite, and judged Israel two and twenty yere.

a Signifying they were men of autoritie.

** Or, the townes of Iair, as Dent. 3. 14.*

4 And he had thirtie sonnes that rode on thirty assecoltes, and they had thirty cities, which are called Hauoth-Iair vnto this day, and are in the land of Gilead.

5 And Iair dyed, and was buried in Ramon.

Chap. 3. 11. and 3. 7 and 4. 1. and 6. 1. 13. 1.

Chap. 3. 13.

** Or, Syria.*

6 And the children of Israel wrought wickednes againe in the sight of the Lord, & serued Baalim and * Astaroth, and the gods of Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistims, and forsooke the Lord and serued not him.

** Or, deliuered.*

7 Therefore the wrath of the Lord was kindled against Israel, and he sold them into the hands of the Philistims, and into the hands of the children of Ammon:

b As the Reubenites, Gadites, & half the tribe of Manassah.

8 Who from that yere vexed and oppressed the children of Israel eightene yeres, *euē* all the children of Israel that were beyond Iordan, in the land of the Amorites, which is in Gilead.

9 Moreover the children of Ammon went ouer Iordan to fight against Iudah, and against Benjamin, and against the house of Ephraim: so that Israel was sore tormeted.

c They prayed to the Lord and confessed their finnes.

10 Then the children of Israel cried vnto the Lord, saying, We haue sinned against thee, euē because we haue forsaken our own God, and haue serued Baalim.

d By stirring the vp some Prophet, as Chap. 6. 8.

11 And the Lord said vnto the children of Israel, *did not I deliuer you* from the Egyptians and from the Amorites, from the children of Ammon and from the Philistims?

12 The Zidonians also, and the Amalekites, and the Maonites did oppress you, and ye cryed to me, & I saued you out of their hands.

Dent. 32. 15. note 3. 12.

13 Yet ye haue forsaken me, and serued other gods: wherefore I will deliuer you no more.

14 Goe, and crye vnto the gods which ye haue chosen: let them saue you in the time of your tribulation.

15 And the children of Israel said vnto the Lord, We haue sinned: do thou vnto vs whatsoeuer please thee: only we pray thee to deliuer vs this day.

e That is, from this present danger.

f This is true repentance to put away the euil, and to serue God a right.

16 Then they put away the strange gods from among them, and serued the Lord: & his soule was grieved for the miserie of Israel.

17 Then the children of Ammon gathered them selues together, and pitched in Gilead: and the children of Israel assembled them selues, and pitched in Mizpeh.

18 And the people and princes of Gilead said one to another, Whosoever will be-

gin the battel against the children of Ammon, the same shalbe head ouer all the inhabitantes of Gilead.

CHAP. XI.

a Iphtah being chased away by his brethren, was after made captaine ouer Israel. 30 He maketh a rash vow. 32 He vanquisheth the Ammonites. 39 And sacrificeth his daughter according to his vow.

1 Then Gilead begate Iphtah, & Iphtah the Gileadite was a valiant man, but the sonne of an harlot.

** Ebr. a man of mightie force. * Or, utailer.*

2 And Gileads wite bare him sonnes, and when the womans children were come to age, they thrust out Iphtah, and sayd vnto him, Thou shalt not inherite in our fathers house: for thou art the sonne of a strange woman.

a That is, of an harlot, as vers. 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of Tob: and there gathered ydle fellows to Iphtah, and went out with him.

b Where the gouernour of the countrey was called Tob.

4 And in proceſſe of time the children of Ammon made warre with Israel.

c loyned with him, as some thinke, against his brethren.

5 And when the children of Ammon fought with Israel, the Elders of Gilead went to fet Iphtah out of the land of Tob.

d Or, ambassadours, sent for that purpose.

6 And they said vnto Iphtah, Come and be our captaine, that we may fight with the children of Ammon.

e Men oft times are constrained to desire helpe of them, whom before they haue refused.

7 Iphtah the answered the Elders of Gilead, Did not ye hate me, and expel me out of my fathers house: how then come you vnto me now in time of your tribulation?

f Oft times those things, which men reiect, God choſeth to doe great enterprises by.

8 Then the Elders of Gilead said vnto Iphtah, Therefore we turne againe to thee now, that thou maist go with vs, & fight against the children of Ammon, and be our head ouer all the inhabitantes of Gilead.

9 And Iphtah said vnto the Elders of Gilead, If ye hiring me home againe to fight against the children of Ammon, if the Lord giue them before me, shall I be your head?

10 And the Elders of Gilead said to Iphtah, The Lord be witness betwene vs, if we do not according to thy wordes.

** Ebr. be the be-
rr.*

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine ouer them: and Iphtah rehearsed all his wordes before the Lorde in Mizpeh.

12 Then Iphtah sent messengers vnto the King of the children of Ammon, saying, What hast thou to do with me, that thou art come against mee, to fighte in my land?

13 And the King of the children of Ammon answered vnto the messengers of Iphtah, * Because Israel tooke my land, when they came vp from Egypt, from Ammon vnto Iabbok, and vnto Iordan: nowe therefore restore those lands quietly.

** Ebr. in peace.*

14 Yet Iphtah sent messengers agayne vnto the King of the children of Ammon,

15 And said vnto him, Thus sayeth Iphtah, * Israel tooke not the lande of Moab, nor the land of the children of Ammon.

Dent. 2. 9.

16 But when Israel came vp from Egypt, S. iij. and

Nom. 20. 29.

Nom. 27. 13. and 27. 24.

Deut. 2. 26.

^a Or, countrey. g He trusted the not to goe thro- row his coun- trey.

Deut. 2. 26.

h For we ought more to beleue and obey God, then thou thine idoles. Nom. 22. 3. dnt. 22. 4. ioh. 2. 4. 9.

i Meaning their townes. k To punish the offender. l That is, the spi- rit of strength and zeale. m As the Apo- stle commendeth Iphtah for his worthie enter- prise in deliue- ring the people. Ebr. 11. 32. so by his rash vowe & wicked perfor- mance of the same, his victo- rie was defaced: and here we see that the sinnes of the godly do not utterly ex- tinguish their fayth.

and walked through the wildernes vnto the red Sea, then they came to Kadesh.

17 * And Israel sent messengers vnto the King of Edom, saying, Let me, I pray thee, go through thy land: but the king of Edom would not consent: and also they sent vnto the King of Moab, but he would not: there- fore Israel abode in Kadesh.

18 Then they went through the wildernes, and compassed the land of Edom, and the land of Moab, and came by the Eastside of the land of Moab, & pitched on the other side of Arnon, * and came not within the coast of Moab: for Arnon was the border of Moab.

19 Also Israel * sent messengers vnto Sihon, King of the Amorites, the King of Hesh- bon, and Israel said vnto him, Let vs passe, we pray thee, by thy lande vnto our place.

20 But Sihon * consented not to Israel, that he should go through his coast: but Sihon gathered all his people together, and py- ched in Iahaz, and fought with Israel.

21 And the Lord God of Israel gaue Sihon and all his folke into the handes of Israel, and they smote them: so Israel possessed all the land of the Amorites, the inhabitants of that countrey.

22 And they possessed * all the coaste of the Amorites, from Arnon vnto Iabbok, and from the wildernes euen vnto Iorden.

23 Nowe therefore the Lord God of Israel hath cast out the Amorites before his people Israel, and shouldest thou pos- sess it?

24 Wouldest not thou possess that which Chemosh thy god giueth thee to possess? So whomsoever the * Lord our God dri- ueth out before vs, them will we pos- sess.

25 * And art thou now farre better then Ba- lak the sonne of Zippor King of Moab? did he not strue with Israel and fight against them,

26 When Israel dwelt in Heshbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coastes of Arnon, three hundred yeres? why did ye not then recouerⁱ them in that space?

27 Wherefore, I haue not offended thee: but thou dost me wrong to warre against me. The Lorde the Iudge^k be Iudge this daye betweene the children of Israel, and the children of Ammon.

28 Howbeit the King of the children of Am- mon hearkened not vnto the wordes of Iphtah, which he had sent him.

29 ¶ Then the^l Spirit of the Lord came vpō Iphtah, and he passed ouer to Gilead and to Manassch, & came to Mizpeh in Gilead and from Mizpeh in Gilead he went vnto the children of Ammon.

30 And Iphtah^m vowed a vowe vnto the Lord, and sayde, If thou shalt deliuer the children of Ammon into mine handes,

31 Then that thing that commeth out of the doores of mine house to mee, when I

come home in peace from the children of Ammon, shalbe the Lords, and I will offer it for a burnt offering.

32 And so Iphtah went vnto the children of Ammon to fight against them, and the Lord deliuered them into his hands.

33 And he smote them from Aroer euen till thou come to Minnith, twentie cities, & so forth toⁿ Abel of the vineyardes, with an exceeding great slaughter. Thus the childre of Ammon were humbled before the chil- dren of Israel.

34 ¶ Now when Iphtah came to Mizpeh vn- to his house, beholde, his daughter came out to meeete him with^o timbrels & dāces, which was his onely childe: he had none other sonne, nor daughter.

35 And whē he saw her, he^p rent his clothes, and said, Alas my daughter, thou hast brought me lowe, & art of them that trou- ble me: for I haue opened my mouth vnto the Lord, and can not go backe.

36 And she said vnto him, My father, if thou hast opened thy mouth vnto the Lord, do with me as thou hast promised, seeing that the Lord hath auenged thee of thine ene- mies the children of Ammon.

37 Also she said vnto her father, Do thus much for me: suffer me two monethes, that I may go to the mountaines, and^q be- waile my virginity, I and my fellowes.

38 And he said, Go: and he sent her awaye two monethes: so she went with her com- panions, and lamented her virginity vpon the mountaines.

39 And after the ende of two monethes, she turned again vnto her father, who did with her according to his vowe which he had vowed, and she had knowen no man, and it was a custome in Israel.

40 The daughters of Israel went yere by yere to lament the daughter of Iphtah the Gi- leadite, foure dayes in a yere.

CHAP. XII.

6 Iphtah killeth two and fourtie thousand Ephraimites. 8 After Iphtah succedeth Toban, 11 Elon, 12 And Abdo.

1 **A**ND the mē of Ephraim gathered the- selves together, and went^a Northward and said vnto Iphtah, Wherefore wentest thou to fight against the children of Ammon, and diddest not cal^b vs to go with thee? we wil therefore burne thine house vpon thee with fire.

2 And Iphtah said vnto them, I and my peo- ple were at great strife with the children of Ammon, and when I called you, ye deli- uered me not out of their handes.

3 So when I sawe that ye deliuered me not, I put my life in myne hands, & went vp- on the children of Ammon: so the Lord deliuered them into mine hands. Where- fore the are ye come vpō me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, becau- se they said, Ye Gileadites are runagates of Ephraim

n According to the maner after the victorie.

o Being ouer- come with blind zeale, and not considering whe- ther the vowe was lawfull or no.

p For it was counted as a shame in Israel, to dye without children, & ther- fore they reioy- ced to be mar- ried.

a After they had passed Iorden.

b Thus ambi- tion enuie Gods worke in others, as they did also against Gideon, Chap. 8. 1.

c That is, I ven- tured my life, & when mans help failed, I put my trust onely in God.

d Ye ran from vs, and chose Gilead, and now in respect of vs, ye are nothing.

e Which signifieth the fall of waters, or an ease of come.

f Some thinke that this was Boaz the husband of Ruth.

g Ebr. sonnes sonnes Or, benefactors.

h Chap. 3. 11. and 3. 7. and 4. 1. and 6. 1. and 10. 6.

i Signifying that their deliuerance came onely of God and not by mans power.

Non. 6. 2.

j Sam. 1. 17. b Meaning, he should be separate from the worlde and dedicate to God.

c If flesh be not able to abide the sight of an Angel how much lesse the presence of God?

Ephraim among the Ephraimites, and among the Manassites.

Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, let me passe, then the men of Gilead said vnto him, Art thou an Ephraimite? If he saide, Nay,

Then said they vnto him, Say now Shibboleth: and he said, Sibboleth: for he could not so pronounce: then they tooke him, & slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

And Iphtah Iudged Israel six yere: then dyed Iphtah the Gileadite, and was buried in one of the cities of Gilead.

After him Ibzan of Beth-lehem Iudged Israel,

Who had thirte sonnes & thirtie daughters, which he sent out, and tooke in thirtie daughters from abroad for his sonnes, and he Iudged Israel seuen yere.

Then Ibzan dyed, and was buried at Beth-lehem.

After him Iudged Israel Elon, a Zebulonite, and he Iudged Israel ten yere.

Then Elon the Zebulonite dyed, and was buried in Aijalon in the country of Zebulun.

After him Abdon the sonne of Hillel the Pirathonite Iudged Israel.

And he had fourtie sonnes & thirtie newewes that rode on seauentie asscolkes: & he Iudged Israel eight yeres.

Then dyed Abdo the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the Mount of the Almalekites.

CHAP. XIII.

Israel for their wickednes is oppressed of the Philistims. 3 The Angel appeareth to Manoahs wife. 16 The Angel commandeth him to sacrifice vnto the Lord. 24 The birth of Samson.

BVt the children of Israel continued to commit wickednes in the sight of the Lord, and the Lord deliuered them into the hands of the Philistims fourty yere.

Then there was a man in Zorah of the familie of the Danites, named Manoah, whose wife was baren, and bare not.

And the Angel of the Lord appeared vnto the woman, & said vnto her, Behold now thou art baren, and bearest nor: but thou shalt conceive, and beare a sonne.

And now therefore beware that thou drinke no wine, nor strong drinke, neither eat any vnclane thing,

For lo, thou shalt conceive and beare a sonne, & no rasor shal come on his head: for the childe shalbe a Nazarite vnto God from his birth: and he shall begin to saue Israel out of the handes of the Philistims.

Then the wife came, and tolde her husband, saying, A mā of God came vnto me, and the facion of him was like the facion of the Angel of God exceeding fearefull,

but I asked him not whence he was, neither tolde he me his name,

But he said vnto me, Beholde, thou shalt conceive, and beare a sonne, and now thou shalt drinke no wine, nor strong drinke, nether eat any vnclane thing: for the childe shalbe a Nazarite to God from his birth to the day of his death.

Then Manoah prayed to the Lord and said, I pray thee, my Lord, Let the man of God, whom thou sentest, come again now vnto vs, and teache vs what we shal do vnto the childe when he is borne.

And God heard the voyce of Manoah, & the Angel of God came againe vnto the wife, as she sate in the field, but Manoah her husband was not with her.

And the wife made haste and ran, and shewed her husbande and said vnto him, Behold, the man hath appeared vnto me, that came vnto me to day.

And Manoah arose & went after his wife, and came to the man, and said vnto him, Art thou the man that spakest vnto the woman? and he said, Yea.

Then Manoah said, Nowe let thy saying come to passe: but how shall we order the childe, and do vnto him?

And the Angel of the Lord said vnto Manoah, The woman must beware of all that I said vnto her.

She may eat of nothing that cometh of the vine tree: she shal not drinke wine nor strong drinke, nor eat any vnclane thing: let her obserue all that I haue commaunded her.

Manoah then said vnto the Angel of the Lord, I pray thee, let vs reteine thee, vntill we haue made readie a kid for thee.

And the Angel of the Lord said vnto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it vnto the Lord: for Manoah knew not that it was an Angel of the Lord.

Againe Manoah said vnto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

And the Angel of the Lord said vnto him, Why askest thou thus after my name, which is secret?

Then Manoah tooke a kid with a meat offering, and offered it vpon a stone vnto the Lord: and the Angel did wonderously, whiles Manoah and his wife looked on.

For when the flame came vp toward heaven from the altar, the Angel of the Lord ascended vp in the flame of the altar, and Manoah and his wife beheld it, and fell on their faces vnto the ground.

(So the Angel of the Lord did no more appeare vnto Manoah and his wife) Then Manoah knew that it was an Angel of the Lord.

And Manoah said vnto his wife, We shal surely dye, because we haue seene God.

But his wife said vnto him, If the Lorde would

d He sheweth himselfe readie to obey Gods wil, and therefore desireth to know farther.

e It seemeth that the Angel appeared vnto her twice in one day. f He calleth him mā, because he so seemed, but hee was Christ the eternal word which at his time appointed became man.

g Any thing forbidden by the Law.

h Shewing that he fought not his owne honor, but Gods, whose messenger he was.

i Or, unapprehens

j God sent fire from heaven to consume their sacrifice, to confirme their faith in his promes.

Exod. 13. 20. chap. 6. 22.

k These graces that we haue receiued of God, and his accepting of our obedience, are sure tokens of his loue toward vs, so that nothing can hurt vs.

Or, to come upon him at dinner time.

would kill vs, he would not haue receiued a burnt offering, and a meat offering of our hands, neither would he haue shewed vs all these things, nor would now haue tolde vs any such.

24 And the wife bare a sonne & called his name Samson: and the childe grewe, and the Lord blessed him.

25 And the Spirit of the Lorde began to strengthen him in the hoste of Dan, betweene Zorah, and Eshtaol.

CHAP. XIII.

a Samson desireth to haue a wife of the Philistims. 8 He killeth a Lyon. 13 He propoundeth a riddle. 19 He killeth thirty. 20 His wife forsaketh him and taketh another.

1 Now Samson went down to Timnath, and saw a woman in Timnath of the daughters of the Philistims.

2 And he came vp and tolde his father and his mother, and said, I haue seene a womā in Timnath of the daughters of the Philistims: nowe therefore giue me her to wife.

Elr. take her for me to wife.

3 Then his father & his mother said vnto him, is there neuer a wife among the daughters of thi brethren, & among al my people, that thou must go to take a wife of the vncircumcised Philistims? And Samson said vnto his father, Giue me her, for she pleaseth me wel.

a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, verſ. 4

4 But his father and his mother knewe not that it came of the Lorde, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned ouer Israel.

b To fight against them for the deliuerance of Israel.

5 Then went Samson and his father & his mother downe to Timnath, and came to the vineyardes at Timnath: and behold, a yong lyon roared vpon him.

c Whereby he had strength and boldenes.

6 And the Spirit of the Lorde came vpon him, and he tare him, as one should haue rent a kid, and had nothing in his hande, neither told he his father nor his mother what he had done.

7 And he went downe, and talked with the woman which was beautifull in the eyes of Samson.

8 And within a few dayes, when he returned to receiue her, he went aside to see the carkeyes of the lyon: and behold, there was a swarme of bees, and hony in the bodye of the lyon.

Or, to take her to his wife.

9 And he tooke thereof in his handes, and went eating, and came to his father and to his mother, and gaue vnto them, and they did eat: but he told not them, that he had taken the hony out of the body of the lyō.

10 So his father went down vnto the womā, and Samson made there a feast: for so vsed the yong men to do.

d Meaning whē he was married. e That is, her parents or friends.

11 And when they sawe him, they brought thirtie companions to be with him.

12 Then Samson said vnto them, I will nowe put forth a riddle vnto you: and if you can declare it me within seven dayes of the feast, & finde it out, I will geue you thirtie sheetes, and thirtie change of garments.

f To weare at feasts, or solēne dayes.

13 But if you cannot declare it me, then shal ye giue me thirtie sheetes & thirtie change of garments. And they answered him, Put forth thy riddle, that we may heare it.

14 And he said vnto them, Out of the eater came meat, & out of the strong came sweetnesses: and they could not in three dayes expound the riddle.

15 And whē the seventh day was come, they said vnto Samsons wife, Entise thine husband, that he may declare vs the riddle, which we left thee: and thy fathers house with fire. Haue ye called vs, to possesse vs? is it not so?

Or, drew nether for it was the fourth day.

Or, to impetrate vs.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put forth a riddle vnto the children of my people, and hast not told it me. And he said vnto her, Behold, I haue not tolde it my father, nor my mother, and shall I tell it thee?

Vnto them which are of my nation.

17 Then Samsons wife wept before him seven dayes, while their feast lasted: & when the seventh day came, he tolde her, because she was importunate vpon him: so she tolde the riddle to the children of her people.

Or, to the seventh day, beginning at the fourth.

18 And the mē of the citie said vnto him the seventh day before the Sunne went down, What is sweeter then hony? and what is stronger then a lyon? Then saide he vnto them, If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not vsed the heifer of my wife.

19 And the Spirit of the Lorde came vpon him, and he went down to Ashkelon, and slew thirtie men of them and spoyled the, and gaue change of garments vnto them, which expounded the riddle: & his wrath was kindled, and he went vp to his fathers house.

l Which was one of the chief cities of the Philistims.

20 Then Samsons wife was giuen to his companion, whom he had vsed as his friend.

CHAP. XV.

a Samson killeth firebrands, to the foxe tails. 6 The Philistims burnt his father in law and his wife. 15 Vnto the iawebone of an asse he killeth a thousand men. 19 Out of a great toile in the same God gaue him water.

1 Betwixt a while after, in the time of wheate haruest, Samson visited his wife with a kid, saying, I wil go into my wife into the chamber: but her father would not suffer him to go in.

a That is, I will vse her as my wife.

2 And her father said, I thought that thou haddest hated her: therefore gaue I her to thy companiō. Is not her yonger sister fairer then she? take her, I pray thee, in stead of the other.

3 Then Samson said vnto them, Now am I more blameles then the Philistims: therefore will I do them displeasure.

b For through his father in law occasion, he was moued again to take vengeance of the Philistims.

4 And Samson went out, and tooke three hundred foxes, & tooke firebrands, & turned them taile to taile, and put a firebrand in the middes betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt vp both the rickes and the standing corne with the vineyardes and oliues.

c Or, that which was reaped and gathered.

6 Then the Philistims sayde, Who hath done

d Or, the citizen of Timnath.

e So the wicked punish not vice for loue of iustice, but for fear of dagger, which els might come to them.

f Or, herfemen, and footmen.

g Or, camped.

h And so being our prisoner, to punish him.

i Such was their grosse ignorance that they iudged Gods great bene fire to be a plague vnto them.

j Thus they had rather betray their brother, then vs: the means that God had giuen for their deliuerance.

k That is, of an alle lately flame.

l Or, the lifting up of the iawe.

m Whereby appeareth, that he did these things in faith, and so with a true zeale to glorifie God and deliuer his country.

n Or, the fountaine of that pray-
er.

done this? And they answered, Samson the sonne in lawe of the Timnite, because he had taken his wife, & giuen her to his companion. Then the Philistims came vp and burnt her and her father with fire.

7 And Samson said vnto them, Though ye haue done this, yet will I be auenged of you, and then I will cease.

8 So he smote them hippe and thigh with a mightie plague: then he went and dwelt in the toppe of the rocke Etam.

9 ¶ Then the Philistims came vp, & pitched in Iudah, and were spred abroad in Lehi.

10 And the men of Iudah said, Why are ye come vp vnto vs? And they answered, To binde Samson are we come vp, and to doe to him as he hath done to vs.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and saide to Samson, Knowest thou not that the Philistims are rulers ouer vs? Wherefore then hast thou done thus vnto vs? And he answered them, As they did vnto me, so haue I done vnto them.

12 Again they said vnto him, We are come to binde thee, and to deliuer thee into the hand of the Philistims. And Samson sayde vnto them, Swear vnto me, that ye will not fall vpon me your selues.

13 And they answered him, saying, No, but we will bynde thee and deliuer thee vnto their hande, but we will not kill thee. And they bound him with two newe cordes, & brought him from the rocke.

14 When he came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came vpon him, and the cordes that were vpon his armes, became as flaxe that was burnt with fier: for the bands loosed fro his hands.

15 And he found a new iawbone of an asse and put forth his hand, and caught it, and slewe a thousand men therewith.

16 Then Samson said, With the iaw of an asse are heapes vpon heapes: with the iawe of an asse haue I slayne a thousand men.

17 And when he had left speaking, he cast away the iawbone out of his hand, and called that place, Ramath-Lehi.

18 And he was fore a thirst, and called on the Lord, and said, Thou hast giuen this great deliuerance into the hand of thy seruant: and now shal I dye for thirst, and fall into the hands of the vncircumcised?

19 Then God brake the cheeke tothe, that was in the iaw, and water came therout: and when he had drunke, his Spirit came againe, and he was reuiued: wherefore the name therof is called, En-hakkore, which is in Lehi vnto this day.

20 And he iudged Israel in the dayes of the Philistims twentie yeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azzah. 18 He was decieued by Delilah. 30 He pullt downe the house vpon the Philistims, and died with them.

1 Then went Samson to Azzah, and saw there an harlot, & went in vnto her.

2 And it was told to the Azzathites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, Abide till the morning early, and we shall kill him.

3 And Samson slept til midnight, & arose at midnight, & tooke the doores of the gates of the citie, and the two postes and lipte them away with the barres, and put them vpon his shoulders, and caried them vp to the top of the mountayne that is before Hebron.

4 ¶ And after this he loued a woman by the ryuer of Sorek, whose name was Delilah.

5 Vnto whom came the princes of the Philistims, and said vnto her, Entise him, & see wherein his great strength lieth, and by what meane we may ouercome him, that we may bind him, & punish him, & euerie one of vs shall giue thee eleuen hundredth shekels of siluer.

6 ¶ And Delilah said to Samson, Tel me, I pray thee, wherein thy great strength lieth, and wherewith thou mightest be bound, to do thee hurt.

7 Samson then answered vnto her, If they bind me with seuen greene cordes that were neuer dryed, then shall I be weake, & be as an other man.

8 And the princes of the Philistims brought her seuen greene cordes that were not drie and she bound him therewith.

9 (And she had men lying in wayte with her in the chamber) Then she said vnto him, The Philistims be vpon thee, Samson. And he brake the cordes, as a thread of towne is broken, when it feeleth fire: so his strength was not knowne.

10 ¶ After Delilah said vnto Samson, Se, thou hast mocked me and tolde me lies. I pray thee now, tell me wherewith thou mightest be bound.

11 Then he answered her, If they binde me with newe ropes that neuer were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke newe ropes, and bound him therewith, and said vnto him, The Philistims be vpon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threade.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tel me how thou mightest be bound.

14 And he said vnto her, If thou plattedst seuen lockes of mine head with the threads of the woufe.

15 And she fastened it with a pinne, and said vnto him, The Philistims be vpon thee, Samson. And he awoke out of his sleepe, & went away with the pinne of the webbe & the woufe.

16 Again she said vnto him, Howe canst thou say, I loue thee, when thine heart is not

a One of 5 fine chiefe cities of the Philistims.

b Or, vitaller. That is, he lodged with her.

c Or, to the light of the morning.

d Or, plaint.

e Of the value of a shekel, reade Gen. 23. 15.

f Or, new with.

g Certaine philistims in a secret chamber.

h When fire cometh nere it.

i Though her falsehod tended to make him lose his lyfe, yet his affection so blinded him that he could not be ware.

j It is impossible, if we giue place to our wicked affections, but at length we shalbe destroyed.

k Or, shame.

l For this Samson vied to saye, I loue thee.

not

not with me? thou hast mocked me these three times, and hast not told me wherein thy great strength *lieth*.

16 And because she was importunate vpon him with her wordes continually, & vexed him, his soule was peined vnto the death.

17 Therefore he tolde her all his heart, and said vnto her, There neuer came rasor vpon mine head: for I am a Nazarite vnto God from my mothers wombe: therefore if I be shauen, my strength will go from me, and I shalbe weake, and be like all other men.

18 And when Delilah sawe that he had tolde her al his heart, she sent, and called for the Princes of the Philistims, saying, Come vp once againe: for he hath shewed me all his heart. Then the Princes of the Philistims came vp vnto her, and brought the money in their hands.

19 And she made him sleepe vpon her knees, & she called a man, & made him to shauo of the seven lockes of his head, and she began to vex him, & his strength was gone from him.

k Not for the losse of his heare but for the contempt of the ordinance of God, which was the cause that God departed from him.

20 Then she said, The Philistims be vpon thee, Sāson. And he awoke out of his sleepe and thought, I will go out nowe as at other times, and shake my selfe, but he knewe not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eies, & brought him downe to Azzah, and bounde him with fetters: and he did grinde in the prison house.

l Yet had he not his strength againe, till he had called vpon God, and reconciled himselfe.

22 And the heare of his head began to grow againe after that it was shauen.

23 Then the princes of the Philistims gathered them together for to offer a great sacrifice vnto Dagō their god, & to reioyce: for they said, Our god hath deliuered Samson our enemy into our hands.

24 Also when the people saw him, they praised their god: for they said, Our god hath deliuered into our hands our enemy and destroyer of our country, which hath slaine manie of vs.

25 And when their hearts were merry, they sayd, Call Samson, that he may make vs pastime. So they called Samson out of the prison house, and he was a laughing stock vnto them, and they set him betwene the pillars.

m Thus by gods iust iudgements they are made slaues to infidels whiche neglect their vocation in defending the faithful.

26 Then Samson said vnto the seruant that led him by the hand, Leade me, that I may touch the pillars that the house standeth vpon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also vpon the rooffe were about three thousand men and women that beheld while Samson played)

n Or, was mocked.

28 Then Samson called vnto the Lord, and said, O Lord God, I pray thee, thinke vpon me: O God, I beseech thee, strengthen me at this time onely, that I may be at once auenged of the Philistims for my two eyes.

o Ebr. take one vengeance. n According to my vocation, which is to execute Gods iudgements vpon the wicked.

29 And Samson layed holde on the two middle pillars wherupon the house stode,

and on which it was borne vp: on the one with his right hand, and on the other with his left.

30 Then said Samson, Let me lose my life with the Philistims: and he bowed him with all his might, and the house fell vpon the princes, and vpon all the people that were therein. so the dead which he slue at his death were mo then they which he had slayne in his life.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby giuen.

31 Then his brethren, and all the house of his father came down and tooke him, and brought him vp & buried him betwene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeres.

CHAP. XVII.

3 Michahs mother according to her vowe made her sonne two idoles. 5 He made his sonne a Priest for his idole, 10 And after he hired a Leuite.

1 There was a man of mount Ephraim, whose name was Michah,

a Some thinke this history was in the time of Othniel, or as lo sepheus writeth, immediately after Ioshua.

2 And he said vnto his mother, The eleuen hundred shekels of siluer that were taken from thee, for the which thou cursedst, & spakdest it, euen in mine hearing, behold, the siluer is with me, I tooke it. Then his mother said, Blessed be my sonne of the Lord.

3 And when he had restored the eleuen hundred shekels of siluer to his mother, his mother said, I had dedicate the siluer to the Lord of mine hand for my sonne, to make a grauen and molten image. Now therefore I will giue it thee againe.

b Contrary to the commandment of God & true religion practised vnder Ioshua, they forsooke the Lord & fel to idolatry.

4 And when he had restored the money vnto his mother, his mother tooke two hundred shekels of siluer & gaue them to the founder, which made therof a grauen and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an Ephod, and Tera- phim, & consecrated one of his sonnes, who was his Priest.

c Chap. 17. c He wold serue both God and idoles. Gen. 31. 19. hof. 3. 4. e Ebr. filled the hand of me.

6 In those dayes there was no King in Israel, but euery mā did that, which was good in his owne eyes.

7 There was also a yong mā out of Beth-lehem Iudah, of the familie of Iudah: who was a Leuite, and sojourned there.

d For where there is no magistrate fearing God, there can be no true religion, nor order. e Which Beth-lehem was in the tribe of Iudah.

8 And the mā departed out of the citie, out of Beth-lehem Iudah, to dwell where he could finde a place: & as he iourneied, he came to mount Ephraim to the house of Michah.

9 And Michah said vnto him, Whence comest thou? And the Leuite answered him, I come from Beth-lehem Iudah, and go to dwell where I may finde a place.

f For in those daies the seruice of God was corrupted in all estates and the Leuites were not looked vnto.

10 Then Michah said vnto him, Dwell with me, and be vnto me a father and a Priest, and I wil giue thee ten shekels of siluer by yere, and a sute of apparel, & thy meat and drinke. So the Leuite went in.

g Not considering that he forsooke the true worshipping of God for to minne his owne belly.

11 And the Leuite was content to dwell with the man, and the yong man was vnto him as one of his owne sonnes.

12 And Michah consecrated the Leuite, & the yong man was his Priest, and was in the house of Michah.

h Thus the idolaters persuaide them felues of Gods fauour,

13 Then said Michah, Now I know that the Lord wil be^h good vnto me, seing I haue a Leuite to my Priest.

when in deede he doeth detest them.

CHAP. XVIII.

2 The children of Dan send men to search the land. 17 Then come the six hundred & take the gods, and the Priest of Michah away. 27 They destroy Laish. 38 They build it againe, 39 And set up idolatrie.

a Meaning no ordinarie Magistrate, to punish vice according to Gods word.

1 IN those dayes there was no^a King in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in: for vnto that time all their inheritance had not fallen vnto them among the tribes of Israel.

b For the portio which Ioshua gaue them, was not sufficient for al their tribe.

2 Therefore the children of Dan sent of their familie, fise men out of their coasts, *euē* men expert in warre, out of Zorah & Eshtaol, to vewe the land and search it out, and said vnto them, ^b Go, and searche out the land. Then they came to mount Ephraim to the house of Michah & lodged there.

c They knewe him by his speech that he was a stranger there.

3 When they were in the house of Michah, they knewe the^c voyce of the yong man the Leuite: and being turned in thither, they said vnto him, Who brought thee hither? or what makest thou in this place? and what hast thou *so* do here?

4 And he answered them, Thus and thus dealeth Michah with me, & hath hired me, and I am his Priest.

5 Againē they said vnto him, Aske counsel now of God, that we may know whether the way which we go, shalbe prosperous.

d Thus God graunteth the idolaters sometime their requests to their destruction that delite in errors.

6 And the Priest said vnto them, ^d Go in peace: for the Lord guideth your way which ye go.

7 Then the fise men departed and came to Laish, and sawe the people that were therein, which dwelt careless, after the manner of the Zidonians, quiet and sure, because no man^e made any trouble in the land: or vsurped any dominion: also they were far from the Zidonians, and had no busines with other men.

8 ¶ So they came againe vnto their brethren to Zorah & Eshtaol: & their brethren said vnto the, What haue you done?

9 And they answered, Arise, that we may go vp against them: for we haue seene the land, and surely it is very good, and^e do ye sit still: be not slouthful to go and enter to possesse the land.

e Lose ye this good occasion through your slouthfulness?

10 (If ye wil go, ye shal come vnto a carelessle people, and the country is large) for God hath giuen it into your hand. *It is* a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie of the Danites, from Zorah and frō Eshtaol, six hundred men appointed with instruments of warre.

12 And they wēt vp, & pitched in Kiriath-

iearim in Iudah: wherefore they called that place, Mahaneh-Dan vnto this day: and it is behinde Kiriath iearim.

Or, the tents of Dan.

13 And they went thence vnto mount Ephraim, and came to the house of Michah.

14 Then answered the fise men, that went to spie out the countrey of Laish, and said vnto their brethren, ^f Know ye not, that there is in these houses an Ephod, & Teraphim, and a grauen & a molten image? Now therefore consider what ye haue to do.

f Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tydings.

15 And they turned thitherward and came to the house of the yong man the Leuite, *euē* vnto the house of Michah, & saluted him peaceably.

16 And the six hundred men appointed with their weapons of warre, which were of the children of Dan, stood by the entring of the gate.

17 Then the fise men that went to spie out the land, went in thither, and tooke the^g grauen image and the Ephod, and the Teraphim, and the molte image: and the Priest stood in the entring of the gate with the six hundred men, that were appointed with weapons of warre,

g So Superstition blinded the, they thought Gods power was in these idoles, and that they shoulde haue good successe by them, though by violence and robbery they did take them away.

18 And the other wēt into Michahs house and fet the grauen image, the Ephod, & the Teraphim, and the molten image. Then said the Priest vnto them, What do ye?

19 And they answered him, Hold thy peace: lay thine hand vpon thy mouth, and come with vs to be our father and Priest. whether is it better that thou shouldest be a Priest vnto the house of one man, or that thou shouldest be a Priest vnto a tribe and to a familie in Israel?

20 And the Priests heart was glad, and he tooke the Ephod and the Teraphim, and the grauen image, and went among the^h people.

h With the six hundred men.

21 And they turned and departed, and put the children, and the cattel, and the substanceⁱ before them.

i Suspecting the that did pursue them.

22 ¶ When they were farre of from the house of Michah, the mē that were in the houses nere to Michahs house, gathered together, and pursued after the children of Dan,

23 And cryed vnto the children of Dan: who turned their faces, and said vnto Michah, What ayleth thee, that thou makest an outcrye?

24 And he said, Ye haue taken away my^k gods, which I made, and the Priest, & go your wayes: and what haue I more? how then say ye vnto me, What ayleth thee?

k This declareth what opinion the idolaters haue of their idoles.

25 And the children of Dan sayd vnto him, Let not thy voyce be heard among vs, lest^l angry fellowes runne vpon thee, & thou lose thy life with the liues of thine household.

l Ebr. who haue their heart bitter

26 So the children of Dan went their wayes: and when Michah sawe that they

T.j. were

¹ Meaning, the
idoles, as verſe
12.

^a Or, deliver them.
^m Which after
was called Ce-
ſarea Philippi.

¹oth. 19. 47.

ⁿ Thus in ſtead
of giuing glorie
to God, they at-
tributed the vi-
glorie to their
idoles, and ho-
noured them
therefore.
^o That is, til the
Arke was taken,
1. Sam. 5. 1.

Chap. 17. 6. & 18. 1

Gen. 25. 6.

^a Ebr. beſides him:
^{so} wit, with others

^a Ebr. to her heart.

^a Or, at his mee-
ting.

^a Ebr. roſe vp.

^a Or, ſtrengthen.

^a That is, his
concubines fa-
ther.

^a Or, compelled
him.

were to ſtrong for him, he turned, & went
backe vnto his houſe.

27 And they tooke the ¹ things which Mi-
chah had made, and the Priſt which he
had, and came vnto Lailh, vnto a quiet
people and without miſtruſt, and ſmote
them with the edge of the ſword, & burnt
the citie with fire:

28 And there was none to ^a helpe, becauſe
^m Lailh was farre from Zidon, and they
had no buſines with other men: alſo it was
in the valley that lieth by Beth-rehob.
After, they built the citie, & dwelt there-
in.

29 ^a And called the name of the citie Dan,
after the name of Dan their father which
was borne vnto Iſrael: howbeit the name
of the citie was Lailh at the begin-
ning.

30 Then the children of Dan ſet them vp
the ^a grauen image: & Jonathan the ſone
of Gerſhom, the ſonne of Manaſſeh and
his ſonnes were the Priſts in the tribe of
the Danites vntil the day of the ^a capti-
uitie of the land.

31 So they ſet them vp the grauen image,
which Michah had made, al the while the
houſe of God was in Shiloh.

CHAP. XIX.

^a A Leuite wife being an harlot, forſooke her husband,
and he tooke her againe. 25 At Gibeah ſhe was moſt
willeuouſly abuſed to the death. 29 The Leuite
cutteth her in pieces and ſendeth her to the twelue
tribes.

Alſo in thoſe dayes, ^a when there was
no King in Iſrael, a certaine Leuite
dwelt on the ſide of mount Ephraim, and
tooke to wife a ^a concubine out of Beth-
lehem Iudah,

2 And his concubine plaid the whore
there, and went away from him vnto
her fathers houſe in Beth-lehe Iudah, &
there continued the ſpace of ſoure mo-
neths.

3 And her husband aroſe and went after
her, to ſpeake ^a friedly vnto her, & to bring
her againe: he had alſo his ſervant with
him, and a couple of aſſes: & ſhe brought
him vnto her fathers houſe, and whe the
yong womans father ſawe him, he reioy-
ced of his coming.

4 And his father in law, the yong womans
father retained him: and he abode with
him three dayes: ſo they did eat & drink,
and lodged there.

5 ¶ And when the fourth day came, they
aſe early in the morning, and ^a he pre-
pared to depart: then the yong womans
father ſaid vnto his ſonne in law, Com-
fort thine heart with a morſel of bread,
and then go your way.

6 So they ſate downe, and did eat & drink
both of them together. And the ^a yong
womans father ſaid vnto the man, Be co-
tent, I pray thee, and tary al night, & let
thine heart be mery.

7 And whe the man roſe vp to depart, his
father in law ^a was earneſt: therefore he
returned, and lodged there.

8 And he aroſe vp early the ſift day to de-
part, and the yong womans father ſaid,
^b Comfort thine heart, I pray thee: and
they taried vntil after midday, and they
both did eat.

9 Afterward when the man aroſe to depart
with his concubine and his ſervant, his
father in law, the yong womans father
ſaid vnto him, Behold now, ^a 5 day ^a draw-
eth toward euen: I pray you, tary al night:
beholde ^a the funne goeth to reſt: lodge
here, that thine heart may be mery, and
to morow get you early vpon your way,
and go to thy ^a tent.

10 But the man would not tary, but a-
roſe and departed, and came ouer a-
gainſt Iebus, (which is Ieruſalem) and
his two aſſes laden, and his concubine
were with him.

11 When they were neere to Iebus, the
day ^a was ſore ſpent, and the ſervant ſaid
vnto his maſter, Come, I pray thee, & let
vs turne into this citie of the Iebusiſites, &
lodge al night there.

12 And his maſter answered him, ^a We wil
not turne into the citie of ſtrangers that
are not of the children of Iſrael, but we
wil go forth to Gibeah.

13 And he ſaid vnto his ſervant, Come, and
let vs draw neere to one of theſe pla-
ces, that we may lodge in Gibeah or in
Ramah.

14 So they went forward vpon their way,
and the ſunne went downe vpon them
neere to Gibeah, which is in Benjamin.

15 ¶ Then they turned thither to go in &
lodge in Gibeah: and when he came, he
ſate him downe in a ſtreete of the citie:
for there was no man that ^a rooke the in-
to his houſe to lodging.

16 And behold, there came an olde man
from his worke out of the field at euen,
and the man was of mount Ephraim,
but dwelt in Gibeah: and the men of
the place were the children of ^a Iemi-
ni.

17 And when he had liſt vp his eyes, he
ſaw a ^a wayfaring man in the ſtreetes of the
citie: then this old man ſaid, Whither go-
eſt thou, and whence cameſt thou?

18 And he answered him, We came from
Beth-lehem Iudah, vnto the ſide of moũt
Ephraim: from thence am I: and I went
to Beth-lehem Iudah, and go now to the
^a houſe of the Lord: and no man recei-
ueth me to houſe,

19 Although we haue ſtraw and prouan-
der for our aſſes, and alſo bread and wine
for me and thine hadmaid, & for the boy
that is with thy ſervant: we lacke no-
thing.

20 And the old man ſaid, ^a Peace be with
thee: as for al that thou lackeſt, ſhalt thou
find with me: only abide not in the ſtreet
all night.

21 ¶ So he brought him into his houſe, and
gaue fodder vnto the aſſes: & they waſh-
ed their feete, & did eat & drinke.

22 And

^b Meaning, that
he ſhould reſt
himſelfe with
meat, as verſe 5.

^a Ebr. is weak.

^a Or, the day is
geth.

^c To wit, to the
towne or citie
where he dwelt.

^a Or, went downe.

^d Though in
theſe daies there
were moſt hor-
rible corrupti-
ons, yet verie
neceſſitie could
not compel the
to haue to do
them that pro-
feſſed not the
true God.

^a Or, gathered
them.

^e That is, of the
tribe of Benia-
min.

^a Or, a man of
king.

^f To Shiloh or
Mizpeh, where
the Arke was.

^a Or, be of good
comfort.

I For t
like th
Sodom
which
need do
and brin
from h

Hiſt. 20. 3.

^a That is
with one
b To ask
fel.
^a Ebr. come

^c Meaning
able to ha
their wea

d To J L

*Ebr. men of Be-
hal: that is, given
to al wickednes.
g To the intent
they might
breake it.*

Gm. 19. 8.

*h That is, abuse
them.*

*l She fel downe
dead, as verl. 27.*

Or, husband.

Or, fallen.

*k Meaning,
home vnto
mount Ephraim*

*l For this was
like the sinne of
Sodom, for the
which God rai-
ned downe fire
and brimstone
from heauen.*

Hof. 10. 9.

*a That is, al
with one consent
b To aske coun-
sel.
c Ebr. corners.*

*e Meaning men
able to handle
their weapon.*

d To f. Leuite.

22 And as they were making their heartes merry, behold, the men of the citie, ^a wicked men beset the house round about, & ^b smote at the doore, & spake to this olde mā the master of the house, saying, Bring forth the man that came into thine house that we may know him.

23 And ^c this man the master of the house went out vnto them, and said vnto them, Nay my brethren, do not so wickedly, I pray you: seeing that this man is come into mine house, do not this villenie.

24 Behold, ^d here is my daughter, a virgine, and his concubine: them wil I bring out now, ^e and humble them, & do with them what seemeth you good: but to this man do not this villenie.

25 But the men would not hearken to him: wherefore the man tooke his concubine, & brought her out vnto thē: & they knew her and abused her al the night vnto the morning: & whē the day began to spring, they let her go.

26 So the woman came in the dawning of the day, and ^f fel downe at the doore of the mans house where her lord was, til the light day.

27 And her ^g lord arose in the morning, and opened the doores of the house, and went out to go his way, and behold, the woman his concubine ^h was dead at the doore of the house and her hands ⁱ lay vpon the threshold.

28 And he said vnto her, Vp & let vs go: but she answered not. Then he tooke her vp vpon the asse, and the man rose vp, and went vnto his ^j place.

29 And when he was come to his house, he tooke a knife, and laid hand on his concubine, and deuided her in pieces with her bones into twelue parts, and sent her through al quarters of Israel.

30 And al that saw it, said, There was no ^k such thing done or seene since the time that the children of Israel came vp from the land of Egypt vnto this day: consider the matter, consult and giue sentence.

CHAP. XX.

*1 The Israelites assemble in Mizpeh, to whom the Le-
uite declareth his wrong. 13 They sent for them that
did the villenie. 25 The Israelites are twice over-
come, 46 And at length get the villorie.*

1 ^a Then ^b al the children of Israel went out, and the Congregation was gathered together as ^c one man, from Dan to Beersheba, with the land of Gilead, vnto the ^d Lord in Mizpeh:

2 And the ^e chiefe of all the people and al the tribes of Israel assembled in the Congregation of the people of God foure hundred thousand fooremen that ^f drew sword.

3 (Now the children of Benjamin heard that the children of Israel were gone vp to Mizpeh) Then the children of Israel ^g said, How is this wickednes comitted?

4 And the same Leuite, the womans husband that was slaine, answered and said, I

came vnto Gibeah that is in Benjamin with my concubine to lodge,

5 And the ^h mē of Gibeah arose against me, ⁱ Or, chiefe, or lords. & beset the house round about vpon me by night, thinking to haue slaine me, and haue forced my concubine that she is dead.

6 Then I tooke my concubine, and cut her in pieces, and sent ^j her throughout al the country of the inheritance of Israel: for they haue committed abomination and villenie in Israel. ^k That is, her pieces, to euerie tribe a piece, chap. 19. 9.

7 Beholde, ye are al children of Israel: giue your aduise, and counsel herein.

8 Then al the people arose as one man, say- yng, There shal not a man of vs go to his tent, neither any turne into his ^l house. ^m Before we haue reuenged this wickednes.

9 But now this is that thing which we wil do to Gibeah: ⁿ we wil go ^o vp by lot against it,

10 And we wil take ten men of the hundred throughout al the tribes of Israel, and an hundred of the thousand, and a thousand of ten thousand to bring ^p vitaille for the people that they may do (whē they come to Gibeah of Benjamin) according to all the villenie, that it hath done in Israel. ^q These onely should haue the charge to provide for vitaille for the rest.

11 ^r ¶ So al the men of Israel were gathered against the citie, knit together, as one man.

12 And the tribes of Israel sent mē through al the ^s tribe of Benjamin, saying, What wickednes is this that is committed a- mong you? ^t That is, euerie familie of the tribe.

13 Now therefore deliuer vs those wicked men which are in Gibeah, that we may put them to death, and put away euil frō Israel: but the childre of Benjamin would not obey the voyce of their brethren the children of Israel. ^u Because they would not suffer the wicked to be punished, they declared them selues to main- taine them in their euil, and therefore were al iustly puni- shed.

14 But the children of Benjamin gathered them selues together out of the cities vn- to Gibeah, to come out and fight against the children of Israel.

15 ^v ¶ And the children of Benjamin were nombred at that time out of the cities six and twentie thousand men that drew sword, beside the inhabitants of Gibeah, which were nombred seuen hundred chofen men. ^w Chap. 1. 15.

16 Of al this people were seuen hundred chofen men, being ^x left handed: al these could sling stones at an heare breadth, & not faile.

17 ^y ¶ Also the mē of Israel, beside Benjamin, were nombred foure hundred thousand men that drew sworde, euen al men of warre.

18 And the children of Israel arose, & went vp ^z to the house of God, and asked of God, saying, Which of vs shal go vp first to fight against the childre of Benjamin? And the Lord said, Iudah ^{aa} shal be first. ^{ab} That is, to the Arke, which was in Shiloh: some thinke, in Mizpeh, as verl.

19 Then the children of Israel arose vp ear- ly and camped against Gibeah.

20 And the men of Israel went out to bat- tel against Benjamin, and the men of Is- rael put them selues in aray to fight a- gainst them beside Gibeah.

T.ij. 21 And

1 This God permitted, because the Ifraelites partly trusted to much in their strength, & partly God would by this meanes punish their sinnes.

25 Elv. al they drawing the sword.

26 To wit, in Shiloh.

27 Or, served in the priests office at those daies: for the fewes write, that he lived three hundredth yerres.

28 By the policie of the children of Ifrael.

29 Meaning crof-ways or pathes to diuers places.

30 They knewe not, that Gods iudgement was at hand to destroy them.

21 And the children of Beniamin came out of Gibeah, & flew downe to the ground of the Ifraelites that day two and twentie thousand men.

22 And the people, the men of Ifrael plucked vp their hearts, and set their battail againe in aray in the place where they put them in aray the first day.

23 (For the children of Ifrael had gone vp and wept before the Lord vnto the euening, and had asked of the Lord, saying, Shall I go againe to battel against the children of Beniamin my brethren? and the Lord said, Go vp against them)

24 ¶ Then the children of Ifrael came nere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete the out of Gibeah, & flew downe to the ground of the children of Ifrael againe eightene thousand men: al they could handle the sword.

26 Then al the children of Ifrael went vp and al the people came also vnto the house of God, and wept & sate there before the Lord & fasted that day vnto the euening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Ifrael asked the Lord (for there was the Arke of the co-uenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron stood before it at that time) saying, Shall I yet go any more to battel against the children of Beniamin my brethren, or shal I cease? And the Lord said, Go vp: for to morow I wil deliuer them into your hand.

29 And Ifrael set men to lie in wait round about Gibeah.

30 And the children of Ifrael went vp against the children of Beniamin the third day, and put them selues in aray against Gibeah, as at other times.

31 Then the children of Beniamin coming out against the people, were drawn fro the citie: and they began to smite of the people and kil as at other times, euen by the wayes in the field (whereof one goeth vp to the house of God; and the other to Gibeah) vpon a thirtie men of Ifrael.

32 (For the childre of Beniamin said, They are fallen before vs, as at the first. But the childre of Ifrael said; Let vs flee & plucke them away from the citie vnto the hie

33 And al the men of Ifrael rose vp out of their place, and put them selues in aray at Baal-tamar: & the men that lay in wait of the Ifraelites came forth of their place, euen out of the medowes of Gibeah,

34 And they came ouer against Gibeah, te thousand chosen men of all Ifrael, and the battel was fore: for they knew not that the Ieuil was nere them.

35 ¶ And the Lord smote Beniamin before Ifrael, and the children of Ifrael destroyed of the Beniamites the same day fye

and twentie thousand and an hundredth men: al they could handle the sword.

36 So the children of Beniamin saw that they were stricken downe: for the men of Ifrael gaue place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wayt hasted, and brake forth toward Gibeah, and the embushment drew them selues a long, and smote al the citie with the edge of the sword.

38 Also the men of Ifrael had appointed a certaine time with the embushments, that they should make a great flame, and smoke rise vp out of the citie.

39 And when the men of Ifrael retired in the battel, Beniamin began to smite and kil of the men of Ifrael about thirtie persons: for they said, Surely they are stricken downe before vs, as in the first battel.

40 But when the flame began to arise out of the citie, as a pillar of smoke, the Beniamites looked backe, and behold, the flame of the citie began to ascend vp to heauen.

41 Then the men of Ifrael turned againe, and the men of Beniamin were astonied: for they saw that euil was nere vnto them.

42 Therefore they fled before the men of Ifrael vnto the way of the wilderness, but the battel ouertooke the: also they which came out of the cities, flew them among them.

43 Thus they compassed the Beniamites about, and chased them at ease, and ouerran them, euen ouer against Gibeah on the Eastside.

44 And there were slaine of Beniamin eightene thousand men, which were all men of warre.

45 And they turned and fled to the wilderness vnto the rocke of Rimmon: & the Ifraelites glained of them by the way, fye thousand men, and pursued after the vnto Gidom, and slew two thousand men of them.

46 So that al that were slaine that day of Beniamin, were fye and twentie thousand men that drew sword, which were al men of warre:

47 But six hundredth men turned & fled to the wilderness vnto the rocke of Rimmon and abode in the rocke of Rimmon foure moneths.

48 Then the men of Ifrael returned vnto the children of Beniamin, and smote them with the edge of the sword from the men of the citie vnto the beastes, and al that came to hand: also they set on fire all the cities that they could come by.

¶ CHAP. XXXI. The Ifraelites swore that they wil not marry their daughters to the Beniamites. 10 They slay them of Iaphis Gilead, and give their virgins to the Beniamites. 20 The Beniamites take the daughters of Shiloh.

1 More-

Retired, to drawe them out.

Or, made a long sound with a tympanes.

For they were waxen hard by the two former victories.

And withstood their enemies.

For they were compassed in on euerie side.

Or, drove them from their rest.

Besides eler hundredth that had bene slaine in the former battels.

As they belonged to the Beniamites.

^a This oth came of rashnes, and not of iudgement: for after they brake it, in shewing secretly the meanes to marrie with certaine of their daughters.

^b According to their custome, when they would consult with the Lord.

^c Or, repented that they had destroyed their brethren, as appeareth, vers. 15.

^d Condemning them to be fautors of vice, which woulde not put their hand to punish it.

^e Else children of strength.

^f Num. 31. 17.

^g To wit, about foure moneths after the discomfure, Chap. 20. 47.

Moreouer the men of Israel^a sware in Mizpeh, saying, None of vs shall giue his daughter vnto the Beniamites to wife.

2 And the people came vnto the house of God & abode there til euen before God, and lift vp their voyces, & wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ^c And on the morowe the people rose vp and made there an^b altar, and offered burnt offerings and peace offerings.

5 Then the children of Israel said, Who is he among al the tribes of Israel, that came not vp with the Congregation vnto the Lord: for they had made a great othe concerning him that came not vp to the Lord to Mizpeh, saying, Let him die the death.

6 And the children of Israel^c were sorie for Benjamin their brother, & said, There is one tribe cut off from Israel this day.

7 How shal we do for wiues to them that remaine, seeing we haue sworne by the Lord, that we wil not giue them of our daughters to wiues?

8 Also they said, Is there any of the tribes of Israel^d that came not vp to Mizpeh to the Lord? and behold, there came none of Iabesh Gilead vnto the host and to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabesh Gilead were there.

10 Therefore the Congregation sent thither twelue thousand men of the^e most valiant, & commanded them, saying, Go, & smite the inhabitants of Iabesh Gilead with the edge of the sword, both womē & childre.

11 ^f And this is it that ye shal do: ye shal utterly destroy al the males and al the women that haue lien by men.

12 And they found among the inhabitants of Iabesh Gilead foure hundred maidens, virgins that had knowen no man by lying with any male: and they brought them vnto the host of Shiloh, which is in the land of Canaan.

13 ^g Then the whole Congregation^g sent and spake with the children of Benjamin that were in the rocke of Rimmon, and

called^h peaceably vnto them:

14 And Benjamin came againe at that time, and they gaue them wiues which they had sauēd aliue of the women of Iabesh Gilead: but they had notⁱ so ynough for them.

15 And the people were sory for Benjamin, because the Lord had made a breach in the tribes of Israel.

16 Therefore the Elders of the Congregation said, How shal we do for wiues to the remnant? for the womē of Benjamin are destroyed.

17 And they said, there must be an inheritance for the that be escaped of Benjamin, that a tribe be not destroyed out of Israel.

18 Howbeit we may not giue them wiues of our daughters: for the children of Israel had sworne, saying, Cursed be he, that giueth a wife to Benjamin.

19 Therefore they said, Behold, there is a feast of the Lord euery yere in Shiloh in a place, which is on the^h Northside of Beth-el, & on the Eastside of the way that goeth vp from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded the children of Benjamin, saying, Go, and lye in way in the vineyardes.

21 And when ye see that the daughters of Shiloh come out to dance in dances, the come ye out of the vineyardes, and catch you euery man a wife of the daughters of Shiloh, & go into the land of Benjamin.

22 Andⁱ when their fathers or their brethren come vnto vs to complaine, we wil say vnto them, Haue pitie on them for our sakes, because we referued not to ech mā his wife in^j warre, & because ye haue not giuen vnto the hitherto, ye haue sinned.

23 And the children of Benjamin did so, & tooke wiues of the that danced according to their^k number: which they tooke and wēt away, & returned to their inheritance, & repaired the cities & dwelt in them.

24 So the children of Israel departed thence at that time, euery man to his tribe, and to his familie, & went out from thence euery man to his inheritance.

25 ^l In those dayes there was no king in Israel, but euery man did that which was good in his eyes.

^h Or, friendly.

ⁱ For there lacked two hundred.

^j Benjamin must be referred to haue the twelfth portion in the inheritance of Iacob.

^k He describeth the place where the maidens used yere to dance, as the manner the was, and to sing Psalmes and songs of Gods works among them.

^l Though they thought hereby to perswade men that they kept their oth, yet before God it was broken.

^k Meaning, two hundred.

^l Chap. 17. 6. & 18. 1. and 19. 1.

THE BOOKE OF

RUTH.

THE ARGUMENT.

This booke is intituled after the name of Ruth; which is the principal person spoken of in this treatise. Wherein also figuratiuely is set forth the state of the Church which is subiect to manifold afflictions, and yet at length God giueth good and ioyfull issue: teaching vs to abide with patience till God deliuer vs out of troubles. Herein also is described how Iesus Christ, who according to the flesh ought to come of Dauid, proceeded of Ruth, of whom the Lord Iesus did vouchsaue to come, notwithstanding she was a Moabite of base condition, and a stranger from the people of God: declaring vnto vs thereby that the Gentiles should be sanctified by him and ioyned with his people, and that there should be but one shepfold, and one shepheard. And it seemeth that this historie appertaineth to the time of the Iudges.

CHAP. I.

1 Elimelech goeth with his wife and children into the land of Moab. 2 He and his sonnes die. 19 Naomi and Ruth come to Beth-lehem.

^a Ebr. iudged.

^a In the land of Canaan.
^b In the tribe of Iudah, which was also called Beth-lehem Ephrathah, because there was another citie so called in the tribe of Zebulun.

^c By this wonderful providence of God Ruth became one of Gods household, of whom Christ came.

^d By sending them plentie againe.

^e Hereby it appeareth that Naomi by dwelling among idolaters was waxen colde in the true zeale of God, which rather hath respect to the ease of the bodie then to the comfort of the soule.

^f Or, more then you.

^f Whē she tooke leaue and departed.



N the time that the iudges^a ruled, there was a dearth in the^a lād, and a man of Beth-lehem^b Iudah went for to sojourn in

the countrey of Moab, he, & his wife, & his two sonnes.

2 And the name of the man was Elimelech, and the name of his wife, Naomi; and the names of his two sonnes, Mahlon, & Chilion, Ephrathites of Beth-lehem Iudah: & when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, & she remained with her two sonnes.

4 Which tooke them wiues of the^c Moabites: the ones name was Orpah, and the name of the other Ruth: and they dwelled there about ten yeres.

5 And Mahlon and Chilion dyed also both twaine: so the woman was left despitue of her two sonnes, & of her husband.

6 ¶ Then she arose with her daughters in law, and returned from the countrey of Moab: for she had heard say in the countrey of Moab, that the Lord had^d visited his people, and giuen them bread.

7 Wherefore she departed out of the place where she was, and her two daughters in law with her, and they went on their way to returne vnto the land of Iudah.

8 Then Naomi said vnto her two daughters in law, Go, returne eche of you vnto her owne mothers house: the Lord shewe fauour vnto you, as ye haue done with the dead, and with me.

9 The Lord graunt you, that you may find^e rest, either of you in the house of her husband. And when she kissed them, they lift vp their voyce and wept.

10 And they said vnto her, Surely we will returne with thee vnto thy people.

11 But Naomi said, Turne again, my daughters: for what cause wil you go with me? are there any mo sonnes in my wombe, that they may be your husbandes?

12 Turne againe, my daughters: go your way: for I am to olde to haue an husband. If I should say, I haue hope, & if I had an husband this night: yea, if I had borne sonnes,

13 Would ye tary for them, til they were of age? would ye be deferred for them from taking of husbandes? nay my daughters: for it grieueth me^f much for your sakes that the hād of^f Lord is gone out against me.

14 Then they lift vp their voyce and wept againe, and Orpah^f kissed her mother in law, but Ruth abode stil with her.

15 And Naomi said, behold, thy sister in law is gone backe vnto her people and vnto her gods: returne thou after thy sister in law.

16 And Ruth answered, Intreat me not to leaue thee, nor to depart from thee: for whither thou goest, I wil go: and where thou dwellest, I wil dwell: thy people shall be my people, & thy God my God.

17 Where thou dyest, wil I dye, and there wil I be buried. the Lord do so to me and more also, if^g ought but death depart thee and me.

18 ¶ When she saw that she was stedfastly minded to go with her, she left speaking vnto her.

19 So they went both vntil they came to Beth-lehem: and when they were come to Beth-lehem, it was^h noised of them through al the citie, & they said, Is not this Naomi?

20 And she answered them, Cal me not Naomi, but cal me Mara: for the Almighty hath giuen me much bitternes.

21 I went out ful, and the Lord hath caused me to returne empty: why call ye me Naomi, seeing the Lord hath humbled me, and the Almighty hath brought me vnto aduersitie.

22 So Naomi returned & Ruth the Moabite her daughter in law with her, whē she came out of the countrey of Moab: & they came to Beth-lehem in the beginning ofⁱ barley haruest.

CHAP. II.

1 Ruth gathereth corne in the fieldes of Boaz. 15 The gentleness of Boaz toward her.

1 THEN Naomi's husband had a kinsman, one of great^a power of the familie of Elimelech, and his name was Boaz.

2 And Ruth the Moabite said vnto Naomi, I pray thee, Let me go to the field, & gather eares of corne after him, in whose sight I find fauour. And she said vnto her, Go my daughter.

3 ¶ And she went, and came and gleaned in the field after the reapers, & it came to passe, that she met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and said vnto the reapers, The Lord be with you: and they answered him, The Lord blesse thee.

5 Then said Boaz vnto his seruant that was appointed ouer the reapers, Whose maid is this?

6 And the seruant that was appointed ouer the reapers, answered, and said, It is the Moabitish maid, that came with Naomi out of the countrey of Moab:

7 And she said vnto vs, I pray you, let me glean & gather after the reapers^b among the sheaues: so she came, & hath continued from that time in the morning vnto now, saue that she taried a litle in the house.

8 ¶ Then

^g No persuasions can preuaile to turne them backe from God whom he hath chosen to be his.

^h Whereby appeareth that she was of a great familie and of good reputation. ⁱ Or, beautiful. ^j Or, bitter.

ⁱ Which was in the moneth Nissan, that countreth part of March and part of April.

^a Both for vertue, authoritie and riches.

^b This her humilitie declarereth her great affection toward her mother in lawe, forasmuch as she spareth no painefull diligence to get both their liuing.

^c Or, certain handfull.

8 ¶ Then said Boaz vnto Ruth, Hearst thou, my daughter? go to none other field to gather, neither go from hence: but abide here by my maidens.

c That is, take heede in what field they do reape.

9 ¶ Let thine eyes be on the field that they do reape, and go thou after the maidens. Haue I not charged the seruants, that they touch thee not? Moreouer when thou art a thirst, go vnto the vessels, and drinke of that which the seruants haue drawn.

10 Then she fel on her face, and bowed her selfe to the ground, and said vnto him, How haue I found fauour in thine eyes, that thou shouldst know me, seeing I am a stranger?

d Euen of the Moabites; which are enemies to Gods people.

11 And Boaz answered, and said vnto her, All is told and shewed me that thou hast done vnto thy mother in lawe, since the death of thine husband, and how thou hast left thy father and thy mother, and the land where thou wast borne, and art come vnto a people which thou knewest not in time past.

12 The Lord recompence thy worke and a full reward be giuen thee of the Lord God of Israel, vnder whose wings thou art come to trust.

e Signifying that she shal neuer want anie thing if she put her trust in God and liue vnder his protection.

13 Then she said, Let me finde fauour in thy sight, my lord: for thou hast comforted me, and spoken comfortably vnto thy maide, though I be not like to one of thy maidens.

14 And Boaz said vnto her, At the meale time come thou liether, & eat of the bread, and dip thy morsel in the vineger. And she sat beside the reapers, and he reached her parched corne: and she did eat, & was sufficed, and left thereof.

f Which she brought home to her mother in lawe.

15 ¶ And when she arose to gleane, Boaz commanded his seruants, saying, Let her gather among the sheaues, and do not rebuke her.

16 Also let fall some of the sheaues for her, and let it lie, that she may gather it vp, and rebuke her not.

17 So she gleaned in the field vntil euening, & she threshed that she had gathered, & it was about an Ephah of barley.

Exod. 16. 36.

18 ¶ And she tooke it vp, and went into the cite, and her mother in lawe sawe what she had gathered: also she tooke forth, & gaue to her that which she had reserued, when she was sufficed.

g To wit, of her bagge, as is in the Chaldee text.

19 Then her mother in lawe said vnto her, Where hast thou gleaned to day? and where wroughtest thou? blessed be he, that knew thee. And she shewed her mother in lawe, with whom she had wrought, and said, The mans name with whome I wrought to day, is Boaz.

20 And Naomi said vnto her daughter in law, Blessed be he of the Lord: for he ceaseth not to do good to the liuing and to the dead. Againe Naomi said vnto her, The man is nere vnto vs, and of our affinitye.

h To my husband and children, when they were aliue, and now to vs.

21 And Ruth the Moabite said, He said also certainly vnto me, Thou shalt be with

my seruants, vntil they haue ended all mine haruest.

22 And Naomi answered vnto Ruth her daughter in lawe, It is best, my daughter, that thou go out with his maidens, that they meete thee not in an other field.

i Or, fall vpon thee.

23 Then she kept her by the maids of Boaz, to gather vnto the end of barley haruest, and of wheat haruest, and dwelt with her mother in lawe.

j Or, returned to her mother in lawe.

CHAP. III.

1 Naomi giueth Ruth counsel. 2 She slepeth at Boaz feete. 3 He acknowledgeth him selfe to be her kinsman.

1 Afterward Naomi her mother in lawe said vnto her, My daughter, shal not I seeke rest for thee, that thou mayest prosper?

a Meaning, that she would provide her of an husband, with whome she might liue quietly.

2 Now also is not Boaz our kinsman, with whose maidens thou wast beholde, he winnoweth barley to night in the floore.

3 Wash thy selfe therefore, & anoint thee, and put thy raiment vpon thee, and get thee downe to the floore: let not the man knowe of thee, vntil he haue left eating and drinking.

b Boaz, nor yet anie other.

4 And when he shal sleepe, marke the place where he layeth him downe, and go, and vncouer the place of his feete, and lay thee downe, and he shal tell thee what thou shalt do.

5 And she answered her, All that thou biddest me, I wil do.

6 ¶ So she went downe vnto the floore, and did according to all that her mother in lawe bad her.

7 And when Boaz had eaten, & drunken, & cheared his heart, he wet to lie downe at the end of the heape of corne, and she came softly, and vncouered the place of his feete, and lay downe.

c That is, had refreshed him selfe among his seruants.

8 And at midnight the man was afayed, and caught holde: and lo, a woman lay at his feete.

d Or, turned himselfe from one side to another.

9 Then he said, Who art thou? And she answered, I am Ruth thy handmaid: spread therefore the wing of thy garment ouer thine handmaid: for thou art the kinsman.

10 Then said he, Blessed be thou of the Lord, my daughter: thou hast shewed more goodnes in the latter end, then at the beginning, in as much as thou followedst not young men, were they poore or riche.

e Thou shewest thy selfe from time to time more vertuous

11 And now, my daughter, feare not: I wil do to thee all that thou requirest: for all the cite of my people doeth knowe, that thou art a vertuous woman.

12 And now, it is true that I am thy kinsman, howbeit there is a kinsman neerer then I.

13 Tary to night, & when morning is come, if he wil do the duetie of a kinsman vnto thee, wel, let him do the kinsmans duetie: but if he wil not do the kinsmans part, then wil I do the duetie of a kinsman, as the Lord liueth: sleepe vntil the morning.

f If he wil take thee to be his wife by the title of affinitye, according to Gods law, Deut. 25. 5.

T. iiii. 14 ¶ And

14 ¶ And ſhe lay at his feet vntil the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the ſloure.

Or mantel.

15 Alſo he ſaid, Bring the ſheeete that thou haſt vpon thee, and holde it. And when ſhe helde it, he meaſured ſix meaſures of barley, and layed them on her, and went into the citie.

f Perceiuing by her coming home, that he had not taken her to his wife, ſhe was aſtonied

16 And when ſhe came to her mother in lawe, ſhe ſaid, Who art thou, my daughter? And ſhe tolde her all that the man had done to her,

17 And ſaid, Theſe ſix meaſures of barley gaue he me: for he ſaid to me, Thou ſhalt not come emptie vnto thy mother in lawe.

18 Then ſaid ſhe, My daughter, ſit ſtill vntil thou know how the thing wil fall: for the man wil not be in reſt, vntil he hath finiſhed the matter this ſame day.

CHAP. III.

a Boaz ſpeaketh to Ruth his next kinsman touching her marriage. 7 The ancient cuſtome in Iſrael. 10 Boaz marrieth Ruth, of whom he begetteth Obed. 18 The generation of Iſſai.

a Which was place of Iudgement.

1 **T**hen went Boaz vp to the gate, and ſate there, & beholde, the kinsman, of whome Boaz had ſpoken, came by: and he ſaid, *b* Ho, ſuch one, come, ſit downe here. And he turned, and ſate downe.

b The Iebrews here vſe two wordes which haue no proper ſignification, but ſerue to note a certaine perſon: as we ſay, ho, ſyrray, or ho, ſuch one.

2 Then he tooke the ten men of the Elders of the citie, and ſaid, Sit ye downe here. And they ſate downe.

3 And he ſaid vnto the kinsman, Naomi, that is come againe out of the countrey of Moab, wil ſell a parcel of land, which was our brother Elimelechs.

Or inhabitants.

4 And I thought to aduertife thee, ſaying, Bye it before the aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none *c* beſides thee to redeeme it, and I am after thee. Then he answered, I wil redeeme it.

c For thou art the next of the kinne.

5 Then ſaid Boaz, What day thou byeſt the ſelde of the hand of Naomi, thou muſt alſo bye it of Ruth the Maobiteſſe the wife of the dead, to ſterre vp the name of the dead, vpon his *d* inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinsman answered, I can not redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I can not redeeme it.

7 Now this was the maner beforetime in Iſrael, concerning redeeming & changing, for to ſtabliſh all thinges: a man did plucke

of his ſhooe, and gaue it his neighbour, and this was a ſure *e* witnes in Iſrael.

e That he had reſigned his right, Deut. 25. 9.

8 Therefore the kinsman ſaid to Boaz, Bye it for thee: and he drue of his ſhooe.

9 And Boaz ſaid vnto the Elders and vnto all the people, Ye are witneſſes this day, that I haue bought all that was Elimelechs, and all that was Chilions, and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Maobiteſſe the wife of Mahlon, haue I bought to be my wife, to ſterre vp the name of the dead vpon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his *f* place: ye are witneſſes this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders ſaid, *g* We are witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel & like Leah, which twaine did build the houſe of Iſrael: and that thou mayeſt do worthily in *h* Ephrathah, and be famous in Beth-lehem.

g Ephrathah & Beth-lehem are both one.

12 And that thine houſe be like the houſe of Pharez (*i* whome Thamar bare vnto Iudah) of the ſeede which the Lord ſhal giue thee of this yong woman.

Gene. 38. 29.

13 ¶ So Boaz tooke Ruth, and ſhe was his wife: and when he went in vnto her, the Lord gaue, that ſhe conceived, and bare a ſonne.

14 And the women ſaid vnto Naomi, Bleſſed be the Lord, which hath not left thee this day without a kinsman, and *h* his name ſhal be continued in Iſrael.

h He ſhal leaue a continual poſteritie.

15 And this ſhal bring thy life againe, and cheriſh thine olde age: for thy daughter in lawe which loueth thee, hath borne vnto him, and ſhe is better to thee then *i* ſeuene ſonnes.

i Meaning, many ſonnes.

16 And Naomi tooke the childe, and layed it in her lap, and became nource vnto it.

17 And the women her neighbours gaue it a name, ſaying, There is a childe borne to Naomi, and called the name thereof Obed: the ſame was the father of Iſſai, the father of Dauid.

18 ¶ Theſe now are the generations of *k* Pharez: Pharez begate Hezron,

1. Chro. 2. 4. mat. 1. 3.

19 And Hezron begate Ram, and Ram begate Amminadab,

k This genealogie is brought in to proue that Dauid by ſucceſſion came of the houſe of Iudah.

20 And Amminadab begate Nahſhon, and Nahſhon begate Salmah,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Iſſai, and Iſſai begate Dauid.

THE

THE FIRST BOOKE OF SAMUEL.

THE ARGUMENT.

According as God had ordeined Deuter. 17. 14, that when the Israelites should be in the land of Canaan, he would appoint them a King: so here in this first booke of Samuel is declared the state of this people vnder their first King Saul, who not conuent with that order, which God had for a time appointed for the gouernement of his Church, demanded a King, to the intent they might be as other nations and in greater assurance as they thought: not because they might the better thereby serue God, as being vnder the safeguard of him, which did represent Iesus Christ the true deliuerer: therefore he gaue them a tyrant and an hypocrite to rule ouer them, that they might learne, that the person of a King is not sufficient to defend them, except God by his power preserue & keepes them. And therefore he punished the ingratitude of his people and sendeth them continual warres both at home and abroad. And because Saul, whom of nothing God had preferred to the honour of a King, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God and was not zealous of his glory, he was by the voyce of God put downe from his state, and Dauid the true figure of Messiah placed in his steade, whose patience, modestie, constancie, persecution by open enemies, fained friends, and dissembling flatterers are left to the Church and to every member of the same, as a patterne and example to beholde their state and vocation.

CHAP. I.

¹ The genealogie of Elkanah father of Samuel. ² His two wives. ³ Hannah was barren and prayed to the Lord. ⁴ Her answer to Eli. ⁵ Samuel is borne. ⁶ She doeth dedicate him to the Lord.



HERE was a mā of one of the two ²Ramathaim Zophim, of mouē Ephraim, whose name was Elkanah the sonne of Iero- ham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite:

² And he had two wives: the name of one was Hannah, and the name of the other Peninnah: & Peninnah had children, but Hannah had no children.

³ * And this man went vp out of his citie euery yere, to worship and to sacrifice vnto the Lord of hostes in ^bShiloh, where were the two sonnes of Eli, Hophni and Phinehas Priests of the Lord.

⁴ And on a day, when Elkanah sacrificed, he gaue to Peninnah his wife and to all her sonnes and daughters portions,

But vnto Hannah he gaue a worthy portion: for he loued Hannah, and the Lord had made her barren.

⁵ And her aduersarie vexed her sore, forasmuch as she vpbraided her, because the Lord had made her barren.

⁷ (And so did he yere by yere) and as oft as she went vp to the house of the Lord, thus she vexed her, that she wept & did not eat.

⁸ Then said Elkanah her husband to her, Hannah, why wepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten ³sonnes?

⁹ So Hannah rose vp after that they had eaten and drunke in Shiloh (and Eli the Priest sat, vpon a stoole by one of the postes of the Temple of the Lord)

¹⁰ And she was troubled in her minde, and prayed vnto the Lord, and wept sore:

¹¹ Also she vowed a vowe, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, & not forget thine handmaid, but giue vnto thine handmaid a manchild, then I wil giue him vnto the Lord all the dayes of his life, * and there shal no razor come vpon his head.

¹² And as she continued praying before the Lord, Eli marked her mouth.

¹³ For Hannah spake in her heart: her lip- pes did moue onely, but her voyce was not heard: therefore Eli thought she had bene drunken.

¹⁴ And Eli said vnto her, How long wilt thou be drunken? Put away thy drunken- nesses from thee.

¹⁵ Then Hannah answered and said, Nay my lord, but I am a woman, troubled in spirit: I haue drunke neither wine nor strong drinke, but haue * powred out my soule before the Lord.

¹⁶ Count not thine handmaid for a wicked woman: for of the abundance of my complaint & my grief haue I spoken hitherto.

¹⁷ Then Eli answered, & said, Go in peace, and the God of Israel graunt thy petition that thou hast asked of him.

¹⁸ She said againe, Let thine handmaid finde grace in thy sight: so the woman went her way, and did eate, and looked no more sad.

¹⁹ ¶ Then they rose vp early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah his wife, and the Lord remembered her.

²⁰ For in proceesse of time Hannah conceived, and bare a sonne, and she called his name Samuel, because, said she, I haue as- ked him of the Lord.

²¹ ¶ So the man Elkanah and all his house went vp to offer vnto the Lord the yere- ly sacrifice, and his vowe:

²² But Hannah went not vp: for she said vn-

*Numb. 6. 5.
mdg. 13. 5.*

Ebr. thy wine.

*Ebr. of an hard
spirit.*

*Ebr. for a daugh-
ter of Belial.*

*That is, pray
vnto the Lord
for me.*

*According to
her petition.*

*This Elkanah
was a Leuite, 1.
Chro. 6. 27. and
as some write,
once a yere they
appeared before
the Lord with their
families.*

to

^a There were two Ramaths, so that in this citie in mount Ephraim were Zophim: that is, the learned men and Prophets.

^{Dent. 16. 16.}

^b For the Arke was there at that time.

^c Somerewe, a portion with an heauie chere.

^d Let this suffice thee, that I haue thee no lesse, than if thou haddest manie children.
^e That is, of the house, where the Arke was.

i Because her
prayer tooke ef-
fect, therefore it
was called the
Lords promise.
Exod. 16. 36.

"Eli a childe.

k That is, most
certainly.

"Eli. lent.

l Meaning, Eli
gaue thanks to
God for her.

to her husband, I wil tary vntil the childe
be weined, then I wil bring him that he
maye appeare before the Lord, and there
abide for euer.

23 And Elkanah her husband said vnto her,
Do what seemeth thee best: tary vntil
thou hast weined him: onely the Lord ac-
cōplish his word. So the woman abode, &
gaue her sōne sucke vntil the weined him.

24 ¶ And when she had weined him, she
tooke him with her with three bullockes
& an * Ephah of floure & a bottel of wine,
and brought him vnto the house of the
Lord in Shiloh, & the childe was yong.

25 And they slew a bullocke, and brought
the childe to Eli.

26 And she said, Oh my lord, as thy^k soule
liueth, my lord, I am the woman that stode
with thee here praying vnto the Lord.

27 I prayed for this childe, & the Lord hath
giuen me my desire which I asked of him.

28 Therefore also I haueⁿ giuen him vnto
the Lord: as long as he liueth he shalbe
giuen vnto the Lord: and he^l worshipped
the Lord there.

CHAP. II.

¹ The song of Hannah. ¹² The sonnes of Eli, wicked.
¹³ The new custome of the Priests. ¹⁸ Samuel mini-
stred before the Lord. ²⁰ Eli blesteth Elkanah and his
wife. ²³ Eli reproveth his sonnes. ²⁷ God sendeth a
Prophet to Eli. ³¹ Eli is menaced for not chastising his
children.

a After that she
had obtained a
sonne by prayer,
she gaue thanks.
b I haue recou-
ered strength &
glorie by the be-
nignite of the Lord.
c I can answer
them, that re-
proue my barē-
nesse.
d In that ye con-
demne my barē-
nes, ye shewe
your pride a-
gainst God.

e They sel their
labours for ne-
cessary food.
"Or, manie.
Deut. 31. 39.
Wisd. 16. 13.
Job. 13. 2.

f Psalme. 113. 7.

g He preferreth
to honour and
putteth downe
according to his
own wil though
mans iudgment
be contrarie.

h Therefore he
may dispose al
things accord-
ing to his wil.

Chap. 7. 30.

And Hannah^a prayed, and said, Mine
hearte reioyceth in the Lord, mine
b horn^e is exalted in the Lord: my mouth
is^c enlarged ouer mine enemies, because
I reioyce in thy saluation.

2 There is none holy as the Lord: yea,
there is none besides thee, and there is no
God like our God.

3 Speake^d no more presumptuouslie: let
not arrogancie come out of your mouth:
for the Lord is a God of knowledge, and
by him enterprises are established.

4 The bowe and the mightie men are bro-
ken, & the weake haue girded themselues
with strength.

5 They that were full, are hired forth for
bread, & the hungrie are no more hired,
so that the baren hath borne^e seuen: & she
that had many children, is feeble.

6 * The Lord killeth & maketh aliue: bi-
ngeth downe to the graue and raiseth vp.

7 The Lord maketh poore and maketh
riche: bringeth lowe, and exalteth.

8 * He raiseth vp the poore out of the dust,
and lifteth vp the begger from the dōung
hil, to set^h them amongⁱ princes, & to make
them inherit the seat of glorie: for the pil-
lers of the earth are the^j Lordes, and he
hath set the world vpon them.

9 He wil keepe the feete of his Saintes,
and the wicked shal keepe silence in dark-
nes: for in his owne might shal no man
be strong.

10 The Lords aduersaries shal be destroyed,
and out of heauen shal he^k thunder vpon
them: the Lord shal iudge the ends of the

world, & shal giue power vnto his^l King,
and exalt the horne of his Anointed.

11 And Elkanah went to Ramah to his^m
house, and the childe did minister vnto
the Lordⁿ before Eli the Priest.

12 ¶ Now the sonnes of Eli were wicked
men and^o knew not the Lord.

13 For the Priests custome toward the peo-
ple was this: when any man offered sacrifice,
the Priests^p boy came, while the flesh was
sething and a fleshooke with three teeth
in his hand,

14 And thrust it into the kettle, or into the
caldro, or into the pan, or into the pot: all
that the fleshooke brought vp, the Priest
tooke for him selfe: thus they did vnto all
the Israelites, that came thither to Shiloh.

15 Yea, before they burnt the^q fat, the
Priests boy came and laid to the man that
offred, Giue me flesh to rost for the Priest:
for he wil not haue sodden flesh of thee,
but rawe.

16 And if any man said vnto him, Let them
burne the fat according to the^r custome,
then take as much as thine heart^s desi-
reth: then he would answer, No, but thou
shalt giue it now: and if thou wil not, I wil
take it by force.

17 Therefore the sinne of the yong men
was very great before the Lord: for men
abhorred the offering of the Lord.

18 ¶ Now Samuel being a yong childe mi-
nistred before the Lord, girded with a li-
nen^t Ephod.

19 And his mother made him a litle coate,
and brought it to him from yere to yere,
when she came vp with her husband, to
offer the yerely sacrifice.

20 And Eli blesteth Elkanah and his wife, &
said, The Lord giue thee seede of this wo-
man, for^u the petitiō that she asked of the
Lord: and they departed vnto their place.

21 And the Lord visited Hannah, so that the
conceiued, and bare three sonnes, & two
daughters. And the childe Samuel grewe
before the Lord.

22 ¶ So Eli was very olde, and heard all that
his sonnes did vnto all Israel, and how
they lay with the women that^v assembled
at the doore of the Tabernacle of the
Congregation.

23 And he said vnto them, Why do ye such
things? for of all this people I heare euil
reportes of you.

24 Do no more, my sonnes: for it is no good
report that I heare, which^w is, that ye make
the Lords people to trespasse.

25 If one man sinne against another, the
iudge shal iudge it: but if a man sinne a-
gainst the Lord, who wil pleade for him?
Notwithstanding they obeyed not the
voyce of their father, because the Lord^x
would slay them.

26 ¶ (Now the childe Samuel profited and
grewe and was in fauour both with the
Lord, and also with men)

27 And there came a man of God vnto Eli,
& said vnto him, Thus sayeth the Lord,
Did

h She grounded
her prayer on Je-
sus christ which
was to come.

i That Eli
commanded
him.
k That is, they
neglected his
ordinance.

"Or, same.

l Transgressing
the order appoin-
ted in the Law,
Leuit. 7. 31. for
their bellies
sake.

m Which was
commanded first
to haue bene of-
fered to God.

"Or, Law.

n Not passing
for their owne
profit so that
God might be
serued a right.

o Seeing the
horrible abuse
therof.

Exod. 28. 4.

"Or, for the thing
that she hath said
to the Lord: so
wil Samuel.

p Which was
(as the Hebrews
write) after their
trauel, whē they
came to be puri-
fied, read, Esa.
38. 8. leuit. 12. 6.

q Because they
contemne their
duetie to God,
verf. 7.

r So that too-
bey good admo-
nitions is Gods
mercie, and to
disobey them, is
his iust iudge-
ment for sinne.

f To wit, Aarō.

Did not I plainly appeare vnto the house of thy father, when they were in Egypt in Pharaohs house?

28 And I chose him out of all the tribes of Israel to be my Priest, to offer vpon mine altar, and to burne incense, and to weare an Ephod before me, and * I gaue vnto the house of thy father all the offerings made by fire of the children of Israel.

Leuit. 10. 14.

Why haue you contemned my sacrifices, and as it were trod the vnder foote.

29 Wherefore haue you kicked against my sacrifice and mine offering, which I commanded in my Tabernacle, and honorest thy children about me, to make your selues fat of the first frutes of all the offerings of Israel my people?

30 Wherefore the Lord God of Israel saith, I said, that thine house & the house of thy father should walke before me for euer: but now the Lord saith, "It shal not be so: for them that honour me, I wil honour, & they that despise me, shal be despised."

u Gods promises are onely effectual to such as he giueth confidence vnto, to feare and obey him.

31 Beholde, the dayes come, that I wil cut of thine * arme, and the arme of thy fathers house, that there shal not be an olde man in thine house.

Thy power & authority. Thy posteritie shal see the glorie of the chiefe Priest translated to another, whome they shal enuie, 1. King. 2. 27.

32 And thou shalt see shine enemie in the habitation of the Lord in all things where-with God shal blesse Israel, and there shal not be an olde man in thine house for euer.

33 Neuertheles, I wil not destroy euery one of thine from mine altar, to make thine eyes to faile, and to make thine heart sorrowfull: and all the multitude of thine house shal die when they be men.

Or, when they come to mans age.

34 And this shalbe a signe vnto thee, that shal come vpon thy two sonnes Hophni and Phinehas: in one day they shal die both.

z Meaning, Zadok, who succeeded Abiathar, & was the figure of Christ.

35 And I wil sterre me vp a * faithful Priest, that shal do according to mine heart and according to my minde: and I wil builde him a sure house, and he shal walke before mine Anoynted for euer.

a That is, shalbe inferior vnto him.

36 And all that are left in thine house, shal come and bowe downe to him for a piece of siluer and a morsell of bread, and shal say, Appoint me, I pray thee, to one of the Priests offices, that I may eat a morsell of bread.

CHAP. III.

There was no manifest vision in the time of Eli. 4 The Lord calleth Samuel three times, 11 And sheweth what shal come vpon Eli and his house. 18 The same declareth Samuel to Eli.

a The Chalde text readeth, whiles Eli liued. b Because there were verie fewe Prophets to declare it.

1 Now the childe Samuel ministred vnto the Lord before Eli: & the word of the Lord was precious in those dayes: for there was no manifest vision.

c In court next to the Tabernacle. d That is, lips which burnt in the night. e Iosephus writeth, Samuel wastwelue yere old, when the Lord appeared to him.

2 And at that time, as Eli laye in his place, his eyes began to waxe dimme that he could not see.

3 And yer the light of God went out, Samuel slept in the temple of the Lord, where the Arke of God was.

4 Then the Lord called Samuel: and he said, Here I am.

5 And he ran vnto Eli, and said, Here am I,

for thou calledst me. But he said, I called thee not: go againe and sleepe. And he went and slept.

6 And the Lord called once againe, Samuel. And Samuel arose, and went to Eli, & said, I am here: for thou diddest call me. And he answered, I called thee not, my sonne: go againe and sleepe.

7 Thus did Samuel, before he knewe the Lord, and before the word of the Lord was reueiled vnto him.

8 And the Lord called Samuel againe the third time: and he arose, and went to Eli, and said, I am here: for thou hast called me. Then Eli perceived that the Lord had called the childe.

g Such was the corruption of those times that the chiefe priest was become dull and negligent to vnderstand the Lords appearing.

9 Therefore Eli said vnto Samuel, Go and sleepe: and if he call thee, then say, Speake Lord, for thy seruant heareth. So Samuel went, and slept in his place.

10 ¶ And the Lord came, and stode, and called as at other times, Samuel, Samuel. Then Samuel answered, Speake, for thy seruant heareth.

11 ¶ Then the Lord said to Samuel, Beholde, I wil do a thing in Israel, whereof whosoeuer shal heare, his two eares shal tingle.

h God declareth what follen feare shal come vpon men when they shal heare that the Arke is taken, and also see Elies house destroyed.

12 In that day I wil raise vp against Eli all things which I haue spoken concerning his house: when I begin, I wil also make an end.

13 And I haue told him that I wil iudge his house for euer, for the iniquitie which he knoweth, because his sonnes ran into a slaughter, and he stayed them not.

14 Now therefore I haue sworn vnto the house of Eli, that the wickednes of Elis house, shal not be purged with sacrifice nor offering for euer.

i Meaning, that his posteritie should neuer enioye the chiefe Priests office.

15 Afterward Samuel slept vntil the morning, and opened the doores of the house of the Lord, & Samuel feared to shew Eli the vision.

16 ¶ Then Eli called Samuel, & said, Samuel my sonne. And he answered, Here I am.

17 Then he said, What is it, that the Lord said vnto thee? I pray thee, hide it not from me. God do so to thee, and more also, if thou hide any thing from me, of all that he said vnto thee.

k God punish the thee after this & that sort, except thou tel me truth, Ruth. 17.

18 So Samuel tolde him euery whit, and hid nothing from him. Then he said, It is the Lord: let him do what seemeth him good.

19 ¶ And Samuel grewe, and the Lord was with him, and let none of his wordes fall to the ground.

l The Lord accomplished whatsoeuer he had said.

20 And all Israel from Dan to Beerseba knew that faithful Samuel was the Lords Prophet.

m Or, that Samuel was the faithful Prophet of the Lord. n Ebr. by the word of the Lord.

21 And the Lord appeared againe in Shiloh: for the Lord reueiled himselfe to Samuel in Shiloh by his word.

CHAP. IIII.

Israel is overcome by the Philistines. 4 They doe set the Arke, wherefore the Philistines do feare. 10 The Arke of the Lord is taken. 11 Eli & his children die. 19 The death of the wife of Phinehas the sonne of Eli.

1 And

¶ From the departure of the Israelites out of Egypt, vnto the time of Samuel are about, 390 yere.

Or, *stone of help*, chap. 7. 22.

a For it may seeme that this warre was vnder take by Samuels commandement

b For he vsed to appare to y Israelites betweene the Cherubims ouer the Arke of the couenant, Exod. 25. vers. 17

c Before we fought against men, and now God is come to fight against vs.

d For in the red Sea in the wilderness the Egyptians were destroyed, which was the last of al his plagues. Iudg. 13. 1.

e David alluding to this place, psal. 77. 63 sayeth they were consumed with fire: meaning they were suddenly destroyed

f In token of sorrowe and mourning.

g Left it should be taken of the enemies.

Chap. 3. 2.

1 And Samuel spake vnto all Israel: ¶ and Israel went out against the Philistims to battel and pitched beside Eben-ezer: and the Philistims pitched in Aphek.

2 And the Philistims put them selues in array against Israel: & when they ioyned the battel, Israel was smitten down before the Philistims: who slewe of the armie in the field about foure thousand men.

3 So when the people were come into the campe, the Elders of Israel said, Wherefore hath the Lord smitten vs this day before the Philistims? let vs bring the Arke of the couenant of the Lord out of Shiloh vnto vs, that when it commeth among vs, it may saue vs out of the hand of our enemies.

4 The people sent to Shiloh, & brought from thence the Arke of the couenant of the Lord of hostes, who dwelleth betweene the Cherubims: and there were the two sonnes of Eli, Hophni, and Phinehas, with the Arke of the couenant of God.

5 And when the Arke of the couenant of the Lord came into the hoste, all Israel shouted a mighty shoute, so that the earth rang againe.

6 And when the Philistims heard the noise of the shoute, they said, What meaneth the sound of this mightie shoute in the hoste of the Ebrewes? and they vnderstoode, that the Arke of the Lord was come into the hoste.

7 And the Philistims were afraide, and said, God is come into the hoste: therefore said they, Wo vnto vs: for it hath not bene so heretofore.

8 Wo vnto vs, who shal deliuer vs out of the hand of these mighty Gods? these are the Gods that smote the Egyptians with all the plagues in the wilderness.

9 Be strong & play the men, O Philistims, that ye be not seruants vnto the Ebrewes, as they haue serued you: be valiant therefore, and fight.

10 And the Philistims fought, and Israel was smitten downe, and fled euery man into his tent: & there was an exceeding great slaughter: for there fell of Israel thirtie thousand footemen.

11 And the Arke of God was taken, and the two sonnes of Eli, Hophni and Phinehas died.

12 And there ran a man of Benjamin out of the armie, and came to Shiloh the same day with his clothes rent, & earth vpon his head.

13 And when he came, lo, Eli sate vpon a seat by the way side, wayting: for his heart feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

14 And when Eli heard the noise of the crying, he said, What meaneth this noise of the tumult? and the man came in hastily, and tolde Eli.

15 (Now Eli was fourescore and eightene yere olde, and his eyes were dimme that

he could not see)

16 And the man said vnto Eli, I came from the armie, and I fled this daye out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered and said, Israel is fled before the Philistims, & there hath bene also a great slaughter among the people: and me reouer thy two sonnes, Hophni and Phinehas are dead, and the Arke of God is taken.

18 ¶ And when he had made mention of the Arke of God, Eli fel from his seat backward by the side of the gate, and his necke was broken, and he died: for he was an olde man and heauie: and he had iudged Israel fortie yeres.

19 And his daughter in lawe Phinehas wife was with childe nere her trauel: and when she heard the report that the Arke of God was taken, and that her father in lawe and her husband were dead, she bowed her selfe, and traueled: for her paines came vpon her.

20 And about the time of her death, the women that stood about her, said vnto her, Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe Ichabod, saying, The glorie is departed from Israel, because the Arke of God was taken, and because of her father in lawe and her husband.

22 She said againe, The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

¶ The Philistims bring the Arke into the house of Dagon, which idole fel downe before it. 6 The men of Ashdod are plagued. 8 The Arke is capied into Gath and after to Ekron.

1 Then the Philistims tooke the Arke of God and caried it from Eben-ezer vnto Ashdod,

2 Euen the Philistims tooke the Arke of God, & brought it into the house of Dagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, and they tooke vp Dagon, and set him in his place againe.

4 Also they rose vp early in the morning the next day, and beholde, Dagon was fallen vpon his face on the ground before the Arke of the Lord, & the head of Dagon and the two palmes of his hands were cut of vpon the threshold: onely the stumpe of Dagon was left to him.

5 Therefore the Priests of Dagon, and all that come into Dagon's house treade not on the threshold of Dagon in Ashdod, vnto this day.

6 But the hand of the Lord was heauie vpon them of Ashdod, & destroyed them, and smote them with emerods, both Ashdod, and the coastes thereof.

7 And when the men of Ashdod sawe this, they

h According to God had afore said.

i Or, *concealed*.

Or, *so cryed out*.

i And settled her bodie toward her trauel.

Or, *No glorie, where is the glorie*.

k She vttered her great sorrow by repeating her words.

a Which was one of the five principal cities of the Philistims.

b Which was their chief idole and as some write, from the nail downward was like a fish, & vpward like a man.

c Thus in feele of acknowledging & true God by this miracle, they fell to ascribe ther superstition.

s This iudgement the idole that know true God worship not aright. Exod. 12. 3.

they said, Let not the Arke of the God of Israel abide with vs: for his hande is fore vpon vs and vpon Dagon our god.

8 They sent therefore and gathered all the princes of the Philistims vnto them, & said, what shal we do with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel be caried about vnto Gath: & they caried the Arke of the God of Israel about.

9 And when they had caried it about, the hande of the Lorde was against the citie with a very great destruction, and he smote the men of the citie both small and great, and they had emerods in their secret partes.

10 Therefore they sent the Arke of God to Ekron: and as sone as the Arke of God came to Ekron, the Ekronites cried out, saying, they haue brought the Arke of the God of Israel to vs to slay vs and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims and said, Send away the Arke of the God of Israel, and let it returne to his own place, that it slay vs not and our people: for there was a destruction and death throughout all the citie, and the hand of God was very sore there.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went vp to heauen.

CHAP. VI.

The time that the Arke was with the Philistims which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

1 So the Arke of the Lord was in the custody of the Philistims seven monethes.

2 And the Philistims called the Priests and the soothsayers, saying, What shall we do with the Arke of the Lord? tel vs where with we shall send it home againe?

3 And they said, If you send away the Arke of the God of Israel, send it not away empty, but giue vnto it a sinne offering: then shall ye be healed, and it shalbe knowne to you, why his hande departeth not from you.

4 Then said they, What shalbe the sinne offering, which we shal giue vnto it? And they answered, Fiue golden emerods and fiue golden mise, according to the number of the Princes of the Philistims: for one plague was on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, & the similitudes of your mise that destroy the land: so ye shall giue glorie vnto the God of Israel, that he may take his hand from you, and from your gods, and from your land.

6 Wherefore then should ye harden your heartes, as the Egyptians and Pharaoh hardened their heartes, when he wrought wonderfully among them, did they not let

them go, and they departed?

7 Nowe therefore make a newe carte, and take two melche kyne, on whome there hath come no yoke: and tye the kyne to the carte, and bring the calves home from them.

8 Then take the Arke of the Lord, & set it vpon the cart, and put the iewels of golde which ye giue it for a sinne offering in a coffer by the side thereof, and send it away, that it may go.

9 And take hede, if it go vp by the way of his owne coast to Beth-shemesh, it is he that did vs this great euill: but if not, we shal know then, that it is not his hand that smote vs, but it was a chance that happened vs.

10 And the men did so: for they tooke two kyne that gaue milke, and tye d them to the carte and shut the calves at home.

11 So they set the Arke of the Lord vpon the carte, and the coffer with the mise of golde, and with the similitudes of their emerods.

12 And the kyne went the straight way to Beth-shemesh, and kept one path & lowed as they went, and turned neither to the right hand nor to the left: also the princes of the Philistims went after them, vnto the borders of Beth-shemesh.

13 Now they of Beth-shemesh were reaping their wheat harvest in the valley, and they lift vp their eyes, and spied the Arke, and reioyced when they sawe it.

14 And the carte came into the fiede of Ioshua a Beth-shemite, & stode stil there.

15 And there was also a great stone, & they claue the wood of the kyne and offered the kyne for a burnt offering vnto the Lord.

16 And the Leuites tooke downe the Arke of the Lord, and the coffer that was with it wherein the iewels of golde were, and put them on the great stone, and the men of Beth-shemesh offered burnt offering, and sacrificed sacrifices that same day vnto the Lord.

17 And when the fiue princes of the Philistims had seene it, they returned to Ekron the same day.

18 So these are the golden emerods, which the Philistims gaue for a sinne offering to the Lord: for Ashdod one, for Gaza one, for Askelon one, for Gath one, and for Ekron one.

19 And golden mise, according to the number of all the cities of the Philistims, belonging to the fiue princes, both of walled townes and of townes vnwalled, vnto the great stone of Abel, whereon they set the Arke of the Lord: which stone remaineth vnto this day in the fiede of Ioshua the Beth-shemite.

20 And he smote of the men of Beth-shemesh, because they had looked in the Arke of the Lord: he slew euen among the people fiftie thousand men & three score and ten men, and the people lameded, because the Lorde had slayne the people with so

V. j.

great

d Though they had felt Gods power and were afraide thereof, yet they would farther trie him, which thing god turned to their destruction and his glorie.

e The wicked, when they feele the hand of God grudge & reiect him, where the godly humble themselves and cry for mercy.

a They thought by continuance of time & plague would haue ceased and so would haue kept the Arke still.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

c This is Gods iudgement vpon the idolaters, that knowing the true God they worship him not aright. Esd. 10. 11.

d Meaning the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute almost all things to fortune and chance, where as in deed there is nothing done without Gods prouidence and decree.

g For the trial of the matter.

h To wit, the men of Beth-shemesh, which were Israelites.

i These were the fiue principall cities of the Philistims whiche were not all conquered vnto the time of Dauid.

Or, the plaint, or lamentation.

k For it was not lawful to any other to touch or to see it, save onely to Aaron and his sonnes, Num 4. 15. and 20.

great a slaughter.

- 20 Wherefore the men of Beth-shemesh said, Who is able to stand before this holy Lord God? and to whom shall he go from vs?
- 21 And they sent messengers to the inhabitants of Kiriath-icarim, saying, The Philistims haue brought againe the Arke of the Lord: come ye downe and take it vp to you.

CHAP. VII.

a The Arke is brought to Kiriath-icarim. 3 Samuel exhorteth the people to forsake their finnes and turne to the Lord. 10 The Philistims fight against Israel and are overcome. 16 Samuel iudgeth Israel.

a A citie in the tribe of Iudah, called also Kiriath-baal, Josh. 15. 60.

b Lamented for their finnes and followed the Lord. Josh. 24. 15.

Indg. 3. 12.

c For Shiloh was now desolate, because the Philistims had taken thence the Arke.

d The Chaldee text hath, that they drew water out of their heart: that is, wept abundantly for their finnes.

e Signifying that in the prayers of the godly there ought to be a vehement zeale.

f According to the prophesie of Hannah Samuels mother, cha. 2. 10.

Then the men of Kiriath-icarim came and tooke vp the Arke of the Lord, & brought it into the house of Abinadab in the hill: and they sanctified Eleazar his sonne, to keepe the Arke of the Lord.

- 2 (For whyle the Arke abode in Kiriath-icarim, the time was long, for it was twentie yerres) and all the house of Israel lamented after the Lord.

3 Then Samuel spake vnto all the house of Israel, saying, If ye be come againe vnto the Lord with all your heart, * put away the strange gods from among you, and * Ashtaroth, and direct your hearts vnto the Lorde, and serue him * onely, and he shall deliuer you out of the hande of the Philistims.

- 4 Then the children of Israel did put away * Baalim and Ashtaroth, and serued the Lord onely.

5 And Samuel said, Gather all Israel to Mizpeh, and I will pray for you vnto the Lord.

6 And they gathered together to Mizpeh, and drew water and powred it out before the Lord, and fasted the same daye, & said there, We haue sinned against the Lord. And Samuel iudgeth the children of Israel in Mizpeh.

7 When the Philistims heard that the children of Israel were gathered together to Mizpeh, the princes of the Philistims went vp against Israel: and when the children of Israel heard that, they were afraid of the Philistims.

8 And the childre of Israel said to Samuel, Cease not to * crie vnto the Lord our God for vs, that he may saue vs out of the hand of the Philistims.

9 Then Samuel tooke a sucking lambe, and offered it all together for a burnt offering vnto the Lorde, and Samuel cryed vnto the Lorde for Israel, and the Lorde heard him.

10 And as Samuel offered the burnt offering, the Philistims came to fight against Israel: but the Lord thundred with a great thunder that daye vpon the Philistims, and scatered them: so they were slaine before Israel.

11 And the men of Israel went from Mizpeh and pursued the Philistims, and smote the

until they came vnder Beth-car.

- 12 Then Samuel tooke a stone and pitched it betweene Mizpeh and Shen, and called the name thereof, Eben-ezer, and he said, Hitherto hath the Lord holpen vs.

13 So the Philistims were brought vnder, and they came no more againe into the coastes of Israel: and the hand of the Lord was against the Philistims all the dayes of Samuel.

14 Also the cities which the Philistims had taken from Israel, were restored to Israel, from Ekron euen to Gath: and Israel deliuered the coastes of the same out of the hands of the Philistims: and there was peace betweene Israel and the Amorites.

15 And Samuel iudgeth Israel all the dayes of his life, *h Meaning, the Philistims.*

16 And went about yere by yere to Beth-el, and Gilgal and Mizpeh, and iudgeth Israel in all those places.

17 Afterward he returned to Ramah: for there was his house, and there he iudgeth Israel: also he buyt an altar there vnto the Lord. *i Which was not contrarie to the Lawe: for yet a certaine place was not appointed.*

CHAP. VIII.

1 Samuel maketh his sonnes iudges ouer Israel, who followe not his statutes. 3 The Israelites aske a King. 11 Samuel declareth in what state they should be vnder the King. 19 Notwithstanding they aske one still, and the Lord willett Samuel to graunt vnto them.

When Samuel was now become old, he * made his sonnes iudges ouer Israel.

2 (And the name of his eldest sonne was Joel, and the name of the second Abiah) *b Who was also called Vahni.*

3 And his sonnes walked not in his waies, but turned aside after lucre and * tooke rewards, and peruered the iudgement. *1. Chro. 6. 38.*

4 Wherefore all the Elders of Israel gathered together, and came to Samuel vnto Ramah,

5 And said vnto him, Beholde, thou art old, and thy sonnes walke not in thy wayes: * make vs now a King to iudge vs like all nations. *c For that his house was, Chap. 7. 17. Off. 13. 10. 1. Chro. 13. 21.*

6 But the thing displeased Samuel, when they said, Giue vs a King to iudge vs: and Samuel prayed vnto the Lord.

7 And the Lord said vnto Samuel, Heare the voyce of the people in al that they shall say vnto thee: for they haue not cast thee away, but they haue cast me away, that I should not reigne ouer them. *d Because they were not content with the order that God had appointed, but would be counted as were the Gentiles.*

8 As they haue euer done since I brought them out of Egypt eue vnto this day, (and haue forsaken me, and serued other gods) euen so do they vnto thee. *e To prouent they wil forsake their wicked purpose.*

9 Now therefore hearken vnto their voyce: howbeit yet * testifie vnto them and sheweth the maner of the King that shall reigne ouer them. *f Not that kinge haue this authority by their office, but by such as reigne in god as wrath should be.*

10 So Samuel tolde all the wordes of the Lord vnto the people that asked a King of him.

11 And he said, This shall be the maner of the

g Which was a great rocke ouer against Mizpeh.

h Meaning, the Philistims.

i Which was not contrarie to the Lawe: for yet a certaine place was not appointed.

a Because he was not able to beare the charge

b Who was also called Vahni. 1. Chro. 6. 38.

Dem. 16. 19.

c For that his house was, Chap. 7. 17.

Off. 13. 10. 1. Chro. 13. 21.

d Because they were not content with the order that God had appointed, but would be counted as were the Gentiles.

e To prouent they wil forsake their wicked purpose.

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c For that his house was, Chap. 7. 17.

Off. 13. 10. 1. Chro. 13. 21.

d Because they were not content with the order that God had appointed, but would be counted as were the Gentiles.

e To prouent they wil forsake their wicked purpose.

the King that shal reigne ouer you : he will take your sonnes, and appoint them to his charrets, and to be his horsmen, and *some* shall runne before his charret.

12 Also he wil make them his captaines ouer thousandes, and captaines ouer fifties, and to eare his grounde, and to reape his haruest, and to make instrumets of warre, and the thinges that serue for his charrets.

13 He will also take your daughters & make them apoticaries, and cookes and bakers.

14 And he will take your fieldes, and your vineyardes, and your best olue trees, and giue them to his seruants.

15 And he wil take the tenth of your fede, & of your vineyardes, and giue it to his Eunuchs, and to his seruants.

16 And he will take your men seruants and your maid seruants, and the chiefe of your young men, and your affes, and put them to his worke.

17 He will take the tenth of your sheepe, & ye shalbe his seruants.

18 And ye shall cry out at that day, because of your King, whom ye haue chosen you, & the Lord wil not heare you at that day.

19 But the people would not heare the voyce of Samuel, but did say, Nay, but there shall be a King ouer vs.

20 And we also wil be like all other nacions, and our King shall iudge vs, and go out before vs, and fight our battels.

21 Therefore when Samuel heard all the wordes of the people, he rehearsed them in the eares of the Lord.

22 And the Lord said to Samuel, Hearken vnto their voyce, and make them a King. And Samuel said vnto the men of Israel, Go euery man vnto his citie.

CHAP. IX.

3 Saul seeking his fathers affes, by the counsel of his seruants goeth to Samuel. 9 The Prophets called Seers. 15 The Lords reueleth to Samuel Sauls coming, commanding him to anoint him King. 22 Samuel bringeth Saul to the fraist.

1 There was nowe a man of Benjamin a mightie in power named Kish the sonne of Abiel, the sonne of Zeror, the sonne of Bechorath, the sonne of Aphiah, the sonne of a man of Iemini.

2 And he had a sonne called Saul, a goodly young man and a faire : so that among the children of Israel there was none goodlier then he : from the shoulders vpwarde he was hier then any of the people.

3 And the affes of Kish Saules father were lost : therefore Kish said to Saul his sonne, Take now one of the seruants with thee, & arise, go, and seeke the affes.

4 So he passed through mount Ephraim & went through the land of Shalishah, but they founde them not. Then they went through the land of Shalim, and there they were not : he went also through the land of Iemini, but they found them not.

5 When they came to the land of Zuph,

Saul saide vnto his seruant that was with him, Come and let vs returne, lest my father leaue the care of affes, & take thought for vs.

6 And he said vnto him, Behold now, in this citie is a man of God, and he is an honorable man : al that he saith commeth to passe : let vs now go thither, if so be that he can shewe vs what way we may go.

7 Then said Saul to his seruant, Wel then, let vs go : but what shall we bring vnto the man ? For the bread is spent in our vessels, and there is no present to bring to the ma of God : what haue we ?

8 And the seruant answered Saul againe, & said, Behold, I haue found about me the fourth part of a shekle of siluer : that will I giue the man of God to tell vs our way.

9 (Beforetime in Israel when a man went to seeke an answer of God, thus he spake, Come, and let vs go to the Seer : for he that is called nowe a Propheet, was in the old time called a Seer)

10 Then said Saul to his seruant, Well said, come, let vs go : so they went into the citie where the man of God was.

11 And as they were going vp the hie way to the citie, they found maydes that came out to drawe water, & said vnto the, Is there here a Seer ?

12 And they answered them, and sayd, Yea : lo, he is before you : make haste now, for he came this day to the citie : for there is an offering of the people this daye in the hie place.

13 When ye shal come into the citie, ye shal finde him straight way yer he come vp to the hie place to eat : for the people wil not eat vntil he come, because he will blesse the sacrifice : and then eat they that be bid den to the feast : now therefore go vp : for euen now shall ye finde him.

14 Then they went vp into the citie, & when they were come into the middes of the citie, Samuel came out against them, to go vp to the hie place.

15 But the Lord had reueiled to Samuel secretly (a day before Saul came) saying,

16 To morow about this time I wil send thee a man out of the land of Benjamin : hym shalt thou anoynt to be gouernour ouer my people Israel, that he may saue my people out of the hands of the Philistims : for I haue looked vpon my people, & their cry is come vnto me.

17 When Samuel therefore sawe Saul, the Lord answered him, See, this is the man whom I spake to thee of, he shall rule my people.

18 Then went Saul to Samuel in the mids of the gate, and said, Tell me, I pray thee, where the Seers house is.

19 And Samuel answered Saul, and said, I am the Seer : goe vp before me vnto the hie place : for ye shal eate with me to day, and to morow I wil let thee go, and wil tel thee all that is in thine heart.

V. ij.

20 And

e Which is about five pence, read, Gen. 23. 15.

f So called, because he foresaw things to come.

g That is, a feast after the offering, which should be kept in an hie place of the citie appointed for that vse.

h That is, giue thanks, and distribute the meat according to their custome.

Chap. 13. 2. alt. 13. 21. "Ebr. in his care,

i Notwithstanding their wickednes, yet God was euer mindful of his inheritance.

k Meaning, all that thou desirest to know.

*Or, chiefe officers.

g Because ye repent not for your sinnes, but because ye smart for your afflictions, wherinto ye cast your selues willingly.

*Or, grant their request.

a That is, both valiant and rich. Chap. 14. 31. 1 Chron. 3. 33.

b So that it might seme that God approoued their request in appointing out such a person.

c All these circumstances were meanes to serue vnto Gods providence, wherby Saul (though not approoued of God) was made King.

d Where was Ramath Zophim the citie of Samuel.

1 Whom doth
Israel desire to
be their king
but thee?

m Where the
feast was.

n That is, the
shoulder with
the assemblage
of the people, &
by the meat pre-
pared for thee,
thou mightest
vnderstand that
I knew of thy
comming.

o That both by
the assemblage
of the people, &
by the meat pre-
pared for thee,
thou mightest
vnderstand that
I knew of thy
comming.

p To speake
with him secre-
tly: for the hou-
ses were flat a-
boue.

q Gods com-
mandement as
concerning thee.

a In the Law
this anointing
signified the
gifts of the holic
Ghost, which
were necessarie
for them that
should rule.
Gen 35. 30.

b Samuel con-
firmeth him by
these signes that
God hath ap-
pointed him
king.

Or, yoke.

c Ebr. of peace.
Which was
an hie place in
the citie Kiriath-
arim, where the
Ark was, chap.
7. 1.

10 And as for thine asses that were lest three
daies ago, care not for them: for they are
found. and¹ on whom is set all the desire of
Israel? is it not vpon thee and on all thy
fathers house?

11 ¶ But Saul answered, and said, Am not I
the sonne of Lemini of the smalest tribe of
Israel? and my familie is the least of all the
families of the tribe of Benjamin. Where-
fore then speakest thou so to me?

12 And Samuel toke Saul and his seruant, &
brought them into the chamber & made
them sit in the chiefe place among them
that were bidden: which were about thir-
tie persons.

13 And Samuel said vnto the cooke, Bring
forth the portion which I gaue thee, and
whereof I said vnto thee, Keepe it with
thee.

14 And the cooke toke vp the shoulder, and
that which was vpon it, & set it before Saul.
And Samuel said, Beholde, that which is
left, set it before thee and eat: for hitherto
hath it bene kept for thee, saying, Also I
haue called the people. So Saul did eat
with Samuel that day.

15 And when they were come down fro the
hie place into the citie, he communed with
Saul vpon the top of the house:

16 And when they arose early about the
spring of the day, Samuel called Saul to the
top of the house, saying, Vp, that I may
send thee away. And Saul arose, and they
went out, both he, and Samuel.

17 And when they were come downe to the
end of the citie, Samuel said to Saul, Bid
the seruant go before vs, (and he went)
but stand thou still now, that I may shewe
thee the word of God.

CHAP. X.

¶ Saul is anointed King by Samuel. 9 God changeth Saules
heart and he prophesieth. 17 Samuel assemblith the peo-
ple, and sheweth the their finnes. 21 Saul is chosen King
by lot. 25 Samuel writeth the Kings office.

1 Then Samuel toke a vial of oyle and
powred it vpon his head, and kyssed
him, and said, Hath not the Lord anoin-
ted thee to be gouernour ouer his inheri-
tance?

2 When thou shalt depart from me this day,
thou shalt finde two men by Rahels se-
pulchre in the border of Benjamin, euen
at Zelzah, and they will say vnto thee, The
asses which thou wentest to seeke, are
found: and lo, thy father hath left the care
of the asses, and soroweth for you, saying,
What shall I do for my sonne?

3 Then shalt thou go forth from thence &
shalt come to the plaine of Tabor, & there
shalt meete thee three me going vp to God
to Beth-el: one carying three kiddes, and
another carying three loaves of bread, and
another carying a bottle of wine:

4 And they will aske thee if all be wel, and
will giue thee the two loaves of bread, which
thou shalt receiue of their handes.

5 After that shalt thou come to the hill of

God, where is the garriſons of the Philis-
tims: and when thou art come thither to
the citie, thou shalt meete a company of
Prophets comming downe from the hie
place with a viole, and a tymbrel, and a
pipe, and an harpe before them, and they
shal prophesie.

6 Then the Spirit of the Lord wil come vpon
thee, and thou shalt prophesie with
the, & shalt be turned into another man.

7 Therefore when these signes shal come
vnto thee, do as occasion shal serue: for
God is with thee.

8 And thou shalt go downe before me to
Gilgal: and I also wil come downe vnto
thee to offer burnt offerings, and to sacrifice
sacrifices of peace. Tary for me seuen
dayes, til I come to thee and shew thee
what thou shalt do.

9 And when he had turned his backe to
go from Samuel, God gaue him another
heart: and all those tokens came to passe
that same day.

10 ¶ And whē they came thither to the hill,
behold, the company of Prophets met
him, and the Spirit of God came vpon him,
and he prophesied among them.

11 Therefore al the people that knew him
before, whē they sawe that he prophesied
among the Prophets, saide eche to other,
What is come vnto the sonne of Kish? is
Saul also among the Prophets?

12 And one of the same place answered, and
said, But who is their father? Therefore
it was a prouerbe, Is Saul also among the
Prophets?

13 And when he had made an end of pro-
phesying, he came to the hie place.

14 And Sauls vnkle said vnto him, and to his
seruant, Whither went ye? And he said,
To seeke the asses: and when we saw that
they were no where, we came to Samuel.

15 And Sauls vnkle said, Tel me, I pray thee,
what Samuel said vnto you.

16 Then Saul said to his vnkle, He tolde vs
plainly that the asses were found: but con-
cerning the kingdome whereof Samuel
spake, tolde he him not.

17 ¶ And Samuel assembled the people vnto
the Lord in Mizpeh,

18 And he said vnto the children of Israel,
Thus saith the Lord God of Israel, I haue
brought Israel out of Egypt, and deliuered
you out of the hand of the Egyptians, and
out of the handes of all kingdomes that
troubled you.

19 But ye haue this day cast away your God,
who onely deliuereth you out of all your
aduersities and tribulations: and ye said
vnto him, No, but appoint a King ouer vs.
Now therefore stand ye before the Lord ac-
cording to your tribes and according to
your thousands.

20 And whē Samuel had gathered together
all the tribes of Israel, the tribe of Benia-
min was taken.

21 Afterward he assembled the tribe of
Benjamin according to their families, and
the

d He gaue him
such vertues as
were meete for
a King.

Or, sang praise.

Chap. 19. 24.

e Meaning, that
prophesie com-
meth not by
succession, but is
giuen, to whom
it pleaseth God.
f Noting there-
by him that
from low degree
commeth sode-
ly to honour.

g Both to de-
clare vnto them
their faulte in
king a King, and
also to shewe
Gods sentence
therein.

h That is, by
casting of lot.

the familie of Matri was take. So Saul the sonne of Kith was taken, and when they sought him, he could not be found.

21 Therefore they asked the Lord againe, if that man should yet come thither. And the Lord answered, Behold, he hath hid him selfe among the stuffe.

i Although he were vnworthy and vnwilling.

23 And they ran, and brought him thence: and when he stode among the people, he was hie then any of the people from the shoulders yward.

24 And Samuel said to all the people, See ye not him, whom the Lord hath chosen, that there is none like him among all the people? And all the people shouted and sayd,

"Ebr. let the king live.

k As it is written in Deut. Chap. 17. 15.

"God saue the King.

25 Then Samuel told the people the dutie of the kingdome, and wrote it in a booke, and layed it vp before the Lorde, and Samuel sent all the people away euery man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched,

l Both to auoid sedition, and also to winne the by patience.

27 But the wicked men said, howe shall he saue vs? So they despised him, & brought him no presents: but he held his tongue.

CHAP. XI.

1 Nahash the Ammonite warreth against Iabesh Gilead, 2 he asketh helpe of the Israelites, 3 Saul promyseth helpe, 4 The Ammonites are slaine, 5 The kingdome is renewed.

a After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12. 12.

1 THEN Nahash the Ammonite came vp and besieged Iabesh Gilead: and all the men of Iabesh said vnto Nahash, Make a coucnant with vs, and we will be thy seruants.

2 And Nahash the Ammonite answered them, On this condicion will I make a coucnant with you, that I may thrust out all your right eyes, and bring that shame vpon all Israel.

b This declarereth, that the more neere they are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh said, Giue vs seuen dayes respite, that we may sende messengers vnto all the coastes of Israel: & then if no man deliuer vs, we wil come out to thee.

4 Then came the messengers to Gibeah of Saul, and told these tidings in the eares of the people: and all the people lift vp their voyces and wept.

5 And beholde, Saul came following the cattel out of the field, and Saul said, What ayleth this people, that they weepe? And they tolde him the tidings of the men of Iabesh.

c God gave him the spirit of strength & courage to goe against this tyrant.

6 Then the Spirit of God came vpo Saul, when he heard those tidings, and he was exceeding angry,

7 And tooke a yoke of oxen, & hewed them in pieces, & sent them throughout all the coastes of Israel by the hands of messengers, saying, Whosoeuer commeth nor forth after Saul, and after Samuel, so shal his oxen be serued. And the feare of the Lord fel on the people, and they came out with one consent.

d He addeth Samuel, because Saul was not yet approved of al.

8 And when he nombred them in Bezek,

the children of Israel were three hundred thousand men: and the men of Iudah thirtie thousand.

9 Then they said vnto the messengers e Meaning, Saul that came, So say vnto the men of Iabesh and Samuel.

Gilead, To morrow by then the sunne be hote, ye shal haue helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

10 Therefore the men of Iabesh said, To morrow we will come out vnto you, and ye shal do with vs all that pleaseth you.

f That is, to the Ammonites, dissembling that they had hope of ayde.

11 And when the morrowe was come, Saul put the people in three bands, & they came in vpon the host in the morning watche, & slew the Ammonites vntill the heat of the day: and they that remained, were scattered, so that two of them were not left together.

12 Then the people sayde vnto Samuel, Who is he that sayde, Shall Saul reigne ouer vs? bryng those men that we may slay them.

g By this victorie Lord won the hearts of the people to Saul.

13 But Saul said, There shall no man dye this day: for to daye the Lorde hath saued Israel.

h By shewing merci he thought to ouercome their malice.

14 Then saide Samuel vnto the people, Come, that we may go to Gilgal, and renew the kingdome there.

15 So all the people went to Gilgal, and made Saul King there before the Lorde in Gilgal: and there they offered peace offerings before the Lorde: and there Saul and all the men of Israel reioyced exceedingly.

i In signe of thanksgiving for the victory.

CHAP. XII.

1 Samuel declaring to the people his integritie, reproveth their ingratitude. 19 God by miracle causeth the people to confesse their sinne. 20 Samuel exhorteth the people to followe the Lord.

1 Samuel then said vnto al Israel, Behold, I haue hearkened vnto your voyce in all that ye said vnto me, and haue appointed a King ouer you.

a I haue granted your petition.

2 Now therefore behold, your King walketh before you, and I am old & gray headed, and behold, my sonnes are with you: and I haue walked before you from my childhod vnto this day.

b To gouerne you in peace & warre.

3 Behold, here I am: beare recorde of me before the Lord and before his Anointed.

Eccles. 46. 22.

4 Whose oxen haue I taken? or whose asse haue I taken? or whom haue I done wrong to? or whome haue I hurt? or of whose hand haue I receiued any bribe, to blinde mine eyes therewith, and I will restore it you?

c God woulde that this confession should be a paterne for all them that haue any charge or office.

5 Then they said, Thou hast done vs no wrong, nor hast hurt vs, neither hast thou taken ought of any mans hand.

6 And he said vnto them, The Lord is witness against you, and his Anointed is witness this day, that ye haue founde nought in mine hands. And they answered, He is witness.

d Your King, who is anointed by the commandement of the Lord.

7 Then Samuel said vnto the people, It is the Lord that made Moses & Aaron, and that brought your fathers out of the land

Or, exalted.

of Egypt.

*"Or, benefiter.**Gen. 46. 3.**Exod. 4. 16.**Judg. 4. 3.**e* Captaine of Iabins host king of Hazor.*f* That is, Samuel, Judg. 13. 25. *Judg. 11. 1.* Chap. 4. 1.*g* Leaving God to seeke help of man, chap. 8. 5.*h* Yes halbe preferred as they that follow the Lords wil.*i* Meaning, the gouernours.*k* In that ye haue forsaken him, who hath al power in his hand, for a mortall man.*l* Not onely at other times, but now chiefly.*m* He sheweth that there is no sinne so great, but it shalbe forgiven, if the sinner turne againe to God.

7 Now therefore stand still, that I may reason with you before the Lord according to all the righteousness of the Lord, which he shewed to you and to your fathers.

8 *After that Iacob was come into Egypt, and your fathers cryed vnto the Lord, the Lord sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

9 *And when they forgate the Lord their God, he sold them into the hand of Sisera *captaine of the hoste of Hazor and into the hand of the Philistims, and into the hand of the King of Moab, and they fought against them.

10 And they cryed vnto the Lord, and said, We haue sinned, because we haue forsaken the Lord, and haue serued Baalim & Ashtaroth. Now therefore deliuer vs out of the hands of our enemies, and we will serue thee.

11 Therefore the Lord sent Ierubbaal^f and Bedan and *Iphtah, and *Samuel, and deliuered you out of the hands of your enemies on euerie side, and ye dwelled safe.

12 Notwithstanding when you sawe, that Nahash the King of the childre of Ammon came against you, ye saide vnto me, *No, but a King shall reigne ouer vs: when yet the Lord your God was your King.

13 Now therfore beholde the King whome ye haue chosen and whome ye haue desired: lo therefore, the Lord hath set a King ouer you.

14 If ye wil feare the Lord and serue hym, and heare his voyce, and not disobey the worde of the Lord, both ye, and the King that reigneth ouer you, shall followe the Lord your God.

15 But if ye will not obey the voyce of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be vpon you, & on your fathers.

16 Now also stand and see this great thing which the Lord wil do before your eyes.

17 Is it not now wheat harvest? I wil call vnto the Lord, and he shall send thundre and raine, that ye may perceiue and see, howe that your wickednes is great, which ye haue done in the sight of the Lord in asking you a King.

18 Then Samuel called vnto the Lord, and the Lord sent thundre and raine the same day: and all the people feared the Lord & Samuel exceedingly.

19 And all the people sayde vnto Samuel, Pray for thy seruants vnto the Lord thy God, that we dye not: for we haue sinned in asking vs a King, beside all our other sinnes.

20 ¶ And Samuel said vnto the people, Feare not. (ye haue in deede done all this wickednes, yet departe not from following the Lord, but serue the Lord with all your heart,

21 Neither turne ye backe: for that should be after vayne things which can not profite

you, nor deliuer you, for they are but vannie)

22 For the Lord will not forsake his people for his great Names sake: because it hath pleased the Lord to make you his people.

23 Moreouer God forbid, that I should sinne against the Lord, and cease praying for you, but I will shewe you the good and right way.

24 Therefore feare you the Lord, and serue him in the truth with all your hearts, and consider howe great things he hath done for you.

25 But if ye do wickedly, ye shall perish, both ye, and your King.

CHAP. XIII.

1 The Philistims are smitten of Saul and Jonathan. *23* Saul being disobedient to Gods commandement is shewed of Samuel that he shal not reigne. *29* The great sinnes, wherein the Philistims kept the Israelites.

1 Saul now had bene King one yere, and he reigned two yeres ouer Israel.

2 Then Saul chose him three thousand of Israel: and two thousand were with Saul in Michmash, and in mount Beth-el, and a thousand were with Jonathan in Gibeah of Benjamin: & the rest of the people he sent euerie one to his tent.

3 And Jonathan smote the garison of the Philistims, that was in the hill: and it came to the Philistims eares: and Saul blew the trumpet throughout all the land, saying, Heare, O ye Ebrewes.

4 And all Israel heard saye, Saul hath destroyed a garison of the Philistims: wherefore Israel was had in abominatiō with the Philistims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philistims also gathered the selues together to fight with Israel, thirry thousand charrets and six thousand horsemen: for the people was like the sand which is by the seas side in multitude, and came vp, & pitched in Michmash Eastwarde from Beth-auen.

6 And when the men of Israel saw that they were in a strait (for the people were in distress) the people hid them selues in caues, and in holdes, & in rockes, and in towres, and in pittes.

7 And some of the Ebrewes went ouer Iordan vnto the land of Gad and Gilead: & Saul was yet in Gilgal, & all the people for feare followed him.

8 And he taried seuen days, according vnto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were scared from him.

9 And Saul said, Bring a burnt offering to me and peace offerings: and he offered a burnt offering.

10 And as sone as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went forth to meete him, to salute him.

11 And Samuel said, What hast thou done? Then Saul saide, Because I sawe that the people

n Of his free mercie, and not of your merite, and therefore he wil not forsake you.

o Vnfeinedly, & without hypocricie.

a Whiles these things were done.

b Before he tooke vpon him the state of a king.

c Of Kirath-jirim, where the Arke was, Chap. 10. 5.

d That euery one should prepare themselves to warre.

e Which was also called Beth-el, in the tribe of Benjamin.

f Where the two tribes and the halfe remained.

g Thinking that the absence of the prophet was a signe, that they should lose the victorie.

h Ebr. Missis him.

i By the people God declare that he did not in multitudes come to grace.

h Though these causes seeme sufficiente in mans judgement: yet because they had not the word of God, they turned to his destruction.

people was ^b scattered from me, and that thou camest not within the dayes appointed, and that the Philistims gathered themselves together to Michmash,

12 Therefore sayd I, The Philistims will come downe nowe vpon me to Gilgal, and I haue not made supplicatio vnto the Lord. I was bolde theretore and offred a burnt offering.

13 And Samuel sayde to Saul, Thou hast done foolishly: thou hast not kept the commandement of the Lord thy ^c God, which he commanded thee: for the Lord had now established thy kingdome vpon Israel for euer.

14 But nowe thy kingdome shal not continue: the Lord hath sought him a ^d man after his own heart, and the Lord hath commanded him to be gouernour ouer his people, because thou hast not kept that which the Lord had commanded thee.

15 ¶ And Samuel arose, and gat him vp from Gilgal in ^e Gibeah of Benjamin: and Saul nombred the people that were found with him, about six hundreth men.

16 And Saul and Jonathan his sonne, and the people that were found with the, had their abiding in Gibeah of Benjamin: but the Philistims pitched in Michmash.

17 And there came out of the hoste of the Philistims ^f three bandes to destroy, one band turned vnto the way of Ophrah vnto the land of Shual,

18 And another bande turned toward the way to Beth-horon, & the ^g thirde bande turned toward the way of the coast that looketh toward the valley of Zeboim, toward the wilderness.

19 Then there was no smith found throughout all the land of Israel: for the Philistims said, Lest the Hebrewes make the swordes or speares.

20 Wherefore all the Israelites went downe to the Philistims, to sharpen euery man his share, his mattocke, and his axe & his weeding hooke.

21 Yet they had a file for the shares, and for the mattockes, and for the pickeforkes, and for the axes and for to sharpen the goades.

22 So when the day of battel was come, there was neyther ^h sword nor speare found in the hands of anie of the people that were with Saul and with Jonathan: but ⁱ only with Saul and Jonathan his sonne was there founde.

23 And the garison of the Philistims came out to the passage of Michmash.

CHAP. XIII.

a By this example God would declare to Israel that the victorie did not consist in multitude or armour, but only came of his grace.

14 Jonathan and his armour bearer put the Philistims to flight. 24 Saul bindeth the people by an othe, not to cate till evening. 33 The people cate with the blood. 38 Saul would put Jonathan to death. 45 The people deliuer him.

Then on a day Jonathan the sonne of Saul said vnto the yong man that bare his armour, ^a Come and let vs go ouer toward the Philistims garison, that is yon-

der on the otherside, but he tolde not his father.

2 And Saul taryed in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, were about six hundreth men.

3 And Ahiah the sonne of Abitub, ^b Ichabods brother, the sonne of Phinehas, the sonne of Eli, ^c was the Lords Priest in Shiloh, and wore an Ephod: and the people knewe not that Jonathan was gone.

4 ¶ Nowe in the way whereby Jonathan sought to go ouer to the Philistims garison, there was a ^d sharpe rocke on the one side, and a sharpe rocke on the other side: the name of the one was called Bozez, and the name of the other Seneh.

5 The one rocke stretched from the North toward Michmash, and the other was from the South toward Gibeah.

6 And Jonathan said to the yong man that bare his armour, Come, and let vs go ouer vnto the garison: of these ^e vncircumcised: it may be that the Lorde will worke with vs: for it is ^f not hard to the Lord ^g to saue with many, or with fewe.

7 And he that bare his armour, said vnto him, do all that is in thine heart: go where it pleaseth thee: beholde, ^h I am with thee as thine heart desireth.

8 Then said Jonathan, Beholde, we go ouer vnto those men, and will shewe our selues vnto them.

9 ¶ If they say on this wise to vs, Tarry vntill we come to you, then we will stand still in our place, and not go vp to them.

10 But if they say, Come vp vnto vs, then we will go vp: for ⁱ the Lord hath deliuered them into our hand: and this shal be a signe vnto vs.

11 So they both shewed themselves vnto the garison of the Philistims: & the Philistims saide, See, the Ebrewes come out of the ^j holes wherein they had hid themselves.

12 And the men of the garison answered Jonathan, and his armour bearer, and said, Come vp to vs: for we will shewe you a thing. Then Jonathan sayde vnto his armour bearer, Come vp after me: for the Lord hath deliuered them into the hand of Israel.

13 So Jonathan went vp vpon ^k his hands and vpon his feete, and his armour bearer after him: and ^l some fell before Jonathan, and his armour bearer slewed others after him.

14 So the ^m first slaughter which Jonathan and his armour bearer made, was about twentie men, as it were within half an acre of land which two oxen plowe.

15 And there was a feare in the hoste, and in the field, and among al the people: the garison also, and they that went out to spoyle, were afrayde themselves: and the earth ⁿ trembled: for it was stricken with feare by God.

16 ¶ Then the warchmen of Saul in Gibeah of Benjamin sawe: and beholde, the multitude

b Towit, the Philistims.
c Or, none can let the Lord.
d Or, like a tooth.

e I will followe thee whither so euer thou goest.

f This he spake by the Spirit of prophesie, forasmuch as hereby God gaue him assurance of the victorie.
g Mac. 4. 30.

h Thus they spake contemptuously, and by derision.

i That is, hee crept vp, or went vp with al hast.

j The second was when they slewed one another, & the third when the Israelites chased the.

k In that the insensible creatures tremble for fear of Gods judgement, it declareth how terrible his vengeance shal be against his enemies.

tude was discomfited, and smitten as they went.

17 Therefore sayde Saul vnto the people that were with him, Search now & see, who is gone from vs. And when they had nom-bred, beholde, Jonathan and his armour bearer were not there.

18 And Saul said vnto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Israel)

19 ¶ And while Saul talked vnto the Priest, the noise, that was in the hoste of the Philistims, spread farther abroad, and encreased: therefore Saul sayd vnto the Priest, Withdrawe thine hand.

20 And Saul was assembled with all the people that were with him, and they came to the battell: and beholde, * euerie mans sworde was against his fellowe, and there was a verie great discomfiture.

21 Moreover the Ebrewes that were with the Philistims beforetime, and were come with them into all partes of the hoste, euen they also turned to be with the * Israelites that were with Saul and Jonathan.

22 Also all the men of Israel which had hid them selues in mount Ephraim when they heard, that the Philistims were fled, they followed after them in the battell.

23 And so the Lord saued Israel that day: and the battell continued vnto Beth-auen.

24 ¶ And at that time the men of Israel were pressed with hunger: for Saul charged the people with an othe, saying, Cursed be the man that eateth * foode till night, that I may be auenged of mine enemies: so none of the people tasted any sustenance.

25 And all they of the land came to a wood, where hony lay vpon the ground.

26 And the people came into the wood, and beholde, the hony dropped, and no man moued his hand to his mouth: for the people feared the * othe.

27 But Jonathan heard not when his father charged the people with the othe: wherefore he put forth the ende of the rod that was in his hand, & dipt it in an hony cōbe, and put his hand to his mouth, & his * eies receiued sight.

28 Then answered one of the people, and said, This father made the people to sweare, saying, Cursed be the man that eateth sustenance this daye: and the people were * faint.

29 Then sayde Jonathan, My father hath * troubled the land: see now how mine eies are made cleare, because I haue tasted a litle of this hony:

30 How much more, if the people had eaten to day of the spoyle of their enemies which they founde: for had there not bene now a greater slaughter among the Philistims?

31 ¶ And they smote the Philistims that day, from Michmash to Aialon: and the people were exceeding faint.

32 So the people turned to the spoyle, and tooke sheepe, and oxen, and calues, & slew them on the ground, and the people did eat

them * with the blood.

33 Then men tolde Saul, saying, Behold, the people sinne against the Lord, in that they eate with the blood. And he said, Ye haue trespasssed: Proue a great stone vnto mee this day.

34 Again Saul said, Go abroade among the people, and bid them bring me euery man his ox, and euery man his sheepe, and slay them here, and eate and sinne not against the Lord in eating with the blood. And the people brought euery man his ox in his hand that night and slew them there.

35 Then Saul made an altar vnto the Lord, & that was the first altar that he made vnto the Lord.

36 ¶ And Saul said, Let vs go downe after the Philistims by night, and spoyle them vntill the morning shine, and let vs not leaue a man of them. And they sayd, Doe whatsoever thou thinkest best. Then said the Priest, Let vs * draw neere hither vnto God.

37 So Saul asked of God, saying, shall I go downe after the Philistims? wilt thou deliuer them into the hands of Israel? But he answered him not at that time.

38 ¶ And Saul said, * All * ye chief of the people, come ye hither, and knowe, and see by whom this sinne is done this day.

39 For as the Lord liueth, which saueth Israel, though it be done by Jonathan my sonne, he shall dye the death. But none of all the people answered him.

40 Then he sayd vnto all Israel, Be ye on one side, and I and Jonathan my sonne will be on the other side. And the people sayd vnto Saul, Do what thou thinkest best.

41 Then Saul sayd vnto the Lord God of Israel, Giue * a perfit lot. And Jonathan and Saul were taken, but the people escaped.

42 And Saul said, Cast lot betweene me and Jonathan my sonne. And Jonathan was taken.

43 Then Saul sayd to Jonathan, Tell me what thou hast done. And Jonathan tolde him, and said, I tasted a litle hony with the end of the rod, that was in mine hand, and lo, I must die.

44 Again Saul answered, God do so and more also, vnlesse thou die the death, Jonathan.

45 And the people said vnto Saul, Shall Jonathan die, who hath so mightily deliuered Israel? God forbid. As the Lord liueth there shall not one heare of his head fall to the ground: for he hath wrought with God this day. So the people deliuered Jonathan that he dyed not.

46 Then Saul came vp from the Philistims: and the Philistims went to their owne place.

47 ¶ So Saul helde the kingdome ouer Israel, and fought against all his enemies on euery side, against Moab, and against the children of Ammon, and against Edom, & against the Kings of Zobah, and against the Philistims: and whither soeuer he went, he * handled

i Let the Ephod alone, for I haue no leasure now to aske counsell of God, Nom. 27.21. Iudg. 7.21. 2.Chro.20.23.

k Though before for feare of the Philistims they declared themselves as enemies to their brethren.

l Such was his hypocresie and arrogancie, that he thought to attribute to his policy & whiche God had giuen by the hand of Jonathan. * Ebr. bread.

m That is, the punishment, if they brake their othe.

n Which were dimme before for wearinesse & hunger.

* Or, wearie.

o By making this cruel law.

Leuit. 7.26. & 18. 26. deut. 12.16.

p That blood of the beastes that shalbe slain, may be pressed out vpon it.

Or, of that floure began he to build an altar.

q To aske counsell of him.

Iudg. 20.2. Ebr. somers.

r Cause the lot to fall on him, hath broken the oth: but he doth not consider his presumption in commanding the same othe.

s The people thought it their duetie to rescue him, who of ignorance had but broken a rather lawe, & by whome they had receiued so great a benefite.

e God terall neuer e nor rep ver. 29. he seem to repen any thin coner: wmpor on.

^{Or, mercaine}
^{them.}

^t As the Lord
had commanded
Deut. 25. 17.

^u Called also
Abinadab, Chap.

^{31. 2.}
^x Which was
the wife of Da-
uid, Chap. 18. 27

^y Whom Ioab
the captain of
David slew,
2. Sam. 3. 27.

^z As Samuel
had forewarned,
Chap. 8. 11.

"handled them as wicked men.

48 He gathered also an hoste and smote ^A Amalek, & deliuered Israel out of the hands of them that spoyled them.

49 Nowe the sonnes of Saul were Iona-
than, " and Ishui, and Malchishua: and the
names of his two daughters, the elder was
called Merab, and the yonger was named
["] Michal.

50 And the name of Sauls wife was Ahinoam
the daughter of Ahimaaz: and the name
of his chief captaine was ["] Abner the sonne
of Ner, Sauls vncl.

51 And Kish was Sauls father: and Ner the
father of Abner was the sonne of Abiel.

52 And there was fore warre against the Phi-
listims al the dayes of Saul: and ["] whomso-
euer Saul saw to be a strong man, & meete
for the warre, he tooke him vnto him.

CHAP. XV.

³ Saul is commanded to slay Amalek. ⁹ He spareth A-
gag and the best things. ¹⁹ Samuel reproveth him. ²⁸
Saul is rejected of the Lord, and his kingdom given to an
other. ³³ Samuel beweth Agag in pieces.

Chap. 9. 16.

^a Because hee
hath preferred
thee to this ho-
nour, thou art
bound to obey
him.
Exod. 17. 14.
num. 24. 10.

^b That this
might be an ex-
ample of Gods
vengeance against
them that deale
cruelly with his
people.

<sup>Or, keure their
moner by the
lambs, which
they brought.</sup>
<sup>Or, sought in the
valley.</sup>

^c Which were
the posteritee of
Iethro Moses fa-
ther in law.

^d For Iethro
came to visite the
& gaue the good
counsell, Exod.
18. 19.

^e God in his e-
ternall counsell
never changeth,
nor repenteth, as
verf. 29 though
he seemeth to vs
to repent, when
any thing goeth
contrary to his
temporal electi-
on.

1 ^Afterwarde Samuel sayde vnto Saul,
The Lord sent me to anoynt thee
King ouer his people ouer Israel: nowe
therefore ["] obey the voyce of the wordes of
the Lord.

2 Thus saith the Lord of hostes, I remem-
ber what Amalek did to Israel, ["] how they
laied ["] waie for the in the way, as they came
vp from Egypt.

3 Now therefore go, and smite Amalek, and
destroye all that pertaineth vnto them,
and haue no compassion on them, but ["] slay
both man & woman, both infant & sucke-
ling, both oxe, and sheepe, both camel,
and asse.

4 And Saul assembled the people, and
nombred them in Telaim, two hundred
thousand footemen, and ten thousand men
of Iudah.

5 And Saul came to a citie of Amalek, " and
set watch at the riuier.

6 And Saul sayd vnto the ["] Kenites, Go,
departe, and get you downe from among
the Amalekites, lest I destroye you with
them: for ye shewed ["] mercy to al the chil-
dren of Israel, when they came vp from E-
gypt: and the Kenites departed from a-
mong the Amalekites.

7 So Saul smote the Amalekites from Ha-
uilah as thou comest to Shur, that is before
Egypt,

8 And tooke Agag the King of the Ama-
lekites aliue, and destroyed all the people
with the edge of the sword.

9 But Saul and the people spared Agag, and
the better sheepe, & the oxen, and the fat
beastes, and the lambes, and all that was
good, and they would not destroye them:
but euery thing that was vile and nought
worth, that they destroyed.

10 Then came the word of the Lord vnto
Samuel, saying,

11 It ["] repenteth me that I haue made Saul

King: for he is turned from me, and hath
not perfourmed my commaundements. And
Saul was moued, and cryed vnto the
Lord all night.

12 And when Samuel arose early to meete
Saul in the morning, one told Samuel, say-
ing, Saul is gone to Carmel: and beholde,
he hath made him there a place, from
whence he returned, and departed, and is
gone downe to Gilgal.

13 Then Samuel came to Saul, and Saul
said vnto him, Blessed be thou of the Lord,
I haue fulfilled the ["] commaundement of
the Lord.

14 But Samuel said, What meaneth then the
bleating of the sheepe in mine eares, and
the lowing of the oxen which I heare?

15 And Saul answered, They haue brought
them from the Amalekites: for the people
spared the best of the sheepe, & of the oxen
to sacrifice them vnto the Lord thy God,
and the remnant haue we destroyed.

16 Againe Samuel said to Saul, Let me tell
thee what the Lord hath said to me this
night. And he said vnto him, Say on.

17 Then Samuel saide, When thou wast
["] little in thine owne sight, wast thou not
made the head of the tribes of Israel? for
the Lorde anointed thee King ouer Isra-
el.

18 And the Lord sent thee on a iourney, and
said, Go, and destroye those sinners the A-
malekites, & fight against them, vntil thou
destroy them.

19 Now wherefore hast thou not obeyed the
voyce of the Lorde, but hast turned to
the pray, & hast done wickedly in the fight
of the Lord?

20 And Saul said vnto Samuel, Yea, I ["] haue
obeyed the voyce of the Lorde, and haue
gone the way which the Lord sent me, and
haue brought Agag the King of Amalek, &
haue destroyed the Amalekites.

21 But the people toke of the spoyle, sheepe,
and oxen, and the chiefeft of the things
which should haue bene destroyed, to offer
vnto the Lord thy God in Gilgal.

22 And Samuel said, Hath the Lord as great
pleasure in burnt offrings and sacrifices, as
when the voyce of the Lord is obeyed? be-
holde, ["] to obey is better then sacrifice,
and to hearken is better then the fat of
rammes.

23 For rebellion is as the sinne of witchcraft,
and transgression is wickednes and idola-
trie. Because thou hast cast away the word
of the Lord, therefore he hath cast away
thee from being King.

24 Then Saul said vnto Samuel, I haue fin-
ned: for I haue transgressed the com-
maundement of the Lord, and thy wordes,
because I feared the people, and obeyed
their voyce.

25 Now therefore, I pray thee, take away my
["] sinne, and turne againe with me, that I
may worship the Lord.

26 But Samuel said vnto Saul, I will not re-
turne with thee: for thou hast cast awaye
the

^f This is the na-
ture of hypocrites
to be impudent
against ["] truth,
to condemne o-
thers, and iustifie
themselves.

^g Meaning, of
base condition,
as Chap. 9. 21.

^h He standeth
most impudent-
ly in his owne
defence both a-
gainst God and
his owne con-
science.

^{Eccl. 4. 17.}
^{of 2. 6. 7.}
^{mat. 9. 13. & 23. 7.}

ⁱ God hateth
nothing more
then the disobe-
dience of his co-
maundement,
though the in-
tent seeme neuer
so good to man.

^k This was not
true repentance,
but dissimulati-
on, fearing the
losse of his king-
dome.

the worde of the Lord, and the Lord hath
cast away thee, that thou shalt not be King
ouer Israel.

27 And as Samuel turned him selfe to go away, he caught the lap of his coate, and it rent.

28 Then Samuel said vnto him, The Lorde hath rent the kingdome of Israel fro thee this day, and hath giuen it to thy ¹neighbour, that is better then thou.

29 For in deed the ^m strength of Israel will not lie nor repent: for he is not a man that he should repent.

30 Then he sayd, I haue sinned: but honour me, I pray thee, before the Elders of my people, and before Israel, and turne againe with me, that I may worship the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worshipped the Lord.

32 Then said Samuel, Bring ye hither to me Agag the King of the Amalekites: & Agag came vnto him ^u pleasantly, and Agag said, Truly the ^b bitterness of death is passed.

33 And Samuel sayd, * As thy sworde hath made women childeles, so shalt thy mother be childeles among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

34 ¶ So Samuel departed to ^o Ramah, and Saul went vp to his house to Gibeah of Saul.

35 And Samuel came no more to see Saul vntil ^y day of his death: but Samuel mourned for Saul, and the Lord ^a repented that he made Saul King ouer Israel.

CHAP. XVI.

¹ Samuel is reproofed of God, and is sent to anoint Dauid. ⁷ God regardeth the heart. ¹³ The Spirit of the Lord cometh vpon Dauid. ¹⁴ The wicked spirit is sent vpon Saul. ¹⁹ Saul sendeth for Dauid.

1 **T**HE Lord then said vnto Samuel, How long wilt thou mourne for Saul, ^a seeing I haue cast him away from reigning ouer Israel? ^u fil thine horne with oyle and come, I will fend thee to Ishai the Bethlehemite: for I haue prouided me a King among his sonnes.

2 And Samuel sayd, Howe can I go? for if Saul shall heare it, he wil kill me. Then the Lord answered, Take an heifer ^w with thee, and say, I am come ^b to do sacrifice to the Lord.

3 And call Ishai to the sacrifice, and I will shewe thee what thou shalt doo, and thou shalt anoint vnto me him whom I name vnto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the Elders of the towne were ^a astonied at his comming, and said, Comest thou peaceably?

5 And he answered, Yea: I am come to do sacrifice vnto the Lord: sanctifie your selues, & come with me to the sacrifice. And he sanctified Ishai and his sonnes, and called them to the sacrifice.

6 And when they were come, he looked on

Eliab, and said, Surely the Lords ^d Anointed is before him.

7 But the Lord said vnto Samuel, Looke not on his countenance, nor on the height of his stature, because I haue refused him: for God seeth not as man seeth: for man looketh on the outward appearance, but the Lord be- holdeth the ^a heart.

8 Then Ishai called Abinadab, & made him come before Samuel. And he said, Neither hath the Lord chosen this.

9 Then Ishai made Shammah come. And he said, Neither yet hath the Lord chosen him:

10 Agayne Ishai made his seuen sonnes to come before Samuel: and Samuel said vnto Ishai, The Lord hath chosen none of these.

11 Finally Samuel sayde vnto Ishai, "Are there no more children ^u but these? And he said, There remaineth yet a litle one behinde, that kepeth the sheepe. The Samuel said vnto Ishai, * Send and fet him: for we will not sit downe, til he be come hither.

12 And he sent, and brought him in: and he was ruddie, and of a good countinace, and comely visage. And the Lord said, Arise, and anoint him: for this is he.

13 Then Samuel tooke the horne of oyle, & anointed him in the middes of his brethren. And the ^a Spirit of the Lord came vpon Dauid, from that day forward: then Samuel rofe vp, and went to Ramah.

14 ¶ But the Spirit of the Lord departed fro Saul, and an ^e euill spirit ^u sent of the Lorde vexed him.

15 And Sauls seruants said vnto him, Behold now, the euill spirit of God vexeth thee.

16 Let our lord therefore commaunde thy seruants, that are before thee, to seeke a ^u man, that is a cunning player vpon the harpe: that when the euill spirit of God cometh vpon thee, he may play with his hand, and thou mayest be eased.

17 Saul then sayd vnto his seruants, Prouide me a man, I pray you, that can play well, & bring him to me.

18 Then answered one of his seruants, and sayd, Behold, I haue seene a ^u sonne of Ishai, a Bethlehemite, that can play, & is strong, valiant and a man of warre & wise in matters, and a comely person, and the Lord is with him.

19 ¶ Wherefore Saul sent messengers vnto Ishai, and said, Send me Dauid thy sonne, which is with the sheepe.

20 And Ishai tooke an asse laden with bread and a flagon of wine and a kid, and sent them by the hand of Dauid his sonne vnto Saul.

21 And Dauid came to Saul, and ^a stood before him: and he loued him very well, and he was his armour bearer.

22 And Saul sent to Ishai, saying, Let Dauid now remaine with me: for he hath founde fauour in my sight.

23 And so when the ^e euill spirit of God came vpon Saul, Dauid tooke an harpe & played with his had, & Saul was ^a refreshed, & was eased:

^d Thinking, that Eliab had bene appointed of God to be made King.

¹ Chro. 28. 29. ¹⁰ 17. 11. 20. and 17. ¹⁰ 17. 20. 12. ¹⁰ 17. 20.

^u Ebr. are the children ended

² Sam. 7. 8. ¹⁰ 17. 20. 12. ¹⁰ 17. 20.

^a 17. 48. and 17. 27. ^u Or, prospered.

^e The wicked spirites are at Gods commaundement to execute his will against the wicked.

^f Though Dauid was now anointed king by the Prophet, yet God would exercise him in sordid sorts before he had the vie of his kingdome.

^u Or, served him. ^g God would that Saul should receiue this benefit as at Dauids hand, that his condemnation might be the more euident, for his cruell hate towards him.

¹ That is, to Dauid. ^m Meaning God who maintaineth and preferreth his.

^o Or, in bonds. ⁿ He suspected nothing lesse the death, or as some write, he passed not for death. ^{Exod. 17. 11.} ^{nom. 14. 45.}

^o Where his house was.

^p Though Saul came where Samuel was, Chap 19. 22.

^q As vers. 11.

^a Signifying, that we ought not to shew our selues more pitiful then God, nor to lament them whome he casteth of.

^u Ebr. in thine hand.

^b That is, to make a peace offering, which might be done though ^y Arke was not there.

^e Fearing, lest some grievous crime had bene committed, because the Prophet was not wont to come thither.

caused: for the evil spirit departed from him.

C H A P. XVII.

^a The Philistims make warre against Israel. ¹⁰ Goliath defieth Israel. ¹⁷ David is sent to his brethren. ³⁴ The strength and boldness of David. ⁴⁷ The Lord saucth not by sword nor speare. ⁵⁰ David killeth Goliath, and the Philistims flee.

1 Now the Philistims gathered their armies to battell, and came together to Shohoh, which is in Iudah, and pitched betwene Shohoh and Azekah, in the coast of Dammim.

^a Or, in Ephes-dammim.

2 And Saul, and the men of Israel assembled, and pitched in the valley of Elah, and put them selues in battell aray to meete the Philistims.

^a Or, of theake.

3 And the Philistims stood on a mountaine on the one side, and Israel stode on a mountaine on the other side: so a valley was betwene them.

^a Betwene the two camps.

4 ¶ Then came a man betwene them both out of the tentes of the Philistims, named Goliath of Gath: his height was six cubits and an hand breadth,

^a Or, vaine of place.

5 And had an helmet of brasse vpon his head, and a brigandine vpon him: and the weight of his brigandine was five thousand shekels of brasse.

^b That is, 156 lib. 4 ounces, after half an ounce 3 shekel: & 600 shekels weight a mounteth to 18 lib. 3 quarters.

6 And he had bootes of brasse vpon his legges, & a shield of brasse vpon his shoulders.

^a Or, greaves.

7 And the shafte of his speare was lyke a weauers beame: and his speare head weyed six hundred shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cryed against the host of Israel, and sayd vnto them, Why are ye come to set your battell in aray? am not I a Philistim, and you seruants to Saul? chose you a man for you, and let him come down to me.

^a Or, seruants me.

9 If he be able to fight with me, and kill me, then will we be your seruants: but if I ouercome him, and kil him, then shall ye be our seruants, and serue vs.

10 Also the Philistim sayd, I defie the hoste of Israel this day: giue me a man, that we may fight together.

^a Or, hand to hand.

11 When Saul and all Israel heard those wordes of the Philistim, they were discouraged, and greatly afayed.

^a Chap. 18.

12 ¶ Nowe this David was the sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and this mā was taken for an old man in the dayes of Saul.

^a Or, he was counted among them that bare office.

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sones that went to battell, were Eliab the eldest, and the next Abinadab, and the third Shammah.

14 So David was the least: and the three eldest went after Saul.

^a To serue Saul
^a chap. 16. vers. 19.

15 David also went, but he returned from Saul to fede his fathers shepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and euening, and continued fourtie dayes.

17 And Ishai sayde vnto David his sonne,

^a Take nowe for thy brethren an Ephah of this parched corne, and these ten cakes, & runne to the hoste to thy brethren.

^a Though Ishai ment one thing, yet Gods providence directed David to another end. ^c If they haue laied any thing to gage for their necessitie redeme it out.

18 Also cary these ten with thee vnto the captaine, and looke how thy brethren fare, and receiue their pledge.

19 (Then Saul and they, and all the men of Israel were in the valley of Elah, fighting with the Philistims)

20 ¶ So David rose vp early in the morning, and left the shepe with a keeper, and tooke and went as Ishai had commanded him, & came within the compasse of the hoste: and the hoste went out in aray, and shouted in the battell.

21 For Israel & the Philistims had put themselves in aray, armie against armie.

22 And David left the things, which he bare, vnder the hands of the keeper of the cariage, and ran into the hoste, and came, and asked his brethren how they did.

^a Ebr. vessels.
^b Ebr. of peace.

23 And as he talked with them, beholde, the man that was betwene the two armies, came vp, (whose name was Goliath the Philistim of Gath) out of the armie of the Philistims, and spake such wordes, and David heard them.

^a Or, vallet.
^b As are aboute rehearsed, vers. 8. and 9.

24 And all the men of Israel, when they sawe the man, ran away from him, & were sore afayed.

25 For cuerie man of Israel sayd, Sawe ye not this man that cometh vp? euen to reuile Israel: is he come vp? and to him that killeth him, wil the king giue great riches, and will giue him his daughter, yea, and make his fathers house free in Israel.

^a Josh. 15. 18.
^b From taxes, and paiments.

26 ¶ Then David spake to the men that stood with him, and sayde, What shalbe done to the mā that killeth this Philistim, and taketh away the shame from Israel? for who is this yncircumcised Philistim, that he shoulde reuile the hoste of the liuing God?

^a This dishonour he doth to Israel.

27 And the people answered him after this maner, saying, Thus shall it be done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake vnto the men, and Eliab was very angry with David, and sayde, Why camest thou downe hither? and with whome hast thou left those fewe sheepe in the wilderness? I knowe thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David sayd, What haue I nowe done? Is there not a cause?

^a For his fathers sending was a iust occasion, & also he felt him selfe inwardly moued by Gods Spirit.

30 And he departed from him into the presence of another, & spake of the same maner, and the people answered him according to the former wordes.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David said to Saul, Let no mans heart faile him, because of him: thy seruant will go, and fight with this Philistim.

33 And Saul sayd to David, Thou art not able

k Here Satan proueth Dauid's faith, by the iniuri-
deſire of Saul.

l Dauid by the experience that he hath had in time paſt of Gods helpe, nothing doubteth to overcome this danger, ſee-
ing he was zealous for Gods honour.

m For by theſe examples he ſaw that the power of God was with him.

^{Or, aſſayed.}

n To the intent that by theſe weak means, God might onely be known to be the autour of this victorie.

o He ſware by his gods that he would deſtroye him.

p Dauid being aſſured both of his cauſe and of his calling, propheth of deſtruction of the Philiftims.

q Being moued with a feruent zeale to be reu-
ged vpon this blaſphemer of Gods Name.

* able to go againſt this Philiftim to fight with him: for thou art a boye, and he is a man of warre from his youth.

34 And Dauid answered vnto Saul, Thy ſeruant kept his fathers ſheepe, & there came a Lyon and likewise a beare, and tooke a ſheepe out of the flocke,

35 And I went out after him and ſmote him, and tooke it out of his mouth: and when he aroſe againſt me, I caught him by the beard, and ſmote him, and ſlew him.

36 So thy ſeruant ſlew both the Lyon, and the beare: therefore this vncircumciſed Philiftim ſhalbe as one of them, ſeeing he hath railled on the hoſt of the liuing God.

37 ¶ Moreouer Dauid ſaid, The Lorde that deliuered me out of the pawe of the Lyon, and out of the pawe of the beare, he will deliuer me out of the hand of this Philiftim. Then Saul ſayd vnto Dauid, Go, and the Lorde be with thee.

38 And Saul put his rayment vpon Dauid, and put an helmet of braſſe vpon his head, and put a brigandine vpon him.

39 Then girded Dauid his ſword vpon his rayment, and began to go: for he neuer proued it: and Dauid ſaid vnto Saul, I can not go with theſe: for I am not accuſtomed, wherefore Dauid put them off him.

40 Then tooke he his ſtaffe in his hand, and choſe him ſixe ſmothe ſtones out of a brooke, and put them in his ſhepherdes bag or ſkrippe, & his ſling was in his hand, and he drew neere to the Philiftim.

41 ¶ And the Philiftim came and drew neere vnto Dauid, & the man that bare the ſhield went before him.

42 Now when the Philiftim looked about and ſawe Dauid, he diſdeined him: for he was but yong, ruddy and of a comely face.

43 And the Philiftim ſaid vnto Dauid, Am I a dog, that thou comelt to me with ſtaues? And the Philiftim curſed Dauid by his gods.

44 And the Philiftim ſayd to Dauid, Come to mee, and I will giue thy fleſh vnto the foules of the heauen, and to the beaſts of the field.

45 ¶ Then ſaid Dauid to the Philiftim, Thou comelt to me with a ſworde, and with a ſpeare, & with a ſhield, but I come to thee in the Name of the Lorde of hoſtes, the god of the hoſte of Iſrael, who thou haſt railled vpon.

46 This day ſhall the Lorde cloſe thee in mine hand, and I ſhall ſmite thee, and take thine head from thee, and I will giue the carkeiſes of the hoſt of the Philiftims this day vnto the foules of the heauen, & to the beaſts of the earth, that all the world may know that Iſrael hath a God,

47 And that all this aſſembly may knowe, that the Lorde ſaueſh not with ſworde nor with ſpeare (for the bartel is the Lorde) & he will giue you into our hands.

48 And when the Philiftim aroſe to come and draw neere vnto Dauid, Dauid haſted and ran to fight againſt the Philiftim.

49 And Dauid put his hand in his bag, and tooke out a ſtone, and ſlang it and ſmote the Philiftim in his forehead, that the ſtone ſticked in his forehead, and he fell groueling to the earth.

50 So Dauid ouercame the Philiftim with a ſling and with a ſtone, and ſmote the Philiftim, and ſlew him, when Dauid had no ſword in his hand.

51 Then Dauid ran, and ſtoode vpon the Philiftim, and tooke his ſword and drew it out of his ſheath, and ſlew him, and cut off his head therewith. So when the Philiftims ſaw, that their champion was dead, they fled.

52 And the men of Iſrael and Iudah aroſe, and ſhouted, and followed after the Philiftims, vntill they came to the valley, and vnto the gates of Ekron: and the Philiftims fell downe wounded by the way of Shaaraim, euen to Gath and to Ekron.

53 And the children of Iſrael returned from purſuing the Philiftims, and ſpoyled their tents.

54 And Dauid tooke the head of the Philiftim, and brought it to Ieruſalem, and put his armour in his tent.

55 ¶ When Saul ſaw Dauid go forth againſt the Philiftim, he ſaid vnto Abner, the captain of his hoſte, Abner, whoſe ſonne is this yong man? and Abner answered, As thy ſoule liueth, O King, I can not tell.

56 Then the King ſaid, Enquire thou whoſe ſonne this yong man is.

57 And when Dauid was returned from the ſlaughter of the Philiftim, then Abner toke him, and brought him before Saul with the head of the Philiftim in his hand.

58 And Saul ſaid to him, Whoſe ſonne art thou, thou yong man? And Dauid answered, I am the ſonne of thy ſeruant Iſhai the Bethlehemit.

CHAP. XVIII.

1 The amitie of Ionaſhan and Dauid. 2 Saul enuioth Dauid for the praye that the women gaue him. 11 Saul would haue ſlayne Dauid. 17 He promiſeth him Merab to wife, but giueth him Michal. 27 Dauid deliuereth 10 Saul two hundredth foreskinnes of the Philiftims. 29 Saul ſeareth Dauid, ſeeing that the Lorde is with him.

1 And when hee had made an ende of ſpeaking vnto Saul, the ſoule of Ionaſhan was knit with the ſoule of Dauid, and Ionaſhan loued him, as his own ſoule.

2 And Saul tooke him that day, and woulde not let him returne to his fathers houſe.

3 Then Ionaſhan and Dauid made a covenant: for he loued him as his owne ſoule.

4 And Ionaſhan put of the robe that was vpon him, and gaue it Dauid, and his garments, euen to his ſword, and to his bowe, and to his girdle.

5 And Dauid went out whitherſoeuer Saul ſent him, & behaued him ſelfe wiſely: ſo that Saul ſet him over the men of warre, and he was accepted in the ſight of all the people, and alſo in the ſight of Sauls ſeruants.

6 ¶ When

Eccle. 47-4.
Iſmael. 4-30.

^{Or, Gai the ciu.}

<sup>Or, honſs at Beth-
lehem.</sup>

r That is, of
what familie &
tribe is heſor
he had forgot-
ten Dauid, al-
beit he had recei-
ued ſo great a be-
nefit by him.

a His affection
was fully bent
toward him.

b That is, he
proſpered in all
his doing.

^a To wit, Goliath.

^b Elr. answered, playing. Chap. 21. 11. & 29. 11. act. 47. 7.

^d Because he bare him enuie and hatred.

^e That is, spake as a man beside him selfe: for so the people abused this word, wherthey could not vnderstand.

^f Meaning, he was captaine ouer the people.

^g Fight against them that warre against Gods people.

^h By whome he had five sonnes, which Dauid put to death at the request of the Gileonites, 2. Sam. 21. 8.

ⁱ So his hypocrite appeareth: for vnder pretence of fauour he sought his destruction.

6 ¶ When they came againe, & Dauid returned from the slaughter of the Philistim, the women came out of all cities of Israel, singing & dauncing to meete King Saul, with timbrels, with instruments of ioye, and with rebeckes.

7 And the women sang by course in their play, and said, * Saul hath slaine his thousand, and Dauid his ten thousand.

8 Therefore Saul was exceeding wrath, and the saying displeased him, and he said, They haue ascribed vnto Dauid ten thousand, and to me they haue ascribed but a thousand, and what can he haue more saue the kingdome?

9 Wherefore Saul ^d had an eye on Dauid from that day forward.

10 ¶ And on the morowe, the euil spirit of God came vpon Saul, & he ^e prophesied in the middes of the house: & Dauid played with his hand like as at other times, and there was a speare in Sauls hand.

11 And Saul tooke the speare, and said, I will smite Dauid through to the wall. But Dauid auoyded twise out of his presence.

12 And Saul was afraied of Dauid, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine ouer a thousand, and he went out and in before the people.

14 And Dauid behaued him selfe wisely in all his wayes: for the Lord was with him.

15 Wherefore when Saul sawe that he was very wise, he was afraied of him.

16 For all Israel and Iudah loued Dauid, because he went out and in before them.

17 ¶ Then Saul said to Dauid, Beholde mine eldest daughter Merab, her I wil giue thee to wife: onely be a valiant sonne vnto me, and fight the Lords battels: for Saul thought, Mine hand shal not be vpon him, but the hand of the Philistims shalbe vpon him.

18 And Dauid answered Saul, What am I? & what is my life, or the familie of my father in Israel, that I should be sonne in lawe to the King?

19 Howbeit when Merab Sauls daughter should haue bene giuen to Dauid, ^h she was giuen vnto Adriel a Meholathite to wife.

20 ¶ Then Michal Sauls daughter loued Dauid: & they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I wil giue him her, that she may be a ⁱ snare to him, and that the hand of the Philistims may be against him. Wherefore Saul said to Dauid, Thou shalt this day be my sonne in lawe in the one of the twaine.

22 And Saul comanded his seruants, Speake with Dauid secretly, and say, Beholde, the King hath a fauour to thee, and all his seruants loue thee: be now therefore the Kings sonne in lawe.

23 And Sauls seruants spake these wordes in the eares of Dauid. And Dauid said,

^k Seemeth it to you a light thing to be a Kings sonne in lawe, seeing that I am a poore man and of small reputation?

24 And then Sauls seruants brought him worde againe, saying, Such wordes spake Dauid.

25 And Saul said, This wife shal ye say to Dauid, The King desireth no dowrie, but an hūdreth foreskinnes of the Philistims, to be auenged of the Kings enemies: for Saul thought to make Dauid fall into the hands of the Philistims.

26 And when his seruants tolde Dauid these wordes, it pleased Dauid well, to be the Kings sonne in lawe: and the dayes were not expired.

27 Afterward Dauid arose with his men, & went & slewe of the Philistims two hundred men: and Dauid brought their foreskinnes, and ^m they gaue them wholly to the King that he might be the Kings sonne in lawe: therefore Saul gaue him Michal his daughter to wife.

28 Then Saul sawe, and vnderstoode that the Lord was with Dauid, and that Michal the daughter of Saul loued him.

29 Then Saul was more and more ⁿ afraied of Dauid, and Saul became alway Dauids enemy.

30 And when the princes of the Philistims went forth, at their going forth ^o Dauid behaued him selfe more wisely then all the seruants of Saul, so that his name was much set by.

CHAP. XIX.

^a Jonathan declareth to Dauid the wicked purpose of Saul. ^b Michal his wife saue him. ^c Dauid commeth to Samucl. ^d The spirit of prophesie commeth on Saul.

1 ¶ Then Saul spake to Ionathā his sonne, & to all his seruants, that they should kill Dauid: but Ionathan Sauls sonne had a great fauour to Dauid.

2 And Ionathan tolde Dauid, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heede vnto thy selfe vnto the morning, and abide in a secret place, and hide thy selfe.

3 And I wil go out, and stand by my father in the fildes where thou ^b art, and wil commune with my father of thee, and I wil see what he saith and wil tell thee.

4 ¶ And Ionathan spake good of Dauid vnto Saul his father, and said vnto him, Let not the King sinne against his seruant, against Dauid: for he hath not sinned against thee, but his workes haue bene to thee very good.

5 For he ^c did put his life in daunger, and slewe the Philistim, and the Lord wrought a great saluation for all Israel: thou sawest it, and thou reioycdest: wherefore then wilt thou sinne against innocent blood, & slaye Dauid without a cause?

6 Then Saul hearkened vnto the voyce of Ionathan, and Saul ^c sware, As the Lord liueth, he shal not dye.

7 So Ionathan called Dauid, and Ionathan shewed him all those wordes, and Iona-

^k Meaning, that he was not able to endowe his wife with riches.

^l Because he thought him selfe able to compass the Kings request.

^m Meaning, Dauid and his souldiers.

ⁿ To be deprived of his kingdome.

^o That is, Dauid had better successe against the Philistims then Sauls men.

^a Before Saul sought Dauids life secretly, but now his hypocrite bursteth forth to open crueltye.

^b That I may giue thee warning what to do.

^c Elr. he put his soule in his hand. Iudg. 12. 3. 1. Sam. 37. 21. psal. 119. 109.

^c Whatsoever he pretended outwardly, yet his heart was full of malice.

than brought Dauid to Saul, and he was in his presence as in times past.

8 ¶ Again the warre began, and Dauid went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the euil spirit of the Lord was vpon Saul, as he sate in his house hauing his speare in his hand, & Dauid^d played with his hand.

10 And Saul intended to smite Dauid to the wall with the speare: but he turned aside out of Sauls presence, and he smote the speare against the wall: but Dauid fled, and escaped the same night.

11 Saul also sent messengers vnto Dauids house, to watch him, & to slay him in the morning: and Michal Dauids wife tolde it him, saying, If thou saue not thy selfe this night, to morowe thou shalt be slaine.

12 So Michal^e let Dauid downe through a window: & he went, and fled, and escaped.

13 Then Michal tooke an image, and layed it in the bed, & put a pillowe stuffed with goates heare vnder the head of it, and couered it with a cloth.

14 And when Saul sent messengers to take Dauid, he said, He is sicke.

15 And Saul sent the messengers againe to see Dauid, saying, Bring him to me in the bed, that I may slaye him.

16 And when the messengers were come in, beholde, an image was in the bed, with a pillowe of goates heare vnder the head of it.

17 And Saul said vnto Michal, Why hast thou mocked me so, and sent away mine enemy, that he is escaped? And Michal answered Saul, He said vnto me, Let me go, or els I wil kil thee.

18 ¶ So Dauid fled, and escaped, and came to Samuel to Ramah, & tolde him all that Saul had done to him: and he and Samuel went and dwelt in^g Naioth.

19 But one tolde Saul, saying, Beholde, Dauid is at Naioth in Ramah.

20 And Saul sent messengers to take Dauid; and when they sawe a company of Prophets prophesying, and Samuel standing^h as appointed ouer them, the Spirit of God fel vpon the messengers of Saul, and they alsoⁱ prophesied.

21 And when it was told Saul, he sent other messengers, and they prophesied likewise: againe Saul sent the third messengers, & they prophesied also.

22 Then went he himselfe to Ramah, and came to a great wel that is in Sechu, and he asked, and said, Where are Samuel and Dauid? and one said, Beholde, they be at Naioth in Ramah.

23 And he^k went thither, ^l vnto Naioth in Ramah, and the Spirit of God came vpon him also, and he went prophesying vntil he came to Naioth in Ramah.

24 And the stripe of his^m clothes, and he prophesied also before Samuel, & felⁿ downe

naked all that day & all that night: therefore they say, * Is Saul also among the Prophetes? Chap. 10. 11.

CHAP. XX.

^a Ionathan comforteth Dauid. ^b They renewe their league. ^c Saul would haue killed Ionathan. ^d Ionathan aduertiseth Dauid by three arrowes, of his fathers iurie.

1 And Dauid^a fled from Naioth in Ramah, and came and said before Ionathan, What haue I done? what is mine iniquitie? and what sinne haue I committed before thy father, that he seeketh my life?

2 And he said vnto him, God forbid, thou shalt not die: beholde, my father wil do nothing great nor small, but he wil^b shew it me: and why should my father hide this thing from me: he wil not do it.

3 And Dauid sware againe and said, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan shall not knowe it, lest he be fory: but in deede, as the Lord liueth, and as thy soule liueth, there is but a^c steppe betwene me and death.

4 Then said Ionathan vnto Dauid, Whatsoeuer thy soule^d requireth, that I wil do vnto thee.

5 And Dauid said vnto Ionathan, Behold, to morowe is the^e first day of the month, and I should sit with the King at a solemne sacrifice: but let me go, that I may hide my selfe in the fieldes vnto the third day at euē.

6 If thy father make mention of me, then say, Dauid asked leaue of me, that he might go to Beth-lehem to his owne citie: for there is a^f yerely sacrifice for all that familie. Chap. 10. 11.

7 And if he say thus, it is wel, thy seruant shall haue peace: but if he be angrie, be sure that wickednes is concluded of him.

8 So shalt thou shew mercie vnto thy seruant: * for thou hast ioyned thy seruant into a couenant of the Lord with thee, and if there be in me iniquitie, slaye thou me: for why shouldest thou bring me to thy father? Chap. 10. 11.

9 ¶ And Ionathan answered, God keepe that from thee: for if I knewe that wickednes were^g concluded of my father to come vpon thee, would not I tell it thee? Chap. 10. 11.

10 Then said Dauid to Ionathan, Who^h shall tell me? how shall I know, if thy father answer thee cruelly? Chap. 10. 11.

11 And Ionathan said to Dauid, Come and let vs go out into the field: & they twaine went out into the field.

12 Then Ionathan said to Dauid, O Lord God of Israel, when I haue groped my fathers minde to morowe at this time, or within this three dayes, and if it be well with Dauid, & I then send not vnto thee, and shew it thee,

13 The Lordⁱ do so and much more vnto Ionathan: but if my father haue minde to do thee euil, I wil shew thee also, and send thee away, that thou mayest go in peace: Chap. 10. 11.

^d He plaide on his harpe to mitigate the rage of the euil spirit, as Chap. 16. 23.

^e Thus God moued both the sonne & daughter of this tyrant to fauour Dauid against their father.

^f Beholde, howe the tyrants to accomplish their rage, neither regarde othe nor friendship, God nor man.

^g Naioth was a schoole where the worde of God was studied nere to Ramah.

^h Being their chiefe instructor

ⁱ Changed their minds and praised God.

^k With a minde to persecute them.
 ^l His kingly apparel.
 ^m He humbled him selfe as othe did.

^a For Saul was stayed, and prophesied a day & a night by Gods prouidence, that Dauid might haue time to escape.

^b Ebr. reuile it in mine eyes.

^c I am in great danger of death.

^d Ebr. sayeth.

^e At what time ther should be a solemne sacrifice, Nom. 28. 11. to the which they added peace offerings at least.

^f Reade Chap. 1. 21.

^g Chap. 10. 11. and 27. 11.

^h That he was fully determined.

ⁱ If thy father do fauour me.

k Yet haue I no peace

l Thus I knowe thou wilt be true.

m That peace of

n Meaning his kinde

o Thou contrariest me as thy ther is.

peace: & the Lord be with thee as he hath bene with my father.

14 Likewise I require not whiles I liue: for I doubt not but thou wilt shew me the mercy of the Lord, ^{that I die not.}

h I knowe that if thou werest now preferred to y^e kingdome, thou wouldst not destroy me, but shew thy selfe friendly to my posteritie.

15 But I require that thou cut not of thy mercie from mine house for euer: no, not when the Lord hath destroyed the enemies of Dauid, euery one from the earth.

16 So Jonathan made a bonde with the house of Dauid, saying, Let the Lord require it at the hands of Dauids enemies.

17 And againe Jonathan sware vnto Dauid, because he loued him (for he loued him as his owne soule)

18 Then said Jonathan to him, To morowe is the first day of the moneth: and thou shalt be looked for, for thy place shal be empty.

Or mentioned.

19 Therefore thou shalt hide thy selfe three dayes, then thou shalt go downe quickly and come to the place where thou diddest hide thy selfe, when this matter was in hand, & shalt remaine by the stone" Ezel.

Elr. of the way, because it serueth as a signe to shewe the way to them that passed by.

20 And I wil shoote three arrowes on the side thereof, as though I shot at a marke.

Elr. peace.

21 And after I wil send a boy, saying, Go, seeke the arrowes. If I say vnto the boy, See, the arrowes are on this side thee, bring them, and come thou: for it is well with thee and no hurt, as the Lord liueth.

22 But if I say thus vnto the boy, Beholde, the arrowes are beyond thee, go thy ways for the Lord hath sent thee away.

The Lord is the authour of thy departure.

23 As touching the thing which thou and I haue spoken of, beholde, the Lord be betweene thee and me for euer.

24 ¶ So Dauid hid him selfe in the field: & when the first day of the moneth came, the King sate to eat meat.

25 And the King sate, as at other times vpon his seat, euen vpon his seat by the wall: & Jonathan arose, and Abner sate by Sauls side, but Dauids place was emptie.

26 And Saul said nothing that day: for he thought, Some thing hath befallen him, though he were cleane, or els because he was not purified.

k Yet he might haue some busines to let him.

27 But on the morowe which was the second day of the moneth, Dauids place was emptie againe: and Saul said vnto Jonathan his sonne, Wherefore commeth not the sonne of Ishai to meate, neither yesterday nor to day?

l Thus he speaketh contemptuously of Dauid.

28 And Jonathan answered vnto Saul, Dauid required of me, that he might go to Beth-lehem.

m That is a peace offering.

29 For he said, Let me go, I pray thee: for our familie offereh a sacrifice in the citie, and my brother hath sent for me: therefore now if I haue found fauour in thine eyes, let me go, I pray thee, and see my brethren: this is the cause that he cometh not vnto the Kings table.

n Meaning al his kindredfolke.

30 Then was Saul angrie with Jonathan, & said vnto him, Thou sonne of the wicked rebellious woman, do not I knowe, that thou hast chosen the sonne of Ishai to thy

o Thou art euer contrarie vnto me: thy mother is.

confusion and to the confusion and shame of thy mother?

31 For as long as the sonne of Ishai liueth vpon the earth, thou shalt not be stablished, nor thy kingdome: wherefore now send and fet him vnto me, for he shall surely die.

Elr. some of death.

32 And Jonathan answered vnto Saul his father, and said vnto him, Wherefore shalt he die? what hath he done?

p For it were to great tyrannie to put one to death and not to shew the cause why.

33 And Saul cast a speare at him to hit him, whereby Jonathan knewe, that it was determined of his father to slaye Dauid.

34 ¶ So Jonathan arose from the table in a great anger, and did eat no meate the second day of the moneth: for he was sory for Dauid, and because his father had reuiled him.

35 On the next morning therefore Jonathan went out into the field, at the time appointed with Dauid, and a litle boye with him.

q For this was the third day, as it was agreed vpon, verily.

36 And he said vnto his boy, Runne now, seeke the arrowes which I shoote, & as the boy ran, he shot an arrowe beyond him.

37 And when the boy was come to the place where the arrowe was that Jonathan had shot, Jonathan cried after the boy, and said, Is not the arrowe beyond thee?

38 And Jonathan cried after the boy, Make speede, hast and stand not still: and Jonathan's boy gathered vp the arrowes, and came to his master,

r By these words he admonished Dauid what he ought to do.

39 But the boy knew nothing: onely Jonathan and Dauid knew the matter.

40 Then Jonathan gaue his bowe and arrowes vnto the boy that was with him, and said vnto him, Go, carie them into the citie.

Elr. instruments.

41 ¶ As sone as the boy was gone, Dauid arose out of a place that was toward the South, and fel on his face to the ground, and bowed him selfe three times: and they kissed one another, and wept both twaine, till Dauid exceeded.

s It seemeth that he had shot on y^e north side of the stone, lest the boy should haue espied Dauid.

42 Therefore Jonathan said to Dauid, Go in peace: that which we haue sworne both of vs in the Name of the Lord, saying, The Lord be betweene me and thee, and betweene my seede & betweene thy seede, let it stand for euer.

t Which othe he calleth in y^e eight verse the couenant of the Lord.

43 And he arose and departed, and Jonathan went into the citie.

CHAP. XXI.

1 Dauid fleeth to Nob to Ahimelech the Priest, & he getteth of him the shewbread to satiate his hunger. 7 Does Sauls servant was present: 10. Dauid fleeth to King Achish: 13. And there saith him selfe mad.

1 Then came Dauid to Nob, to Ahimelech the Priest, and Ahimelech was astonied at the meeting of Dauid, and said vnto him, Why art thou alone, & no man with thee?

a Where y^e Arke then was, to aske counsel of the Lord.

2 And Dauid said to Ahimelech the Priest, The King hath commaunded me a certaine thing, and hath said vnto me, Let no man know whereabout I send thee, and what I haue commaunded thee, and

b These infirmities that we see in the faintes of God, teach vs that none hath his iustice in him self, but receiue it of Gods mercie.

I haue appointed my seruants to such and such places.

3 Now therefore if thou hast ought vnder thine hand, giue me fise cakes of bread, or what commeth to hand.

4 And the Priest answered Dauid, & said, There is no common bread vnder mine hand, but here is * halowed bread, if the yong men haue kept them selues, at least from * women.

5 Dauid then answered the Priest, & said vnto him, Certeinly women haue bene separate from vs these two or three dayes since I came out, & the * vessels of the yög men were holy, though the way were prophane, & how much more then shal *every one* * be sanctified this day in the vessel?

6 So the Priest gaue him halowed bread; for there was no bread there, saue the shewe bread that was taken from before the Lord, to put hote bread there, the day that it was taken away.

7 (And there was the same day one of the seruants of Saul * abiding before the Lord, named Doeg the Edomite, the * chiefest of Sauls heardmen)

8 And Dauid said vnto Ahimelech, Is there not here vnder thine hand a speare or a sword? for I haue neither brought my sword nor mine harness with me, because the Kings busines required haft.

9 And the Priest said, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, beholde, it is wrapt in a cloth behinde the * Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: And Dauid said, There is none to that, giue it me.

10 And Dauid arose and fled the same day from the * presence of Saul, and went to Achish the King of Gath.

11 And the seruants of Achish said vnto him, Is not this Dauid the * King of the land? did they not sing vnto him in daunces, saying, * Saul hath slaine his thousand, and Dauid his ten thousand?

12 And Dauid * considered these wordes, & was sore afraide of Achish the King of Gath.

13 And he changed his behaiour before them, and fained him selfe mad in their handes, and * scrabled on the doores of the gate, & let his spettel fall downe vpon his beard.

14 Then said Achish vnto his seruants, Lo, ye see the man is beside him selfe, wherefore haue ye brought him to me?

15 Haue I neede of mad men, that ye haue brought this fellowe to play the mad man in my presence? * shal he come into mine house?

CHAP. XXII.

1 David hideth him self in a cave. 2 Many that were in trouble came vnto him. 3 Doeg accuseth Ahimelech. 4 Saul causeth the Priests to be slaine. 5 Abiathar escapeth.

DAVID therefore departed thence, and saued him selfe in the caue * of Adul-

lam: and when his brethren and all his fathers house heard it, they went downe thither to him.

2 And there gathered vnto him all men that were in trouble & all men that were in det, and all those that were vexed in minde, & he was their * prince, and there were with him about foure hundreth men.

3 ¶ And Dauid went thence to Mizpeh in Moab, and said vnto the King of Moab, I pray thee, let my father and my mother come and abide with you, till I know what God wil do for me.

4 And he * brought them before the King of Moab, and they dwelt with him all the while that Dauid was in * the holde.

5 And the Prophet Gad said vnto Dauid, Abide not in the holde, *but* depart and go into the land of Iudah. Then Dauid departed and came into the foreest of Harreth.

6 ¶ And Saul heard that Dauid was * discovered, & the men that were with him, & Saul remained in Gibeah vnder a tree in Ramah, hauing his speare in his hand, and all his seruants stooode about him.

7 And Saul said vnto his seruants that stooode about him, Heare now, ye sonnes * of Iemini, wil the sonne of Ishai giue eucry one of you fieldes and vineyardes? wil he make you all captains ouer thousands, and captaines ouer hundreths?

8 That all ye haue conspired against me, & there is none that telleth me that my sonne had made a couenāt with the sonne of Ishai? and there is none of you that is fory for me, or sheweth me, that my sonne hath stirred vp my seruant to lie in waite against me, as *appeareth* this day.

9 ¶ Then answered Doeg the Edomite (who was appointed ouer the seruants of Saul) and said, I sawe the sonne of Ishai when he came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him and gaue him vitails, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *so wis*, the Priests that were in Nob: and they came all to the King.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said vnto him, Why haue ye conspired against me, thou and the sonne of Ishai, in that thou hast giuen him vitails, and a sword, and hast asked counsel of God for him, that he should rise against me, and lie in waite as *appeareth* this day?

14 ¶ And Ahimelech answered the King, & said, Who is so faithfull among all thy seruants as Dauid, *being* also the Kings sonne in law, and goeth at thy commaundemēt, and is honorable in thine house?

15 ¶ Haue I this day first begun to aske counsel of God for him? be it farre from me,

Exod. 25. 30.

Leuit. 24. 5.

mat. 23. 3.

c If they haue not companied with their wiues

d That is, their bodies.

e Shalbe more careful to keepe his vessel holie, when he shal haue eaten of this holy food?

f Taryng to worship before the Arke.

Or, master of them that kept Sauls cattel.

Chap. 17. 3. g Behinde that place, where the hie Priests garment lay.

h That is, out of Sauls dominion.

Chap. 17. 9.

Chap. 18. 7. and 29. 5. eccle. 47. 7. Or, put these words in his heart.

i By making markes & toies.

k Is he meete to be in a kings house?

a Which was in the tribe of Iudah and nere to Beth-lehem.

Or, captain.

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong holde.

e That a great brute went on him.

f Ye that are of my tribe and lineage.

g Hereby he would persuade them that this conspuracie was most horrible, where the sonne conspired against the father, and his seruant against his master.

h Which were remnant of the house of Eli, whose house God threatned to punish.

i Haue I not at other times also when he had great affaires, consulted with the Lord for him?

me, let not the King impute any thing vnto his seruant, nor to all the house of my father: for thy seruant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

Or, footmen.

17 And the King said vnto the "sergeants that stood about him, Turne, and slaye the Priestes of the Lord, because their had also is with Dauid, and because they knew when he fled, and shewed it not to me. But the seruants of the King ^kwould not moue their handes to fall vpon the Priestes of the Lord.

^k For they knew that they ought not to obey the wicked commandment of the king in slaying the innocents.

18 Then the King said to Doeg, Turne thou and fall vpon the Priestes. And Doeg the Edomite turned, and ran vpon the Priestes, and slew that same day foure score and siue persons that did weare a linen Ephod.

19 Also Nob the citie of the Priestes smote he with the edge of the sword, both man and woman, both childe & suckling, both ox and asse, and sheepe with the edge of the sword.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name was Abiathar) ^lescaped and fled after Dauid.

^l This was Gods providence, who according to his promes preferred some of the house of Eli, Chap. 2. 33.

21 And Abiathar shewed Dauid, that Saul had slaine the Lords Priestes.

22 And Dauid said vnto Abiathar, I knew it the same day, when Doeg the Edomite was there, that he would tell Saul. I am the cause of the death of all the persons of thy fathers house.

23 Abide thou with me, and feare not: for "he that seeketh my life, shall seeke thy life also: for with me thou shalt be in sauegarde.

Or, he that taketh thy life, shall take mine also.

CHAP. XXIII.

⁵ Dauid chaseth the Philistims from Keilah. ¹³ Dauid departeth from Keilah, and remaineth in the wilderness of Ziph. ¹⁶ Jonathan comforteth Dauid. ²⁸ Sauls enterprise broken in pursuing Dauid.

1 Then they tolde Dauid, saying, Behold, the Philistims fight against "Keilah, and spoile the barnes.

^a Which was a citie in the tribe of Iudah, 10th. 13. 44.

2 Therefore Dauid asked counsel of the Lord, saying, Shal I go & smite these Philistims? And the Lord answered Dauid, Go and smite the Philistims, and saue Keilah.

3 And Dauids men said vnto him, See, we be afrayed here in ^bIudah, how much more if we come to Keilah against the hoste of the Philistims?

^b That is, in the mids of Iudah, much more whē we come to the borders against our enemies.

4 Then Dauid asked counsel of the Lord againe. And the Lord answered him, and said, Arise, go downe to Keilah: for I wil deliuer the Philistims into thine hand.

5 ¶ So Dauid and his men went to Keilah, and fought with the Philistims, & brought away their cattel, and smote them with a great slaughter: thus Dauid saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Ahimelech * fled to Dauid to Keilah, he

Chap. 22. 20.

brought an "Ephod" with him)

7 ¶ And it was tolde Saul that Dauid was come to Keilah, and Saul said, God hath deliuered him into mine hand: for he is shut in, seeing he is come into a citie that hath gates and barres.

^c By Gods providence the Ephod was preferred and kept with Dauid the true King. *Ebr. in his hand.*

8 Then Saul called all the people together to warre, for to go downe to Keilah, and to besiege Dauid and his men.

9 ¶ And Dauid hauing knowledge that Saul imagined mischief against him, said to Abiathar the Priest, "Bring the Ephod.

^d To consult wth the Lord by Urim and Thummim.

10 Then said Dauid, O Lord God of Israel, thy seruant hath heard, that Saul is about to come to Keilah to destroye the citie for my sake.

11 Wil the lords of Keilah deliuer me vp into his hand? and wil Saul come downe, as thy seruant hath heard? O Lord God of Israel, I beseech thee, tell thy seruant. And the Lord said, He wil come downe.

12 Then said Dauid, Wil the "lords of Keilah deliuer me vp and the men that are with me, into the hand of Saul? And the Lord said, They wil deliuer thee vp.

Or, gouernours.

13 ¶ Then Dauid and his men, which were about six hundreth, arose, & departed out of Keilah, and went "whither they could. And it was tolde Saul, that Dauid was fled from Keilah, and he left of his journey.

Or, so and so, as having no certain place to go to.

14 And Dauid abode in the wilderness in "holdes, and remained in a mountaine in the wilderness of Ziph. And Saul sought him euery day, but God "deliuered him not into his hand.

Or, strong places.

15 And Dauid sawe that Saul was come out for to seeke his life: and Dauid was in the wilderness of Ziph in the wood.

^e No power nor policie can preuaile against Gods children, but when he appointeth the time.

16 ¶ And Ionathan Saules sonne arose and went to Dauid into the wood, and comforted "him in God,

Ebr. his hand.

17 And said vnto him, Feare not: for the had of Saul my father shal not finde thee, and thou shalt be "King ouer Israel, and I shal be next vnto thee: and also Saul my father knoweth it.

^f Ionathan assured Dauid, that God wil accomplish his promes and that his father striueth against his owne conscience.

18 So they twaine made a couenant before the Lord: and Dauid did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came vp the Ziphims to Saul to Gibeah, saying, Doe the not Dauid hide him selfe by vs in holdes, in the wood in the hil of Hachilah, which is on the right side "of Ieshimon?

Or, of the wilderness.

20 Now therefore O King, come downe according to all that thine heart can desire, and our part shal be to deliuer him into the Kings handes.

21 Then Saul said, "Be ye blessed of the Lord: for ye haue had compassion on me.

^g The Lord recompence this friendship.

22 Go, I pray you, and prepare yet better: know & see his place where he "hanteth, and who hath seene him there: for it is said to me, He is subtil, and craftie.

Ebr. where his foote hath bene.

23 See therefore, and knowe all the secret places where he hideth himselfe, & come ye againe to me with the certentie, and I wil go with you: and if he be in the ^hland,

^h In your countrey of Ziph, which is in Iudah.

X. iij.

I wil

I wil search him out throughout all the thousands of Iudah.

24 Then they arose & went to Ziph before Saul, but Dauid & his men were in the wildernesses of Maon, in the plaine on the right hand of Ierusalem.

25 Saul also & his men went to seeke him, & they tolde Dauid: wherefore he came downe vnto a rocke, & abode in the wildernesses of Maon. And when Saul heard that, he followed after Dauid in the wildernesses of Maon.

i Which was also in the tribe of Iudah, Iosh. 15. 55.

26 And Saul & his men went on the one side of the mountaine, & Dauid & his men on the other side of the mountaine: & Dauid made hast to get from the presence of Saul: for Saul & his men compassed Dauid & his men round about, to take them.

k Thus the Lord can pul backe the bridle of the tyrants, and deliuer his out of lions mouth.

27 But there came a messenger to Saul, saying, Hast thee, and come: for the Philistims haue invaded the land.

l That is, the stone of Iudith, because there they deuided them selues one from another.

28 Wherefore Saul returned from pursuing Dauid, and went against the Philistims. Therefore they called that place, Sela-hammahlekoth.

CHAP. XXIII.

1 Dauid hid in a caue sweareth Saul. 10 He sheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He causeth Dauid to sweare vnto him to be fauorable to him.

a That is, in strong places, which were defended by nature b A citie of Iudah, Iosh. 15. 62.

1 And Dauid went thence, and dwelt in a holdes at Engedi.

2 When Saul was returned from the Philistims, they tolde him, saying, Behold, Dauid is in the wildernesses of Engedi.

3 Then Saul tooke three thousand chosen men out of all Israel, & went to seeke Dauid & his men vpon the rockes among the wilde goates.

"Ebr. to comer his fete. "Ebr. in the fides.

4 And he came to the sheepecoates by the way where there was a caue, and Saul went in to do his easement: and Dauid and his men fate in the inward partes of the caue.

a Here we see how readie we are to hasten Gods promises, if the occasion seruen neuer so litle. d For seeing it was his owne priuate cause, he repented that he had touched his enemye.

5 And the men of Dauid said vnto him, See, the day is come, whereof the Lord said vnto thee, Behold, I wil deliuer thine enemy into thine hand, & thou shalt do to him as it shal seeme good to thee. Then Dauid arose & cut of the lappe of Sauls garment priuely.

6 And afterward Dauid was touched in his heart, because he had cut of the lappe which was on Sauls garment.

7 And he said vnto his men, The Lord keepe me from doing that thing vnto my master the Lords Anointed, to lay mine hand vpon him: for he is the Anointed of the Lord.

8 So Dauid ouercame his seruants with these wordes, and suffred them not to arise against Saul: so Saul rose vp out of the caue and went away.

9 Dauid also arose afterward, & went out of the caue, and cried after Saul, saying, O my lord the King. And when Saul looked

behind him, Dauid inclined his face to the earth, and bowed him selfe.

10 And Dauid said to Saul, Wherefore giuest thou an care to mens wordes, that say, Beholde, Dauid seeketh euil against thee?

e Contrarie to the false report of them I saide, Dauid was kind enemie, he pouertie him selfe to be his friend.

11 Behold, this day thine eyes haue seene, that the Lord had deliuered thee this day into mine hand in the caue, & some bade me kill thee, but I had compassion on thee, & said, I wil not lay mine hand on my master: for he is the Lords Anointed.

12 Moreover my father, beholde: beholde, I say, the lappe of thy garment in mine hand: for when I cut of the lappe of thy garment, I killed thee not. Vnderstand and see, that there is neither euil nor wickednes in me, neither haue I sinned against thee, yet thou huntest after my soule to take it.

13 The Lord be iudge betwene thee and me, & the Lord auenge me of thee, & let not mine hand be vpon thee.

14 According as the olde prouerbe sayth, Wickednes proceedeth from the wicked, but mine hand be not vpon thee.

"Or the prouerbe of an ancient man.

15 After whome is the King of Israel come out: after whom doest thou pursue? after a dead dog, and after a flye?

16 The Lord therefore be iudge, and iudge betwene thee and me, and see, and pleade my cause, and deliuer me out of thine hand.

"Ebr. iudge.

17 When Dauid had made an end of speaking these wordes to Saul, Saul said, Is this thy voyce, my sonne Dauid? and Saul lift vp his voyce, and wept.

18 And said to Dauid, Thou art more righteous then I: for thou hast rendred me good, and I haue rendred thee euil.

f Though he was a most cruel enemy to Dauid, yet by his great gentleness his conscience compelled him to yield.

19 And thou hast shewed this day, that thou hast dealt wel with me: forasmuch as when the Lord had closed me in thine handes, thou killedst me not.

20 For who shal finde his enemy, and let him depart free? wherefore the Lord render thee good for that thou hast done vnto me this day.

"Ebr. a good rep.

21 For now beholde, I knowe that thou shalt be King, & that the kingdome of Israel shalbe stablished in thine hand.

g Though this tyrant saue and confessed the fauour of God toward Dauid, yet he ceased not to persecute him against his owne conscience.

22 Swear now therefore vnto me by the Lord, that thou wilt not destroy my seede after me, and that thou wilt not abolish my name out of my fathers house.

23 So Dauid sware vnto Saul, and Saul went home: but Dauid and his men went vp vnto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 31 The Lord killeth Nabal. 43 Abigail and Ahimelech Dauids wives. 44 Michal is giuen to Phaltai.

1 Then Samuel died, and all Israel assembled, and mourned for him, & buried him in his owne house at Ramah. And Dauid arose and went downe to the wildernesses of Paran.

Chap. 25. eccle. 48. 23.

2 Now in Maon was a man, who had his possession in the tribe of Iudah. Carmel the mountaine was in Goble.

a That is, among his owne kindred.

b Maon & Carmel were cities in Goble.

"Ebr. Philist.

"Ebr. Iosh.

possession in Carmel, and the man was exceeding mightie & had three thousand sheepe, and a thousand goates; & he was sheering his sheepe in Carmel.

3 The name also of the man was Nabal, & the name of his wife Abigail, and she was a woman of singular wisdom, and beautiful, but the man was churlish, & euil conditioned and was of the familie of Caleb.

4 And David heard in the wilderness, that Nabal did sheere his shepe.

5 Therefore David sent ten yong men, & David said vnto the yong men, Go vp to Carmel, and go to Nabal, and aske him in my name how he doth.

6 And thus shal ye say " for salutation, Both thou and thine house, and al that thou hast be in peace, welth & prosperitie.

7 Behold, I haue heard, that thou hast shepers: now thy shepherds were with vs, and we did the no hurt, neither did they misse any thig al while they were in Carmel.

8 Aske thy seruants & they wil shew thee. Wherefore let these yong men finde fauour in thine eyes: (for we come in a good season) giue, I pray thee, whatsoever cometh to thine hand vnto thy seruants, & to thy sonne David.

9 And when Dauids yong men came, they tolde Nabal al those wordes in the name of David, and held their peace.

10 Then Nabal answered Dauids seruants, and said, Who is David? and who is the sonne of Ishai: there be many seruants now a dayes, that breake away euery man from his master.

11 Shal I then take my bread, and my water, & my flesh that I haue killed for my shepers, and giue it vnto men, whome I know not whence they be?

12 So Dauids seruants turned their way, & went againe, and came, & tolde him al those thinges.

13 And David said vnto his men, Girde euery man his sworde about him. And they girded euery man his sworde: David also girded his sworde. And about foure hundred men went vp after David, and two hundred abode by the cariage.

14 Now one of the seruants tolde Abigail Nabals wife, saying, Behold, David sent messengers out of the wilderness to salute our master, and he raild on them.

15 Notwithstanding the men were very good vnto vs, and we had no displeasure, neither misse we any thing as long as we were conuersant with them, when we were in the fieldes.

16 They were as a wal vnto vs both by night & by day, al the while we were with them keeping sheepe.

17 Now therefore take heede, and see what thou shalt do: for euil wil surely come vpon our master, and vpon al his familie: for he is so wicked that a man can not speake to him.

18 Then Abigail made hast, and tooke two hundred cakes, & two bortels of wine,

& five sheepe ready dressed, & five measures of parched corne, and an hundred frailes of raisins, and two hundred of figges, and laded them on asses.

19 Then she said vnto her seruants, Go ye before mee: beholde, I wil come after you: yet she tolde not her husband Nabal.

20 And as she rode on her asse, she came downe by a secret place of the mountaine, and behold, David & his men came down against her, and she met them.

21 And David said, In deede I haue kept al in vaine that this fellow had in the wilderness, so that nothing was misse of al that pertained vnto him: for he hath requited me euil for good.

22 So and more also do God vnto the enemies of David: for surely I wil not leaue of al that he hath, by the dawning of the day, any that pisseth against the wal.

23 And when Abigail sawe David, she hastened & lighted of her asse, and sel before David on her face, and bowed her selfe to the ground,

24 And fel at his feete, and said, Oh, my Lord, I haue committed the iniquitie, and I pray thee, let thine handmaid speake to thee, and heare thou the wordes of thine handmaid.

25 Let not my Lord, I pray thee, regarde this wicked man Nabal: for as his name is, so is he: Nabal is his name, and folly is with him: but I thine handmaid sawe not the yong men of my lord whome thou sentest.

26 Now therefore my lord, as the Lord liueth, and as thy soule liueth (the Lord, I say, that hath withholden thee from coming to shed blood, and that thine hand should not saue thee) so now thine enemies shalbe as Nabal, & they that intend to do my lord euil.

27 And now, this blessing which thine handmaid hath brought vnto my lord, let it be giuen vnto the yong men, that follow my lord.

28 I pray thee, forgiue the trespas of thine handmaid: for the Lord wil make my lord a sure house: because my lord fighteth the battels of the Lord & none euil hath bene found in thee in al thy life.

29 Yet a man hath risen vp to persecute thee, and to seeke thy soule, but the soule of my lord shalbe bound in the bundle of life with the Lord thy God: & the soule of thine enemies shal God cast out, as out of the middle of a sling.

30 And when the Lord shal haue done to my lord al the good that he hath promised thee, and shal haue made thee ruler ouer Israel,

31 Then shal it be no griefe vnto thee, nor offence of minde vnto my lord, that he hath not shed blood causeles, nor that my lord hath not preferred himselfe: and when the Lord shal haue dealt wel with my lord, remember thine handmaid.

X.iiij.

32 Then

Because she knew his crooked nature, that he would rather haue perished, then consented to her enterprise

h Meaning by this proberbe, that he would destroy both smal and great.

"Ebr. in thine eyes."

"Or, foole."

i That is, that thou shouldst not be reuenged of thine enemy.

"Or, presents."

"Ebr. walk as the fete."

k Confirme his kingdome to his posteritie.

"Ebr. from thy daies."

l To wit, Saul. m God shal preserve thee long in his seruice and destroy thine enemies.

n That he hath not auenged him self, which things would haue tormented his conscience.

"Ebr. of peace. e Some reade, so maifest thou liue in prosperitie next yere, both thou, &c. "Ebr. for life."

d Whatsoeuer thou hast readie for vs.

e Thus the courteous wretches instead of relieving the necessitie of Gods children, vie to reuile their persons and condemne their cause.

"Ebr. vessels."

"Ebr. droue them away."

f When we kept our sheepe in the wilderness of Paran.

"Ebr. is accomplished."

"Ebr. dealt."

31 Then Dauid said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meete me.

32 And blessed be thy counsel, and blessed be thou, which hast kept me this day from comming to shed blood,^o & that mine had hath not saued me.

34 For in deede, as the Lord God of Israel liueth,^p who hath kept me backe from hurting thee, except thou haddest hastened and met me, surely there had not bene left vnto Nabal by the dawning of the day, any that pisseth against the wall.

35 Then Dauid receiued of her hand that which she had brought him, and said to her, Go vp in peace to thine house: behold, I haue heard thy voyce, and haue granted thy petition.

36 ¶ So Abigail came to Nabal, & beholde, he made a feast in his house, like the feast of a King, and Nabals heart was mery within him, for he was very drunken: wherefore she told him nothing, neither lesse nor more, vntil the morning arose.

37 Then in the morning when the wine was gone out of Nabal, his wife told him those words, & his heart dyed within him, and he was like a stone.

38 And about ten dayes after, the Lord smote Nabal, that he dyed.

39 ¶ Now when Dauid heard, that Nabal was dead, he said, Blessed be the Lord that hath iudged the cause of my rebuke of the hand of Nabal, & hath kept his seruāt from euil: for the Lord hath recompensed the wickednes of Nabal vpon his owne head. Also Dauid sent to commune with Abigail to take her to his wife.

40 And when the seruants of Dauid were come to Abigail to Carmel, they spake vnto her, saying, Dauid sent vs to thee, to take thee to his wife.

41 And she arose, and bowed her selfe on her face to the earth, & said, Beholde, let thy hūmaid be a seruāt to wash the feete of the seruants of my Lord.

42 And Abigail hastened, and arose, and rode vpon an asse, & her five maides followed her, and she went after the messengers of Dauid, and was his wife.

43 Dauid also tooke Ahinoam of Izreel, & they were both his wiues.

44 Now Saul had giuen Michal his daughter Dauids wife to Phalti the sonne of Laish, which was of Gallim.

CHAP. XXVI.

1 Dauid was discovered vnto Saul by the Ziphims
2 Dauid taketh away Sauls speere, and a pot of water that stood at his head. 21 Saul confesseth his sinne.

1 A Gaine the Ziphims came vnto Saul to Gibeath, saying, Doe the not Dauid hide him selfe in the hil of Hachilah before Ieshimon?

2 Then Saul arose, and went downe to the wildernes of Ziph, hauing three thousand chosen men of Israel with him,

for to seeke Dauid in the wildernes of Ziph.

3 And Saul pitched in the hil of Hachilah, which is before Ieshimon by the way side. Now Dauid abode in the wildernes, & he saw that Saul came after him into the wildernes.

4 (For Dauid had sent out spies, and vnderstoode, that Saul was come in very deede)

5 Then Dauid arose, and came to the place where Saul had pitched, and when Dauid beheld the place where Saul laye, and Abner the sonne of Ner which was his chiefe captaine, (for Saul lay in the forte, and the people pitched round about him)

6 Then spake Dauid, & said to Ahimelech the Hittite, and to Abishai the sonne of Zeruiah, brother to Ioab, saying, Who wil go downe with me to Saul to the host? Then Abishai said, I wil go downe with thee.

7 So Dauid and Abishai came downe to the people by night: and behold, Saul lay sleeping within the forte, & his speare did sticke in the ground at his head: and Abner and the people lay round about him.

8 ¶ Then said Abishai to Dauid, God hath closed thine enemy into thine hand this day: now therefore, I pray thee, let me smite him once with a speare to the earth, and I wil not smite him againe.

6 And Dauid said to Abishai, Destroy him not: for who can lay his hand on the Lords anointed, and be gildes?

10 Moreover Dauid said, As the Lord liueth, either the Lord shal smite him, or his day shall come to dye, or he shal descend into battel, and perish.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the speare that is at his head, and the pot of water, and let vs go hence.

12 So Dauid tooke the speare and the pot of water from Sauls head, and they gate them away, & no man sawe it, nor marked it, neither did any awake, but they were all a sleepe: for the Lord had sent a dead sleepe vpon them.

13 Then Dauid went into the other side, and stood on the toppe of an hil a farr of, a great space being betwene them.

14 And Dauid cried to the people, and to Abner the sonne of Ner, saying, Hearst thou not Abner? Then Abner answered, and said, Who art thou that cryest to the King?

15 ¶ And Dauid said to Abner, Art not thou a man? and who is like thee in Israel? wherefore then hast thou not kept thy lord the King? for there came one of the folke in to destroy the King thy lord.

o Reade vers. 26

p He attributeth it to the Lords mercie, and not to himselfe that he was stayed.

q Ebr. receiued thy face

r For he had no reason to consider, or giue thanks for this great benefite of deliuerance.

r For feare of great danger.

Or yeuenged.

f For he had experience of her great godlinesse, wisdom & humilitie.

Ebr. went at her feete.

10th. 15. 55.

2. Sam. 3. 11.

t Which was a place bordering on the country of the Moabites

Chap. 23. 19.

Or, in Gibeath.

Or, the wildernes.

a That is, of the most skilful and valiant fouldiers

Or, to a certain place.

Chap. 14. 54. and 17. 55.

b Who was a stranger and not an Israelite. c Who afterward was Dauids chiefe captaine.

Or, boliter.

d Meaning he would make him sure at on stroke.

e To wit, in his owne private cause: for leste Saul should slay two kings at Gods appointment, 1. King. 9. 24.

Ebr. the house sleepe of the Lord was fallen vpon them.

Ebr. answered.

f Ebr. seemed most valiant, & meritt to saue the king

a Dauid steth G section, fore fle the idole who we mies to people.

b Thus his prou changee h comes h and mak to fauou their acc

^h *Ebr. sonnes of death.*

^g *Hereby it appeareth, that the hypocrite persecuted David against his owne conscience, and contrarie to his promises.*

^h *Let his anger toward vs be pacified by a sacrifice.*

ⁱ *As much as lay in them, they compelled him to idolatrie, because they forced him to flee to the idolaters.*

^k *Because thou savedst my life this day.*

^l *Thus he protesteth his innocencie toward Saul, not defending his iustice in the sight of God, in whose presence none is righteous, Psal. 143. and 130. 3.*

^m *To Gibeah of Benjamin.*

^a *David distrusteth Gods protection, & therefore fleeth vnto the idolaters, who were enemies to Gods people.*

^b *Thus God by his providence changeth the enemies hearts, and maketh them to fauour his, in their necessitie.*

16 This is not wel done of thee: as the Lord liueth, ye are "worthy to dye, because ye haue not kept your master the Lords Anointed: and now see where the Kings speare is, and the pot of water that was at his head.

17 And Saul knew Davids voyce, and said, Is this thy voyce, ^h my sonne David? And David said, It is my voyce, my lord O King.

18 And he said, Wherefore doeth my lord thus persecute his seruant? for what haue I done? or what euil is in mine hand?

19 Now therefore, I beseech thee, let my lord the King heare the wordes of his seruant. If the Lord haue stirred thee vp against me, ^b let him smel the fauour of a sacrifice: but if the children of men *haue done it*, curbed be they before the Lord: for they haue cast me out this day from abiding in the inheritance of the Lord, saying, Go, serue other ⁱ gods.

20 Now therefore let not my blood fall to the earth before the face of the Lord: for the King of Israel is come out to seeke a flye, as one would hunt a partridge in the mountaines.

21 Then said Saul, I haue sinned: come againe, my sonne David: for I will do thee no more harme, because my soule was ^k precious in thine eyes this day: beholde, I haue done foolishly, and haue erred exceedingly.

22 Then David answered, and said, Behold the Kings speare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his ⁱ righteousnes and faithfulness: for the Lord had deliuered thee into ^k mine hands this day, but I would not lay mine hand vpon the Lords anointed.

24 And behold, like as thy life was much ^l set by this day in mine eyes: so let my life be set by in the eyes of the Lord, that he may deliuer me out of al tribulation.

25 Then Saul said to David, Blessed art thou, my sonne David: for thou shalt do great things, and also preuaile. So David went his way, and Saul returned to his ^m place.

CHAP. XXVII.

^a *David fleeth to Achish king of Gath, who giueth him Ziklag. & David destroyeth certene of the Philistims. 10 Achish is deceived by David.*

1 **A**ND David said in his heart, I shal now perish one day by the hand of Saul: is it not better for me that I saue my selfe in the land of the Philistims, and that Saul may haue no hope of me to seeke me any more in al the coastes of Israel, and so escape out of his hand?

2 David therefore arose, and he, and the six hundred men that were with him, went vnto Achish the sonne of Maach King of Gath.

3 And David dwelt with Achish at Gath, he, and his men, euery man with his household, David with his two wiues, Ahino-

am the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said vnto Achish, If I haue now found grace in thine eyes, ^c let them giue me a place in some *other* cite of the country, that I may dwel there: for why should thy seruant dwel in the head cite of the kingdome with thee?

6 Then Achish gaue him Ziklag that same day: therefore Ziklag pertaineth vnto the Kings of Iudah vnto this day.

7 ^h And "the time that David dwelt in the country of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went vp, & invaded the ⁱ Geshurites, and the Girzites & the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goest to Shur, euen vnto the land of Egypt.

9 And David smote the land, and left neither man nor woman aliue, & tooke shepe, and oxen, and asses, and camels, & apparel, and returned and came to Achish.

10 And Achish said, Where haue ye bene a roving this day? And David answered, Against the South of Iudah, & against the South of the ^k Ierameelites, & against the South of the Kenites.

11 And David saued neither man nor woman aliue, to bring them to Gath, saying, Left they should tel on vs, and say, So did David, and so *will be* his maner al the while that he dwelleth in the country of the Philistims.

12 And Achish beleued David, saying, "He hath made his people of Israel vterly to abhorre him: therefore he shalbe my seru-
^l *Or, he doth surely abhorre his people.*

CHAP. XXVIII.

^a *David hath the chiefe charge promised about Achish. 2 Saul consulteth with a witch, and she causeth him to speake with Samuel. 18 VVho declareth his ruine.*

1 **N**OW at that time the Philistims assembled their bandes and armie to fight with Israel: therefore Achish said to David, ^b Be sure, thou shalt go out with me to the battel, thou, and thy men.

2 And David said to Achish, surely thou shalt know what thy seruant can do. And Achish said to David, Surely I wil make thee keeper of mine head for euer.

3 ^c (Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne cite: and Saul had ^d puraway the forcerers, and the soothsayers out of the land).

4 Then the Philistims assembled them selues, and came, and pitched in Shunem: and Saul assembled al Israel, and they pitched in Gilboa.

5 And when Saul saw the host of the Philistims, he was afraid, and his heart was sore astonied.

6 Therefore Saul asked counsel of the Lord, and

^c *Let thine officers appoint me a place.*

^h *Ebr. the number of the daies.*

ⁱ *These were wicked Canaanites, whom God had appointed to be destroyed.*

^k *Or, against whom*

^l *Which were a familie of the tribe of Iudah, 1. Chro. 2. 9.*

^m *Or, he doth surely abhorre his people.*

^a *Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmite, he durst not denie him. Chap. 25.*

^b *According to the commandment of God, Exod. 22. 18. and deut. 18. 10.*

c Meaning the
he priest, Exod.
28. 30.

and the Lord answered him not, neither by dreames, nor by ^cVrim, nor yet by Prophets.

7 ¶ Then said Saul vnto his seruants, Seeke me a woman that hath a familiar spirit, that I may go to her, and aske of her. And his seruants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

d He seeketh
not to God in
his miserie, but
is led by Satan
to vnlawful
meanes, which
in his conscience
he condemneth.

8 Then Saul ^d changed himselfe, and put on other raiment, and he went, and two men with him, and they came to the woman by night: and he said, I pray thee, co-
iecture vnto me by the familiar spirit, and bring me him vp whome I shal name vnto thee.

9 And the woman said vnto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the forcerers, and the fouthlayers out of the land: wherefore the seekest thou to take me in a snare to cause me to dye?

*Or, punishment.

10 And Saul sware to her by the Lord, saying, As the Lord liueth, no ^hharne shall come to thee for this thing.

11 Then said the woman, Whome shal I bring vp vnto thee? And he answered, Bring me vp ^eSamuel.

e He speaketh
according to his
grosse ignorance
not considering
the state of the
saints after this
life, and how Sa-
tan hath no pow-
er ouer them.

12 And when the woman saw Samuel, she cryed with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceiued me? for thou art Saul.

*Or, an excellent
person.

13 And the King said vnto her, Be not afraid: for what sawest thou? And the woman said vnto Saul, I saw ^g gods ascending vp out of the earth.

14 Then he said vnto her, What facion is he of? And she answered, An olde man commeth vp lapped in a mantel: and Saul knewe that it was ^hSamuel, and he enclined his face to the ground, and bowed himselfe.

f To his imagi-
nation, albeit it
was Satan, who
to blind his eyes
tooke vpon him
the forme of Sa-
muel, as he can
do of an Angel
of light.

15 ¶ And Samuel said vnto Saul, Why hast thou disquieted me, to bring me vp? Then Saul answered, I am in great distresse: for the Philistims make warre against me, and God is departed from me, and answereth me no more, neither ^hby Prophets neither by dreames: therefore I haue called thee, that thou maiest tel me, what I shal do.

*Ebr. by the hand
of Prophets.

16 Then said Samuel, Wherefore then dost thou aske of me, seeing the Lord is gone from thee, and is thine enemy?

g That is, to
David.
Chap. 15. 28.
*Or, ministerie.

17 Euen the Lord hath done to ^hhim, as he spake ^hby mine ^hhand: for the Lord wil rent the kingdome out of thine hand, and giue it thy neighbour Dauid.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath vpon the Amalekites, therefore hath the Lord done this vnto thee this day.

19 Morcouer the Lord wil deliuer Israel with thee into the handes of the Philistims: ^hand to morow shalt thou and thy sonnes be with me, and the Lord shall

h Ye shalbe
dead,
Chap. 31. 6.

giue the host of Israel into the hands of the Philistims.

20 Then Saul fell straight way all along on the earth, and was sore ⁱafraid because of the wordes of Samuel, so that there was no strength in him: for hee had eaten no bread al the day, nor all the night.

i The wicked,
when they heare
Gods iudgments
tremble and de-
paire, but cannot
seeke for mercie
by repentance.

21 Then the woman came vnto Saul, and sawe that he was sore troubled, and said vnto him, See, thine handmayde hath obeyed thy voyce, and I ^khaue put my soule in mine hand, and haue obeyed thy words which thou saidest vnto me.

k I haue vent-
red my life.

22 Now therefore, I pray thee, hearken thou also vnto the voyce of thine handmayde, and let me set a morsel of bread before thee, that thou maiest eate, and get thee strength, and go on thy iourney.

23 But he refused, and said, I wil not eate: but his seruants and the woman together compelled him, & he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, & she hasted, and killed it, and tooke floure and kneaded it, and baked of it ^lvnleavened bread.

l Because it re-
quired hafi.

25 Then she brought them before Saul, & before his seruants: and when they had eaten, they stode vp, and went away the same night.

CHAP. XXIX.

4 The princes of the Philistims cause David to be sent backe from the battel against Israel, because they distrust him.

1 SO the Philistims were gathered together with al their armies in Aphek: and the Israelites pitched ^hby the founteine, which is in Izreel.

*Or, in Aia.

2 And the ^hprinces of the Philistims went forth by ^hhundreths and thousands, but David and his men came behinde with Achish.

*Or, captaines.
a According to
their hands, or
ensignes.

3 Then said the princes of the Philistims, What do these Ebrewes here? And Achish said vnto the princes of the Philistims, Is not this David the seruāt of Saul the king of Israel, who hath bene with me these dayes, ^hor these yerres, and I haue found nothing in him, since he ^hdwelt with me vnto this day?

b Meaning, a
long time, that
is foure month
and certaine
daies, Chap. 27.

4 But the princes of the Philistims were wroth with him, and the princes of the Philistims said vnto him, ^hSend this fellow backe, that he may go againe to his place which thou hast appointed him, and let him not go down with vs to battel, lest that in the battel he be an aduerfariē to vs: for wherewith should he obtaine the fauour of his master? should it not be with the ^hheades of these men?

c Would not
Saul receiue
him to fauour,
if he could betray
vs?

5 Is not this David of whom they sang in daunces, saying, ^hSaul slewe his thousand, and Dauid his ten thousand?

Chap. 18. 7. &
31. 11.

6 ¶ Then

d That is, wast
conuersant with
me.
e For thou art not
good in the eyes of
the princes.

f This dissimu-
lation cannot be
excused: for it
grieved him to
go against the
people of God.

f With them
that fled vnto
thee from Saul.

a After that he
departed from
Achish.
b That is, de-
stroyed the citie

c For these one-
ly remained in
the citie, when
men were gone
to warre.

d Thus we see,
that in troubles
& aduersitie we
do not consider
Gods providence,
but like raging
beastes forget
both our owne
dutie & conserue
Gods appoint-
ment ouer vs.
e Though God
seemeth to leaue
vs for a time, yet
if we trust in
him, we shal be
sure to finde co-
fort.

6 ¶ Then Achish called Dauid, and said vn-
to him, As the Lord liueth, thou hast bene
vpriht and good in my sight, when thou
wentest out and in with me in the host,
neither haue I found euil with thee, since
thou camest to me vnto this day, but the
princes do not fauour thee.

7 Wherefore now returne, and go in peace,
that thou displease not the princes of the
Philistims.

8 ¶ And Dauid said vnto Achish, But what
haue I done? and what hast thou found in
thy seruant as long as I haue bene with
thee vnto this day, that I may not go, and
fight against the enemies of my lord the
King?

9 Achish then answered, and said to Dauid,
I knowe thou pleasest me, as an Angel of
God: but the princes of the Philistims
haue said, Let him not go vp with vs to
battel.

10 Wherefore now rise vp early in the mor-
ning with thy masters seruants that are
come with thee: and when ye be vp early,
asone as ye haue light, depart.

11 So Dauid and his men rose vp early to
depart in the morning, and to returne into
the land of the Philistims: and the Philis-
tims went vp to Izreel.

CHAP. XXX.

1 The Amalekites burne Ziklag. 5 Dauid's two wiues
are taken prisoners. 6 The people would stone him.
8 He asketh counsel of the Lord, and pursuing his enemies
reouereth the pray. 12 He desiideth it equally. 28
And sendeth part to his friends.

1 ¶ **B**E when Dauid & his men were come
to Ziklag the third day, the Amale-
kites had inuaded vpon the South, euen
vnto Ziklag, and had smitten Ziklag, and
burnt it with fire,

2 And had take the womē that were there-
in, prisoners, both smal and great, and
slew not a man, but caryed them away, and
went their wayes.

3 ¶ So Dauid and his men came to the ci-
tie, and behold, it was burnt with fire, and
their wiues, and their sonnes, and their
daughters were taken prisoners.

4 Then Dauid and the people that was
with him, lift vp their voyces and wept,
vntil they could weepe no more.

5 Dauids two wiues were taken prisoners
also, Ahinoam the Izreelite, and Abigail
the wife of Nabal the Carmelite.

6 And Dauid was in great sorow: for the
people entended to stone him, because
the heartes of al the people were vexed
euery man for his sonnes & for his daugh-
ters: but Dauid comforted him selfe in the
Lord his God.

7 ¶ And Dauid said to Abiathar the Priest
Ahimelechs sonne, I pray thee, bring me
the Ephod. And Abiathar brought the E-
phod to Dauid.

8 Then Dauid asked counsel at the Lord,
saying, Shal I follow after this companie?
shal I ouertake them? And he answered
him, Follow: for thou shalt surely ouer-
take them, and recouer al.

9 ¶ So Dauid and the six hundreth men
that were with him, went, and came to the
riuier Befor, where a part of them abode:

10 But Dauid and foure hundreth men fol-
lowed (for two hundreth abode behind, be-
ing to weary to go ouer the riuier Befor)

11 And they found an Egyptian in the field,
and brought him to Dauid, and gaue him
bread and he did eat, and they gaue him
water to drinke.

12 Also they gaue him a few figges, and two
clusters of raisins: and when he had eaten,
his spirit came againe to him: for he had
eaten no bread, nor drunke any water in
three dayes, and three nightes.

13 ¶ And Dauid said vnto him, To whom
belongest thou? and whence art thou? And
he said, I am a yong man of Egypt, & ser-
uant to an Amalekite: and my master left
me three dayes ago, because I fel sicke.

14 We roued vpon the South of Chereth,
and vpon the coast belonging to Iudah, &
vpon the South of Caleb, and we burnt
Ziklag with fire.

15 And Dauid said vnto him, Canst thou
bring me to this companie? And he said,
I sweare vnto me by God, that thou wilt
neither kil me, nor deliuer me into the
hands of my master, and I wil bring thee
to this companie.

16 ¶ And when he had brought him thi-
ther, behold, they lay scattred abroad vp
al the earth, eating and drinking, and
dancing, because of al the great pray that
they had taken out of the land of the Phi-
listims, and out of the land of Iudah.

17 And Dauid smote them from the twi-
light, euen vnto the euening of the next
morow, so that there escaped not a man of
them, saue foure hundreth yong men,
which rode vpon camels, and fled.

18 And Dauid recouered al that the Ama-
lekites had taken: also Dauid rescued his
two wiues.

19 And they lacked nothing, smal or great,
sonne or daughter, or of the spoyle of all
that they had taken away: Dauid recoue-
red them al.

20 Dauid also tooke al the sheepe, and the
oxen, & they draue them before his cat-
tel, and said, This is Dauids praye.

21 ¶ And Dauid came to the two hundreth
men that were to weary for to follow Da-
uid: whom they had made also to abide at
the riuier Befor: and they came to meete
Dauid, and to meete the people that were
with him: so when Dauid came nere to
the people, he saluted them.

22 Then answered al the euil and wicked of
the men that went with Dauid, and said,
Because they went not with vs, therefore
wil we giue them none of the praye, that
we haue recouered, saue to euery man his
wife and his children: therefore let them
cary them away and depart.

23 Then said Dauid, Ye shal not do so, my
brethren, with that which the Lord hath
giuen vs, who hath preserved vs, and de-
liuered

f God by his
providence both
provided for
necessitie of this
poore stranger,
and made him a
guide to Dauid
to accomplish
his enterprise.

g For othes
were in al ages
had in most re-
uerence euen a-
mong the hea-
then.

h The wicked
in their pompe
& pleasures co-
sider not the
iudgement of
God, which is
then at hand to
smite them.
i Some reade, &
vnto the morow
of the two mo-
nings: that is,
three dayes.

k Which the A-
malekites had
taken of others,
and Dauid from
them besides the
goods of Ziklag

l Vnder these
are comprehen-
ded the cattel &
goods, which
appertained to
euery man.

m Somerefer these wordes to Dauid, that he alledged an olde custome & lawe, as if it were writtē, It is both now and hath bene euer.

n Shewing him selfe mindful of their benedictes towards him.

z. Chro. 1. 1.

Or, slaine,

Or found him. Or afraid. a So we see that his cruel life hath a desperate end, as is commonly seene in them, that persecute the children of God.

liuered the companie that came against vs, into our hands.

24 For who wil obey you in this matter? but as his part is that goeth downe to the battell, so shal his part be, that tarieth by the stutfe: they shal part alike.

25 So from that day forward he made it a statute & a law in Israel, vntil this day.

26 ¶ When Dauid therefore came to Ziklag, he sent of the pray vnto the Elders of Iudah and to his friends, saying, Se, there is a blessing for you of the spoyle of the enemies of the Lord.

27 He sent them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eshtemoa,

29 And to them of Rachal, & to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

30 And to them of Hormah, and to them of Chor-ashan, and to them of Athach,

31 And to them of Hebron, and to all the places where Dauid and his men had hanted.

CHAP. XXXI

¶ Saul killeth himselfe. 6 His children are slaine in the battell. 12 The men of Iabesh tooke downe his bodie, which was hangd on the wall.

1 Now the Philistims fought against Israel, and the men of Israel fled away from the Philistims, and they fel downe wounded in mount Gilboa.

2 And the Philistims preassed sore vpon Saul and his sonnes, and slew Jonathan, and Abinadab, and Malchishua Sauls sonnes.

3 And when the battell went fore against Saul, the archers and bowmen hit him, & he was sore wounded of the archers.

4 Then said Saul vnto his armour bearer, Draw out thy sword, & thrust me through

therewith, lest the vncircumcised come & thrust me through and mocke me: but his armour bearer would not, for he was sore afraid. Therefore Saul tooke a sword and fel vpon it.

5 And when his armour bearer saw that Saul was dead, he fel likewise vpon his sword, & dyed with him.

6 So Saul dyed, and his three sonnes, and his armour bearer, and al his men that same day together.

7 ¶ And when the men of Israel that were on the other side of the valley, and they of the other side of Iorden sawe that the men of Israel were put to flight, and that Saul and his sonnes were dead, then they left the cities, and ran away: & the Philistims came and dwelt in them.

8 ¶ And on the morow when the Philistims were come to spoile the that were slaine, they found Saul and his three sonnes lying in mount Gilboa.

9 And they cut of his head, and stripped him out of his armour, and sent into the land of the Philistims on euery side, that they should publish it in the temple of their idoles, and among the people.

10 And they layed vp his armour in the house of Ashtaroth, but they hanged vp his body on the wal of Beth-shan.

11 ¶ When the inhabitants of Iabesh Gilead heard, what the Philistims had done to Saul,

12 Then they arose (as many as were strong men) and went at night, and tooke the bodie of Saul, and the bodies of his sonnes, from the wall of Beth-shan, and came to Iabesh, and burnt them there.

13 And tooke their bones and buried them vnder a tree at Iabesh, and fasted seuen dayes.

b Nereto Gilboa. c The tribes of Reuben & Gad and halfe the tribe of Manasseh.

d In token of victorie and triumph.

e Whome he had deliuered from their enemies, Chailan.

11. 34. 5.

f According to the custome of mourners.

THE SECOND BOOKE OF SAMUEL.

THE ARGUMENT.

THIS booke and the former beare the title of Samuel, because they conteine the conception, nativitie and the whole course of his life, and also the liues & actes of two Kings, to wit, of Saul & Dauid, whome he anointed and consecrated Kings by the ordinance of God. And as the first booke conteineth those things, which God brought to passe among this people vnder the government of Samuel and Saul: so this second booke declareth the noble actes of Dauid, after the death of Saul, when he began to reigne, vnto the end of his kingdome: and how the same by him was wonderfully augmented: also his great troubles and dangers, which he sustained both within his house and without: what horrible and dangerous insurrections, vprours, and treasons were wrought against him, partly by false counsellers, fained friends and flatterers, and partly by some of his owne children and people: and how by Gods assistance he overcame all difficulties, and enioyed his kingdome in rest and peace. In the person of Dauid the Scripture setteth forth Christ Iesus the chiefe King, who came of Dauid according to the flesh, and was persecuted on euery side with outward and inward enemies, as wel in his owne persone, as in his members, but at length he overcometh all his enemies, & giueth his Church victorie against all power both spiritual and temporal: and so reigneth with them, King for evermore.

CHAP.

C H A P. I.

4 It was told David of Sauls death. 15 He causeth him to be slaine that brought the tidings. 19 He lamenteth the death of Saul and Jonathan.



After the death of Saul, when David was returned from the slaughter of the Amalekites & had ben. two dayes in Ziklag,

Beholde, a

man came the third day out of the hoste from Saul with his clothes rent, and earth vpon his head: and when he came to David, he fel to the earth, and did obeisance.

3 Then David said vnto him, Whence comest thou? And he said vnto him, Out of the hoste of Israel I am escaped.

4 And David said vnto him, What is done? I pray thee, tel me. He said, that the people is fled from the battel, and many of the people are ouerthrowen, and dead, and also Saul and Jonathan his sonne are dead.

5 And David said vnto the yong man, that tolde it him, How knowest thou that Saul and Jonathan his sonne be dead?

6 Then the yong man that tolde him, answered, As I came to mount Gilboa, beholde, Saul leaned vpon his speare, and lo, the charrets and horsmen followed hard after him.

7 And when he looked backe, he saw me, & called me. And I answered, Here am I.

8 And he said vnto me, Who art thou? And I answered him, I am an Amalekite.

9 Then said he vnto me, I pray thee, come vpon me, and slay me: for anguish is come vpon me, because my lyfe is yet whole in me.

10 So I came vpon him, and slewe him, and because I was sure that he coulde not liue, after that he had fallen, I tooke the crowne that was vpon his head, & the bracelet that was on his arme, and brought them hither vnto my lord.

11 Then David tooke holde on his clothes, and rent them, and likewise all the men that were with him.

12 And they mourned and wept, and fasted vntill euen, for Saul and for Jonathan his sonne, and for the people of the Lord, and for the house of Israel, because they were slaine with the sworde.

13 ¶ Afterward David said vnto the yong man that tolde it him, Whence art thou? And he answered, I am the sone of a stranger an Amalekite.

14 And David said vnto him, Howe wast thou not afrayed, to put forth thine hand to destroy the Anoynted of the Lord?

15 Then David called one of his yong men, and said, go nere, and slay vpon him. And he smote him that he dyed.

16 Then said David vnto him, Thy blood

be vpon thine owne head: for thine owne mouth hath testified against thee, saying, I haue slaine the Lords Anoynted.

17 ¶ Then David murthered with this lamentation ouer Saul, and ouer Jonathan his sonne.

18 (Also he bad them teach the children of Iudah to shoute, as it is writen in the booke of * Iasher)

19 O noble Israel, he is slayne vpon thy hie places: howe are the mightie ouerthrowen?

20 Tell it not in Gath, nor publihe it in the streetes of Ashkelon, lest the daughters of the Philistims reioyce, lest the daughters of the vncircumcised triumphe.

21 Ye mountaines of Gilboa, vpon you be neither dewe nor raine, nor be there fields of offrings: for there the shield of the mightie is cast downe, the shield of Saul, as though he had not bene anoynted with oyle.

22 The bow of Ionathā neuer turned backe, neither did the sword of Saul returne empty from the blood of the slaine, and from the fat of the mightie.

23 Saul and Jonathan were louely and pleasant in their lyues, and in their deathes they were not deuised: they were swifter then egles, they were stronger then lions.

24 Ye daughters of Israel, weepe for Saul, which clothed you in skarlet, with pleasures, and hanged ornaments of golde vpon your apparel.

25 How were the mightie slaine in the middes of the battell? O Ionathā, thou wast slaine in thine hie places.

26 Wo is me for thee, my brother Ionathā: very kinde hast thou bene vnto me: thy loue to me was wonderfull, passing the loue of women: how are the mightie ouerthrowen, and the weapons of warre destroyed?

C H A P. II.

4 David is a roynted king in Hebron. 9 Acher maketh Ishbosheth King ouer Israel. 15 The battell of the seruants of David and Ishbosheth. 23 The buriall of Asahel.

1 After this David asked counsell of the Lord, saying, Shall I go vp into any of the cities of Iudah? And the Lorde sayd vnto him, Go vp. And David sayde, Whither shall I go? He then answered, Vnto Hebron.

2 So David went vp thither and his two wiues also, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

3 And David brought vp the men that were with him, euerie man with his household, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted David King ouer the house of Iudah. And they tolde David, saying, that the men of Iabesh Gilead buried Saul.

5 And David sent messengers vnto the men of Iabesh Gilead, and said vnto them, Blessed are ye of the Lord, that ye haue shewed

Y. j. such

That they might be able to match their enemies the Philistims in that arte. Iosh. 10. 12. Or, righteous. h Meaning Saul Mich. 1. 10.

i Let their fertile fieldes be barren, and bring forth no fruite to offer to the Lord.

k They dyed both together in Gilboa.

l As riche garments, and costly Jewels.

m Eytter towards their husbands, or their children.

b Whiche citie was also called Kiriath-arba, Iosh. 14. 15.

c In the time of his persecution.

1 Sam. 30. 17.

a Seeming to lament the overthrow of the people of Israel.

b As I fled in the chafe.

c Or captaines.

e He was an Amalekite born, but renounced his countrey & ioyned with the Israelites.

d I am sorry, because I am yet alive. "Eir I fode vpon him.

[chap. 3. 31. and 33. 11.

e After the lamentation he examined him againe.

f Iosh. 10. 15.

f Thou art iustly punished for thy fault.

- such kindenesse vnto your lord Saul, that you haue buried him.
- 6 Therefore nowe the Lord shewe mercie and ^dtrueth vnto you: and I will recompence you this benefite, because ye haue done this thing.
- 7 Therefore now let your hands be strong, and be you valiant: albeit your master Saul be deade, yet neuertheless the house of Iudah hath anoynted me ^e King ouer them.
- 8 ¶ But Abner the sonne of Ner that was capitaine of Sauls hoste, tooke Ish-bosheth the sonne of Saul, and brought him to Mahanaim,
- 9 And made him King ouer Gilead, and ouer the Ashurites, and ouer Izreel, and ouer Ephraim, and ouer Benjamin, and ouer ^fall Israel.
- 10 Ish-bosheth Sauls sonne was fourtie yere olde when he began to reigne ouer Israel, and reigned two yere: but the house of Iudah followed Dauid.
- 11 (And the time which Dauid reigned in Hebron ouer the house of Iudah, was seuen yeere and six ^gmonethes)
- 12 ¶ And Abner the sonne of Ner, and the seruants of Ish-bosheth the sonne of Saul went out of Mahanaim to Gibeon.
- 13 And Ioab the sonne of Zeruiah, and the seruants of Dauid went out and met one another by the poole of Gibeon: and they sat downe, the one on the one side of the poole, and the other on the other side of the poole.
- 14 Then Abner said to Ioab, Let the yong men now arise, and ^hplay before vs. And Ioab said, Let them arise.
- 15 Then there arose and went ouer twelue of Benjamin by number, which pertained to Ish-bosheth the sonne of Saul, and twelue of the seruants of Dauid.
- 16 And euerie one caught ⁱhis fellowe by the head, & thrust his sword in his fellowes side, so they fel downe together: wherfore the place was called ^j"Helkath hazzurim which is in Gibeon.
- 17 And the battell was exceeding sore that same day: for Abner and the men of Israel ^kfel before the seruants of Dauid.
- 18 And there were three sonnes of Zeruiah there, Ioab, and Abishai, and Asahel. And Asahel was as light on foote as a wylde roe.
- 19 And Asahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.
- 20 Then Abner looked behinde him, & said, Art thou Asahel? And he answered, Yea.
- 21 The Abner said, Turne thee either to the right hand or to the lefte, and take one of the yong men, and take thee his weapons: but Asahel would not depart from him.
- 22 And Abner said to Asahel, Departe from me: ^lwherfore should I smite thee to the ground? how then should I be able to hold vp my face to Ioab thy brother?
- 23 And when he woulde not depart, Abner

- with the hinder ende of the speare smote him vnder the ^mfifte ryb, that the speare came out behinde him: and he fel downe there, & dyed in his place. And as many as came to the place where Asahel fel downe and dyed, stode still.
- 24 Ioab also and Abishai pursued after Abner: and the sunne went downe, when they were come to the hill Ammah, that lieth before Giah, by the way of the wildernes of Gibeon.
- 25 And the children of Benjamin gathered them selues together after Abner, & were on an heape & stode on the top of an hill.
- 26 Then Abner called to Ioab, and sayde, Shal the ⁿsworde deuoure for euer? knowest thou not, that it wil be bitterness in the latter end? how long the shal it be, or thou bid the people returne fro following their brethren?
- 27 And Ioab sayd, As God lyueth, if thou haddest not ^ospoken, surely euen in the morning the people had departed euerie one backe from his brother.
- 28 ¶ So Ioab blew a trumpet, and al the people stode still, and pursued after Israel no more, neither fought they any more.
- 29 And Abner and his men walked all that night through the ^pplaine, and went ouer Iorden, & past through all Bithron till they came ^qto Mahanaim.
- 30 Ioab also returned backe from Abner: and when he had gathered all the people together, there lacked of Dauids seruantes ninetene men and Asahel.
- 31 But the seruants of Dauid had smitten of Benjamin, and of Abners me, ^rso that three hundred and threescore men dyed.
- 32 And they tooke vp Asahel, and buried him in the sepulchre of his father, which was in Beth-lehem: and Ioab and his men went al night, and when they came to Hebron, the day arose.

CHAP. III.

¹ Long warre betweene the houses of Saul and Dauid. ² The children of Dauid in Hebron. ³ Abner turneth to Dauid. ⁴ Ioab killeth him.

- 1 There was then ^along warre betweene the house of Saul and the house of Dauid: but Dauid waxed stronger, and the house of Saul waxed weaker.
- 2 ¶ And vnto Dauid were children borne in Hebron: and his eldest sonne was Amnon of Ahinoam the Izreelite,
- 3 And his second, was ^bChileab of Abigail the wyfe of Nabal the Carmelite: and the third, Absalom the sonne of Maacah the daughter of Talmi the king of Geshur,
- 4 And the fourth, Adoniah the sonne of Haggith, and the fifth, Shephaciah the sonne of Abital,
- 5 And the sixth, Ithream by Eglah Dauids wife: these were borne to Dauid in Hebrō.
- 6 ¶ Nowe while there was warre betweene the house of Saul and the house of Dauid, Abner made al his power for the house of Saul.

^m Some read, in those partes, whereas the liely parts lye: as the hearte, the lungs, the liuer, the milke, and the gall.

ⁿ Shall we any make an ended murdering?

^o If thou hadst not prouoked them to battell, as vers. 14.

^p Or, wilderness.

^q Or, to this town.

^r Thus God would continue Dauid in his kingdom by the destruction of his aduersaries.

^a That is, with out intermission, induring two yerres, which was his whole reign of Ish-bosheth.

^b Who is called also Daniel. ¹ Chro. 3. 1.

^c Within seuen yerres & six moneths.

7 And Saul had a concubine named Rizpah, the daughter of Aiah. And Ish-bosheth said to Abner, Wherefore hast thou gone in to my fathers concubine?

8 Then was Abner verie wroth for the wordes of Ish-bosheth, and said, Am I a dog's head, which against Iudah do shewe mercie this day vnto the house of Saul thy father, to his brethre, and to his neighbours, and haue not deliuered thee into the hand of Dauid, that thou chargest me this day with a fault concerning this woman?

9 So do God to Abner, and more also, except, as the Lord hath sworn to Dauid, euen so I do to him.

10 To remove the kingdome from the house of Saul, that the throne of Dauid may be established ouer Israel, and ouer Iudah, euen from Dan to Beer-sheba.

11 And he durst no more answer to Abner: for he feared him.

12 ¶ Then Abner sent messengers to Dauid on his behalfe, saying, Whole is the land? Who should also say, Make couenant with me, & behold, mine hand shall be with thee, to bring all Israel vnto thee.

13 Who said, Well, I will make a couenant with thee: but one thing I require of thee, that is, that thou see not my face except thou bring Michal Sauls daughter when thou comest to see me.

14 ¶ Then Dauid sent messengers to Ish-bosheth Sauls sonne, saying, Deliuer me my wife Michal, which I married for an hundred foreskinnes of the Philistims.

15 And Ish-bosheth sent, & tooke her from her husband Phaltiel the sonne of Laish.

16 And her husband went with her, & came weeping behinde her, vnto Bahurim: then said Abner vnto him, Go, and returne. So he returned.

17 ¶ And Abner had communication with the Elders of Israel, saying, Ye sought for Dauid in times past, that he might be your King.

18 Now then do it: for the Lord hath spoken of Dauid, saying, By the hand of my seruant Dauid I will saue my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

19 Also Abner spake to Benjamin, and afterwarde Abner went to speake with Dauid in Hebron, concerning all that Israel was content with, and the whole house of Benjamin.

20 So Abner came to Dauid to Hebron, hauing twentie men with him, and Dauid made a feast vnto Abner, and to the men that were with him.

21 Then Abner sayd vnto Dauid, I will rise vp, & go gather all Israel vnto my lord the king, that they may make a couenant with thee, and that thou mayest reigne ouer all that thine heart desireth. Then Dauid let Abner depart, who went in peace.

22 ¶ And beholde, the seruants of Dauid and Ioab came to the campe, & brought a great pray with them (but Abner was

not with Dauid in Hebron: for he had sent him away, and he departed in peace)

23 When Ioab, and all the hoste that was with him were come, men tolde Ioab, saying, Abner the sonne of Ner came to the King, and he hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayd, What hast thou done? behold, Abner came vnto thee, why hast thou sent him away, & he is departed

25 Thou knowest Abner the sonne of Ner: for he came to deceyue thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from Dauid, he sent messengers after Abner, which brought him againe from the wel of Siriah vnknowing to Dauid.

27 And when Abner was come againe to Hebron, Ioab tooke him aside in the gate to speake with him peaceably, and smote him vnder the fifth ribbe, that he dyed, for the blood of Asahel his brother.

28 And when afterwarde it came to Dauids eare, he sayd, I and my kingdome are gildes before the Lord for euer, concerning the blood of Abner the sonne of Ner.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be neuer without some that haue running yllues, or lepre, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and Abishai his brother slewe Abner, because he had slaine their brother Asahel at Gibeon in battell)

31 And Dauid sayde to Ioab, and to all the people that were with him, Rent your clothes, and put on sackcloth, and mourne before Abner: and King Dauid him selfe followed the beare.

32 And when they had buried Abner in Hebron, the King lift vp his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented ouer Abner, and sayd, Dyed Abner as a foole dyeth?

34 Thine hands were not bounde, nor thy feete tyed in fetters of brasse: but as a man falleth before wicked men, so diddest thou fall. And all the people wept agayne for him.

35 Afterwarde all the people came to cause Dauid eate meat while it was yet day, but Dauid sware, saying, So do God to me and more also, if I taste bread, or ought els tyll the sunne be downe.

36 And all the people knew it, and it pleased them: as whatsoever the King did, pleased all the people.

37 For all the people and all Israel vnderstoode that day, howe that it was not the Kings deede that Abner the sonne of Ner was slaine.

38 And the King sayde vnto his seruantes, Knowe ye not, that there is a prince and a

Here appeareth the malicious minde of Ioab, who would haue had the King to slaye Abner for his private grudge.

1. King. 2. 5. Or, secretly.

Chap. 2. 23.

The Lorde knoweth that I did not consent to his death.

Abishai is saide to slay him with Ioab, because he consented to the murder.

m Meaning, before the corps.

n He declareth that Abner dyed not as a wretche or vile person, but as a valiant man might do, being traiterously deceiued by the wicked.

o According to their custome, which was to banquet at burials.

p It is expedient sometime not only to conceiue inward sorrow, but also that it may appeare to others to the intent that they may be satisfied.

Y. ij. great

d Doest thou esteeme me no more then a dog for al my seruice done to thy fathers house?

e We see how the wicked cannot abide to be admonished of their fautes, but seeke their displeasure, which go about to bring them fro their wickednes.

Or, secretly.

1. Sam. 18. 27.

1. Sam. 23. 44.

f Rather for malice that he bare toward Ish-bosheth, then for loue he bare to Dauid.

Or, in the eares of Benjamin.

g Who challenged the kingdome, because of their father Saul.

Or, without harme.

h From warre against the Philistims.

great man fallen this day in Israel?

- 39 And I am this daie weake and newly anointed King: and these men the sonnes of Zeruah be to me hard for me: the Lorde reward the doer of euil according to his wickednesse.

^a Or, cruel.

CHAP. IIII.

- ³ Baanah and Rechab slaye Ish-bosheth the sonne of Saul.
¹² Dauid commandeth them to be slayne.

^a That is, Ish-bosheth.

^b Meaning, that he was discouraged.

^c The citie Beeroth was in the tribe of Benjamin, Iosh. 18. 25.
^d After the death of Saul, for feare of the Philistims.

^e They disguised themselves as marchants, which came to buye wheat.

^f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre & fauour.

^g Or, wilderness.

^{Chap. 1. 11.}

^g For as muche as neither the example of him that slew Saul, nor duetie to their master, nor the innocencie of the person, nor reuerence of the place, nor time did moue them, they deserued most grieuous punishment.

And whē Sauls sone heard that Abner was dead in Hebron, then his hands were feble, and all Israel was afrayed, And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Benjamin. (for Beeroth was reckened to Benjamin,

Because the Beerothites fled to Gittaim, and sojourned there, vnto this day)

And Jonathan Sauls sonne had a sonne that was lame on his feete: he was five yeere old when the tidings came of Saul and Jonathan out of Israel: then his nurse tooke him, and fled away. And as she made haste to flee, the childe fell, and began to halt, and his name was Mephibosheth.

And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone)

And beholde, Rechab and Baanah his brother came into the middes of the house, as they would haue wheat, & they smote him vnder the fist rib, and fled.

For when they came into the house, he slept on his bed in his bedchamber, and they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the playne all the night.

And they brought the head of Ish-bosheth vnto Dauid to Hebron, and sayd to the King, Beholde the head of Ish-bosheth Sauls sonne thine enemy, who sought after thy life: and the Lord hath auenged my lord the King this day of Saul and of his seede.

Then Dauid answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said vnto them, As the Lord liueth, who hath deliuered my soule out of all aduersitie,

When one tolde me, and said that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue giuen him a reward for his tidings:

How much more, whē wicked men haue slaine a righteous person in his owne house, & vpon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

Then Dauid commanded his yong men, and they slew them, and cut of their hands and their feete, and hanged them vp

ouer the poole in Hebron: but they rooke the head of Ish-bosheth, and buried it in the sepulchre of Abner in Hebron.

^{Chap. 3. 32.}

CHAP. V.

- ³ Dauid made king ouer all Israel. ⁷ He taketh the fort of Zion. ¹⁹ He asketh counsell of the Lord, ²⁰ And ouercommeth the Philistims twice.

Then came all the tribes of Israel to Dauid vnto Hebron, and said thus, Be-

holde, we are thy bones and thy flesh.

And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath sayde to thee, Thou shalt feede my people Israel, and thou shalt be a captain ouer Israel.

So all the Elders of Israel came to the King to Hebron: and King Dauid made

a couenant with them in Hebron before the Lord: and they anointed Dauid King ouer Israel.

Dauid was thirtie yeere olde when he began to reigne: and he reigned fourtie yeere.

In Hebron he reigned ouer Iudah seven yeere, and six moneths: and in Ierusalem he reigned thirtie and three yeres ouer all Israel and Iudah.

The King also and his men went to Ierusalem vnto the Iebusites, the inhabitants of the land: who spake vnto Dauid, saying, Except thou take away the blind and the lame, thou shalt not come in hither: thinking that Dauid could not come thither.

But Dauid tooke the fort of Zion: this is the citie of Dauid.

Now Dauid had said the same day, Whosoever smiteth the Iebusites, and getteth vp to the gutters & smiteth the lame & blind, which Dauids soule hateth, I will prefferre him: therefore they sayd, The blinde and the lame shal not come into that house.

So Dauid dwelt in that forte, and called it the citie of Dauid, and Dauid built rounde about it, from Millo, and inward.

And Dauid prospered and grewe: for the Lord God of hostes was with him.

Hiram also king of Tyrus sent messengers to Dauid, and cedar trees, and carpenters, and masons for walles: and they built Dauid an house.

Then Dauid knewe, that the Lord had stablished him King ouer Israel, & that he had exalted his kingdome for his people Israels sake.

And Dauid tooke him mo concubines & wiues out of Ierusalem, after he was come from Hebron, and mo sonnes and daughters were borne to Dauid.

And these be the names of the sonnes that were borne vnto him in Ierusalem: Shammua, and Shobab, and Nethan, and Salomon,

And Ithar, and Elishua, and Nepheg, and Iaphia,

And Elishama, & Eliada, and Eliphazer.

But when the Philistims heard that they had anoynted Dauid King ouer Israel,

^{1. Chro. 11. 1.}

^a We are of thy kindred, and most nere ioyned vnto thee.
^{2. Sal. 78. 71.}

^b That is, taking the Lord to witness: for the Ark was as yet in Abinadabs house.

^{Chap. 3. 11.}

^c The children of God called idoles blinde & lame guydes: therefore the Iebusites mente, that they should proue that their gods were wretchedly blinde & lame.

^{1. Chro. 11. 6.}
^d The idoles should enter more into the place.

^e He built from the towne house round about to his owne house.

^{1. Chro. 11. 8.}

^{1. Chro. 11. 8.}

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^{1. Chro. 11. 8.}

rael, al the Philistims came vp to seeke Dauid: and when Dauid heard, he went down to a fort.

18 But the Philistims came, and spred them selues in the valley of Rephaim.

f By Abiathar the Priest. 19 Then Dauid^f asked counsell of the Lord, saying, Shall I go vp to the Philistims: wilt thou deliuer them into myne hands? And the Lord answered Dauid, Go vp: for I will doubtles deliuer the Philistims into thine hands.

1 Sam. 23. 20 ¶ Then Dauid came to Baal-perazim, and smote them there, and sayd, The Lord hath deuided mine enemies asunder before me, as waters be deuided asunder: therefore he called the name of that place, *Baal-perazim.

Or, the plains of diuisions. 21 And there they left their images, & Dauid and his men *burnt them.

1 Chron. 14. 12. 22 Again the Philistims came vp, & spred them selues in the valley of Rephaim.

g Meaning, the valley of giants, which Dauid called Baal-perazim because of his victorie. 23 And when Dauid asked counsell of the Lord, He answered, thou shalt not go vp, but turne about behinde them, & come vp to them, ouer against the mulberry trees.

24 And when thou hearest the noyse of one going in the toppes of the mulberry trees, then remoue: for then shall the Lord go out before thee, to smite the hoste of the Philistims.

h Which was in the tribe of Benjamin, but the Philistims did possesse it. 25 Then Dauid did so as the Lord had commanded him, and smote the Philistims from Geba, vntil thou come to ^b Gazer.

CHAP. VI.

1 The ark brought forth of the house of Abinadab. 7 Vzzah is striken, and dyeth. 14 Dauid danceth before it. 16 And is therefore despised of his wife Michal.

Or, shifte. 1 **A**gain Dauid gathered together all the^c chosen men of Israel, *euē* thirtie thousand,

1 Chron. 13. 5. 2 *And Dauid arose and went with all the people that were with him^a from Baale of Iudah to bring vp from thence the Arke of God, whose name is called by the Name of the Lord of hostes, that dwelleth vpon it betweene the Cherubims.

b Which was an his place of the site of Baale. 3 And they put the Arke of God vpon a new cart, and brought it out of the house of Abinadab that was in^b Gibeah. And Vzzah and Ahio the sonnes of Abinadab dyd driue the new carte.

1 Sam. 7. 3. 4 And when they brought the Arke of God out of the house of *Abinadab, that was at Gibeah, Ahio went before the Arke,

e Praised God, & sang Psalmes. 5 And Dauid and al the house of Israel played before the Lord on all *instruments made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.*

1 Chron. 13. 10. 6 ¶ And when they came to Nachos threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen dyd shake it.

d Here we see what danger it is to follow good intentions, or to do any thing in Gods seruice without his expresse worde. 7 And the Lord was very wroth with Vzzah, and God^d smote him in the same place for his fault, and there he died by the Arke of God.

8 And Dauid was displeased, because the Lord had^e smitten Vzzah: and he called the name of the place^f Perez Vzzah vntill this day.

Or, made a breach. 9 Therefore Dauid that day feared the Lord, and said, Howe shall the Arke of the Lord come to me?

10 So Dauid would not bring the Arke of the Lord vnto him into the cite of Dauid, but Dauid caried it into the house of Obed-edom^g a Gittite.

Who was a Leuite, and had dwelt in Gittaim, 1 Chron. 13. 21. 11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, & the Lord blessed Obed-edom, and all his houthoulde.

1 Chron. 13. 23. 12 ¶ And one tolde King Dauid, saying, *The Lord hath blessed the house of Obed-

edom, and all that he hath, because of the Arke of God: therefore Dauid went and brought the Arke of God from the house of Obed-edom, into the city of Dauid with gladnes.

f Meaning, he caused the Leuites to beare it, according to the Lawe. 13 And when they that bare the Arke of the Lord had gone six paces, he offered an ox, and a fat beast.

14 And Dauid danced before the Lord with all his might, and was girded with a linen Ephod.

g With a garment like to the Priests garment. 15 So Dauid and all the house of Israel, brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the cite of Dauid, Michal Sauls daughter looked through a window, and saw King Dauid leape, and dance before the Lord, & shee^h despised him in her heart.

h The worldlings are not able to comprehend the motions that moue the children of God. 17 And when they had brought in the Arke of the Lord, they set it in his place, in the middes of the tabernacle that Dauid had pitched for it: then Dauid offered burnt offerings, & peace offerings before the Lord.

18 And as soone as Dauid had made an ende of offering burnt offerings & peace offerings, heⁱ blessed the people in the Name of the Lord of hostes,

19 And gaue among all the people, *euē* among the whole multitude of Israel, as well to the women as men, to euery one a cake of bread, and a piece of flesh, and a bottle of wine: so all the people departed euery one to his house.

i That is, to praye for his house, as he had done for the people. 20 ¶ Then Dauid returned to^j bless his house, and Michal the daughter of Saul came out to meete Dauid, and sayd, O how glorious was the King of Israel this day, which was vncouered to day in the eyes of the maidens of his seruants, as a^k foole vncouereth him selfe.

k It was for no worldly affection, but only for that zeale that bare to Gods glory. 21 Then Dauid said vnto Michal, *Is it before the Lord, which chose me rather than thy father, and all his house, and commanded me to be ruler over the people of the Lord, *euē* ouer Israel: and therefore wil I glorie

play before the Lord, 22 And will yet be more vile then thus, and will be low in mine owne sight, and of the very same maidseruants, which thou hast spoken of, that I be had in honour.

Yij. 23 Ther-

1 Which was a punishment, because she mocked the seruant of God.

23 Therefore Michal the daughter of Saul had no childe, vnto the day of her death.

CHAP. VII.

David would build God an house, but is forbidden by the Prophet Nathan. 3 God putteth David in minde of his benefites. 12 He promisseth continuance of his kingdom and posteritie.

1 Chron. 17. 2.

a Within the Tabernacle covered with skinner, Exod. 26. 7.

b Meaning, he should not: yet Nathan speaking according to mans judgment and not by the spirit of prophesie, permitted him.

c As concerning the building of an house: meaning that without Gods expresse word nothing ought to be attempted. 1 Sam. 13. 12. Psal. 78. 70.

d I haue made thee famous through all the worlde.

e He promisseth them quietnes, if they wil walke in his feare and obedience.

1 King. 1. 30.

1 King. 1. 3. and 4. 10. 1 Chron. 22. 10.

1 Chron. 17. 14.

f That is, gently, as fathers vse to chastise their children.

1 Afterwarde *when the King sate in his house & the Lord had giuen him rest round about from all his enemies,

2 The King sayd vnto Nathan the Prophet, Beholde, now I dwell in an house of cedar trees, and the Arke of God remayneth within the curtains.

3 Then Nathan sayde vnto the King, Go, and do all that is in thine heart: for the Lord is with thee.

4 And the same night the worde of the Lord came vnto Nathan, saying,

5 Go, and tel my seruant Dauid, Thus saith the Lord, Shalt thou buyld me an house for my dwelling?

6 For I haue dwelt in no house since the time that I brought the children of Israel out of Egypt vnto this day, but haue walked in a tent and tabernacle.

7 In all the places wherein I haue walked with all the children of Israel, spake I one worde with anie of the tribes of Israel when I commanded the Iudges to feede my people Israel? or said I, why buyld ye not me an house of cedar trees?

8 Nowe therefore so say vnto my seruant Dauid, Thus sayeth the Lord of hostes, I tooke thee from the sheepecore following the sheepe, that thou mightest be ruler ouer my people, ouer Israel.

9 And I was with thee wherefoeuer thou hast walked, & haue destroyed all thine enemies out of thy sight, and haue made thee a great name, lyke vnto the name of the great men that are in the earth.

10 Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moue no more, neither shal wicked people trouble them any more as before time,

11 And since the time that I set Iudges ouer my people of Israel, and I will giue thee rest fro all thine enemies: also the Lord telleth thee, that he wil make thee an house.

12 And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, & I will set vp thy seede after thee, which shall proceede out of thy body, and wil stablish his kingdom.

13 He shall buyld an house for my Name, and I will stablish the throne of his kingdom for euer.

14 I will be his father, and he shalbe my sonne: and if he sinne, I will chasten him with the rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, as I tooke it from Saul whom I haue put away before thee.

16 And thine house shalbe stablished and thi

kingdome for euer before thee, *euem* thy throne shalbe stablished for euer.

17 According to all these wordes, and according to all this vision, Nathan spake thus vnto Dauid.

18 Then King Dauid went in, and sate before the Lord, and said, Who am I, O Lord God, & what is myne house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lorde God, therefore thou hast spoken alio of thy seruants house for a great while: but doth this apperteyne to man, O Lord God?

20 And what can Dauid say more vnto thee? for thou, Lord God, knowest thy seruant.

21 For thy wordes sake, and according to thine owne heart hast thou done all these great things, to make them knowen vnto thy seruant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any god besydes thee, according to all that we haue heard with our eares.

23 And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to him selfe, that they might be his people, & that he might make him a name, and do for you great things, and terrible for thy land, O Lord, *euem* for thy people, who thou redeemedst to thee out of Egypt, from the nations, and their gods?

24 For thou hast ordeyned to thy selfe thy people Israel to be thy people for euer, and thou Lord art become their God.

25 Nowe therefore, O Lord God, confirme for euer the worde that thou hast spoken concerning thy seruant and his house, and do as thou hast sayd.

26 And let thy Name be magnified for euer by them that shall say, The Lorde of hostes is the God ouer Israel: and let the house of thy seruant Dauid be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast reueiled vnto thy seruant, saying, I will buyld thee an house: therefore hath thy seruant bene bold to pray this prayer vnto thee.

28 Therefore now, O Lord God, (for thou art God, and thy wordes be true, and thou hast tolde this goodnes vnto thy seruante)

29 Therefore now let it please thee to blesse the house of thy seruant, that it may continue for euer before thee: for thou, O Lord God, hast spoken it: and let the house of thy seruant be blessed for euer, with thy blessing.

CHAP. VIII.

David ouercometh the Philistines, and other strange nations, and maketh them tributaries to Israel.

1 After this now, Dauid smote the Philistines, and subdued them, and Dauid rooke the bridle of bondage out of the hand of the Philistines.

2 And he smote Moab, and measured them with

g This was begun in Salomon as a figure, but accomplished in Christ.

h Ebr. is this the law of man?

i Commeth out of thy free mercie, then of any worthinesse that can be in man?

Dem. 4. 7.

k O Israel. And inheritance which is Israel.

l From the Egyptians and their idoles.

m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

n This prayer is most effectual when we chiefly seeke Gods glorie, and these compliments of his promises. Ebr. fourde his heart disposed.

o Therefore firmly believe it shall come to passe.

1 Chron. 18. 1. Psal. 60. 1. Or, Moabes.

a So that they payed no more tribute.

b He slew two partes as it pleased him and reserved the third.

*Or, enlarge.
"Ezr. Perath.*

Or, brought the horse of the chariots.

Or, the Syrians.

Or, of Damascus: that is, which dwelt nere Damascus.

c In that part of Syria, where Damascus was.

d they payed yerely tribute.

e For the vse of the temple.

Or, Amichia.

"Ezr. so ake peace.

"Ezr. blisse him.

f Forseeing Dauid victorious, he was glad to intreat of peace.

"Ezr. in his hand.

Or, Syria, or Coele Syria.

Or, in Garmela.

Or, in all his enterprises.

g He gaue iudgement in controversies, and was mercifull toward the people.

Or, writer of Chronicles.

Or, was over the Cherethites.

h The Cherethites and Pelethites were as the kings garde, and had charge of his person.

with a corde, and cast them downe to the ground: he measured them with ^a two cordes to put them to death, and with one full corde to keepe them aliu: so became the Moabites Dauids seruants, & brought giits.

3 ¶ Dauid smote also Hadadezer the sonne of Rehob King of Zobah as he went to recouer his border at the riuier ^a Euphrates.

4 And Dauid tooke of his a thousand and seuen hundieth horlemen, and twenty thousand footemen, and Dauid ^b destroyed all the charots, but he reuerued an hundred charets of his.

5 ¶ Then came the Aramites of ^c Dammelek to succour Hadadezer King of Zobah, but Dauid slew of the Aramites two and twenty thousand men.

6 And Dauid put a garison in ^d Aram of Dammelek: and the Aramites became seruants to Dauid, ^d & brought giits. And the Lord saued Dauid whersoever he went.

7 And Dauid tooke the shields of gold that belonged to the seruants of Hadadezer, & brought them to ^e Ierusalem.

8 And out of Bethah, and Berothai (cities of Hadadezer) King Dauid brought exceeding much brasse.

9 ¶ Then Toi King of Hamath heard how Dauid had smitten all the hoste of Hadadezer,

10 Therefore Toi sent Ioram his sonne vnto King Dauid, to salute him, and to ^f reioyce with him because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who brought with him vessels of siluer, and vessels of golde and vessels of brasse.

11 And King Dauid did dedicate them vnto the Lord with the siluer and golde that he had dedicate of all the nations, which he had subdued:

12 Of Aram, and of Moab, and of the children of Ammon, and of the Philistins, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob King of Zobah.

13 So Dauid gat a name after that he returned, and had slaine of the Aramites in the valley of salt eightene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Dauids seruants: and the Lord kept Dauid ^g whithersoever he wet.

15 Thus Dauid reigned ouer all Israel; and executed ^g iudgement and iustice vnto all his people.

16 And Ioab the sonne of Zeruiah was ouer the hoste, and Ioshaphat the sonne of Ahilud was ^h recorder.

17 And Zadok the sonne of Ahitub, and Ahimelech the sonne of Abiathar were the Priests, and Seraiah the scribe.

18 And Benaiah the sonne of Iehoiada and the ⁱ Cherethites and the Pelethites, and Dauids sonnes were chief rulers.

CHAP. IX.

9 Dauid restoreth all the landes of Saul to Mephibosheth the sonne of Ionathan. 10 He appointeth Ziba to sit to the profite of his landes.

1 And Dauid said, Is there yet any man left of the house of Saul, that I may shewe him mercy for ^a Ionathans sake?

2 And there was of the houtholde of Saul a seruant whose name was Ziba, and when they had called him vnto Dauid, the King said vnto him, Art thou Ziba? And he said, I thy seruant ^a am he.

3 Then the King said, Remaineth there yet none of the house of Saul, on whome I may shewe the ^b mercy of God? Ziba then answered the King, Ionathan hath yet a sonne ^b lame of his feete.

4 Then the King said vnto him, Where is he? And Ziba said vnto the King, Behold, he is in the house of Machir the sonne of Ammiel of Lo-debar.

5 ¶ Then King Dauid sent and tooke him out of the house of Machir the sonne of Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan, the sonne of Saul was come vnto Dauid, he fel on his face, & did reuerence. And Dauid said, Mephibosheth? And he answered, Behold thy seruant.

7 Then Dauid said vnto him, Feare not: for I will surely shewe thee kindenes for Ionathan thy fathers sake, and will restore thee all the ^c fields of Saul thy father, and thou shalt eate bread at my table continually.

8 And he bowed him self, and said, What is thy seruant, that thou shouldest looke vpo such ^d a dead dog as I am?

9 Then the King called Ziba Sauls seruant, & said vnto him, I haue giue vnto thy masters ^e sonne all that pertained to Saul and to all his house.

10 Thou therefore and ^e thy sonnes and thy seruants shal til the land for him, and bring in that thy masters sonne may haue foode to eat. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fiftene sonnes, and twenty seruants)

11 Then said Ziba vnto the King, According to all that my lorde the King hath commanded ^f this seruant, so shal thy seruant do, for Mephibosheth may eate at my table, as one of the Kings sonnes.

12 Mephibosheth also had a yong sonne named Micha, & al that dwelled in the house of Ziba, were seruants vnto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he did eat continually at the Kings table, and was lame on both his feete.

CHAP. X.

4 The messengers of Dauid are violently ouertaken of the King of Ammon. 7 Ioab is sent against the Ammonites.

1 After this, the ^a King of the children of Ammon dyed, and Hanun his sonne reigned in his stede.

2 Then said Dauid, I will shewe kindnes vnto Hanun the sonne of Nahath, as his father ^a shewed kindnes vnto me. And Dauid

^a Because of mine oth, & promes made to Ionathan, 1. Sam. 20. 15.

^b Such mercie, as shalbe acceptable to God. Chap. 4. 4.

^c Who was also called Eliam, father of Bathsheba Dauids wife.

^d Or, laden.

^e Meaning, a despised person.

^f Or, nephew.

^g Be ye proud, & gouerners of his lands, that they may be profitable.

^h That Mephibosheth may haue althings at commandment as becometh a Kings sonne.

^a The children of God are not vnmindful of a benedice receiued

*"Ebr. In thim eyes
doth Dauid.*

*b Their arrogant
malice woulde
not suffer them
to see the sim-
plicitie of Da-
uids heart: ther-
fore their coun-
sel turned to the
destruction of
their country.*

*a That they had
deferued Dauids
displeasure, for
inurie done to
his ambassa-
dours.
Or, Syrians.*

*d These were
diuers partes of
the country of
Syria, whereby
appeareth that
the Syrians ser-
ued, where they
might haue en-
tertainment, as
nowe the Sweit-
ers doe.*

*e Here is declar-
ed wherefore
warre ought to
be vnderaken:
for the defence
of true religion
and Gods peo-
ple.*

*Or, Hadarezer.
Or, Esphrates.*

uid sent his seruants to comfort him for his father. So Dauids seruants came into the land of the children of Ammon.

3 And the princes of the children of Ammon said vnto Hanun their lorde, "Thinkest thou that Dauid doth honor thy father, that he hath sent comforters to thee? hath not Dauid rather sent his seruants vnto thee, to seache the citie, and to spie it out, and to ouerthrowe it?"

4 Wherefore Hanun tooke Dauids seruants, and shaued of the half of their bearde, and cut of their garments in the middle, euen to their buttocks, and sent them away.

5 ¶ When it was told vnto Dauid, he sent to meete them (for the men were exceedingly afhamed) and the King said, Tary at Iericho, vntill your bearded be grown, then returne.

6 ¶ And when the children of Ammon sawe that they stanke in the sight of Dauid, the children of Ammon sent and hired the Aramites of the house of Rehob, and the Aramites of Zoba, twentie thousand footmen, and of King Maacah a thousand men, and of Ish-tob twelue thousand men.

7 And when Dauid heard of it, he sent Ioab, and all the host of the strong men.

8 And the children of Ammon came out, & put their armie in aray at the entring in of the gate: and the Aramites of Zoba, and of Rehob, and of Ish-tob, and of Maacah were by them selues in the field.

9 When Ioab sawe that the front of the battell was against him before and behind, he chose of all the choyse of Israel, and put them in aray against the Aramites.

10 And the rest of the people he deliuered into the hand of Abisshai his brother, that he might put them in aray against the children of Ammon.

11 And he said, if the Aramites be stronger then I, thou shalt helpe me, and if the children of Ammon be to strong for thee, I will come and succour thee.

12 Be strong and let vs be valiant for our people, and for the cities of our God, and let the Lord do that which is good in his eyes.

13 Then Ioab, and the people that was with him, ioyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon sawe that the Aramites fled, they fled also before Abisshai, and entred into the citie: so Ioab returned from the children of Ammon, and came to Ierusalem.

15 ¶ And when the Aramites sawe that they were smitten before Israel, they gathered them together.

16 And Hadarezer sent, & brought out the Aramites that were beyond the Riuer: and they came to Helam, and Shobach the captaine of the host of Hadarezer went before them.

17 When it was shewed Dauid, then he ga-

thered all Israel together, and passed ouer Iordan and came to Helam: and the Aramites set them selues in aray against Dauid, and fought with him:

18 And the Aramites fled before Israel: and Dauid destroyed seuen hundred charets of the Aramites, & fourty thousand horsemen, & smote Shobach the captaine of his hoste, who dyed there.

19 And when al the Kings, that were seruants to Hadarezer, sawe that they fel before Israel, they made peace with Israel, and serued the, and the Aramites feared to helpe the children of Ammon anie more.

CHAP. XI.

1 The citie Rabbah is besieged. 4 Dauid committeth adultery. 17 Vriah is slayne. 27 Dauid marieth Bath-sheba.

1 And when the yere was expired in the time when Kings goe forth to battell, Dauid sent Ioab, and his seruants with him, and all Israel, who destroyed the children of Ammon, and besieged Rabbah: but Dauid remained in Ierusalem.

2 ¶ And when it was euening tide, Dauid arose out of his bed, and walked vpon the roofof the Kings palace: and from the roofof he sawe a woman washing her selfe: and the womā was very beautiful to looke vpon.

3 And Dauid sent and inquired what woman it was: and one said, Is not this Bath-sheba the daughter of Eliam, wife to Vriah the Hittite?

4 Then Dauid sent messengers, and tooke her away: and she came vnto him and he lay with her: (now she was purified from her vncleannes) and she returned vnto her house.

5 And the woman conceived: therefore she sent and told Dauid, and said, I am with child.

6 ¶ Then Dauid sent to Ioab, saying, Send me Vriah the Hittite. And Ioab sent Vriah to Dauid.

7 And when Vriah came vnto him, Dauid demanded him how Ioab did, and how the people fared, & how the warre prospered.

8 Afterward Dauid said to Vriah, Go down to thine house, and wash thy feete. So Vriah departed out of the Kings palace, & the King sent a present after him.

9 But Vriah slept at the doore of the Kings palace with al the seruants of his lord, and went not downe to his house.

10 Then they tolde Dauid, saying, Vriah went not downe to his house: and Dauid said vnto Vriah, Comest thou not from thy journey? why diddest thou not go downe to thine house?

11 Then Vriah answered Dauid, The Arke, and Israel, & Iudah dwell in tents: and my lord Ioab and the seruants of my lord abide in the open fields: thal I then go into mine house to eat & drinke, & lie with my wife? by thy life, & by the life of thy soule, I will not do this thing.

12 Then

*f Meaning, the
greatest part.*

*g Which were
the chiefeft and
most principall:
for in all he de-
stroyed 70000
1. Chro. 19.18.
or, the souldiers
which were in
700 charets.*

*a The yere fol-
lowing about
the spring time
1. Chro. 20.1.*

*b Whereupon
he vied to rest
after noone,
as was red of
Ish-boseth,
Chap. 4.7.*

*c Who was
not an Israelite
borne, but con-
uerted to the
true religion.
Leuit. 15.19. and
18.19.*

*d Fearing lest
she should be
stoned according
to the law.*

*e David thought
that if Vriah lay
with his wife, his
faute might be
clocked.*

*f Hereby God
woulde touche
Dauids consci-
ence, that seeing
the fidelitie and
religion of his
seruant, he woulde
declare himselfe
so forgetfull of
God and inuri-
ous to his ser-
uant.*

12 Then David said vnto Vriah, Tarie yet this day, and to morowe I wil send thee away. So Vriah abode in Ierusalem that day, and the morrowe.

13 Then David called him, and he did eat and drinke before him, and he made him drunke: and at euen he went out to lye on his couche with the seruants of his lord, but went not downe to his house.

14 And on the morow David wrote a letter to Ioab, and sent it by the hand of Vriah.

15 And he wrote thus in the letter, ^hPut ye Vriah in the forefront of the strength of the battell, and recule ye backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the citie, he assigned Vriah vnto a place, where he knewe that strong men were.

17 And the men of the citie came out, and fought with Ioab: and there fel of the people of the seruants of Dauid, and Vriah the Hittite also died.

18 Then Ioab sent and tolde Dauid all the things concerning the warre,

19 ¶ And he charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre vnto the King,

20 ¶ And if the kings angre arise, so that he say vnto thee, Wherefore aproched ye vnto the citie to fight? knewe ye not that they would hurle from the wall?

21 Who smote Abimelech sonne of Ierubesheth? did not a woman cast a piece of a millstone vpon him from the wall, and he dyed in Thebez? why went you nye the wall? Then saye thou, Thy seruant Vriah the Hittite is also dead.

22 ¶ So the messenger went, and came and shewed Dauid all that Ioab had sent him for.

23 And the messenger said vnto Dauid, Certainly the men preuailed against vs, and came out vnto vs into the fildes, but we pursued the vnto the entreng of the gate.

24 But the shooters shot frō the wal against thy seruants, and some of the Kings seruants be dead: and thy seruant Vriah the Hittite is also dead.

25 Then Dauid sayd vnto the messenger, Thus shalt thou saye vnto Ioab, Let not this thing trouble thee: for the sword deuoureth "one as well as an other: make thy battell more strong against the citie & destroy it, and encourage thou him.

26 ¶ And when the wife of Vriah heard that her husband Vriah was dead, she mourned for her husband.

27 So when the mourning was past, David sent and tooke her into his house, and she became his wife, and bare him a sonne: but the thing that David had done, "displeased the Lord.

CHAP. XII.

¶ David reproued by Nathan confesseth his sinne. 18 The childe conceived in adulterie, dyeth. 24 Salomon is borne. 26 Rabbah is taken. 31 The citizens are grievously punished.

1 Then the Lord ^asent Nathan vnto Dauid, who came to him, and sayd vnto him, there were two men in one citie, the one riche, and the other poore.

2 The riche mā had exceeding many sheepe and oxen:

3 But the poore had none at all, saue one litle sheepe which he had bought, & nourished vp: and it grewe vp with him, and with his children also, and did eate of his owne morsels, and dranke of his own cup, and slept in his bosom, and was vnto him as his daughter.

4 Nowe there came a, "stranger vnto the rich man, who "refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come vnto him, but tooke the poore mans sheepe, and drested it for the man that was come to him.

5 Then "Dauid was exceeding wrothe with the man, and said to Nathan, As the Lorde liueth, the man that hath done this thing, "shall surely dye,

6 And he shal restore the lābe ^afourfold, because he did this thing, and had no pitie thereof.

7 Then Nathan said to Dauid, Thou art the man. Thus saith the Lord God of Israel, "I anointed thee King ouer Israel, and deliuered thee out of the hand of Saul,

8 And gaue thee thy lords ^bhouse, and thy lords ^cwiues into thy bosome, & gaue thee the house of Israel, and of Iudah, & would moreouer (if that had bene to litle) haue giuen thee ^dsuch and such things.

9 Wherefore hast thou despised the commandement of the Lord, to do euill in his sight? thou hast killed Vriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the ^echildren of Ammon.

10 Now therefore the sword shall neuer depart from thine house, because thou hast despised me, and taken the wife of Vriah the Hittite to be thy wife.

11 Thus saith the Lorde, Behold, I wil raise vp euill against thee out of thine owne house, & will ^ftake thy wiues before thine eyes, and giue them vnto thy neighbour, and he shall lye with thy wiues in the sight of this ^gsunne.

12 For thou diddest it secretly: but I will do this thing before all Israel, and before the sunne.

13 Then Dauid said vnto Nathan, "I haue sinned against the Lord. And Nathan said vnto Dauid, The Lord also hath ^hput away thy sinne, thou shalt not die.

14 Howbeit because by this dede thou hast caused the enemies of the Lorde to ⁱblaspHEME, the childe that is borne vnto thee shall surely dye.

15 ¶ So Nathan departed vnto his house: and the Lorde stroke the childe that Vriahs wife bare vnto Dauid, and it was sicke.

16 Dauid therefore befought God for the childe, and fasted and ^jwent in, and laye all

a Because Dauid laye now drowned in sinne, the louing mercie of God, which suffreth not his to perishe, waketh his conscience by this similitude, and bringeth him to repentance.

Or, waifaring man.
Or, flayed.

Ebr. The anger of Dauid was kindled.
Ebr. in the child of death.
Exod. 22.1.

b For Dauid succeeded Saul in his kingdome.

c The lewes vnderstandethis of Eglah & Michal or of Rizpah & Michal.

d That is, greater things then these: for Gods loue and benefites increase toward his, if by their ingratitude they stay him not.

e Thou hast most cruelly giuen him into the handes of Gods enemies.
Deut. 33. 30.
chap. 16. 22.

f Meaning, openly, as at noon dayes.

g For the Lord leeketh but that the sinner would turne to him.

h In saying, that the Lord hath appointed a wicked man to raigne ouer his people.

i To wit, to his priue chamber.

g He made him drinke more liberally then he was wont to do, thinking hereby he would haue lien by his wife.

h Ebr saying, Except God continually vp-holde vs with his mightie spirit, the most perfect shal headlong into al vice and abomination.

Or, thou shalt do this, if.

i Meaning, Gideon, Iudg. 9. 52.

Ebr. were against them.

k He dissembled with the messenger, to the intent that neither his cruel commandement, nor Ioabs wicked obedience might be espi- ed.

Ebr. so and so.

l Ebr. was evil in the eyes of the Lord.

CHAP. XIII.

14 Amnon Dauids sonne defileth his sister Tamar. 19 Tamar is comforted by her brother Absalom. 29 Absalom therefore killeth Amnon.

k Thinking by his instant prayer that God would haue restored his childe, but God had otherwise determined

"Ere and he wil do himselfe end.

l Shewing that our lamentations ought not to be excessive, but moderate: & that we must praise God in all his doings. m As the which considered not y God granteth many things to the sobbes and teares of the faythful.

n By this consideration he appeased his sorrowe.

Mat. 1. 6. o To wit, the Lord, i. Chro. 22. 9. p To call him Salomon. q Meaning, Dauid. i. Chro. 22. 9. Or, the chiefe citie.

r That is, the chiefe citie, and wher al the conduites are, is as good as taken. s Ere my name be called upon it.

i. Chro. 20. 2. f That is, three-score pound after the weight of the common talent.

t Signifying, that as they were malicious enemies of God, so he put them to cruel death.

all night vpon the earth.
17 Then the Elders of his house arose to come vnto him, and to cause him to rise from the ground: but he would not, neither did he eat^a meat with them.
18 So on the seuenth day the childe dyed: & the seruants of Dauid feared to tel him that the childe was dead: for they said, Behold, while the childe was aliue, we spake vnto him, and he would not hearken vnto our voyce: how then shal we say vnto him, The childe is dead, to vex^e him more?
19 But when Dauid sawe that his seruantes whispered, Dauid perceiued that the childe was dead: therefore Dauid said vnto his seruantes, Is the childe dead? And they sayd, He is dead.
20 Then Dauid¹ arose from the earth, and washed and anointed him selfe, and changed his apparel, & came into the house of the Lord, & worshipped, & afterward came to his owne house, & bad that they should set bread before him, and he did eat.
21 Then said^m his seruantes vnto him, What thing is this, that thou hast done? thou diddest fast and wepe for the childe, while it was aliue, but when the childe was dead, thou didest rise vp, and eat meat.
22 And he said, While the childe was yet aliue, I fasted, and wept: for I said, Who can tell whether God will haue mercie on me, that the childe may liue?
23 But now being dead, wherefore should I now fast? Can I bring him againe any more? I shal go to him, but he shal not returne to me.
24 ¶ And Dauid comforted Bath-sheba his wife, and went in vnto her & lay with her, and she bare a sonne, and he called his name Salomon: also the Lord loued him.
25 For the Lord had sent by Nathan the^p Prophet: therefore^q he called his name Iedidiah, because the Lord loued him.
26 ¶ Then Ioab fought against Rabbah of the children of Ammon, and tooke the^r citie of the kingdome.
27 Therefore Ioab sent messengers to Dauid, saying, I haue fought against Rabbah, and haue taken the citie of^s waters.
28 Now therefore gather the rest of the people together, & besiege the citie, that thou maist take it, lest the victorie be attributed to me.
29 So Dauid gathered all the people together, and went against Rabbah, and besieged it, and tooke it.
30 ¶ And he tooke their Kings crowne from his head, (which wayed a^t talent of golde, with precious stones) and it was set on Dauids head: and he brought away the spoyle of the citie in exceeding great abundance.
31 And he caried away the people that was therein, and put them vnder^u sawes, and vnder yron harowes, & vnder axes of yro, and cast them into the tyle kylne: euē thus did he with all the cities of the children of Ammon. Then Dauid and all the people returned vnto Ierusalem.

1 Now after this so it was, that Absalom the sonne of Dauid hauing a faire sister, whose name was^a Tamar, Amnon the sonne of Dauid loued her.

2 And Amnō was so sore vexed, that he fel sicke for his sister Tamar: for she was a^b virgin, and it seemed harde to Amnon to do any thing to her.

3 But Amnon had a friend called Ionadab, the sonne of Shimeah Dauids brother: and Ionadab was a very subtille man.

4 Who said vnto him, Why art thou the Kings sonne so leane from day to day: wilt thou not tell me? Then Amnon answered him, I loue Tamar my brother Absaloms sister.

5 And Ionadab sayd vnto him, Lie downe on thy bed, & make thy self sicke: & when thy father shall come to see thee, say vnto him, I pray thee, let my sister Tamar come, and giue me meat, and let her dresse meat in my sight, that I may see it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made hym selfe sicke: and when the King came to see him, Amnō said vnto the King, I pray thee, let Tamar my sister come, and make me a couple of^c cakes in my sight, that I may receiue meat at her hand.

7 Then Dauid sent home to Tamar, saying, Go now to thy brother Ammons house, & dresse him meat.

8 ¶ So Tamar wēt to her brother Ammons house, and he laye downe: and she tooke floure, and knead it, and made cakes in his sight, and did bake the cakes.

9 And she tooke a panne, and^e powred the meat before him, but he would not eat. Then Amnon said, Cause ye euery man to goe out from^f me: so euery man went out from him.

10 Then Amnon said vnto Tamar, Bring the meat into the chamber, that I may eat of thine hand. And Tamar tooke the cakes which she had made, and brought them in to the chamber to Amnon her brother.

11 And when she had set them before him to eat, he tooke her, and said vnto her, Come lye with me, my sister.

12 But she answered him, Nay, my brother, do not force me: for no such thing^g ought to be done in Israel: commit not this folie.

13 And I, whither shall I cause my shame to goe? and thou shalt be as one^h of the fools in Israel: now therefore, I pray thee speake to the King, for he will not deny me vnto thee.

14 Howbeit he would not hearken vnto her voyce, but being stronger then she, forced her, and lay with her.

15 Then Amnon hated her exceedingly; so that the hatred wherewith he hated her, was greater then the loue, wherewith he had

a Tamar was Absaloms sister both by father and mother, and Ammons only by father. b And therefore kept in her fathers house, as virgins were accustomed.

c Here we see there is no excuse so wicked, y can lack counsel to further it.

d Meaning, some delicate & dainty meat.

e That is, she used them on a dish.

f For the wicked are ashamed to doe that before men, which they are not afraid to commit in the sight of God.

g Lemit 1. 1. 9.

h Or, how shall I put away my shame. i As a lewde & wicked person.

i Lam her that wroth upon Chap. 1

had loued her: and Amnon ſaid vnto her, Vp, get thee hence.

16 And ſhe answered him, There is no cauſe: this euil (to put me away) is greater then the other that thou didſt vnto me: but he would not heare her.

17 But called his ſeruant that ſerued him, & ſaid, Put this woman nowe out from me, & locke the doore after her.

18 (And ſhe had a garment of ^h diuers colours vpon her: for with ſuch garments were the Kings daughters that were virgins, appareiled) Then his ſeruant brought her out and locked the doore after her.

19 And Tamar put aſhes on her head and rent the garment of diuers colours which was on her, and layed her hand on her head, and went her way crying.

20 And Abſalom her brother ſaid vnto her, Hath Amnon thy brother bene with thee? Now yet be ſtyll, my ſiſter: he is thy brother: let not this thing grieue thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King Dauid heard all theſe things, he was very wrothe.

22 And Abſalom ſaid vnto his brother Amnon neither good nor bad: for Abſalom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeres, Abſalom had ſheepſhepers in Baal-hazor, which is beſide Ephraim, and ^a Abſalom called all the Kings ſonnes.

24 And Abſalom came to the King & ſaide, Behold now, thy ſeruant hath ſheepſhepers: I pray thee, that the King with his ſeruants would go with thy ſeruant.

25 But the King answered Abſalom, Nay my ſonne, I pray thee, let vs not go all, leſt we be chargeable vnto thee. Yet Abſalom laye fore vpon him: howbeit he would not go, but ^a thanked him.

26 Then ſaid Abſalom, But, I pray thee, ſhall not my brother ¹ Amnon go with vs? And the King answered him, Why ſhould he go with thee?

27 But Abſalom was inſtant vpon him, and he ſent Amnon with him, and al the Kings children.

28 ¶ Now had Abſalom commanded his ſeruants, ſaying, Marke nowe when Ammons heart is merry with wine, and when I ſay vnto you, ſmite Amnon, kil him, feare not, for haue not ^a I commanded you? be bold therefore, and play the men.

29 And the ſeruants of Abſalom did vnto Amnon, as Abſalom had commanded: & all the Kings ſonnes aroſe, and euery man gate him vp vpon his mule, and fled.

30 ¶ And while they were in the way, tidings came to Dauid, ſaying, Abſalom hath ſlain all the Kings ſonnes, and there is not one of them left.

31 Then the King aroſe, and tare his garments, and lay on the ^a ground, and all his ſeruants ſtoode by with their clothes rent.

32 And Ionadab the ſonne of Shimeah Dauids brother answered and ſaid, Let not my lord ſuppoſe that they haue ſlaine all the yong men the Kings ſonnes: for Amnon onely is dead, becauſe Abſalom had reported ſo, ſince he forced his ſiſter Tamar.

33 Now therefore let not my lord the King take the thing ſo greeuouſly, to thinke that all the Kings ſonnes are dead: for Amnon onely is dead.

34 ¶ Then Abſalom fled: and the yong man that kept the watche, liſt vp his eyes, and looked, & behold, there came much people by the way of the hill ſide ^a behind him.

35 And Ionadab ſaid vnto the King, Behold, the Kings ſonnes come: as thy ſeruant ſaid, ſo it is.

36 And aſſone as he had left ſpeaking, behold, the Kings ſonnes came, and liſt vp their voyces, and wept: and the King alſo and all his ſeruants wept exceedingly fore.

37 But Abſalom fled away, and went to ^a Talmi the ſonne of Ammihur King of Geſhur: and Dauid mourned for his ſonne euery day.

38 So Abſalom fled, and went to Geſhur, & was there three yeres.

39 And King Dauid ^a deſired to go forth vnto Abſalom, becauſe he was pacified concerning Amnon, ſeeing he was dead.

CHAP. XIII.

^a Abſalom is reconciled to his father by the ſubtiltie of Ioab. ²⁴ Abſalom may not ſee the Kings face. ²⁵ The becauſe of Abſalom. ³⁰ He cauſeth Ioabs corne to be burnt, and is brought to his fathers preſence.

1 ^a Then Ioab the ſonne of Zeruiah perceiued, that the Kings heart was toward Abſalom,

2 And Ioab ſent to Tekoah, and brought thence a ^a ſubtile womā, and ſaid vnto her, I pray thee, ſaine thy ſelfe to mourne, and now put on mourning apparel, & ^a anoint not thy ſelfe with oyle: but be as a woman that had nowe long time mourned for the dead.

3 And come to the King, and ſpeake on this maner vnto him (for Ioab ^a taught her what ſhe ſhould ſay)

4 ¶ Then the woman of Tekoah ſpake vnto the King, and fel downe on her face to the ground, & did obeiſance, and ſaid, Helpe, O King.

5 Then the King ſaid vnto her, What aileth thee? And ſhe answered, I am in deepe ^a widowe, and mine husband is dead:

6 And thine handmayd had two ſonnes, & they two ſtroue together in the field: (and there was none to parte them) ſo the one ſmote the other, and ſlew him.

7 And behold, the whole familie is riſen againſt thine handmayd, and they ſaid, Deliuer him that ſmote his brother, that we may kil him for the ^a ſoule of his brother whom he ſlew, that we may deſtroie the heire alſo: ſo they ſhall quenche my ſparkle which is left, and ſhall not leaue to mine huſbād neither name nor poſteritie vpon

^a Ebr. becauſe it was put in Abſaloms mouth.

^a Or, take it to heart. ^a Or, but.

^a Or, one after another.

^a That onely Amnon is dead.

^a For Maachab his mother was the daughter of this Talmi, Chap. 3. 3.

^a Or, cauſed.

^a That the king fauoured him.

^a Or, wiſe.

^a In token of mourning: for they viſed anointing to ſeeme cheariſull.

^a Ebr. put words in her mouth.

^a Ebr. ſame.

^a Ebr. a widowe woman.

^a Vnder this parable ſhe deſcribeth the death of Amnon by Abſalom.

^a Becauſe he hath ſlayne his brother, he ought to be ſlaine according to the Law, Gen. 9. 6. exod. 21. 12.

^a Or, for this cauſe.

^a Or, loyde.

^a For that which was of diuers colours or pieces, in thoſe dayes was had in greateſt eſtimation, Gen. 37. 3. iudg. 5. 30.

^a For though he conceiued Ioden vengeance in his heart, yet he diſſembled it till occaſion ſerued, and comforted his ſiſter.

^a Or, in the plains of Hazor.

^a To wit, to a banker, thinking thereby to fulfil his wicked purpoſe.

^a Ebr. bleſſed.

^a Pretending to the king, that Amnon was moſt deare vnto him.

^a Such is the pride of the wicked matters, that in all their wicked commandments they think to be obeyed.

^a Lamenting, as he that felt the wrath of God vpon his houſe, Chap. 12. 10.

upon the earth.

8 And the King ſaid vnto the woman, Go to thine houſe, and I wil giue a charge for thee.

9 Then the woman of Tekoah ſaid vnto the King, My lord, O King, this trespaffe be on me, and on my fathers houſe, and the King and his throne be guiltles.

10 And the King ſaid, Bring him to me that ſpeaketh againſt thee, & he ſhall touche thee no more.

11 Then ſaid ſhe, I pray thee, let the King remember the Lord thy God, that thou wouldeſt not ſuffer many reuegers of blood to deſtroy, leſt they ſlay my ſonne. And he answered, As the lord liueth, there ſhal not one heare of thy ſonne fall to the earth.

12 Then the woman ſaid, I pray thee, let thine handmaid ſpeake a worde to my lord the King. And he ſaid, Say on.

13 Then the woman ſaid, Wherefore then haſt thou thought ſuch a thing againſt the people of God? or why doeth the King, as one which is faulty, ſpeake this thing, that he wil not bring againe his baniſhed?

14 For we muſt nedeſ dye, and we are as water ſpilt on the ground, which can not be gathered vp againe: neither doth God ſpare any perſon, yet doeth he appoint meanes, not to caſt out from him, him that is expelled.

15 Now therefore that I am come to ſpeake of this thing vnto my lord the King, the cauſe is that the people haue made me a fraide: therefore thine handmaid ſaid, Now will I ſpeake vnto the King: it may be that the King will perſourme the request of his handmaid.

16 For the King will heare, to deliuer his handmaid out of the hand of the man that would deſtroy me, and alſo my ſonne from the inheritance of God.

17 Therefore thine handmaid ſaid, The word of my lord the King ſhall now be comfortable: for my lord the King is euen as an Angel of God in hearing of good and bad: therefore the Lorde thy God be with thee.

18 Then the King answered, & ſaid vnto the woman, Hide not from me, I pray thee, the thing that I ſhal aſke thee. And the woman ſaid, Let my lord the King now ſpeake.

19 And the King ſaid, is not the had of Ioab with thee in all this? Then the woman answered, and ſaid, As thy ſoul liueth, my lord the King, I will not turne to the right hand nor to the left from ought that my lord the King hath ſpoken: for euen thy ſeruant Ioab bade me, and he put all theſe wordes in the mouth of thine handmaid.

20 For to the intent that I ſhould charge the forme of ſpeech, thy ſeruant Ioab hath done this thing: but my lord is wiſe according to the wiſedome of an Angel of God to vnderſtand all things that are in the earth.

21 And the King ſaid vnto Ioab, Beholde now, I haue done this thing: go then,

and bring the yong man Abſalom againe.

22 And Ioab ſet to the ground on his face, & bowed him ſelfe, and thanked the King. Then Ioab ſaid, This day thy ſeruāt knoweth, that I haue founde grace in thy ſight, my lord the King, in that the King hath fulfilled the request of his ſeruant.

23 And Ioab aroſe, and went to Geſhur, & brought Abſalom to Ieruſalem.

24 And the King ſaid, Let him turne to his owne houſe, and not ſee my face. So Abſalom turned to his owne houſe, and ſaw not the Kings face.

25 Now in all Iſrael there was none to be ſo much praiſed for beautie as Abſalom: from the ſole of his foote euen to the top of his head there was no blemiſh in him.

26 And when he polled his head, (for at euery yer he polled it: becauſe it was to heauie for him, therefore he polled it) he weighed the heauie of his head at two hundred ſhekels by the Kings weight.

27 And Abſalom had three ſonnes, and one daughter named Tamar, which was a faire woman to looke vpon.

28 So Abſalom dwelt the ſpace of two yerſ in Ieruſalem, & ſawe not the Kings face.

29 Therefore Abſalom ſent for Ioab to ſend him to the King, but he would not come to him: and when he ſent againe, he woulde not come.

30 Therefore he ſaid vnto his ſeruants, Behold, Ioab hath a field by my place, and hath barley therein: go, and ſet it on fire: and Abſaloms ſeruants ſet the field on fire.

31 Then Ioab aroſe, and came to Abſalom vnto his houſe, and ſaid vnto him, Wherefore haue thy ſeruants burnt my field with fire?

32 And Abſalom answered Ioab, Beholde, I ſent for thee, ſaying, Come thou hither, & I wil ſend thee to the King for to ſay, Where am I come from Geſhur? It had bene better for me to haue bene there ſtil: now therefore let me ſee the Kings face: and if there be any trespaffe in me, let him kil me.

33 Then Ioab came to the King, and tolde him, and he called for Abſalom, who came to the King, and bowed him ſelfe to the ground on his face before the King, and the King kiſſed Abſalom.

CHAP. XV.

The praſtiſes of Abſalom to aſpire to the kingdom. 14 Dauid and his ſlee. 31 Dauids prayer. 24 Hushai ſent to Abſalom to diſcouer his counſell.

1 After this, Abſalom prepared him charrets and horſes, and fiftie men to runne before him.

2 And Abſalom roſe vp early, & ſtoode hard by the entring in of the gate: and euery mā that had any matter, & came to the King for iudgement, him did Abſalom call vnto him, and ſaid, Of what citie art thou? And he answered, Thy ſeruant is of one of the tribes of Iſrael.

3 The Abſalom ſaid vnto him, See, thy matters are good & righteous, but there is no man deputed of the King to heare thee.

4 Abſalom

e As touching the breach of the law which puniſheth blood, let me beare the blame.
Or, innocent.

f Swear that they ſhal not reuenge the blood, which are many in number.

g Why doeſt thou giue contrary ſentence in thy ſonne Abſalom?

h God hath prouided wayes (as ſanctuaries) to ſaue them oft times, whome man iudgeth worthy death.
i For I thought they would kill this mine heir.

Elr. reſt.

k Is of great wiſdome to diſcerne right from wrong.

l Haſt not thou done this by the counſell of Ioab?

m By ſpeaking rather in a parable than plainly.
Or, none can hide ought from the King.

n I haue granted thy request.

o Covering hereby his affection, and ſhewing ſome part of iuſtice to pleaſe the people.

p Which weighed 6 1/4 ounces after halfe an ounce the ſhekel.

q Or, poſſeſſion. The wicked are impatient in their affections, & ſpare no lawfull means to compaſſe them.

r If I haue offended by reuenging my ſilence diſhonour: thus the wicked iuſtifie themſelues in their euil.

s Or, made him. Which went as a gardo to ſet forth his eſtate.

t Or, controuerſie.

u That is, noting of what citie or place he was.

m Mea of his f

e Thus by flander, flatterie, & faire promises y wicked seeke preferment.

d By intifling them from his father to him selfe.

e Counting fro the time that y Israelites had asked a king of Samuel.

f By offering a peace offering, which was lawfull to do in anie place.

g And bid to his feast in Hebron.

"Ebr. went and increased.

h Whose heart he saw that Satā had so possessed, that he would leave no mischief vnattempted.

"Ebr. chose.

"Ebr. as his feete.

i Or, house.

i To wit, from Ierusalem.

k These were as the kings garde,

or as some write, his counselors.

l Who, as some write, was the kings sonne of Gath.

m Meaning, the of his familie.

4 Abfalom said moreover, "Oh that I were made iudge in the land, that every man which hath any matter or cōtrouersie, might come to me, that I might do him iustice.

5 And when any man came nere to him, & did him obeisance, he put forth his hand, and tooke him, and kissed him.

6 And on this manner did Abfalom to al Israel, that came to the King for iudgement: so Abfalom ^dstale the hearts of the men of Israel.

7 ¶ And after ^efortye yeres, Abfalom said vnto the King, I pray thee, let me go to Hebron, and render my vowe which I haue vowed vnto the Lord.

8 For thy seruant vowed a vow when I remained in Geshur, in Aram, saying, If the Lord shal bring me againe in deede to Ierusalem, I wil ^fserue the Lord.

9 And the King said vnto him, Go in peace. So he arose and went to Hebron.

10 ¶ Then Abfalom sent spies throughout al the tribes of Israel, saying, When ye heare the found of the trumpet, ye shal say, Abfalom reigneth in Hebron.

11 ¶ And with Abfalom went two hundredeth men out of Ierusalem, that were ^gcalled: and they went in their simplicitie knowing nothing.

12 Also Abfalom sent for Ahithophel the Gilonite Dauids counseler, from his citie Giloh, while he offered sacrifices: & the treaso was great: for the people ^hincreased stil with Abfalom,

13 ¶ Then came a messenger to Dauid, saying, The hearts of the men of Israel are turned after Abfalom.

14 Then Dauid said vnto al his seruants that were with him at Ierusalem, Vp, and let vs flee: for we shal not escape from ⁱAbfalom: make speede to depart, lest he come sodenly and take vs, and bring euill vpon vs, and smite the citie with the edge of the sworde.

15 And the Kings seruants said vnto him, Behold, thy seruants ^jare ready to do according to al that my lord the King shal ^kappoint.

16 So the King departed and al his household ^lafter him, and the King left ten concubines to keepe the house.

17 And the King went forth and al the people after him, and taried in a ^mplace farre of.

18 And al his seruants went about him, and al the ⁿCherethites and al the Pelethites and al the Gittites, ^oeven six hundredeth men which were come after him from Gath, went before the King.

16 Then said the King to ^pItrai the Gittite, Wherefore comest thou also with vs? Returne & abide with the King, for thou art a stranger: depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and go with vs? I wil go whither I can: therefore returne thou, and cary againe thy ^qbrethre:

mercie and ^rtrueth be with thee.

21 And Itrai answered the King, and said, As the Lord liueth, & as my lord the King liueth, in what place my lord the King shalbe, whether in death or life, euē there surely wil thy seruant be.

22 Then Dauid said to Itrai, Come, and go forward. And Itrai the Gittite went, and al his men, and al the children that were with him.

23 And al the countrey wept with a loud voice, and ^sal the people went forward, but the King passed ouer the brooke Kidron: and al the people went ouer toward the way of the wilderness.

24 ¶ And lo, Zadok also ^twas there, and al the Leuites with him, ^ubearing the Arke of the couenant of God: and they set down the Arke of God, and Abiathar went ^vvp vntil the people were al come out of the citie.

25 Then the King said vnto Zadok, Carie the Arke of God againe into the citie: if I shal finde fauour in the eyes of the Lord, he wil bring me againe, and shew me ^wboth it, and the ^xTabernacle thereof,

26 But if he thus say, I haue no delite in thee, beholde, ^yhere am I, let him do to me as ^zseemeth good in his eyes.

27 The King said againe vnto Zadok the Priest, Art not thou ^aa Seer? returne into the citie in peace, & your two sonnes wil with you: ^bWohis, Ahimaaz thy sonne, & Ionathan the sonne of Abiathar.

28 Beholde, I wil tary in the fieldes of the wilderness, vntil there come some worde from you to be tolde me.

29 Zadok therefore and Abiathar caryed the Arke of God againe to Ierusalem, and they taryed there.

30 And Dauid went vp the mount of oliues & wept as he wēt vp, & had his head ^ccouered, & wēt barefooted: & al the people that was with him, had euery mā his head couered, and as they went vp, they wept.

31 Then one told Dauid, saying, Ahithophel is one of them that haue conspired with Abfalom: and Dauid said, O Lord, I pray thee, turne the ^dcounsel of Ahithophel into foolishnes.

32 ¶ Then Dauid came to the toppes of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, & hauing earth vpon his head.

33 Vnto whome Dauid said, If thou go with me, thou shalt be a burthen vnto me.

34 But if thou returne to the citie, and say vnto Abfalom, I wil be thy ^eseruant, O King, (as I haue bene in time past thy fathers seruant, so wil I now be thy seruant) then thou maist me bring the counsel of Ahithophel to nought.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok & Abiathar the Priests.

Z.j. 36 Behold,

n God requite thee thy friendship and fidelitie.

o To wit, the six hundredeth men.

p Which was the charge of the Kohathites, Nomb. 4. 4. q To stand by the Arke.

r Or, his tabernacle

r The faithful in al their afflictions shewe them selues obedient to Gods wil. s. Sam. 9. 9.

t With ashes & dust in signe of sorowe.

t The counsel of the craftie worldlings doth more harme then the open force of the enemy.

u Though Hushai dissembled here at ^uthe kings request, yet may we not vse this example to excuse our dissimulation.

- 36 Beholde, there are with them their two sonnes: Ahimaaz Zadoks sonne, and Jonathan Abiathars sonne: by them also shal ye send me euery thing that ye can heare.
- 37 So Hushai Dauids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

^a The infidelitie of Ziba. ^b Shimei curseth David. ^c Hushai commeth to Absalom. ^d The counsel of Ahithophel for the concubines.

^a Which was? hil of oliues, Chap. 15. 30.

^b Or, figge cakes.

^b Commonly there are no viler traitours the they, which vnder pretence of friendship accuse others.

^c Ebr. I worship.

^c Which was a citie in the tribe of Benjamin.

^d That is, round about him.

^e Ebr. man of blood.

^e Ebr. man of Benjamin.

^e Reproching him as though by his meanes Ish-bosheth and Abner were slaine.

^f Sam. 24. 15. and chap. 3. 1.

^f David felt that this was the iudgement of God for his sinne, and therefore humbleth him selfe to his rod.

^a **W**hen David was a litle past the ^btoppe of the hill, beholde, Ziba the seruant of Mephibosheth met him with a couple of asses saddled, and vpon them two hundreth ^ccakes of bread, and an hundreth bunshes of raisins, and an hundreth of ^ddryed figges, and a bottel of wine.

^e And the King said vnto Ziba, What meanest thou by these? And Ziba said, they be ^fasses for the kings household to ride on, and bread and dryed figges for the yong men to eat, and wine, that the faint may drinke in the wilderness.

^g And the king said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shal the house of Israel restore me the kingdome of my father.

^h Then said the King to Ziba, Beholde, thine are al that ⁱpertaine vnto Mephibosheth. And Ziba said, I beseech thee, let me finde grace in thy sight, my lord, O king.

^j And when king David came to Bahurim, behold, thence came out a man of the familie of the house of Saul, named Shimei the sonne of Gera: and he came out, and cursed.

^k And he cast stones at David, and at all the seruants of king David: and al the people, and al the men of warre were on his ^lright hand, and on his left.

^m And thus said Shimei when he cursed, Come forth, come forth thou ⁿmurderer, and ^owicked man.

^p The Lord hath brought vpon thee al the ^qblood of the house of Saul, in whose stead thou hast reigned: & the Lord hath deliuered the kingdome into the hand of Absalom thy sonne: and behold, thou art ^rtaken in thy wickednes, because thou art a murderer.

^s Then said Abishai the sonne of Zeruiah vnto the King, Why doeth this ^tdead dogge curse my Lord the King? let me go, I pray thee, and take away his head.

^u But the King said, What haue I to do with you, ye sonnes of Zeruiah: for he curseth, ^veuē because the Lord hath ^wbiddē him curse David: who dare the say, wherefore hast thou done so?

^x And David said to Abishai, and to al his seruants, Behold, my sonne which came out of mine own bowels, seeketh my life: then how much more now may this sonne of Iemini? Suffer him to curse: for the Lord hath bidden him.

^y It may be that the Lord will looke on ^zmine affliction, and ^{aa}do me good for his ^{ab}cursing this day.

^{ac} And as David and his men went by the way, Shimei went by the side of the mountaine ouer against him, and cursed as he went, and threw stones against him, and cast dust.

^{ad} Then came the King and al the people that were with him weary, and refreshed them selues ^{ae}there.

^{af} And Absalom, and al the people, the men of Israel came to Ierusalem, and Ahithophel with him.

^{ag} And when Hushai the Archite Dauids friend was come vnto Absalom, Hushai said vnto Absalom, ^{ah}God saue the King, God saue the King.

^{ai} Then Absalom said to Hushai, Is this thy kindnes to thy ^{aj}friend? Why wentest thou not with thy friend?

^{ak} Hushai then answered vnto Absalom, Nay, but whome the Lord, & this people, and al the men of Israel chuse, his will I be, and with him wil I dwell.

^{al} And ^{am}moreouer vnto whome shal I do seruice? not to his sonne? as I serued before thy father, so wil I before thee.

^{an} Then spake Absalom to Ahithophel, Giue counsel what we shal do.

^{ao} And ^{ap}Ahithophel said vnto Absalom, Go in to thy fathers concubines, which he hath left to keepe the house: and when al Israel shal heare that thou art abhorred of thy father, the hands of al that are with thee, shal be strong.

^{aq} So they spred Absalom a tent vpon the top of the house, and Absalom went in to his fathers concubines in the sight of al Israel.

^{ar} And the counsel of Ahithophel which he counseled in those dayes, was like as one had asked ^{as}counsel at the oracle of God: so was al the counsel of Ahithophel both with David and with Absalom.

CHAP. XVII.

^a Ahithophels counsel is ouerthrowne by Hushai. ^b The Lord had so ordeined. ^c The Priests sonnes are hid in the wel. ^d David goeth ouer Iordan. ^e Ahithophel hangeeth him selfe. ^f They bring vitails to David.

^g **M**oreouer Ahithophel said to Absalom, Let me chuse out now twelue ^hthousand men, and I wil vp and follow after David this night,

ⁱ And I wil come vpon him: for he is weary, and weake handed: so I wil feare him, & al the people that are with him, shall flee, and I wil smite the King onely,

^j And I wil bring againe al the people vnto thee, and whe al shal returne, ^kthe man whome thou seekest being slaine) al the people shal be in peace.

^l And the saying ^mpleased Absalom well, and al the Elders of Israel.

ⁿ Then said Absalom, Call now Hushai the Archite also, and let vs heare likewise ^owhat he sayeth.

^{Or, my teares.}
^g Meaning, that the Lord will send comfort to his when they are oppressed.

^h To wit, at Bahurim.

ⁱ Ebr. Let the king live.

ⁱ Meaning, David.

^{Or, the second time.}

^k Suspecting? change of the kingdome, and so his owne ouerthrowe, he giueth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in best authority.

^l It was so esteemed for the cause thereof.

^a The wicked are so greedy to execute their malice, that they leaue none occasion, that may further the same.

^b Meaning, David.

^c Ebr. was right in the eyes of Absalom.

^d Ebr. what is in his mouth.

6 So when Hushai came to Absalom, Absalom spake vnto him, saying, Ahithophel hath spoken thus: shal we do after his saying, or no? tel thou.

7 Hushai then answered vnto Absalom, The counsel that Ahithophel hath giuen, is not good at this time.

8 For, said Hushai, thou knowest thy father, and his men, that they be strong men, and are chased in minde as a beare robbed of her whelpes in the field: also thy father is a valiant warrior, and wil not lodge with the people.

9 Behold, he is hid now in some caue, or in some place: and though some of them be ouerthrowen at the first, yet the people shal heare, and say, The people that follow Absalom, be ouerthrowen.

10 Then he also that is valiant whose heart is as the heart of a lion, shal shrinke and faint: for al Israel knoweth, that thy father is valiant, & they which be with him, stout men.

11 Therefore my counsel is, that al Israel be gathered vnto thee, from Dan euē to Beer-sheba as the sand of the sea in number, and that thou go to battel in thine owne person.

12 So shal we come vpon him in some place, where we shal find hi, & we wil rest vpon him as the dew falleth on the ground: & of al the men that are with him, we wil not leaue him one.

13 Moreouer if he be gotten into a citie, the shal al the men of Israel bring ropes to that citie, and we wil drawe it into the riuer, vntill there be not one final stone found there.

14 ¶ Then Absalom and al the men of Israel said, The counsel of Hushai the Archite is better, then the counsel of Ahithophel: for the Lord had determined to destroy the good counsel of Ahithophel, that the Lord might bring euil vpon Absalom.

15 Then said Hushai vnto Zadok and to Abiathar the Priests, Of this and that manner did Ahithophel & the Elders of Israel counsel Absalom: and thus and thus haue I counseled.

16 Now therefore send quickly, and shewe Dauid, saying, Tary not this night in the fieldes of the wildernesse, but rather get thee fouer, lest the King be deuoured and al the people that are with him.

17 ¶ Now Jonathan and Ahimaaz abode by En-rogel: (for they might not be seene to come into the citie) and a maid went, and tolde them, and they went and shewed King Dauid.

18 Neuertheles a yong man sawe them, and tolde it to Absalom. therefore they both departed quickly, & came to a mans house in Bahurim, who had a wel in his court, into the which they went downe.

19 And the wife tooke and spred a couering ouer the welles mouth, & spred ground corne thereon, that the thing should not

be knowne.

20 And when Absaloms seruants came to the wise into the house, they said, Where is Ahimaaz and Jonathan? And the woman answered them, They be gone ouer the brooke of water. And when they had sought them, and could not finde them, they returned to Ierusalem.

21 And as sone as they were departed, the other came out of the wel, and wet & told King Dauid, and said vnto him, Vp, and get you quickly ouer the water: for such counsel hath Ahithophel giuen against you.

22 Then Dauid arose, and al the people that were with him, and they went ouer Iorden vntill the dawning of the day, so that there lacked not one of them, that was not come ouer Iorden.

23 ¶ Now when Ahithophel sawe that his counsel was not followed, he saddled his asse, and arose, and he went home vnto his citie, and put his household in order, & hanged him selfe, and dyed, and was buried in his fathers graue.

24 ¶ Then Dauid came to Mahanaim. And Absalom passed ouer Iorden, he, and all the men of Israel with him.

25 And Absalom made Amasa captaine of the host in the stead of Ioab: which Amasa was a mans sonne named Ithra an Israelite, that wet in to Abigail the daughter of Nahash, sister to Zeruiah Iobas mother.

26 So Israel and Absalom pitched in the land of Gilead.

27 ¶ And when Dauid was come to Mahanaim, Shobi the sonne of Nahash out of Rabbah of the children of Ammon, and Machir the sonne of Ammiel out of Lodebar, and Barzilai the Gileadite out of Rogel,

28 Brought beds, and basens, and earthen vessels, & wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne.

29 And they brought hony, and butter, and sheepe, and cheefe of kine for Dauid and for the people that were with him, to eate: for they said, The people is hungrie, and weary, and thirstie in the wildernes.

CHAP. XVIII.

1 Dauid deuiderh his armie into three parts. 9 Absalom is hanged, slaine, and cast in a pit. 33 Dauid lamenteth the death of Absalom.

1 Then Dauid nombred the people that were with him, and set ouer them captaines of thousands and captaines of hundreds.

2 And Dauid sent forth the third part of the people vnder the hand of Ioab, and the third part vnder the hand of Abishai Iobas brother the sonne of Zeruiah: and the other third part vnder the hand of Ittai the Gittite. and the king said vnto the people, I wil go with you my selfe also.

3 But the people answered, Thou shalt not go

i The Chalde text readeth, now they haue passed the Iorden.

k To wit, to pursue thee wth al hast.

l They traueiled al night, and by morning had al their companie passed ouer.

m Gods iust vengeance euē in this life is powred on them, which are enemies, traitours, or persecuters of his Church.

n Who was also called Ishai Dauids father.

o God sheweth himself most liberal to his, who seeme to be vicerly destitute

*Or, giuen such counsel.

*Hushai sheweth himself faithfull to Dauid, in that he reprooeth this wicked counsel and purpose.

*Or, at night.

*Ebr. haue a breach, or raine.

*Ebr. melt.

*Or, we wil campe against him.

*Or, commended. i That counsel which seemed good at the first to Absalom,

ver. 4. i For by the counsel of Hushai he went to the battel where he was destroyed.

*That is, ouer Iorden.

*Or, the wel of Rogel.

*Meaning, the message from their fathers.

*Thus God sendeth succour vnto his in their greatest dangers

^b Signifying, ^f a good gouernour ought to be so deare vnto his people, that they wil rather lose their liues, then that ought should come vnto him.

^e So called, because ^f Ephraimite (as some say) fed their cat tel beyond Jordan in this wood.

^f This is a terrible example of Gods vengeance against the that are rebels or disobedient to their parents.

Gen. 23. 15.

^f Ebr. weigh vpon mine hand.

^f Ebr. a bye against my sonne.

^f Ebr. in the heart of Abfalom.

^d For he had pitie of ^f people, which was seduced by Abfaloms flatterie. ^e Thus God turned his vane glorie to shame.

go forth: for if we flee away, they wil not regarde vs, neither wil they passe for vs, though halfe of vs were slaine: but thou art now worth ten thousand of vs: therefore now it is better that thou succour vs out of the cite.

Then the King said vnto them, What seemeth you best, that I wil do. So the King stood by the gate side, and al the people came out by hundreths & by thousands.

And the King commanded Ioab and Abishai, and Ittai, saying, *Entreat* the yong man Abfalom gently for my sake. and all the people heard when the King gaue all the captaines charge concerning Abfalom.

So the people went out into the field to meete Israel, and the battel was in the wood of Ephraim:

Where the people of Israel were slaine before the seruants of David: so there was a great slaughter that day, *euē* of twentie thousand.

For the battel was skattered ouer al the country: and the wood deuoured much more people that day, then did the sword.

Now Abfalom met the seruants of David, and Abfalom rode vpon a mule, and the mule came vnder a great thicke oke: and his head caught hold of the oke, and he was taken vp ^{||} betwene the heauen & the earth: and the mule that was vnder him went away.

And one that sawe it, told Ioab, saying, Beholde, I sawe Abfalom hanged in an oke.

Then Ioab said vnto the man that tolde him, And hast thou in deede seene why the didest not thou there smite him to the ground, and I would haue giuen thee ten *shekels* of siluer, and a girdle?

Then the man said vnto Ioab, Though I should receiue a thousand *shekels* of siluer in mine hand, yet would I not lay mine hand vpon the Kings sonne: for in our hearing the King charged thee, and Abishai, & Ittai, saying, Beware, lest any *touch* the yong man Abfalom.

If I had done it, *it had bene* the danger of my life: for nothing can be hid from the King: yea, thou thy selfe wouldest haue bene against me.

Then said Ioab, I wil not thus tary with thee. And he tooke three darts in his hand, and thrust them through Abfalom, while he was yet aliue in the middes of the oke.

And ten seruants that bare Ioabs armour, compassed about and smote Abfalom, and slew him.

Then Ioab blew the trumpet, and the people returned from pursuing after Israel: for Ioab held backe the people.

And they tooke Abfalom, and cast him into a great pit in the wood, and layed a mightie great heape of stones vpon him: and al Israel fled euery one to his tent.

Now Abfalom in his life time had taken

and reared him vp a pillar, which is in the Kings dale: for he said, I haue no sonne to keepe my name in remembrance. and he called the pillar after his owne name, and it is called vnto this day, Abfaloms place.

Then said Ahimaaz the sonne of Zadok, I pray thee, let me runne, and beare the King tidings that the Lord hath delivered him out of the hand of his enemies.

And Ioab said vnto him, Thou shalt not be the messenger to day, but thou shalt beare tidings another time, but to day thou shalt beare none: for the Kings sonne is dead.

Then said Ioab to Cushi, Go, tel the king, what thou hast seene. And Cushi bowed him selfe vnto Ioab, and ran.

Then said Ahimaaz the sonne of Zadok againe to Ioab, What, I pray thee, if I also runne after Cushi? And Ioab said, Wherefore now wilt thou runne, my sonne, seeing that thou hast no tidings to bring?

Yet what if I rñe? Then he said vnto him, Runne. So Ahimaaz ranne by the way of the plaine, and ouer went Cushi.

Now David sate betwene the two gates. And the watchman went to the toppe of the gate vpon the wal, and lift vp his eyes, and sawe, and beholde, a man came running alone.

And the watchman cryed, and tolde the King. And the King said, If he be alone, he bringeth tidings. And he came apace, and drew nere.

And the watchman sawe an other man running, and the watchman called vnto the porter, and said, beholde, another man runneth alone. And the King said, He also bringeth tidings.

And the watchman said, Me thinketh the running of the formost is like the running of Ahimaaz the sonne of Zadok. The King said, He is a good man, & cometh with good tidings.

And Ahimaaz called, and said vnto the King, Peace be with thee: and he fel downe to the earth vpon his face before the King & said, Blessed be the Lord thy God, who hath shut vp the men that lift vp their hands against my lord the King.

And the King said, Is the yong man Abfalom safe? And Ahimaaz answered, When Ioab sent the kings seruant, and me thy seruant, I sawe a great tumult, but I knewe not what.

And the King said vnto him, Turne aside, and stand here. So he turned aside & stood still.

And behold, Cushi came, and Cushi said, Tidings, my lord the King: for the Lord hath delivered thee this day out of the hand of al that rose against thee.

Then the King said vnto Cushi, Is the yong man Abfalom safe? And Cushi answered, The enemies of my lord the King, & al that rise against thee to do thee hurt,

Gen. 24. 17. f It seemeth that God had punished him, in taking away his children, Chap. 14. 27.

^f Ebr. indged.

^g For Ioab bare a good affection to Ahimaaz, and doubted how David would take the report of Abfaloms death.

^h He sate in the gate of the cite of Mahanaim.

ⁱ Ebr. tidings are in his mouth.

^j Ebr. I see the running.

^k He had had experience of his fidelitie, Chap. 17. 21.

^l Or, delivered up.

^m To wit, Cushi, who was an Ethiopian.

ⁿ Ebr. tidings brought.

^o That he should not thenegligence of the King, the people were so fond.

be as that yong man is.
13 And the king was moued, and went vp to the chamber ouer the gate, and wept: & as he went, thus he said, O my sonne Absalom, my sonne, my sonne Absalom: would God I had dyed for thee, O Absalom, my sonne, my sonne.

CHAP. XIX.

7 *Ioab encourageth the King. 8 Dauid is restored. 23 Shimei is pardoned. 24 Mephiboseth meeteth the King. 39 Barzilai departeth. 41 Israel stirreth with Iudah.*

1 And it was tolde Ioab, Beholde, the King weepeth and mourneth for Absalom.

2 Therefore the victorie of that day was turned into mourning to al the people: for the people heard say that day, The King soroweth for his sonne.

3 And the people went that day into the citie secretly, as people confounded hide them selues when they flee in battell.

4 So the King hid his face, and the King cryed with a loude voyce, My sonne Absalom, Absalom my sonne, my sonne.

5 ¶ Then Ioab came into the house to the King and said, Thou hast shamed this day the faces of al thy seruants, which this day haue saued thy life, and the liues of thy sonnes and of thy daughters, and the liues of thy wiues, and the liues of thy concubines,

6 In that thou louest thine enemies, & hastest thy friends: for thou hast declared this day, that thou regardest neither thy princes nor seruants: therefore this day I perceiue, that if Absalom had liued, and we al haddyd this day, that then it would haue pleased thee wel.

7 Now therefore vp, come out, and speake comfortably vnto thy seruants: for I sweare by the Lord, except thou come out, there wil not tary one man with thee this night: and that wil be worse vnto thee, then al the euil that fel on thee from thy youth hitherto.

8 Then the King arose, & sate in the gate: and they tolde vnto al the people, saying, Beholde, the King doeth sit in the gate: & al the people came before the King: for Israel had fled euery man to his tent.

9 ¶ Then al the people were at strife throughout al the tribes of Israel, saying, The King saued vs out of the hand of our enemies, and he deliuered vs out of the hand of the Philistims, and now he is fled out of the land for Absalom.

10 And Absalom, whome we anointed ouer vs, is dead in battell: therefore why are ye so slow to bring the King againe?

11 But King Dauid sent to Zadok and to Abiathar the Priests, saying, Speake vnto the Elders of Iudah, and saye, Why are ye behinde to bring the King againe to his house, (for the saying of al Israel is come vnto the King, euen to his house)

12 Ye are my brethren: my bones and my

flesh are ye: wherefore then are ye the last that bring the King againe?

13 Also say ye to Amasa, Art thou not my bone and my flesh? God do so to me and more also, If thou be not captain of the host to me for euer in the rroume of Iobab.

14 So he bowed the hearts of al the men of Iudah, as of one man: therefore they sent to the King, saying, Returne thou with all thy seruants.

15 ¶ So the King returned, and came to Iorden. And Iudah came to Gilgal, for to go to meete the King, and to conduct him ouer Iorden.

16 ¶ And Shimei the sonne of Gera, the sonne of Iemini, which was of Bahurim, hasted and came downe with the men of Iudah to meete king Dauid,

17 And a thousand men of Benjamin with him, and Ziba the seruant of the house of Saul, and his fiftene sonnes and twentie seruants with him: & they went ouer Iorden before the King.

18 And there went a boat to cary ouer the Kings houtholde, and to do him pleasure. Then Shimei the sonne of Gera fell before the King, when he was come ouer Iorden,

19 And said vnto the King, Let not my lord impute wickednes vnto me, nor remember the thing that thy seruant did wickedly when my lord the King departed out of Ierusalem, that the King should take it to his heart.

20 For thy seruant doeth know, that I haue done amisse: therefore beholde, I am the first this day of al the house of Ioseph, that am come to go downe to meete my lord the King.

21 But Abisai the sonne of Zeruiah answered, and said, Shal not Shimei dye for this, because he cursed the Lords anointed?

22 And Dauid said, What haue I to do with you, ye sonnes of Zeruiah, that this day ye shoulde be aduersaries vnto me? shall there any man dye this day in Israel? for do not I know, that I am this day King ouer Israel?

23 Therefore the King said vnto Shimei, Thou shalt not die, and the King sware vnto him.

24 ¶ And Mephiboseth the sonne of Saul came downe to meete the King, and had neither washed his feete, nor dressed his beard, nor washed his clothes from the time the King departed, vntil he returned in peace.

25 And when he was come to Ierusalem, & met the King, the King said vnto him, Wherefore wentest thou not with me, Mephiboseth?

26 And he answered, My lord the King, my seruant deceiued me: for thy seruant said, I would haue mine asse saddled to ride thereon for to go with the King, because thy seruant is lame.

27 And he hath accused thy seruant vnto my lord the King: but my lord the King

f By this policie Dauid thought that by winning of the captaine, he should haue the hearts of al the people.

g Who had before reuiled him Chap. 16. 13.

Chap. 18. 2.

Chap. 16. 15. h For in his aduersitie he was his most cruel enemy, and now in his prosperitie seeketh by flattery to creepe into fauour. i By Ioseph he meant Ephraim, Manasse, & Benjamin (where of he was) because these three were vnder one standard, Num. 2. 18.

k When Mephiboseth being at Ierusalem had met the king.

Chap. 18. 2.

"Ebr. saluation, or deliuerance.

"Or, by stealth.

a As they do that mourne.

b At Mahanaim.

"Or, captaines.

"Ebr. bene right in thine eyes. "Ebr. to the hearts of thy seruants.

c Where the most resort of people hauted.

d Euerie one blamed an other and stroue who should first bring him home

e That they should reprove the negligence of the Elders, seeing the people were so forward

1 Able for his wisdom to iudge in all matters.
2m Worthie to die for Sauls cruelty toward thee.

n David did evil in taking his lands from him before he knewe the cause, but much worse, that knowing the truth, he did not restore the.

"Ebr. how manie daies are the yer. of my life?

o He thought it not meete to receiue benefites of him to whome he was not able to do seruice againe.

p My sonne.

"Or, chuse.

"Or, made him sure well.

q Where the tribe of Iudah earied to receiue him.

r Which had taken part with the king.

f Toward Ierusalem.

as an Angel of God: do therefore thy pleasure.

28 For al my fathers house were but dead men before my lord the King, yet diddest thou set thy seruant among them that did eat at thine owne table: what right therefore haue I yet to crye any more vnto the King?

29 And the King said vnto him, Why speakest thou any more of thy matters? I haue said, Thou, and Ziba deuide the lands.

30 And Mephibosheth said vnto the King, Yea, let him take al, seeing my lord the King is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went ouer Iorden with the King, to conduct him ouer Iorden.

32 Now Barzillai was a very aged man, euen fourescore yere olde, and he had prouided the King of sustenance, while he lay at Mahanaim: for he was a man of very great substance.

33 And the King said vnto Barzillai, Come ouer with me, and I wil feede thee with me in Ierusalem.

34 And Barzillai said vnto the King, " How long haue I to liue, that I should go vp with the King to Ierusalem?

35 I am this day fourescore yere old: and can I discern betweene good or euil? Hath thy seruant any taste in that I eat or in that I drinke? Can I heare any more the voyce of singing men and women? wherefore then should thy seruant be any more a burthen vnto my lord the King?

36 Thy seruant wil go a litle way ouer Iorden with the King, and why wil the King recompence it me with such a rewarde?

37 I pray thee, let thy seruant turne backe againe, that I may dye in mine owne citie, and be buried in the graue of my father & of my mother: but beholde thy seruant Chimham, let him go with my lord the King, & do to him what shal please thee.

38 And the King answered, Chimham shal go with me, and I wil do to him that thou shalt be content with: & whatsoever thou shalt require of me, that wil I do for thee.

39 So al the people went ouer Iorden: and the King passed ouer: and the King kissed Barzillai, and blessed him, and he returned vnto his owne place.

40 ¶ Then the King went to Gilgal, and Chimham went with him, and al the people of Iudah conducted the King, and also halfe the people of Israel.

41 And behold, al the men of Israel came to the King, & said vnto the King, Why haue our brethren the men of Iudah stoll thee away, and haue brought the King and his householde, and al Dauids men with him ouer Iorden?

42 And al the men of Iudah answered the men of Israel, Because the King is nere of kin to vs: and wherefore now be ye angrie for this matter? haue we eate of the Kings cost, or haue we taken any bribes?

43 And the men of Israel answered the men of Iudah, and said, We haue ten partes in the King, and haue also more right to Dauid then ye, Why then did ye despise vs, that our aduise should not be first had in restoring our King? And the wordes of the men of Iudah were fiercer then the wordes of the men of Israel.

CHAP. XX.

1 Sheba raiseth Israel against Dauid. 10 Ioab killeth Amasa traitorously. 22 The head of Sheba is deliuered to Ioab. 23 Dauids chiefe officers.

1 THEN there was come a wicked man (named Sheba the sonne of Bichri, a man of Iemini) and he blewe the trumpet, and said, We haue no part in Dauid, neither haue we inheritance in the sonne of Ishai: euery man to his tents, O Israel.

2 So euery man of Israel went from Dauid and followed Sheba the sonne of Bichri: but the men of Iudah claue fast vnto their King, from Iorden euen to Ierusalem.

3 When Dauid then came to his house to Ierusalem, the King tooke the ten women his concubines, that he had left behinde him to keepe the house, and put them in warde, and fed them, but lay no more with them: but they were enclosed vnto the day of their death, liuing in widowhede.

4 ¶ Then said the King to Amasa, Assemble me the men of Iudah within three dayes, and be thou here present.

5 So Amasa went to assemble Iudah, but he tarried longer then the time which he had appointed him.

6 Then Dauid said to Abishai, Now shall Sheba the sonne of Bichri do vs more harme then did Absalom: take thou therefore thy lords seruants and follow after him, lest he get him walled cities, & escape vs.

7 And there went out after him Iobabs me, and the Cherethites and the Pelethites, & al the mightie men: and they departed out of Ierusalem, to follow after Sheba the sonne of Bichri.

8 When they were at the great stone, which is in Gibeon, Amasa went before them, & Iobabs garment, that he had put on, was girded vnto him, and vpon it was a sword girded, which hanged on his loynes in the sheath, and as he went, it vsed to fall out.

9 And Iobab said to Amasa, Art thou in health, my brother? & Iobab tooke Amasa by the beard with the right hand to kisse him.

10 But Amasa tooke no heede to the sword that was in Iobabs hand: for therewith he smote him in the fift rib, and shed out his bowels to the ground, & smote him not the second time: so he dyed. then Iobab & Abishai his brother followed after Sheba the sonne of Bichri.

11 And one of Iobabs men stood by him, & said, He that fauoureth Iobab, & he that is of Dauids part, let him go after Iobab.

12 And Amasa wallowed in blood in the middes of the way: & when the man saw that

a Where the tribes contended against Iudah.

b At they of Iudah say.

c He thought by speaking so temptuously of the king, to stir the people rather to sedition.
d From Gilgal, which was nere Iorden.

Chap. 16. 22.

e Who was his chiefe captain in Iobabs rout.
Chap. 19. 13.

f Either then which had been vnder Iobabs Dauids men.
Chap. 1. 9.

g Which was his coat, that he vsed to wear in the warres.

"Ebr. para.

"Ebr. doubled in his stroke.

h He stood by Amasa at Iobabs appointment.

1 Sh that ston dest befo offe 21. m S in the tarye the c

o He faute he ga reason quired that w of the

"Ebr. fustered.

Chap. 1. 9.

o Either nie, or f rite.

"Ebr. 7. 1. 10.

that all the people stood stil, he remoued Amasa out of the way into the field, & cast a cloth vpon him, because he sawe that euery one that came by him, stood stil.

13 ¶ When he was remoued out of the way, euery man went after Ioab, to follow after Sheba the sonne of Bichri.

14 And he went through all the tribes of Israel vnto Abel, and Bethmaachah and all places of Berim: and they gathered together, and went also after him.

15 So they came, and besieged him in Abel, nere to Bethmaachah: and they cast vp a mount against the citie, and the people thereof stood on the ramper, and all the people that was with Ioab, destroyed & cast downe the wall.

16 Then cried a wife woman out of the citie, Heare, heare, I pray you, say vnto Ioab, Come thou hither, that I may speake with thee.

17 And when he came nere vnto her, the woman said, Art thou Ioab? And he answered, Yea. And she said to him, Heare the words of thine handmaid. And he answered, I do heare.

18 Then she spake thus, They spake in the olde time, saying, They should aske of Abel: and so haue they continued.

19 I am ^{one} of them, that are peaceable and faithful in Israel: and thou goest about to destroye a citie, and a mother in Israel: why wilt thou deuoure the inheritance of the Lord?

20 And Ioab answered, and said, God forbid, God forbid me, that I should deuoure, or destroy it.

21 The matter is not so, but a man of mount Ephraim (Sheba the sonne of Bichri by name) hath lift vp his hand against the King, ^{even} against Dauid: deliuer vs him onely, & I wil depart from the citie. And the woman said vnto Ioab, Beholde, his head shalbe throwen to thee ouer the wall.

22 Then the woman went vnto all the people with her wifedome, & they cut of the head of Sheba the sonne of Bichri, and cast it to Ioab, then he blew the trumpet, and they retired from the citie, euery man to his tent: and Ioab returned to Ierusalem vnto the King.

23 ¶ Then Ioab was ouer all the hoste of Israel, and Benaiah the sonne of Ichoiada ouer the Cherethites and ouer the Pelethites,

24 And Adoram ouer the tribute, & Ioshaphat the sonne of Ahilud the recorder,

25 And Sheia was scribe, and Zadok and Abiathar the Priests,

26 And also Ira the Iairite was ^{chief} about Dauid.

CHAP. XXI.

1 Three deare yeres. 9 The vengeance of the finnes of Saul lighteth on his seven sonnes, which are hanged. 15 Four great battels, which Dauid had against the Philistims.

1 ¶ Then there was a famine in the dayes of Dauid, three yeres together: and

Dauid asked counsell of the Lord, & the Lord answered, It is for Saul, and for his bloodie house, because he slew the Gibeonites.

2 Then the King called the Gibeonites, & said vnto them (Now the Gibeonites were not of the children of Israel, but a remnant of the Amorites, vnto whome the children of Israel had sworne: but Saul sought to slaye them for his zeale toward the children of Israel and Iudah)

3 And Dauid said vnto the Gibeonites, What shall I do for you, and wherewith shall I make the atonement, that ye may blesse the inheritance of the Lord?

4 The Gibeonites then answered him, We wil haue no siluer nor golde of Saul nor of his house, neither for vs shalt thou kill any man in Israel. And he said, What ye shall say, that wil I do for you.

5 Then they answered the King, The man that consumed vs and that imagined euil against vs, so that we are destroyed from remaining in any coaste of Israel,

6 Let seven men of his sonnes be deliuered vnto vs, & we wil hang them vp vnto the Lord in Gibeah of Saul, the Lords chosen. And the King said, I wil giue them.

7 But the King had compassion on Mephiboseth the sonne of Ionathan the sonne of Saul, because of the Lords orche, that was betwene them, ^{even} betwene Dauid and Ionathan the sonne of Saul.

8 But the King tooke the two sonnes of Rizpah the daughter of Aiah, whome she bare vnto Saul, ^{even} Armoni & Mephiboseth and the five sonnes of Michal, the daughter of Saul, whome she bare to Adriel the sonne of Barzillai the Meholahite.

9 And he deliuered them vnto the hands of the Gibeonites, which hanged them in the mountaine before the Lord: so they died ^{all} ^{scue} together, & they were slaine in the time of haruest: in the first dayes, and in the beginning of barly haruest.

10 The Rizpah the daughter of Aiah tooke sackcloth & hanged it vp for her vpon the rocke, from the beginning of haruest, vntil water dropped vpon them from the heauen, and suffred neither the birdes of the aire to light on them by day, nor beastes of the field by night.

11 ¶ And it was tolde Dauid, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And Dauid went & tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the strete of Bethshan, where the Philistims had hanged them, when the Philistims had slaine Saul in Gilboa.

13 So he brought thence the bones of Saul and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the countrie of Z. iij. Ben-

i Vnto the citie Abel, which was nere to Bethmaachah.

k That is, he went about to ouerthrowe it.

l She sheweth that the old custom was not to destroy a citie, before peace was offered, Deut. 20. 11. m She speaketh in the name of the citie.

n Hearing his faute tolde him, he gaue place to reason, and required only him that was author of the treason.

"Ebr. they were fasted.

Chap. 2. 16.

o Either in dig-nitie, or familiaritie.

"Ebr. yeres after yeres.

"Ebr. sought the face of the Lord. a Thinking to gratifie the people, because these were not of the seede of Abraham. Josh. 9. 39.

b Wherewith may your wrath be appeased, that you may pray to God to remoue this plague fro his people? c Saue onely of Sauls stocke.

d Of Sauls kindmen. e To pacifie the Lord.

f Sam. 18. 3.

f Here Michal is named for Merab Adriels wife as appeareth, 1. Sam. 18. 19. for Michal was the wife of Paltiel, 1. Sam. 25. 44. & neuer had child, 2. Sam. 6. 23. "Ebr. fell.

g Which was in the moneth Abib or Nisan, which conteineth part of March and part of April.

h To make her a tent, wherein she prayed to God to turne away his wrath. i Because drought was the cause of this famine, God by sending of raine shewed that he was pacified. "Or, yett. 1. Sam. 31. 10.

k For where the
magistrate suffereth
fautes vn-
punished, there
the plague of
God lyeth vpon
the land.

l That is, of the
race of Gyants.
m Which a-
mount to nine
pound three
quarters.

n For the glorie
and welth of the
country standeth
in the pre-
seruation of the
godly magi-
strate.

o Called Gezer,
and Saph is cal-
led Sippai.
1. Chro. 20. 4.
p That is, Lah-
mi the brother
of Goliath, who
Dauid slewe,
1. Chro. 20. 5.

1. Sam. 16. 9.

a Intoken of the
wonderful bene-
fites, that he re-
ceiued of God.

Psal. 11. 3.

b By the diuer-
sities of these co-
fortable names,
he sheweth how
his faith was
strengthened in
all tentations.

"Or, rocke.

c As Dauid (who
was the figure
of Christ) was
by Gods power
deliuered from
all dangers: so
Christ and his
Church shal o-
uercome most
griuous dan-
gers, tyrannie,
and death.

Benjamin in Zelah, in the graue of Kish
his father: and when they had performed
all that the King had commanded, God
was then ^a appeased with the land.

15 ¶ Againe the Philistims had warre with
Israel: and Dauid went downe, & his ser-
uants with him, and they fought against
the Philistims, and Dauid fainted.

16 The Ishi-benob which was of the sonnes
of Haraphah (the head of whose speare
wayed three hundredth ^m shekels of brasse)
euen he being girded with a newe sword,
thought to haue slaine Dauid.

17 But Abishai the sonne of Zeruiah suc-
coured him, and smote the Philistim, and
killed him. Then Dauids men sware vnto
him, saying, Thou shalt go no more out
with vs to battel, lest thou quenche the
^a light of Israel.

18 ¶ And after this also there was a battel
with the Philistims at ^o Gob, then Sibbe-
chai the Hushathite slew Saph, which was
one of the sonnes of Haraphah.

19 And there was yet another battel in Gob
with the Philistims, where Elhanah the
sonne of Iaare-oregim, a Bethlehemite
slew ^p Goliath the Gittite: the staffe of
whose speare was like a weuers beame.

20 Afterward there was also a battel in
Gath, where was a man of a great stature,
and had on euery hand six fingers, and on
euery foote six toes, foure and twenty in
number: who was also the sonne of Ha-
raphah.

21 And when he reuiled Israel, Jonathan the
sonne of ^a Shima the brother of Dau-
id slewe him.

22 These foure were borne to Haraphah in
Gath, and died by the hand of Dauid and
by the hands of his seruants.

CHAP. XXII.

2 Dauid after his victories praiseth God. 8 The anger of
God toward the wicked. 44 He prophesieth of the re-
jection of the Iewes, and vocation of the Gentiles.

1 **A**ND Dauid spake the wordes of this
song vnto the Lord, what time the
Lord had deliuered him out of the hands
of all his enemies, and out of the hand of
Saul.

2 And he said, * The Lord is my ^b rocke
and my fortresse, and he that deliuereth
me.

3 God is my ^c strength, in him wil I trust:
my shield, and the horne of my saluation,
my hye tower and my refuge: my Sauour,
thou hast saued me from violence.

4 I wil call on the Lord, who is worthy to
be praised: so shal I be safe from mine ene-
mies.

5 For the ^e pangs of death haue compassed
me: the floods of vngodlines haue made
me as frayde.

6 The sorowes of the graue compassed me
about: the snares of death ouertooke me.

7 But in my tribulation did I call vpon the
Lord, and cry to my God, & he did heare
my voyce out of his temple, and my crye
did enter into his eares.

8 Then the earth trembled and quaked:
the foundations of the heauens moued, &
shoke, because he was angry.

9 ^d Smoke went out at his nostrils, & con-
suming ^e fire out of his mouth: coles were
kindled thereat.

10 He ^f bowed the heauens also, and came
downe, and darkenes was vnder his feete.

11 And he rode vpon ^g Cherub and did flye,
and he was seene vpon the winges of the
winde.

12 And he made darkenes a Tabernacle
round about him, ^h euen the gatherings of
waters, and the cloudes of the aire.

13 At the brightnes of his presence ⁱ the
coles of fire were kindled.

14 The Lord thundred from heauen, & the
most hie gaue his voyce.

15 He shot arrowes also, and scatred them;
to wit, lightnings, and destroyed them.

16 The ^j chanelles also of the sea appeared,
euen the foundations of the worlde were
discouered by the rebuking of the Lord,
and at the blast of the breath of his no-
strils.

17 He sent from aboue, and tooke me: he
drew me out of many waters.

18 He deliuered me from my strong ene-
mie, and from them that hated me: for
they were to strong for me.

19 They ^k preuented me in the day of my
calamitie, but the Lord was my stay,

20 And brought me forth into a large pla-
ce: he deliuered me, because he fauoured
me.

21 The Lord rewarded me according to my
^l righteousness: according to the purenes
of mine hands he recompensed me.

22 For I kept the wayes of the Lord, and did
not ^m wickedly against my God.

23 For all his lawes were before me, and his
statutes: I did not depart therefrom.

24 I was vpriht also toward him, and haue
kept me from my wickednes.

25 Therefore the Lord did reward me, ac-
cording to my righteousness, according to
my purenes before his eyes.

26 With the godly thou wilt shewe thy selfe
godly: with the vpriht man thou wilt
shewe thy selfe vpriht.

27 With the pure thou wilt shewe thy selfe
pure, and with the ⁿ froward thou wilt
shewe thy selfe froward.

28 Thus thou wilt saue the poore people:
but thine eyes are vpon the haucie to
humble them.

29 Surely thou art my light, O Lord: & the
Lord wil lighten my darkenes.

30 For by thee haue I broken through an
host, and by my God haue I leaped ouer
a wall.

31 The way of God is ^o vncorrupt: the word
of the Lord is tryed in the fire: he is a shield
to all that trust in him.

32 For who is God besides the Lord? and
who is mighty, saue our God?

33 God is my strength in battel, and maketh
my way vpriht.

d That is,
cloudes, and va-
pours.

e Lightning and
thundering.
f So it seemeth
when the aire is
darke.

g To flie in a mo-
ment through
the world.

h By this de-
scription of a
tempest he de-
clareth the pow-
er of God a-
gainst his ene-
mies.

i He alludeth in
the miracle of
the red Sea.

k I was so beset,
that all meanes
seemed to faile.

l Toward Saul
and mine ene-
mies.

m I attempted
nothing with-
out his com-
dement.

n Their wicked-
nes is cause, that
thou seemest to
forget thy wor-
ted mercie.

o The manner
that God useth
to succour his
neuer faileth.

g
le
Go
the
clo
gau
fire

r Me
Jew
spire
me.

t Not
obeyin
differ

u Let
his po
he is th
mour of
world.

Rem. 15. 9

Chap. 7. 23

a Which B
spake after
he had mar-
Plaintes.

b Meaning
spake noth-
but by the
tom of Go
Spirit.

p He weth extraordinary meanes to make me winne most strong holdes.
Or, flecth.

34 He maketh my feete like ^p hindes feete, and hath set me vpon mine hie places.
35 He teacheth mine hands to fight, so that a bowe of ^p brasse is broken with mine ames.

36 Thou hast also giuen me the shield of thy saluation, & thy louing kindnes hath caused me to increafe.

37 Thou hast enlarged my steppes vnder me, and mine heeles haue not slid.

38 I haue pursued mine enemies and destroyed them, and haue not turned againe vntil I had consumed them.

39 Yea, I haue consumed them and thrust them through, and they shall not arise, but shall fall vnder my feete.

q He acknow- ledgeth that God was the author of his victories, who gaue him strength.

40 For thou hast ^q girded me with power to battel, & them that arose against me, hast thou subdued vnder me.

41 And thou hast giuen me the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to saue them, *euē* vnto the ^r Lord, but he answered them not.

r The wicked in their necessitie are compelled to flee to God, but it is to late.

43 Then did I beat them as small as the dust of the earth: I did tread them flat as the clay of the strete, and did spread them abroad.

f Meaning, of ^f Jewes, who conspired against me.

44 Thou hast also deliuered me from the contentions of my ^f people: thou hast preserued me to be the head ouer nations: the people which I knewe not, do serue me.

t Not willingly obeying me, but dissemblingly.

45 Strangers ^t shalbe in subiection to me: as lone as they heare, they shal obey me.

46 Strangers shal shrink away, and feare in their priue chambers.

u Let him shew his power, that he is the gouernour of al the world.

47 Let the Lord liue, "and blessed be my strength: and God, *euē* the force of my saluation be exalted.

48 *It is* God that giueth me power to reuenge me, and subdue the people vnder me,

49 And rescueth me from mine enemies: (thou also hast lift me vp from them that rose against me, thou hast deliuered me from the cruel man.)

Rom. 15. 9.

50 Therefore I wil praise thee, O Lord, among the ^{*} nations, and wil sing vnto thy Name)

(Isa. 7. 13.)

51 *He is* the tower of saluation for his King, And sheweth mercy to his Anointed, *euē* to Dauid, and to his seede ^{*} for euer.

CHAP. XXIII.

1 The last wordes of Dauid. 6 The wicked shalbe pluckt vp as thornes. 8 The names and fall of his mighty men. 15 He desired water and would not drinke it.

Which he spake after that he had made the Philistines,

1 These also be the ¹ last wordes of Dauid, Dauid the sonne of Ishai saith, euen the man who was set vp on hie, the Anointed of the God of Iakob, and the sweete finger of Israel saith,

2 The Spirit of the Lord spake by me, and his worde *was* in my ^b tongue.

Meaning, he spake nothing but by the motion of Gods Spirit.

3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule ouer men, being iust, and ruling in

the feare of God.

4 Euen as the morning light when the sunne riseth, the morning, I say, without cloudes, *so shal mine house be, and not as the ^c grasse of the earth is by the bright raine.*

c Which groweth quickly and fadeth soone.

5 For so shal not mine house be with God: for he hath made with me an euerlasting couenant, perfite in all pointes, and sure: therefore all mine health and whole desire *is*, that he wil not make it ^d growe so.

d But that my kingdome may continue for euer according to his promises.

6 But the wicked *shal be* euery one as thornes thrust away, because they can not be taken with handes.

7 But the man that shal touche them, must be defended with yron, or with the shaft of a speare: and they shal be burnt with fire in the same place.

8 ¶ These be the names of the mighty men whome Dauid had. He that sate in the seate of ^e wisdom being chiefe of the princes, was Adino of Ezri, he slewe eight hundreth at one time.

e As one of the kings counsell.

9 And after him *was* ^{*} Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with Dauid, when they ^f defied the Philistims gathered there to battel, when the men of Israel were ^g gone vp.

f Or, assailed with danger of their liues.

10 He arose and smote the Philistims vntil his hand was weary, and his hand ^g claue vnto the sworde: and the Lord gaue great victorie the same day, and the people returned after him onely to spoile.

g Meaning, fled from the battel. By a crampe which came of wearines and straining.

11 After him *was* ^{*} Shammah the sonne of Age the Hararite: for the Philistims assembled at a towne, where was a piece of a field full of lentils, and the people fled from the Philistims.

f Chro. 11. 37.

12 But he stood in the middes of the field, and defended it, and slewe the Philistims: so the Lord gaue ^h great victorie.

h Who hath nei ther respect to manie nor fewe, when he wil shew his power.

13 ¶ Afterward three of the thirty captaines went downe, and came to Dauid in the haruest time vnto the caue of Adullam, and the host of the Philistims pitched in the valley ⁱ of Rephaim.

i Or, Gassia.

14 And Dauid *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And Dauid ⁱ longed, & said, Oh, that one would giue me to drinke of the water of the wel of Beth-lehem, which is by the gate.

i Being overcome with wearines and thirst.

16 Then the three mighty brake into the hoste of the Philistims, and drew water out of the wel of Beth-lehem that was by the gate, and tooke and brought it to Dauid, who would not drinke thereof, but ^k powred it for an offering vnto the Lord,

k Brideling his affection and also desiring God not to be offended for that rash enterprise.

17 And said, O Lord, be it far from me, that I should do this. *Is* not this the blood of the men that went in ieopardy of their liues? therefore he would not drinke it. These things did these three mighty men.

18 ¶ And Abihai the brother of Ioab, the sonne of Zeruijah, was chiefe among the three, and he lifted vp his speare against three hundreth, and slewe them, and he had the name among the three.

f Chro. 11. 39.

Or, Iaiua.

- 19 For he was most excellent of the three, and was their captain, but he attained not vnto the first three.
- ^{Or, Iob had.} 20 And Benaiah the sonne of Iehoiada the sonne of^a a valiant man, which had done many actes, and was of Kabzeel, slew two strong men of Moab: he went downe also, and slewe a lion in the middes of a pit in the time of snowe.
- ^{Or, a comely man.} 21 And he slewe an Egyptian a man of great stature, & the Egyptian had a speare in his hand: but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.
- 22 These thinges did Benaiah the sonne of Iehoiada, and had the name among the three worthies.
- ^{m He was more valiant then the 30 that followe, and not so valiant as the six before.} 23 He was honorable among^m thirty, but he attained nor to the first three: and Dauid made him of his counsell.
- ^{Chap. 2. 18.} 24 ^a Afahel the brother of Iobab was one of the thirty: Elhanan the sonne of Dodo of Beth-lehem:
- 25 Shammah the Harodite: Elikah the Harodite:
- ^{1. Chro. 11. 27.} 26 Helez the * Palitite: Ira the sonne of Ikkehi the Tekoite:
- ^{Or, Pelenite.} 27 Abiezer the Anethothite: * Mebunnai the Hufathite:
- ^{n Diuers of these had two names, as appeareth, 1. Chro. 11. and also manie more are there mentioned.} 28 Zalmon an Ahoite: Maharai the Netophathite:
- 29 Heleb the sonne of Baannah a Netophathite: Ittai the sonne of Ribai of Gibeah of the children of Benjamin:
- 30 Benaiah the Pirathonite: Hiddai of the riuer of Gaash:
- 31 Abi-albon the Arbathite: Azmaueh the Barhumite:
- 32 Elihah the Shaalbonite: of the sonnes of Isshen, Jonathan:
- 33 Shammah the Hararite: Ahiam the sonne of Sharar the Hararite:
- 34 Eliphel the sonne of Ahasbai the sonne of Maachathi: Eliam the sonne of Ahithophel the Gilonite:
- 35 Hezrai the Carmelite: Paarai the Arbite:
- 36 Igal the sonne of Nathan of Zobah: Bani the Gadite:
- 37 Zelek the Ammonite: Naharai the Beerothite, the armour bearer of Iobab the sonne of Zeruiah:
- ^{o These came to Dauid & helped to restore him to his kingdome.} 38 Ira the Ithrite: Gareb the Ithrite:
- 39 Vrijah the Hittite, * thirty and seuen in all.

CHAP. XXIII.

¹ Dauid causeth the people to be nombred. ¹⁰ He repenteth, and chuseth to fall into Gods hands. ¹⁵ Seventy thousand perish with the pestilence.

- ^{a Before they were plagued with famine, Chap. 21. 1.} 1 And the wrath of the Lord was againe kindled against Israel, & he^b moued Dauid against them: in that he said, Go, number Israel and Iudah.
- ^{b The Lord permitted Satan, as 1. Chro. 21. 1.} 2 For the King said to Iobab the captain of the hoste, which was with him, Go speedily now through al the tribes of Israel, from Dan euen to Beer-sheba, and number ye

the people, that I may knowe the number of the people.

- 3 And Iobab said vnto the King, The Lord thy God increase the people an hundreth fold mo then they be, and that the eyes of my lord the King may see it: but why doeth my lord the King desire this thing?

4 Notwithstanding the Kings worde preuailed against Iobab, and against the captaines of the hoste: therefore Iobab and the captaines of the hoste went out from the presence of the King, to number the people of Israel.

- 5 And they passed ouer Iorden, and pitched in Aroer at the right side of the cite that is in the middes of the valley of Gad and toward Iazer.

6 Then they came to Gilead, and to Tahrim-hodshi, so they came to Dan Iaan, and so about to Zidon,

7 And came to the fortresse of Tyrus and to all the cities of the Hiuites and of the Canaanites, and went toward the South of Iudah, euen to Beer-sheba.

8 So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 And Iobab deliuered the number and summe of the people vnto the King: and there were in Israel eight hundred thousand strong men that drew swordes, and the men of Iudah were five hundred thousand men.

10 Then Dauids heart smote him, after that he had nombred the people: and Dauid said vnto the Lord, I haue sinned exceedingly in that I haue done: therefore now, Lord, I beseech thee, take away the trespass of thy seruant: for I haue done very foolishly.

11 And when Dauid was vp in the morning, the word of the Lord came vnto the Prophet Gad Dauids seer, saying,

12 Go, and say vnto Dauid, thus saith the Lord, I offer thee three things, chuse thee which of them I shal do vnto thee.

13 So Gad came to Dauid, and shewed him, and said vnto him, Wilt thou that seuen yerres famine come vpon thee in thy land, or wilt thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now aduise thee, and see, what answer I shal giue to him that sent me.

14 And Dauid said vnto Gad, I am in a wonderful strait: let vs fall now into the hand of the Lord, (for his mercies are great) and let me not fall into the hand of man.

15 So the Lord sent a pestilence in Israel, from the morning euen to the time appointed: and there died of the people from Dan euen to Beer-sheba seuentie thousand men.

16 And when the Angel stretched out his hand vpon Ierusalem to destroy it, the Lord repented of the euil, & said to the Angel

Because he did this to trie his power and so to trust therein, it offended God, els it was lawfull to number the people, Exod. 30. 12. nomb. 1. 2.

^{Or, riuer.}

^{Or, to the riuer land newly inhabited.}

^{Or, Zor.}

^{d According to Iobabs count: he in al there were eleven hundred thousand, 1. Chro. 21. 5.}
^{e Concluding vnder them the Beniamites: for els they had but foure hundredth & seuentie thousand, 1. Chro. 21. 5.}

^{f Whome God had appointed for Dauid and his time.}

^{g For three yerres of famine were past for the Gibeonites matter: this was the fourth yere, to which shoulde haue bene added other three yerres more, 1. Chro. 21. 12.}

He was al to yere olo 2. 5. 4.

For his natural heate was come away quick.

^{Or, forme him.}

^{h From the out side of the country to the other.}

^{1. Sam. 15. 17.}

Which cite was in the tribe of Iudach.

Angel that destroyed the people, It is sufficient, ¹ holde now thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And David spake vnto the Lord (when he sawe the Angel that smote the people) and said, Beholde, I haue sinned, yea, I haue done wickedly: but these sheepe, what haue they ¹ done? let thine hande, I pray thee, be against me and against my fathers house.

18 ¶ So Gad came the same day to David, & said vnto him, Go vp, reare an altar vnto the Lord in the threshing floore of Araunah the Iebusite.

19 And David (according to the saying of Gad) went vp, as the Lord had comanded.

20 And Araunah looked, and sawe the King & his seruants comming toward him, & Araunah went out, and bowed him selfe before the King on his face to the ground,

21 And ¹ Araunah said, Wherefore is my lord the King come to his seruant? Then David

answered, To bye the threshing floore of thee, for to buyde an altar vnto the Lord, that the plague may cease fro the people.

22 Then Araunah said vnto David, Let my lord the King take and offer what seemeth him good in his eyes: beholde the oxen for the burnt offering, and charrets, & the instruments of the oxen for wood.

23 All these things did Araunah ^m as a King ^m That is, abundantly, for as some write, he was King of Ierusalem before David wanne y tower.

24 Then the King said vnto Araunah, Not so, but I wil bye it of thee at a price, & wil not offer burnt offering vnto the Lord my god of that which doeth cost me nothing. So David bought the threshing floore, & the oxen for ¹ fiftie shekels of silver.

25 And David buyt there an altar vnto the Lord, and offered burnt offerings and peace offerings, and the Lord was appeased toward the land, and the plague ceased from Israel.

THE FIRST BOOKE

OF THE KINGS.

THE ARGUMENT.

BECAUSE the children of God should looke for no continuall rest and quietnes in this worlde, the holy Ghost setteth before our eyes in this booke the varietie and change of things, which came to the people of Israel from the death of David. Salomon & the rest of the Kings, vnto the death of Ahab, declaring how that flourishing kingdomes, except they be preserued by Gods protection, (who then fauoreth them when his word is truly set forth, vertue esteemed, vice punished and concord maineined) fall to decaye and come to naught: as appeareth by the diuiding of the kingdome vnder Roboam, & Ieroboam, which before were but at one people, & now by the iust punishment of God were made two, whereof Iudah and Benjamin came to Roboam: and this was called the kingdome of Iudah, and the other ten tribes helde with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the King of Israel in Samaria, after it was built by Amri Ahab's father. And because our Saviour Christ according to the flesh should come of the stocke of David, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who reigned ouer Iudah in Ierusalem, as Ahab did ouer Israel in Samaria.

CHAP. I.

¹ Abisag keepeth David in his extreme age. ² Adonijah usurpeth the kingdome. ³⁰ Salomon is anointed King. ⁵⁰ Adonijah fleeth to the altar.

OVV when King David was ¹ olde, & stricken in yeres, they couered him with cloths, but no ¹ heat came vnto him.

2 Wherefore his seruants said vnto him, Let there be sought for my lord the King, a yong virgin, & let her ¹ stand before the King, & cherish him: & let her lie in thy bo some, that my lord the King may get heate.

3 So they sought for a faire yong maide throughout all the coastes of Israel, and found one Abisag ¹ a Shunammite, and brought her to the King.

4 And the maid was exceeding faire, and

cherished the King, and ministred to him, but the King knew her not.

5 ¶ Then Adonijah the sonne of Haggith exalted him selfe, saying, I wil be King. And he gate him charrets and horsemen, and ¹ fiftie men to runne before him.

6 And his father would not displease him from his ¹ childhode, to say, Why hast thou done so? And he was a very goodly man, and his ¹ mosher bare him next after Absalom.

7 And ¹ he tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest: & they ¹ helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, and fat cattel by the stone of Zoheleth, which is by ¹ En-rogel, and called all his brethren the Kings sonnes, and all the men of Iudah the Kings seruants,

10 But



He was about
to yere olde, 2.
am. 5-4.

For his natu-
al heate was
come away w
uels.

for him.

Which citie
in the tribe
of Iudah.

d Reade. 2. Sam.
15.1.

"Ebr. daies.

"Ebr. his wordes

were with Ioab.

e They tooke

his part and fol-

lowed him.

"Or, the fountain.

f As the Cherethites and Pelethites.

g Sam. 3. 4.

g For Adonijah wil destroy thee and thy sonne, if he reigne.

h By declaring such things, as may further the same.

i The king being worne with age, could not attend to the affaires of the realme, and also Adonijah had manie flatterers which kept it from the king.

k And so put to death as wicked transgressors.
"Ebr. sinners."

l Acknowledging him to be the true & worthy king appointed of God as the figure of his Christ.

"Ebr. let the king Adonijah live."

10 But Nathan the Prophet, and Benaiah, and the mighty men, and Salomon his brother he called not.

11 Wherefore Nathan spake vnto Bath-sheba the mother of Salomon, saying, Hast thou not heard, that Adonijah the sonne of Haggith doeth reigne, and Dauid our lord knoweth it not?

12 Now therefore come, and I wil now giue thee counsell, how to saue thine owne life, and the life of thy sonne Salomon.

13 Go, & get thee in vnto king Dauid, & say vnto him, didest not thou, my lord, O King, sweare vnto thine handmaid, saying, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne? why is then Adonijah king?

14 Behold, while thou yet talkest there with the King, I also wil come in after thee, and confirme thy wordes.

15 ¶ So Bath-sheba went in vnto the King into the chamber, and the King was very old, & Abiathar the Sunammite ministred vnto the King.

16 And Bath-sheba bowed and made obeisance vnto the King. And the King said, What is thy matter?

17 And she answered him, My lord, thou swarest by the Lord thy God vnto thine handmaid, saying, Assuredly Salomon thy sonne shal reigne after me; and he shal sit vpon my throne.

18 And behold, now is Adonijah king, and now, my lord, O King, thou knowest it not.

19 And he hath offred many oxen, & fatte cattel, and sheepe, and hath called all the sonnes of the King, & Abiathar the Priest, and Ioab the captaine of the hoste: but Salomon thy seruant hath he not bidden.

20 And thou, my lord, O King, knowest that the eyes of all Israel are on thee, that thou shouldest tell them, who should sit on the throne of my lord the King after him.

21 For els when my lord the King shal slepe with his fathers, I and my sonne Salomon shalbe reputed vile.

22 And lo, while she yet talked with the King, Nathan also the Prophet came in.

23 And they tolde the King, saying, Behold, Nathan the Prophet. And when he was come in to the King, he made obeisance before the King vpon his face to the ground.

24 And Nathan said, My lord, O King, hast thou said, Adonijah shal reigne after me, and he shal sit vpon my throne?

25 For he is gone downe this day, and hath slaine many oxen, & fat cattel, and sheepe, and hath called all the Kings sonnes, and the captaines of the hoste, and Abiathar the Priest: and behold, they eat & drinke before him, and say, "God saue King Adonijah."

26 But me thy seruant, and Zadok the Priest and Benaiah the sonne of Iehoiada, and thy seruant Salomon hath he not called.

27 Is this thing done by my lord the King,

& thou hast not shewed it vnto thy seruant, who shoulde sit on the throne of my lord the King after him?

28 ¶ Then king Dauid answered, and said, Call me Bath-sheba. And she came into the Kings presence, and stode before the King.

29 And the King sware, saying, As the Lord liueth, who hath redeemed my soule out of all aduersitie,

30 That as I sware vnto thee by the Lord God of Israel, saying, Assuredly Salomon thy sonne shal reigne after me, and he shal sit vpon my throne in my place, so wil I certainly do this day.

31 Then Bath-sheba bowed her face to the earth, and did reuerence vnto the King, and said, God saue my lord king Dauid for ever.

32 ¶ And king Dauid said, Call me Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, And they came before the King.

33 Then the King said vnto them, Take with you the seruants of your lord, and cause Salomon my sonne to ride vpon mine owne mule, & cary him downe to Gihon.

34 And let Zadok the Priest and Nathan the Prophet anoint him there King ouer Israel, and blowe ye the trumpet, and say, God saue king Salomon.

35 Then come vp after him, that he may come and sit vpon my throne: and he shal be King in my stead: for I haue appointed him to be prince ouer Israel and ouer Iudah.

36 Then Benaiah the sonne of Iehoiada answered the King, and said, So be it, and the Lord God of my lord the King" ratifie it.

37 As the Lord hath bene with my lord the King, so be he with Salomon, and exalt his throne about the throne of my lord king Dauid.

38 So Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Iehoiada, and the Cherethites and the Pelethites went downe, and caused Salomon to ride vpon king Dauids mule, & brought him to Gihon.

39 And Zadok the Priest tooke an horne of oyle out of the Tabernacle, & anointed Salomon: and they blewe the trumpet, and all the people said, God saue King Salomon.

40 And all the people came vp after him, and the people piped with pipes, and reioyced with great ioye, so that the earth rang with the sounde of them,

41 ¶ And Adonijah & all the guesstes that were with him, heard it: (and they had made an ende of eating) and when Ioab heard the sound of the trumpet, he said, What meaneth this noise and vpror in the citie?

42 And as he yet spake, behold, Jonathan the sonne of Abiathar the Priest came: & Adonijah said, Come in: for thou art a

m Meaning, that he ought in such affaires to terprise nothing except he had consulted with the Lord.

n Moved by the Spirit of God to do, because he foresaw the Salomon should be the figure of Christ.

o Meaning, the Kings seruants and such as were of his garde.

"Ebr. command."

"Ebr. say."

p Where with thei accustomed to anoint the Priest and the holie instruments, Exod. 29. 30.

"Ebr. brake."

"Ebr. a man of power."

worthy

q He prayed
Jonathan thin-
king to haue
heard comforta-
ble newes, but
God wrought
things contrary
to his expecta-
tion, and so did
beate downe his
pride.

worthy man, and bringest good tidings.
43 And Jonathan answered, and said to Adonijah, Verely our lord King David hath made Salomon King.

44 And the King hath sent with him Zadok the Priest, and Nathan the Prophet, and Benaiah the sonne of Ichoiada, and the Cherethites, and the Pelethites, & they haue caused him to ride vpon the Kings mule.

45 And Zadok the Priest, and Nathan the Prophet haue anointed him King in Gihon: and they are gone vp fro thence with ioye, and the citie is moued: this is the noyse that ye haue heard.

46 And Salomon also sitteth on the throne of the kingdom.

47 And moreouer the Kings seruants came to blesse our lord King David, saying, God make the name of Salomon more famous then thy name, & Exalt his throne aboue thy throne: therefore the King worshiped vpon the bed.

48 And thus said the King also, Blessed be the Lord God of Israel, who hath made one to sit on my throne this daye, euen in my sight.

49 Then al the guesstes that were with Adonijah, were afraied, and rose vp, and went euery man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke holde on the hornes of the altar.

51 And one told Salomon, saying, Beholde, Adonijah doeth feare King Salomon: for lo, he hath caught hold on the hornes of the altar, saying, Let King Salomon sweare vnto me this day, that he will not slay his seruant with the sworde.

52 Then Salomon said, If he will shew him selfe a worthy man, there shal not an heare of him fall to the earth, but if wickednes be found in him, he shall dye.

53 The King Salomon sent, & they brought him from the altar, and he came and did obeisance vnto King Salomon. And Salomon said vnto him, Go to thine house.

CHAP. II.

1 David exhorteth Salomon, and giueth charge as concerning Ioab, Barzillai, and Shimei. 10 The death of David. 17 Adonijah asketh Abishag to wife. 25 He is slayne. 35 Zadok was placed in Abiathars roume.

1 Then the dayes of David drewe nere that he should dye, and he charged Salomon his sonne, saying,

2 I go the waye of all the earth: be strong therefore, and shew thy selfe a man, And take hede to the charge of the Lord thy God, to walke in his waies, & keepe his statutes, & his comandements, & his iudgements, & his testimonies, as it is written in the Lawe of Moses, that thou maiest prosper in all that thou doest, and in euery thing whereunto thou turnest thee,

4 That the Lord may confirme his worde which he spake vnto me, saying, If thy sonnes take hede to their way, that they walke before me in truethe, with all their

hearts, and with all their soules, * thou shalt not (said he) want one of thy posteritie vpon the throne of Israel.

5 Thou knowest also what Ioab the sonne of Zeruiah did to me, and what he did to the two captaines of the hostes of Israel, vnto Abner the sonne of Ner, and vnto

* Amasa the sonne of Iether: whome he slew, and shed blood of battell in peace, and put the blood of warre vpon his girdle that was about his loynes, and in his shooes that were on his feete.

6 Do therefore according to thy wisdom, and let thou not his hoare head go downe to the graue in peace.

7 But shewe kindnes vnto the sonnes of Barzillai the Gileadite, and let them be among them that eat at thy table: for they came to me when I fled from Absalom thy brother.

8 ¶ And behold, with thee * Shimei the sonne of Gera, the sonne of Iemini, of Bahurim; which cursed me with an horrible curse in the day when I wet to Mahanaim: but he came down to meete me at Iorden, and I sware to him by the Lorde, saying, * I will not slay thee with the sworde.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to do vnto him: therefore thou shalt cause his hoare head to goe downe to the graue with blood.

10 So * David slept with his fathers, and was buried in the citie of David.

11 And the dayes which David reigned vpon Israel, were fourtie yeres: seuen yeres reigned he in Hebron, and thirty & three yeres reigned he in Ierusalem.

12 ¶ Then sate Salomon vpon the throne of David his father, and his kingdom was stablished mightily.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: & she said, Comcest thou peaceably? And he said, Yea.

14 He saide moreouer, I haue a sute vnto thee. And she said, Say on.

15 The he said, thou knowest that the kingdom was mine, and that all Israel set their faces on me, that I should reigne: howbeit the kingdom is turned away, and is my brothers: for it came to him by the Lord.

16 Now therefore I aske thee one request, * refuse me not. And she said vnto him, Say on.

17 And he said, speake, I pray thee, vnto Salomon the King, (for he will not say thee nay) that he giue me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee vnto the King.

19 ¶ Bath-sheba therefore went vnto King Salomon, to speake vnto him for Adonijah: & the King rose to meete her, & bowed him selfe vnto her, and sate downe on his throne: & he caused a seat to be set for the Kings mother, & she sate at his right hand.

20 Then she said, I desire a small request of thee,

A a. j.

2 Sam. 7. 12.
Euer a man shal
not be cut of to
thee from of the
throne.

2 Sam. 3. 27.
2 Sam. 20. 10.

d He shed his
blood in time of
peace, as if there
had bene warre.

e He put the
bloody sworde
into his sheath.

2 Sam. 19. 37.

f That is, they
dealt mercifully
with me.

2 Sam. 16. 5.

2 Sam. 19. 27.

g Let him be
punished with
death.

Act. 2. 39. and
19. 36.
2 Sam. 3. 4.

2 Chron. 29. 29.

h For she feared,
least hee
would worke
treason against
the King.

i In signe of
their fauour
and consent.

¶ Euer a cause may
my face so turne
away.

k In token of
reuerence, and
that others by
his example
might haue her
in greater ho-
nour.

r To salute him
and to pray and
praise God for
him.

f He gaue God
thanks for the
good successe.

e Which David
his father had
builte in the
floore of Araunah.

a I am readie to
dye, as all men
must.

b He sheweth
howe harde a
thing it is to go-
uerne, and that
none can doe it
wel, except he
obey God.
Deut. 29. 9.
1 Pet. 2. 7.
Or, doe wisely.

c And without
hypocritie.

thee, say me not nay. Then the King said vnto her, Aske on, my mother: for I wil not say thee nay.

21 She said the, Let Abishag the Shunammite be giuen to Adonijah thy brother to wife.

22 But King Salomon answered and saide vnto his mother, And why dost thou aske Abishag the Shunammite for Adonijah? aske for him the¹ kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Iob the sonne of Zeruiah.

¹ Meaning, that if hee shoulde haue granted Abishag, which was so deare to his father, he would afterward haue aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God do so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liueth, who hath established me, and set me on the throne of Dauid my father, who also hath made me an house, as he^{*} promised, Adonijah shall surely dye this day.

2. Sam. 7. 12.

25 And King Salomon sent by the hand of Benaiah the sonne of Ichoiada, and hee^{*} smote him that he dyed.

^{*} Or, fel vpon him.

26 ¶ Then the King said vnto Abiathar the Priest, Goto Anathoth vnto thine owne fields: for thou art^{*} worthy of death: but I will not this day kill thee, because thou[†] barest the Arke of the Lorde God before Dauid my father, and because thou hast suffered in al, wherein my father hath bene afflicted.

^{*} Or possessions.
[†] Ebr. a man of death.
m When he fled before Ab-salom, 2. Sam. 15. 24.

27 So Salomon cast out Abiathar from being Priest vnto the Lorde, that he might^{*} fulfil the words of the Lorde, which he spake against the house of Eli in Shiloh.

1. Sam. 3. 31.

28 ¶ Then tidings came to Iob: (for Iob had^{*} turned after Adonijah, but he turned not after Absalom) and Iob fled vnto the Tabernacle of the Lorde, and caught holde on the hornes of the altar.

n He tooke Adonijahs part whe he would haue vsurped the kingdome, Chas. 1. 7.

29 And it was tolde King Salomon, that Iob was fled vnto the Tabernacle of the Lorde, and behold, he is by the^{*} altar. Then Salomon sent Benaiah the sonne of Ichoiada, saying, Go, fall vpon him.

o Thinking to be saved by the holines of the place.

30 And Benaiah came to the Tabernacle of the Lorde, and said vnto him, Thus saith the King, Come out. And he said, Nay, but I wil dye here. Then Benaiah brought the King worde againe, saying, Thus said Iob, and thus he answered me.

31 And the King said vnto him, Do as he hath said, and^{*} smite him, and burie him, that thou maist take away the blood, which Iob shed causeles, from me and from the house of my father.

p For it was lawfull to take the wilful murderer from the altar, Ezod. 21. 24.

32 And the Lord shall bring his blood vpon his own head: for he smote two men more righteous & better then he, & slewe them with the sward, and my father Dauid knewe not: to wit, ^{*} Abner the sonne of Ner, captaine of the host of Israel, and ^{*} Amasa the sonne of Iether captaine of the host of Iudah.

2. Sam. 3. 37.

2. Sam. 30. 10.

q Iob shalbe iustly punished for the blood that he hath cruelly shed.

33 Their blood shal therefore returne vpon the^{*} head of Iob, and on the head of his seede for euer: but vpon Dauid, and vpon

his seede, and vpon his house, & vpon his throne shal there be peace for euer from the Lorde.

34 So Benaiah the sonne of Ichoiada went vp, and smote him, and slewe him, and he was buried in his owne house in the wilderness.

35 And the King put Benaiah the sonne of Ichoiada in his rouse ouer the hoste: and the King set Zadok the^{*} Priest in the rouse of Abiathar.

r And so tooke the office of the Priest from the house of Eli, & restored it to the house of Phinehas.

36 ¶ Afterwarde the King sent, and called Shimei, and said vnto him, Buylde thee an house in Ierusalem, and dwell there, and departe not thence any whither.

37 For that day that thou goest out, and passest ouer the riuer of Kidron, knowe assuredly, that thou shalt dye the death: thy blood shalbe vpon thine own head.

38 And Shimei said vnto the King, The thing is good: as my lord the King hath said, so wil thy seruant do. So Shimei dwelt in Ierusalem many dayes.

39 And after three yerres two of the^{*} seruants of Shimei fled away vnto Achish sonne of Maachah King of Gath: and they toulde Shimei, saying, behold, thy seruants be in Gath.

s Thus God appointeth the waies & meanes to bring his iudgements vpon the wicked.

40 And Shimei arose, and saddled his asse, & went to Gath to Achish, to seeke his seruants: and^{*} Shimei went, and brought his seruants from Gath.

t His courtour minde moued him rather to venture his life, then to lose his worldly profits, which he had by his seruants.

41 And it was tolde Salomon, that Shimei had gone from Ierusalem to Gath, & was come againe.

42 And the King sent and called Shimei, and said vnto him, Did I not make thee to sweare by the Lord, & protested vnto thee saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest vnto me, The thing is good, that I haue heard.

43 Why then hast thou not kept the othe of the Lorde, and the^{*} comandement wherewith I charged thee?

44 The King said also, to Shimei, ^{*} Thou knowest all the wickednes whereunto thine heart is priuie, that thou diddest to Dauid my father: the Lorde therefore shall bring thy wickednes vpon thine own head.

u For though thou wouldest denie, yet thine owne conscience would accuse thee, for reuiling & doing wrong to my father, 2. Sam. 16. 5.

45 And let King Salomon be blessed, and the throne of Dauid established before the Lorde for euer.

46 So the King commanded Benaiah the sonne of Ichoiada: who went out & smote him that he dyed. And the kingdome was^{*} established in the hand of Salomon.

x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh^{*} Pharaohs daughter to wife. 5 The Lord appeareth to him, and giueth him wisdom. 17 The pleasing of the two harlots, and Salomons sentence thereon.

1 Salomon^{*} the made affinitie with Pharaoh King of Egypt, & tooke Pharaohs daughter, and brought her into the^{*} citie of Dauid, vntill he had made an end of^{*} buylding his owne house, and the house of the

2. Chron. 11.

y Which was Beth-lehem.

the Lord, and the wall of Ierusalem round about.

^b Where altars were appointed before the Temple was built to offer vnto the Lord.

^c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

^d For there the Tabernacle was, 2. Chro. 1. 3.

Onely the people sacrificed in ^b the hye places, because there was no house buylt vnto the name of the Lorde, vntill thote dayes.

³ And Salomon loued the Lord, walking in the ordinances of Dauid his father: only he sacrificed and offred incense in the hie places.

⁴ And the King went to ^d Gibeon to sacrifice there, for that was the chief hie place: a thousand burnt offerings did Salomon offer vpon that altar.

⁵ In Gibeon the Lord appeared to Salomō in a dreame by night: and God said, Aske what I shall giue thee.

⁶ And Salomon said, Thou hast shewed vnto thy seruant Dauid my father great mercy, when he walked before thee in trueth, and in righteousnes, and in vprightnes of heart with thee: and thou hast kept for him this great mercie, and hast giuen him a sonne, to sit on his throne, as appeareth this day.

⁷ And nowe, O Lord, my God, thou hast made thy seruant King in steade of Dauid my father: and I am but a yong childe, and knowe not howe to go out and in.

⁸ And thy seruant is in the middes of thy people, which thou hast choſe, euē a great people which can not be tolde nor nombred for multitude.

⁹ Giue therefore vnto thy seruant an vnderſtāding heart, to iudge thy people, that I may diſcerne betwene good and bad: for who is able to iudge this thy mighty people?

¹⁰ And this pleased the Lord wel, that Salomon had desired this thing.

¹¹ And God said vnto him, Because thou hast asked this thing, and hast not asked for thy self long life, neither hast asked riches for thy selfe, nor hast asked the life of thine enemies, but hast asked for thy selfe vnderstanding to heare iudgement.

¹² Beholde, I haue done according to thy wordes: lo, I haue giuen thee a wife and an vnderstanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like vnto thee.

¹³ And I haue also giuen thee that, which thou hast not asked, both riches and honour, so that among the Kings there shall be none like vnto thee all thy dayes.

¹⁴ And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, as thy father Dauid did walke, I will prolong thy dayes.

¹⁵ And whē Salomon awoke, behold, it was a dreame, and he came to Ierusalem, and stode before the Arke of the couenant of the Lorde, and offred burnt offerings and made peace offerings, and made a feast to all his seruants.

¹⁶ Then came two harlots vnto the King, and stode before him.

¹⁷ And the one woman said, Oh my lord, I

and this womā dwel in one house, & I was deliuered of a child with her in the house.

¹⁸ And the third day after that I was deliuered, this woman was deliuered also: and we were in the house together: no strāger was with vs in the house, saue we twaine.

¹⁹ And this womā's sonne died in the night: for she ouerlay him.

²⁰ And she rose at midnight, & tooke my sonne from my side, while thine handmaid slept, and laid him in her bosome, & layed her dead sonne in my bosome.

²¹ And when I rose in the morning to giue my sonne sucke, behold, he was dead: and when I had well considered him in the morning, beholde, it was not my sonne, whom I had borne.

²² Then the other woman said, Nay, but my sonne liueth, and thy sonne is dead: againe she said, No, but thy sonne is dead, and mine aliue: thus they spake before the King.

²³ Then said the King, She saith, this that liueth is my sonne, & the dead is thy sonne: and the other saith, Nay, but the dead is thy sonne, and the liuing is my sonne.

²⁴ Then the King said, Bring me a sword: and they brought out a sword before the King.

²⁵ And the King said, Deuide ye the liuing child in twaine, and giue the one halfe to the one, and the other halfe to the other.

²⁶ Then spake the woman, whose the liuing child was, vnto the King, for her compassion was kindled toward her sonne, and she said, Oh my lorde, giue her the liuing child, & slay him not: but the other sayd, Let it be neither mine nor thine, but deuide it.

²⁷ Then the King answered, and said, Giue her the liuing child, and slay him not: this is his mother.

²⁸ And all Israel heard the iudgement, which the King had iudged, and they feared the King: for they sawe that the wisdom of God was in him to do iustice.

CHAP. IIII.

^a The princes and rulers vnder Salomon. ³² The puru-
ance for his vestailes. ³⁶ The number of his horses. ³⁸ His
bookes and writings.

¹ And King Salomon was King ouer all Israel.

² And these were his princes, ^b Azariah the sonne of Zadok the Priest,

³ Elihoreph and Ahiah the sonnes of Shishar scribes, Iehoshaphat the sonne of Ahilud, the recorder,

⁴ And Benaiah the sonne of Ichoiada was ouer the hoste, and Zadok and Abiathar Priests,

⁵ And Azariah the sonne of Nathan was ouer the officers, and Zabud the sonne of Nathan Priest was the Kings friend,

⁶ And Ahithar was ouer the household: and Adoniram the sonne of Abda was ouer the tribute.

⁷ And Salomon had twelue officers ouer all

¹ She stole the
quicke childe a-
way, because she
might both a-
uoid the shame
& punishment.

^m Except God
giue iudges vn-
derstanding, the
impudencie of
the trespasser
shall ouerthrow
the iust cause of
the innocent.

ⁿ Her mother-
ly affection here
in appeareth
that she had ra-
ther indure the
rigour of the law
then see her
chylde cruelly
slaine.

^a That is, his
chiefe officers.
^b He was the
sonne of Achi-
mais & Zadoks
nephewe.

^c Not Abiathar
whom Salomon
had putt from his
office, Chap. 2.
²⁷ but another
of that name.

Chap. 3. 24.

all Israel, which prouided vitales for the King and his household: eche man had a moneth in the yere to prouide vitales.

8 And these are their names: the sonne of Hur in mount Ephraim:

9 The sonne of Dekar in Makaz, & in Shalbin and Beth-shean, and ^{Or, Elon in Beth-hanan.} Elon and Beth-hanan:

10 The sonne of Hefed in Aruboth, to whom pertained Sochoh, and all the land of Hopher:

11 The sonne of Abinadab in all the region of Dor, which had Taphath the daughter of Salomon to wife.

12 Baana the sonne of Ahilud in Taanach, and Megiddo, and in al Beth-shean, which is by Zartanah beneth Izreel, from Beth-shean to Abel-meholah, euen til beyond ouer against Iokmeam:

13 The sonne of Geber in Ramoth Gilead, & his were the townes of ^{Which towns bare lairs name, because he toke them of the Canaanites, Nomb. 32.41.} lair, the sonne of Manasseh, which are in Gilead, and vnder him was the region of Argob which is in Bashan: threescore great cities with walles and barres of brasse.

14 Ahinadab the sonne of Iddo had to Mahanaim:

15 Ahimaaz in Naphtali, and he tooke Basmath the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Acher and in Aloth:

17 Ichoshaphat the sonne of Paruah in ^{Salomon obserued not the deuision that Issachar made, but deuided it as might best serue for his purpose.} Issachar.

18 Shimei the sonne of Elah in Benjamin: Geber the sonne of Vri in the country of Gilead, the land of Sihon King of the Amorites, and of Og King of Bashan, and was officer alone in the land.

20 Iudah and Israel were many, as the sande of the sea in number, eating, drinking, and making merry.

21 ^{They liued in al peace and securitie. Eccl. 47.15.} And Salomon reigned ouer all kingdoms, from the ^{g Which is Euphrates.} Riuer vnto the land of the Philistims, and vnto the border of Egypt, and they brought presents, and serued Salomon all the dayes of his life.

22 And Salomons vitales for one day were thirtie measures of fine floure, and threescore measures of meale:

23 Ten far oxen, and twentie oxen of the pastures, and an hundred sheepe, beside hartes, and buckes, and bugles, & fat foule.

24 For he ruled in all the region on the other side of the Riuer, from Tiphshah euen vnto ^{Or, Gera.} Azzah, ouer all the ^{h For they were all tributaries vnto him.} Kings on the other side the Riuer: and he had peace round about him on euery side.

25 And Iudah and Israel dwelt without feare, euery man vnder his vine, and vnder his figtree, from Dan, euen to Beer-sheba, all the dayes of Salomon.

26 ^{i Throughout all Israel. 2 Chron. 9.25.} And Salomon had ^{2 Chron. 9.25.} fourtie thousand stalles of horses for his charrets, and twelue thousand horsemen.

27 And these officers prouided vitale for King Salomon, and for all that came to King Salomons table, euery man his moneth, and they suffred to lacke nothing.

28 Barly also and strawe for the horses and mules brought they vnto the place where the officers were, euery man according to his charge.

29 ^{Eccl. 47.16.} And God gaue Salomon wisdom and vnderstanding exceeding much, and ^{k Meaning, a great vnderstanding and able to comprehend all things.} a large heart, euen as the land that is on the sea shore.

30 And Salomons wisdom excelled the wisdom of all the children of the East and all the wisdom of Egypt. ^{l To wit, the philosophers & astronomers, which were in, and from the high to the lowest.}

31 For he was wiser then any man: yea, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the sonnes of Mahol: and he was famous throughout all nations round about.

32 And Salomon spake three thousand ^{m Which for the most part are thought to haue perished in the captiuitie of Babylon.} proverbs: and his songs were a thousand and fife.

33 And he spake of trees, fro the cedar tree that is in Lebanon, euen vnto the ^{n From the high to the lowest.} hyssope that springeth out of the wall: he spake also of beastes, and of foules, and of creeping things, and of fishes.

34 And there came of all people to heare the wisdom of Salomon, from all Kings of the earth, which had heard of his wisdom.

CHAP. V.

^{i Hiram sendeth to Salomon, and Salomon to him, purposing to buyde the house of God. 6 He prepareth stuffe for the buyding. 13 The number of the workemen.}

1 ^{Or, 20.} And Hiram King of Tyrus sent his seruants vnto Salomon, (for he had heard, that they had anoynted him King in the roume of his father) because Hiram had euer loued Dauid.

2 ^{2 Chron. 20.34.} Also Salomon sent to Hiram, saying,

3 Thou knowest that Dauid my father could not buyld an house vnto the Name of the Lord his God, for the warres which were about him on euery side, vntill the Lord had put them vnder the soles of his ^{Or, his enemies.} feet.

4 But now the Lord my God hath giuen me ^{a He declared that he was bound to set forth Gods glory, forasmuch as the Lord had sent him rest and peace. 2 Sam. 7.12. 2 Chron. 22.10.} rest on euery side, so that there is neither aduersarie, nor euill to resist.

5 And behold, I purpose to buyld an house vnto the Name of the Lord my God, as the Lord spake vnto Dauid my father, saying, Thy sonne, whom I will set vpon thy throne for thee, he shall buyld an house vnto my Name.

6 Now therefore command, that they hewe me cedar trees out of Lebanon, & my seruants shalbe with thy seruants, and vnto thee will I giue the ^{b This was his equitie, that he woulde not receiue a benefite without some recompence.} hire for thy seruants, according to all that thou shalt appoint: for thou knowest that there are none among vs, that can hewe timber like vnto the Sidonians.

7 ^{c In Hiram is prefigurate the vocation of the Gentiles, who should helpe to build the spiritual temple.} And when Hiram heard the wordes of Salomon, he reioyced greatly, and said, Blessed be the Lord this day, which hath giuen vnto Dauid a wife sonne ouer this mightie people,

8 And Hiram sent to Salomon, saying, I haue considered the things, for the which thou sentest vnto me, and will accomplish all thy desire, concerning the cedar trees and firre trees.

9 My seruants shal bring them downe from Lebanon to the sea: and I wil conuey them by sea^a in rafts vnto the place that thou shalt shewe me, and will cause them to be discharged there, and thou shalt receyue them: now thou shalt do me a pleasure to minister foode for^d my familie.

10 So Hiram gaue Salomon cedar trees and firre trees, ^{euē} his full desire.

11 And Salomon gaue Hiram twentie thousand^e measures of wheat for foode to his household, and twentie measures of^e beaten oyle. Thus much gaue Salomon to Hiram yere by yere.

12 ¶ And the Lord gaue Salomon wisdom as he^e promised him. And there was peace betwene Hiram and Salomon, and they^e two made a couenant.

13 ¶ And King Salomon raised a summe out of al Israel, and the summe was thirty thousand men:

14 Whome he sent to Lebanon, ten thousand a moneth by course: they were a moneth in Lebanō, & two moneths at home. And^e Adoniram was ouer the summe.

15 And Salomon had scientie thousand that bare burdens, & fourescore thousand masons in the mountaine,

16 Besides the^e princes, whom Salomon appointed ouer the worke, ^{euē} three thousand and three hundreth, which ruled the people that wrought in the worke.

17 And the King commanded them, & they brought great stones and costly stones to make the foundation of the house, ^{euē} hewed stones.

18 And Salomons workemen, & the workemen of Hiram, and the^e masons hewed & prepared timber and stones for the buylding of the house.

CHAP. VI.

^a The building of the Temple and the forme thereof. 12 The promises of the Lord to Salomon.

1 And^e in the foure hundreth and foure score yere (after the children of Israel were come out of the land of Egypt) and in the fourth yere of the reigne of Salomō ouer Israel, in the moneth^a Zif, (which is in the second moneth) he buylt the^b house of the Lord.

2 And the house which King Salomō buylt for the Lord, was three score cubites long, & twentie broad, and thirtie cubites hie.

3 And the^e porche before the Tēple of the house was twentie cubites long according to the breadth of the house, and ten cubites broad before the house.

4 And in the house he made windowes, ^{broad without, and narrow within.}

5 And by the wall of the house he made galleries round about, ^{euē} by the walles of the house round about the Temple and the oracle, and made chambers round a-

bout.

6 The nethermost gallerie was five cubites broad, and the middlemost six cubites broad, & the third seven cubites broad: for he made^e restes round about without the house, that the beames should not be fastened in the walles of the house.

7 And when the house was buylt, it was buylt of stone perfit, before it was brought, so that there was neither hāmer, nor axe, nor any toole of yron heard in the house, while it was in buylding.

8 The doore of the middle^e chamber was in the right side of the house, & men went vp with winding staires into the middlemost, and out of the middlemost into the third.

Which were certaine stores coming out of the wal, as staires for the beames to rest vpon.

THE TEMPLE VNCOVERED.



The cause why we vncouered and set open the Tēple, without setting forth the wall that is before it, is, that the order of those things that are within, might be seene more liuely.

A. B. The length of the Tēple of three score cubites.

A. C. The breadth of twentie cubites within, & not measuring the thickenes of the walles. This also was the length of the porch without the temple.

C. D. The height of thirtie cubites.

E. F. The chambers of the Priests, which compassed about the temple on three sides, South, West and North, and were of three heights.

G. H. The breadth of the porch, ten cubites.

I. The Windowes of the Temple.

K. The first chamber was five cubites broad.

L. The second six.

M. The third seven.

N. O. P. The rests or staves of the walle, which bare up the postes that did separate chāber frō chāber.

Q. The holy place.

R. The holiest of all, where the Arke of the couenant was.

S. The gate to enter into the most holy place.

T. The five candlesticks on euery side of the tēple.

V. The ten tables on both sides for the shewbread.

X. The incense altar.

^a Or, flots.

^d While my seruants are occupied about thy buisines.

^e Ebr. Corim.

^e Or, pure.

Chap. 3. 22.

^e As touching the furniture of wood, & vitalls.

Chap. 4. 6.

^a Or, masters of the worke.

^f The Ebrewe word is, Giblim, which some say, were excellent masons.

^a Chron. 3. 1.

^a Which moneth containeth part of April & part of May.

^b Whereby is meant the Temple & the oracle. Or the court where the people praied, which was before the place where the altar of burnt offerings stood.

^c Or, to open and to close.

^d Or, lesser. Whence God spake betwene the Cherubims, called also the most holy place.

f In Exodus it is 9 called the Tabernacle: and the Temple is there called the sanctuary, and the Oracle the most holy place

So he buylt the house and finished it, & sieled the house being wawted with sieeling of cedar trees.

10 And he buylt the galleries vpon all the wall of the house of five cubites height, and they were ioyned to the house with beames of cedar.

11 And the word of the Lord came to Salomon, saying,

12 Concerning this house which thou buyldest, if thou wilt walke in mine ordināces, and execute my iudgements, and keepe al my commandements, to walke in the, then will I perfourme vnto thee my promises, which I promised to Dauid thy father.

1. Sam. 7. 13.

g According as he promised vnto Moser, Exod. 25. 22.

13 And I will dwell among the children of Israel, & wil not forsake my people Israel.

14 So Salomon buylt the house and finished it,

15 And buylt the walles of the house within, with bordes of cedar tree from the pauement of the house vnto the walles of the sieeling, and within he couered them with wood and couered the floore of the house with planks of firre.

h Meaning, vnto the rooffe, which was also sieled.

16 And he buylt twenty cubites in the sides of the house with boardes of cedar, from the floore to the walles, and he prepared a place within it for the oracle, even the most holy place.

i For when he spake of the house in the first verse, he ment both the oracle and the Temple.

Or, wilde cucumers.

k That is, in the most inward place of the house.

17 But the house, that is, the temple before, it was fourtie cubites long.

18 And the cedar of the house within was carued with knoppes, & graue with flowres: all was cedar, so that no stone was seene.

19 Also he prepared the place of the oracle in the mids of the house within, to set the Arke of the couenāt of the Lord there.

20 And the place of the oracle within was twentie cubites long, and twentie cubites broad, and twentie cubites hie, and he couered it with pure gold, and couered the altar with cedar.

Or, he drew through chaines of gold before.

21 So Salomon couered the house within with pure gold: and he shut the place of the oracle with chaines of gold, and couered it with gold.

l Meaning the altar of incense, Exod. 30. 1.

22 And he ouerlaied al the house with gold, vntill all the house was made perfic, also he couered the whole altar, that was before the oracle, with golde.

Or, pine tree.

23 And within the oracle he made two Cherubims of oliue tree, ten cubites hie.

24 The wing also of the one Cherub was five cubites, & the wing of the other Cherub was five cubites: from the vttermost parte of one of his wings vnto the vttermost part of the other of his wings, were ten cubites.

25 Also the other Cherub was of ten cubites: both the Cherubims were of one measure and one syse.

26 For the height of the one Cherub was ten cubites, and so was the other Cherub.

Exod. 25. 20.

27 And he put the Cherubims within the inner house, & the Cherubims stretched out their wings, so that the wing of the one touched the one wall, and the wing of

the other Cherub touched the other wall: and their other wings touched one another in the middes of the house.

28 And he ouerlaied the Cherubims with golde.

THE TEMPLE COVERED.

WEST.



EASTE.

This figure representeth the great court separated into three partes, whose separation was made of three orders of hewē stone & one of cedar bordes.

A. The court of the Priests next to the porche, called the inner court, for it was neuer the Temple then was the peoples. B. The altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was 20. cubites, & the breadth as much, & 10. in height. C. Ten lawers. 2. Chro. 4. 6. D. The sea. 2. Chro. 4. 2. E. The court of the people. 2. Chro. 4. 9. & 6. 12. which is called the great porche, & in Act. 3. 11. the porch of Salomō. This court is often taken in the scriptures of the New Testament for the Temple. Math. 20. 23. Act. 3. 1. 3. for the people did not passe up further, but did worship in this court. This is the place wherein Christ and his Apostles used to preache, and whence Christ did cast the biers and sellers. F. A stage of brasse whereon Salomon praied, that he might be better seen and heard of the people. It was five cubites long, five broad, and in height 3. 2. Chro. 6. 13. G. A gate on the east, called the gate of Sun, or, Seir. 2. King. 11. 6. & the gate of the foundation. 2. Chro. 23. 5. It is also called beautiful. Act. 3. 1. for the Prince did onely enter in there at, and not the people. Exe. 44. 3. for the people entered in by the North gate and the South, Exe. 46. 9.

29 And he carued al the walles of the house round about with grauen figures of Cherubims and of Palme trees, and grauen flowres within and without.

30 And the floore of the house he couered with gold within and without.

31 And in the entring of the oracle he made two doores of oliue tree: and the vpper post and side postes were five square.

m For the other which e Moser made of beaten gold, were taken away with the other Jewels by the enemies, whom God permitted diuers times to overcome them for their great finnes.

n So that the fa-
cion of y^e carued
worke might
full appeare.

Or folding.

- 32 The two doores also were of oliue tree, & he graued them with grauing of Cherubims and palme trees, and grauen floures, and couered the with golde, & layed thin golde vpon the Cherubims and vpon the palme trees.
- 33 And so made he for the dore of the Temple, postes of oliue tree foure square.
- 34 But the two doores were of firre tree, the two sides of the one doore were round, & the two sides of the other doore were round.
- 35 And he graued Cherubims, and palme trees and carued flowers and couered the

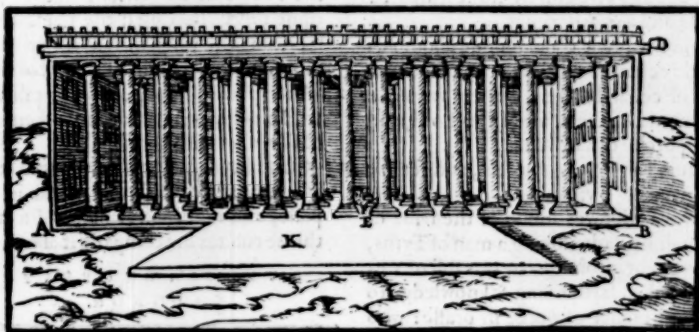
carued worke with golde, finely wrought.

- 36 ¶ And he buylt the court within with three rowes of hewed stone, and one rowe of beames of cedar.
- 37 In the fourth yeere was the fundation of the house of the Lord layed in the moneth of Zif:
- 38 And in the eleuenth yeere in the moneth of Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in euery point: so was he seuen yeere in building it.

o Where the Priests were, and was thus called in respect of the great court, which is called Act. 1. 11. the porch of Salomon, where the people vsed to pray.

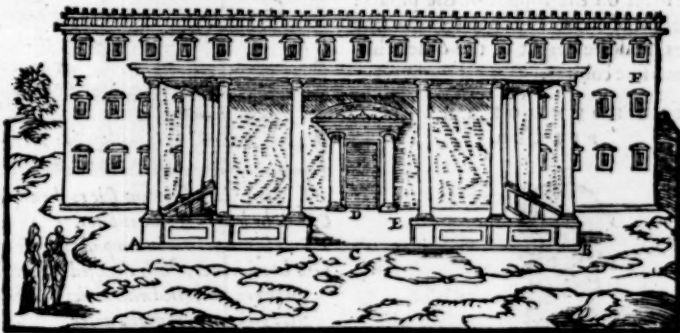
p Which contineth part of October & part of Nouember.

THE FIRST FIGURE OF THE KINGS HOWSE IN THE WOOD OF LEBANON.



This figure is made without wall or porche, that the order of the pillers within might be seene. A. B. The length of an hundred cubites. B. C. The breadth of fiftie. B. D. The height of thirtie. E. F. G. H. The foure rowes of pillers. I. The three rowes of windowes. K. The porche or gallerie before the house.

THE SECOND FIGURE OF THE SAME HOWSE.



This second figure sheweth the maner of the house without, and the porche thereof, which was fiftie cubites long. A. B. and thirtie broad. C. D. The pavements. E. The windowes F.

CHAP. VII

Chap. 7. 10.

1 After he had builded the Temple.

2 For the beauty of the place and great abundance of cedar trees that went to the building thereof, it was compared to mount Lebanon in Syria: this doubt he vsed in flattery and recreation.

1 The building of this house of Salomon. 2 The excellent workmanship of Hiram in the pieces which he made for the Temple.

1 Bv Salomon was buylding his owne house thirtene yeeres, and finished all his house.

2 He buylte also an house called the forest of Lebanon, as hundred cubites long, and fiftie cubites broad, and thirtie cubites hie, vpon foure rowes of cedar pillers, & cedar beames were layed vpon the pillers. 3 And it was couered aboue with cedar vpon the beames, that lay on the fourtie & fye

pillers, fiftene in a rowe.

4 And the windowes were in three rowes, & window was agaynst window in three ranks.

5 And all the doores, and the side postes with the windowes were foure square, and window was ouer agaynst window in three ranks.

6 And he made a porche of pillers fiftie cubites long, and thirtie cubites broad, and the porche was before them, even before them were thirtie pillers.

7 ¶ Then he made a porch for the throne, where he iudged, even a porche of iudgement,

c There were as many, and lyke proportion on the one side as on the other, & at euery ende euen three in a rowe one about another.

d Before the pillers of the house e For his house, which was at Ierusalem.

A. i. i. j.

ment,

ment, and it was fyled with cedar from pauement to pauement.

8 And in his house, where he dwelt, was an other hall more inwarde then the porche which was of the same worke. Also Salomon made an house for Pharaohs daughter (*whom he had taken to wife) like vnto this porche.

Chap. 9. 1.

^{Or, precious.}

f Which were rests & staires for the beams to lye vpon.

^{Or, staires.}

g From the foundation vpward.

h As the Lords house was built, so was this: onely great court of Salomons house was vncouered.

^{Or, Zor.}

i Thus when God will haue his glorie set forth, he raiseth vp men and giueth them excellent giftes for the accomplishment of his fame, Exod. 31. 2.

^{Ebr. the seconde.}

^{Or, summe.}

9 All these were of costly stones, hewed by measure, and sawed with sawes within and without, from the fundation vnto the stones of an hand breadth, and on the outside to the great court.

10 And the fundation was of costlye stones, & great stones, *even* of stones of ten cubites, and stones of eight cubites.

11 & About also were costlye stones, squared by rule, and boards of cedar.

12 ¶ And the great court rounde about was with three rowes of hewed stones, and a rowe of cedar beames: *so was it* to the inner court of the house of the Lord, and to the porche of the house.

13 ¶ Then King Salomon sent, and fet one Hiram out of Tyrus.

14 He was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, and wrought in brasse: he was full of wisdom, and vnderstanding, & knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 ¶ For he cast two pillars of brasse: the height of a pillar was eightene cubites, & a threede of twelue cubites did compasser either of the pillars.

16 And he made two chapters of molten brasse to set on the toppes of the pillars: the height of one of the chapters was fiue cubites, and the height of the other chapter was fiue cubites.

THE FORME OF THE PILLER.



AB The height of a pillar eightene cubites: the compasser of a pillar was twelue cubites.

DE The height of the chapter or round ball vpon the pillar of fiue cubites height.

F In the middes were two rowes of pomegranats: she rest is the networke & floure delises or roses.

^{Or, eordes lyke chaines.}

17 He made grates like networke, & wrethe worke like chaines for the chapters that

were on the top of the pillars, *even* seuen for the one chapter, & seuen for the other chapter.

18 So he made the pillars and two rowes of pomegranats round about in the one grate to couer the chapters that were vpon the top. And thus did he for the other chapter.

19 And the chapters that were on the toppes of the pillars were after *lilye* worke in the porche, foure cubites.

20 And the chapters vpon the two pillars had also aboute, ouer against the belly with in the networke pomegranats: for two hundred pomegranats were in the two ranks about vpon either of the chapters.

21 And he set vp the pillars in the porch of the Temple. And when he had set vp the right pillar, he called the name thereof *Iachin*: and when he had set vp the left pillar, he called the name thereof *Boaz*.

22 And vpon the toppes of the pillars was worke of lilyes: so was the workmanship of the pillars finished.

23 ¶ And he made a molten sea ten cubites wide from brim to brim, round in compasser, and fiue cubites hie, and a line of thirtie cubites did compasser it about.

THE SEA OR GREAT CALDRON.



AB Ten cubites from one side to the other.

CD The height of fiue cubites.

EF This vessel was in compasser thirtie cubites.

G The two rowes, which compassed the vessel about, and were garnished with bulles heades, wherein were pipes to awaye the water.

24 And vnder the brim of it were knoppes like wylde cucumers compassing it round about, ten in one cubite, compassing the sea *rounde* about: and the two rowes of knoppes were cast, when it was molten.

25 It stood on twelue bulles, three looking toward the North, and three toward the West, and three toward the South, & three toward the East: & the sea stood about vpon the, & al their hinder partes were inward.

26 It was an hand breadth thicke, and the brim thereof was like the worke of the brim of a cup with floures of lilies: it contained two thousand Baths.

27 ¶ And he made ten bases of brasse, one base was foure cubites long, and foure cubites broad, and three cubites hie.

28 ¶ And

k As was seene commonly wrought in costly porches.

^{Or, rounde about the middes.}

^{Or, beyond.}

^{Ebr. the forme.}

l Which was betweene the Temple and the outside.

m That is, he will stablish, to wit, his promise towards this house.

n That is, in strength: meaning, the power thereof shall continue.

o So called for the hugenes of the vessel.

r W called chapters, base, v the caldron, floude.

t To ke sters for of the Cal

u Tow Temple ciuare.

^{Or, a floure.}

p Bath & Ephra

seme to be both

one measure, E

zek. 45. 11. every

Bath contained

about ten pots.

tels.

38 ¶ And the worke of the bases was on this maner, They had borders, and the borders were betwene the ledges:

39 And on the borders that were betwene the ledges, were lyons, bulles and Cherubims: and vpon the ledges there was a base aboue: and beneath the lyons, and bulles were additions made of thinne worke.

30 And euerie base had foure brasen wheles, and plates of brasie: and the foure corners had "vnderfettlers: vnder the caldron were vnderfettlers molten at the side of euerie addition.

"Etr. shoulders.

¶ The mouth of the great base or frame entred into the chapter, or pillar that bare vp the caldron.

31 And ¶ the mouth of it was within the chapter and aboue to measure by the cubite: for the mouth thereof was rounde made like a base, & it was a cubite & halfe a cubite: and also vpon the mouth thereof were grauen workes, whose borders were foure square, and not rounde.

32 And vnder the borders were foure wheles, and the axeltrees of the wheles ioyned to the base: and the height of a whele was a cubite and halfe a cubite.

33 And the facion of the wheles was like the facion of a charret whele, their axeltrees, and their naues and their fellows, & their spokes were all molten.

"Or, rings.

34 And foure vnderfettlers were vpon the foure corners of one base: and the vnderfettlers thereof were of the base it selfe.

¶ Which was called the pillar, chapter, or smal base, wherein the caldron stood.

35 And in the top of the base was a rounde compasse of halfe a cubite hie rounde about: and vpon the toppe of the base the ledges thereof and the borders thereof were of the same.

36 And vpon the tables of the ledges thereof, and on the borders thereof he dyd graue Cherubims, lyons and palmetrees, on the side of euerie one, and additions rounde about.

37 Thus made he the ten bases, They had al one casting, one measure, and one fyse.

¶ To keepe waters for the vse of the sacrifices.

38 ¶ Then made he ten caldrons of brasie, one caldron contained fourtie Baths: and euerie caldron was foure cubites, one caldron was vpon one base throughout the ten bases.

39 And he set the bases, fise on the right side of the house, & fise on the left side of the house. And he set the sea on the right side of the house Eastward toward the South.

¶ To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and besomes and basens, and Hiram finished all the worke that he made to King Salomon for the house of the Lord:

41 To wit, two pillers and two bowles of the chapters that were on the toppe of the two pillers, and two grates to couer the two bowles of the chapters which were vpon the toppe of the pillers,

42 And foure hundred pomegranates for the two grates, euen two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillers.

43 And the ten bases, and ten caldrons vpon the bases,

44 And the sea, and twelue bulles vnder that sea,

45 And pottes, and besomes and basens: and all these vessels, which Hiram made to King Salomon for the house of the Lord, were of thining brasie.

u By this name also Hiram the King of Tyrus was called.

THE FORME OF THE CALDRONS.



AB The base whereupon stood the caldron which was foure cubites long.

CB Foure cubites broad.

AD Three cubites high.

E The imboisement and figures of lions, bulles, Cherubims.

F The border of workmanship folding to and fro.

G The foure wheles, which had a cubite and an halfe of height.

H The foure stayes or upholdes, which were vpon the base whereupon the caldron stood.

I The Caldron.

46 In the plaine of Iorden did the King cast them in clay betwene Succoth and Zarthan.

"Or, thicke earth.

47 And Salomon left to weigh all the vessels because of the exceeding abundance, neither coude the weight of the brasie be counted.

48 So Salomon made all the vessels that perteyned vnto the house of the Lord, the golden altar, and the golden table, whereon the shewbread was,

x This was done according to the forme that the Lord prescribed vnto Moses in Exodus.

49 And the candlestickes, fise at the right side, and fise at the left, before the oracle of pure golde, & the flowers, and the lampes, and the snuffers of golde,

50 And the bowles, and the hookes, and the basens, and the spoones, and the ashpannes of pure golde, and the hinges of golde for the doores of the house within, euen for the most holy place, and for the doores of the house, to wit, of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that King Salomon made for the house of the Lord, and Salomon brought in the things which David his father had dedicated: the siluer and the golde and the vessels, and layed them among the treasures of the house of the Lord.

z Chro. 3. 2.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 15 The King bleſſeth the people.

2. Chron. 5. 2.

^a Ebr. Salomon.

^a For Dauid brought it from Obed-edom and placed it in the

Tabernacle which he had made for it,

2. Sam. 6. 17.

^b Conteyning

part of September and parte of

October, in the

which moneth

they held three

solemne feasts,

Nom. 29. 1.

^c That is, the Kohathites, Nom. 4. 5.

^d They drew them onely out so farre as they might be seene: for they might not pul them altogether out,

Exod. 25. 15.

^e For it is lyke that enemies,

whenthey had the Arke in their

hands, tooke a-

way the rod of

Aaron and the pot

with Man.

Exod. 40. 34.

2. Chron. 5. 1.

^f He spake ac-

cording to the

tenor of Gods

promes, which

was condicional-

ly, that they

should serue

him aright.

2. Sam. 7. 11.

1 Then * King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chief fathers of the children of Israel vnto " him in Ierusalem, for to * bring vp the Arke of the couenant of the Lorde from the citie of Dauid, which is Zion.

2 And all the men of Israel assembled vnto King Salomon at the feast in the moneth of ^b Ethanim, which is the seuenth moneth.

3 And al the Elders of Israel came and the Priests tooke the Arke.

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy vessels that were in the Tabernacle: those did the Priests and Leuites bring vp.

5 And King Salomon and all the Congregation of Israel, that were assembled vnto him, were with him before the Arke, offering sheepe & beeues, which could not be told, nor nombred for multitude.

6 So the * Priests brought the Arke of the couenant of the Lord vnto his place, into the oracle of the house, into the most holy place, euen vnder the wings of the Cherubims.

7 For the Cherubims stretched out their wings ouer the place of the Arke, and the Cherubims couered the Arke, & the barres thereof of aboue.

8 And they ^d drew out the barres, that the ends of the barres might appeare out of the Sanctuarie before the oracle, but they were not seene without: and there they are vnto this day.

9 Nothing was in the Arke * saue the two tables of stone which Moses had put there at Horeb, where the Lord made a couenāt with the childre of Israel, whē he brought them out of the land of Egypt.

10 And when the Priests were come out of the Sanctuarie, the * cloud filled the house of the Lord,

11 So that the Priests could not stand to minister, because of the cloude: for the glorie of the Lord had filled the house of the Lord.

12 Then spake Salomon, The Lord * sayde, that he would dwel in the darke cloud.

13 I haue buylt thee an house to dwel in, an habitation for thee to abide in for ^e euer.

14 ¶ And the King turned his face, and blessed all the Congregation of Israel: for all the Congregation of Israel stood there.

15 And he sayd, blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hande fulfilled it, saying,

16 Since the day that I brought my people Israel out of Egypt, I chose no citie of all the tribes of Israel, to builde an house that my name might be there: but I haue chosen * Dauid to be ouer my people Israel.

17 And it was in the heart of Dauid my fa-

ther to buylde an house to the name of the Lord God of Israel.

18 And the Lord sayde vnto Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou diddest well, that thou wast so minded:

19 Neuertheless thou shalt not buylde the house, but thy sonne, that shal come out of thy loynes, he shal buylde the house vnto my Name.

20 And the Lord hath made " good his word " ^e Ebr. confirmed that he spake: & I am risen vp in the rounge of Dauid my father, and sit on the throne of Israel, as the Lord promised, and haue buylt the house for the Name of the Lord God of Israel.

21 And I haue prepared therein a place for the Arke, wherein is the * couenant of the Lord, which he made with our fathers, when he brought them out of the land of Egypt. ^f The two tables wherein the articles of the couenant were written. 2. Chron. 35. 3.

22 ¶ Then Salomon stood before * the altar of the Lorde in the sight of all the Congregation of Israel, and stretched out his hands toward heauen,

23 And said, * O Lord God of Israel, there is no god like thee in heauen aboue, or in the earth beneth, thou that kepest couenāt & mercie with thy seruants that walke before thee with ^h all their heart, ^h Vnfaignedly without alby.

24 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth and hast fulfilled it with thine hand, as appeareth this day.

25 Therefore now, Lord God of Israel, kepe with thy seruant dauid my father that thou hast promised him, saying, * Thou shalt not want a man in my sight to sit vpon the throne of Israel: so that thy children take heede to their way, that they walke before me, as thou hast walked in my sight. ⁱ Chap. 3. 6.

26 And now, O God of Israel, I pray thee, let thy worde be verified, which thou spakest vnto thy seruant Dauid my father.

27 ⁱ Is it true in deede that God wil dwell on the earth? behold, the heauens, & the heauens of heauens are not able to containe thee: how much more ⁱ unable is this house that I haue buylt? ⁱ He is rauished with the admiration of Gods mercies, who being incomprehensible & Loue ouer all, will become familiar with men.

28 But haue thou respect vnto the prayer of thy seruant, & to his supplication, O Lord, my God, to heare the cry & prayer which thy seruant prayeth before thee this day:

29 That thine eyes may be open toward this house, night and day, ⁱ euen toward the place whereof thou hast sayd, * My Name shalbe there: that thou mayest hearken vnto the prayer which thy seruant prayeth in this place. ⁱ Deut. 12. 11.

30 Heare thou therefore the supplication of thy seruant, and of thy people Israel, which pray in this place, and heare thou in the place of thine habitation, ⁱ euen in heauen, and when thou hearest, haue mercie. ⁱ Or from.

31 ¶ When a man shall trespass against his neighbour, and * he lay vpon him an othe to cause him to sweare, and " the sweare ^k To wit, the iudge, or neighbour. ^k Ebr. sheweth. shal

shall come before thine altar in this house,
 32 Then heare thou in heauen, and 'do and iudge thy seruants, that thou cōdemne the wicked to bring his way vpon his head, & iustifie the righteous, to giue him according to his righteousnes.
 33 ¶ When thy people Israel shalbe overthrown before the enemy, because they haue sinned against thee, and turne againe to thee, and ^m confesse thy Name, and praye and make supplication vnto thee in this house,
 34 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, and bring the againe vnto the land, which thou gauest vnto their fathers.
 35 ¶ When heauen shalbe ⁿ shut vp, & there shalbe no rayne because they haue sinned against thee, and shall pray in this place, and confesse thy Name, and turne from their sinne, when thou doest afflict them,
 36 Then heare thou in heauen, and pardon the sinne of thy seruants and of thy people Israel (when thou hast taught them the good waie wherein they may walke) and giue raine vpon the land that thou hast giuen to thy people to inherit.
 37 ¶ When there shalbe famine in the land, when there shalbe pestilence, when there shalbe blasting mildew, grasshopper or caterpillar, when their enemy shall besiege them in the ^o cities of their land, or any plague or any sickenes,
 38 Then what prayer, and supplication fouer shalbe made of any man or of all thy people Israel, when euery one shall knowe the plague in his owne ^o heart, and stretch forth his hands in this house,
 39 Heare thou then in heauen, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his wayes, as thou knowest his heart, (for thou onely knowest the hearts of all the children of men)
 40 That they may feare thee as long as they liue in the land, which thou gauest vnto our fathers.
 41 Moreouer as touching the ^p stranger that is not of thy people Israel, who shall come out of a farre country for thy Names sake,
 42 (When they shall heare of thy great Name, & of thy mighty hand, and of thy stretched out arme) and shall come & pray in this house,
 43 Heare thou in heauē thy dwelling place, and do according to all that the stranger calleth for vnto thee: that all the people of the earth may knowe thy Name, and feare thee, as do thy people Israel: and that they may knowe, that thy ^q Name is called vpon in this house which I haue buylt.
 44 ¶ When thy people shall go out to battell against their enemy by the way that thou shalt send them, and shall pray vnto the Lord ^r toward the way of the city which thou hast chosen, & toward the house that

I haue buylt for thy Name,
 45 Heare thou then in heauen their prayer and their supplication, and ^s iudge their cause.
 46 If they sinne against thee (* for there is no man that sinneth not) & thou be angry with them, & deliuer them vnto the enemies, so that they carie them away prisoners vnto the land of the enemies, either farre or neere,
 47 Yet if they turne againe vnto their heart in the land (to the which they be carryed away captiues) and retorne and pray vnto thee ^t in the land of them that carryed them away captiues, saying, We haue sinned, we haue transgressed, & done wickedly,
 48 If they turne agayne vnto thee with all their heart, and with all ^u their soule in the land of their enemies, which led the away captiues, and pray vnto thee ^v toward the way of their land, which thou gauest vnto their fathers, ^w toward the citie which thou hast chosen, and the house, which I haue buylt for thy Name,
 49 Then heare thou their prayer and their supplication in heauē thy dwelling place, and ^x iudge their cause,
 50 And be mercifull vnto thy people that haue sinned against thee, and vnto al their iniquities (wherein they haue transgressed against thee) & cause that they, which led them away captiues, may ^y haue pitie and compassion on them:
 51 For they be thy people, and thine inheritance, which thou broughtest out of Egypt from the middes of the yron furnace.
 52 Let thine eyes be open vnto the prayer of thy seruant, and vnto the prayer of thy people Israel, to hearken vnto them, in all that they call for vnto thee.
 53 For thou diddest separate them to thee from among all people of the earth for an inheritance, as thou saidest by the hand of Moses thy seruant, when thou broughtest our fathers ^z out of Egypt, O Lord God.
 54 And when Salomon had made an end of praying all this ^a prayer and supplication vnto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, and stretching of his hands to heauen,
 55 And stood and blessed all the Congregation of Israel with a loude voyce, saying,
 56 Blessed be the Lord that hath giuen rest vnto his people Israel, according to all that he promised: there hath not fayled one worde of all his good promes which he promised by the hand of Moses his seruant.
 57 The Lord our God be with vs, as he was with our fathers, that he forsake vs not, neyther leaue vs,
 58 That he may ^b bowe our hearts vnto him, that we may walke in al his wayes, & keepe his cōmandements, and his statutes, & his lawes, which he commanded our fathers.
 59 And

^{Or, maintaine their right.}
 2. Chron. 6. 36.
 eccles. 7. 21.
 1. ioh. 1. 7.

^r Though the Temple was the chiefe place of prayer, yet he secludeth not them, that being let with necessity cal vpon him in other places.
 f As Daniel did, Dan. 6. 10.

^{Or, among their wrong.}

^t He vnderstood by faith ^y God, of enemies would make friends vnto them that did conuert vnto him.

^{Exa. 19. 6.}

^u Salomon is a figure of Christ, who continually is the Mediator betwene God & his Church.

^x He cōcludeth that man of him selfe is enemy vnto God, and ^y al obedience to his law proceedeth of his mere mercie.

¹ That is, make it knowne.

^m Acknowledge thy iust judgement, and praise thee.

ⁿ So that there be a drought to destroy ^o fruites of the land.

^o Eiv. in the land of their gates.

^p For such are most meete to receiue Gods mercies.

^p He meaneth such as should be turned from their idolatrie to serue the true God.

^q That this is ^r true religion wherewith thou wilt be worshipped.

^r And.

*"Ebr. the thing of
a day in his day.*

59 And these my wordes, which I haue praied before the Lord, be nere vnto the Lord our God day and night, that he defend the cause of his seruant, and the cause of his people Israel ["]alway as the matter requirereth,

60 That all the people of the earth may knowe, that the Lord is God, and none other.

61 Let your heart therefore be perfitt with the Lord our God to walke in his statutes, & to kepe his cōmandements, as this day.

62 ¶ Then the King and all Israel with him offred sacrifice before the Lord.

2. Chron. 7. 3.

63 * And Salomon offred a sacrifice of peace offerings which he offred vnto the Lorde, ²⁰ *two*, two and twentie thousand beeues, and an hundred & twentie thousand sheepe: so the King, and ^{all} the children of Israel dedicated the ^{use} of the Lord.

*y Before the o-
racle, where the
Arke was.*

64 The same day did the King halowe the middle of the court, that was before the house of the Lord: for there he made burnt offerings, and the meat offerings, and the fat of the peace offerings, because the * brassen altar that was before the Lord, was to litle to receiue the burnt offerings, and the meate offerings, and the fat of the peace offerings.

2. Chron. 7. 7.

65 And Salomon made at that tyme a feast and all Israel with him, a very great Congregation, euen frō the entring in of ² Hamath vnto the riuer of Egypt, before the Lord our God, ⁷ seuen dayes and seuen dayes, *euen* fourteene dayes.

*z That is, from
North to South
meaning, al the
countrie.*

*a Seue daies for
the dedication,
and seuen for the
feast.*

" Ebr. blessed.

66 And the eyght day he sent the people away: and they ["] thanked the King and went vnto their tentes ioyous and with glad heart, because of all the goodnes that the Lord had done for Dauid his seruant, and for Israel his people.

CHAP. IX.

*a The Lorde appeareth the seconde tyme to Salomon.
11 Salomon queth cities to Hiram. 20 The Canaanites
become tributaries. 21 He sendeth forth a name for golde.*

2. Chron. 7. 11.

1 **W**HEN * Salomon had finished the building of the house of the Lord, and the Kings palace, and all that Salomon desired and minded to do,

Chap. 9. 3.

2 Then the Lord appeared vnto Salomon the second time, as he ["] appeared vnto him at Gibeon.

*Chap. 9. 29.
dent. 12. 11.*

3 And the Lord said vnto him, I haue heard thy prayer and thy supplication, that thou hast made before me: I haue halowed this house (which thou had buylt) to * put my Name there for euer, and mine eyes, and mine heart shall be there perpetually.

*a If thou walke
in my feare, and
withdrawe thy
selfe from the
common maner
of men which
followe their sen-
sualitie.*

*1. Sam. 7. 12.
2. Chron. 22. 10.*

4 And ["] if thou wilt walke before me (as Dauid thy father walked in purenesse of heart, & in righteousness) to do according to all that I haue cōmanded thee, & keepe my statutes, and my iudgements, ["] Then will I stablish the throne of thy kingdom vpon Israel for euer, as I promised to Dauid thy father, saying, * Thou

shalt not want a man vpon the throne of Israel.

6 But if ye and your children turne away from me, and wil^b not keepe my cōmandements, and my statutes, (which I haue set before you) but go and serue other gods, and worship them,

*b God de-
clareth that diso-
bience against
him is the cause
of his displeasure
and so of all mi-*

7 Then will I cut of Israel from the land, which I haue giuen them, and the house serie.

1. Chron. 7. 14.

I cast out of my sight, and Israel shall be a ["] prouerbe, and a common talke among ^c all people.

*c The world
shall make of
you a mocking
stocke for the
vile contempt &
abusing of Gods
most liberal be-
nefits.*

*Dent. 29. 14.
1. Chron. 22. 4.*

8 Euen this hie house shall be ["] a prouerbe: euerie one that passeth by it, shall be astonied, and shall hisse, and they shall say, * Why hath the Lord done thus vnto this land and to this house?

9 And they shal answere, Because they forsooke the Lord their God, which brought their fathers out of the land of Egypt, and haue taken holde vpon other gods, and haue worshipped them, and serued them, therefore hath the Lord brought vpon the all this euill.

10 * And at the end of twentie yeeres, when Salomon had buylded the two houses, the house of the Lord, and the Kings palace,

2. Chron. 8. 1.

11 (For the which Hiram the King of ["] Tyrus had brought to Salomon timber of cedar, and fire trees, and golde, and whatsoever he desired) then King Salomon gaue to Hiram twentie cities in the land of ["] Galil.

" Or, Zen.

" Or, Galila.

12 And Hiram came out from Tyrus to see the cities which Salomon had giuen him, and they pleased him not.

13 Therefore he said, What cities are these which thou hast giuen me, my brother? And he called them the land of ["] Cabul vnto this day.

*" Or, durtin, or, ka-
ren.*

14 And Hiram had sent the King ["] six score ["] talents of golde.

*d For his tribute
toward the build-
ing.*

15 ¶ And this is the cause of the tribute why King Salomō raised tribute, ²⁰ *to wit*, to builde the house of the Lord, and his owne house, and ["] Millo, and the wall of Ierusalem, and Hazer, and Megiddo, and Gezer.

*e The common
talent was about
three score pound
weight.*

*f Millo was at
the towne house
or place of assen-
bly which was
open about.*

16 Pharaoh King of Egypt had come vp, and taken Gezer, and burnt it with fire, and slewe the Canaanites, that dwelt in the citie, and gaue it for a present vnto his daughter Salomons wyfe.

17 (Therefore Salomon buylt Gezer and Beth-horon the nether,

18 And Baalath and Tamor in the wilderness of the land,

19 And all the cities ["] of store, that Salomon had, euen cities for charers, and cities for horsemen, and ["] all that Salomon desired & would buyld in Ierusalem, and in Lebanon and in all the land of his dominion)

*g Cities for
munitions of
warre.*

20 All the people that were ["] left of the Amorites, Hittites, Perizzites, Hiuites, and Iebusites, which were not of the children of Israel:

*h These were
as bond men and
payed, what was
required, euen
labour or mo-
ney.*

21 *To wit*, their children that were left after them in the lande, whom the children of Israel

*But much
more hap-
py, who
are the ser-
uants of
God
meled in
red.*

Israel were not able to destroye, those did Salomon make tributaries vnto this day.

22 But of the children of Israel did Salomon * make no bondmen: but they were men of warre and his seruants, and his princes, and his captaines, and rulers of his charrets and his horsemen.

23 These were the princes of the officers, that were ouer Salomons worke: *euē* ¹ five hundred and fiftie, and they ruled the people that wrought in the worke.

24 ¶ And Pharaohs daughter came vp from the citie of Daud vnto the house which Salomon had built for her: then did he builde Millo.

25 And thrise a yere did Salomō offer burnt offrings and peace offrings vpon the altar which he built vnto the Lord: & he burnt incense vpon the altar, that was before the Lord, when he had finished the house.

26 ¶ Also King Salomon made a nauie of shippes in Ezcon-geber, which is beside Eloth, and the brinke of the red Sea, in the land of Edom.

27 And Hiram sent with the nauie his seruants, that were mariners, and had knowledge of the sea, with the seruants of Salomon.

28 And they came to Ophir and fet from thence foure hundred & twentie talents of gold, and brought it to King Salomon.

CHAP. X.

1 The queene of Saba commeth to heare the wisdom of Salomon. 18 His royal throne. 23 His power and magnificence.

1 And the * Queene of Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proue him with hard questions,

2 And she came to Ierusalem with a verie great traine, and camels that bare sweete odors, and golde exceeding much, & precious stones: and she came to Salomon, and communed with him of all that was in her heart.

3 And Salomon declared vnto her all her questions: nothing was hid from the King, which he expounded not vnto her.

4 Then the Queene of Sheba sawe all Salomons wisdom, and the house that he had built.

5 And the ^b meate of his table, and the sitting of his seruants; and the order of his ministers, and their apparel, and his drinking vessels, and his burnt offrings, that he offered in the house of the Lord, and ⁿ she was greatly astonied.

6 And she said vnto the King, It was a true worde that I heard in mine owne land of thy sayings, and of thy wisdom.

7 Howbeit I beleued not this report, till I came, and had seene it with mine eyes: but lo, the one halfe was not tolde me: for thou hast more wisdom and prosperitie, then I haue heard by report.

8 Happie are thy men, happie are these thy seruants, which stand euer before thee, and heare thy ^c wisdom.

9 Blessed be the Lord thy God, which ^d loued thee, to set thee on the throne of Israel, because the Lord loued Israel for euer and made thee King, to do ^e equitie and rightcoulines.

10 And she gaue the King six score talēts of golde, & of swete odors exceeding much, and precious stones. There came no more such abundance of sweete odors, as the Queene of Sheba gaue to King Salomon.

11 The nauie also of Hiram (that caried golde from Ophir) brought likewise great plentie of * Almuggim trees from Ophir and precious stones.

12 And the King made of the Almuggim trees pillars for the house of the Lord, and for the Kings palace, & made harpes and psalteries for singers. There came no more such Almuggim trees, nor were any more seene vnto this day.

13 And King Salomō gaue vnto the queene of Sheba, whatsoeuer she would aske, besides that, which Salomon gaue her ^f of ^g his kinglie liberalitie: so she returned and went to her owne countrey, ^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{jy} ^{jz} ^{ka} ^{kb} ^{kc} ^{kd} ^{ke} ^{kf} ^{kg} ^{kh} ^{ki} ^{kj} ^{kl} ^{km} ^{kn} ^{ko} ^{kp} ^{kq} ^{kr} ^{ks} ^{kt} ^{ku} ^{kv} ^{kw} ^{kx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} 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^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} 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^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz} ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} <

h By Tharshish
is ment Cilicia,
which was abun-
dant in varietie
of precious
things.

2 L. 1. 1. 14.

Or, he made sil-
uer as plentiful as
stones.

Or, for the com-
panie of the Kings
merchants did re-
ceive a number at
a price.

Or, hands.

Deut. 17. 17.
eccl. 47. 2.
a Which were
idolaters.

Exod. 34. 16.

Or, Quenes.
b To whom ap-
pertained no
dowrie.

c He serued not
God w^a pure
heart.

Judg. 2. 13.
d Who was also
called Molech
vers. 7. reade. 2.
Kings, 13. 10.

- 21 And all King Salomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde, none were of siluer: for it was nothing esteemed in the dayes of Salomon.
- 22 For the King had on the sea the nauie of Tharshish with the nauie of Hirā: once in three yere came the nauie of ^h Tharshish, and brought golde and siluer, yuorie, and apes and peacockes.
- 23 So King Salomon exceeded all the kings of the earth both in riches and in wisdom.
- 24 And all the world sought to see Salomon, to heare his wisdom, which God had put in his heart,
- 25 And they brought euerie man his present, vessels of siluer, and vessels of golde, and raiment, and armour, and sweete odors, horses and mules, from yere to yere.
- 26 Then Salomon gathered together ^a charrets and horsemen: and he had a thousand & foure hundred charrets, & twelue thousand horsemen, whome he placed in the charret cities, and with the King at Ierusalem.
- 27 And the King gaue siluer in Ierusalem as stones, and gaue cedars as the wilde figtrees that growe abundantly in the plaine.
- 28 Also Salomon had horses brought out of Egypt, and fine linen: the Kings merchants receiued the linen for a price.
- 29 There came vp and went out of Egypt some charret, worth sixe hundred shekels of siluer: that is, one horse, an hundred and fiftie. and thus they brought horses to all the Kings of the Hittites and to the Kings of Aram by their means.

CHAP. XI.

Salomon hath a thousand wiues and concubines, which bring him to idolatrie. 14 His God raiseth up aduersaries against him. 43 He dieth.

- 1 **B** Vt King Salomon loued ^a many ^a outlandish women: both the daughter of Pharaoh, and the women of Moab, Ammon, Edom, Zidon and Heth,
- 2 Of the nations, whereof the Lord had said vnto the children of Israel, ^a Goe not ye in to the, nor let them come in to you: for surely they wil turne your heartes after their gods, to them, I say, did Salomon ioyne in loue.
- 3 And he had seuen hundred wiues, that were ^a princesses & three hundred ^b concubines, and his wiues turned away his heart.
- 4 For when Salomon was olde, his wiues turned his heart after other gods, so that his heart was not ^c perfite with the Lord his God, as was the heart of Dauid his father.
- 5 For Salomon followed ^a Ashtaroth the god of the Zidonians, and ^d Milcom the abomination of the Ammonites.
- 6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as did Dauid his father.

- 7 Then did Salomon builde an hie place for Chemosh the ^e abomination of Moab, in the mountaine that is ouer against Ierusalem, and vnto Molech the abomination of the children of Ammon.
- 8 And so did he for all his outlandish wiues, which burnt incense and offred vnto their gods.
- 9 Therefore the Lord was angrie with Salomon, because he had turned his hearte from the Lord God of Israel, ^a which had appeared vnto him twise,
- 10 And had giuen him a ^a charge concerning this thing, that he should not followe other gods: but he kept not that, which the Lord had commanded him.
- 11 Wherefore the Lord said vnto Salomon, Forasmuch as ^e this is done of thee, and ^f thou hast not kept my couenant, & my statutes (which I commanded thee) ^a I wil surely rent the kingdome from thee, & wil giue it to thy seruant.
- 12 Notwithstanding in thy dayes I wil not doe it, because of Dauid thy father, but I wil rent it out of the hand of thy sonne:
- 13 Howbeit I wil not rent all the kingdome, but wil giue one ^a tribe to thy sonne, because of Dauid my seruant, and because of Ierusalem, which I haue chosen.
- 14 ^a The Lord stirred vp an aduersarie vnto Salomon, ^{euen} Hadad the Edomite, of the Kings ^b seede, which was in Edom.
- 15 ^a For when Dauid was in Edom, & Ioab the captaine of the hoste had smitten all the males in Edom, and was gone vp to bury the ^a slaine,
- 16 (For six moneths did Ioab remaine there, and all Israel, till he had destroyed all the males in Edom)
- 17 Then this Hadad ^b fled and certeine other Edomites of his fathers seruants with him, to go into Egypt, Hadad being yet a litle childe.
- 18 And they arose out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh King of Egypt, which gaue him an house, and appointed him vitales, and gaue him land.
- 19 So Hadad ^a found great fauour in the sight of Pharaoh, and he gaue him to wife the sister of his owne wife, ^{euen} the sister of Tahpenes the queene.
- 20 And the sister of Tahpenes bare him Genubath his sonne, whome Tahpenes wayned in Pharaohs house: and Genubath was in Pharaohs house among the sonnes of Pharaoh.
- 21 And when Hadad heard in Egypt, that Dauid slept with his fathers, and that Ioab the captaine of the hoste was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine owne countrey.
- 22 But Pharaoh said vnto him, What hast thou lacked with me, that thou wouldest thus go to thine owne countrey? And he answered, Nothing, but in any wife let me go.

^e Thus ^f Scrip-
ture termeth,
whatsoeuer man
doeth reuerence
& serue as God.

Chap. 2. 5. & 9. 2.

Chap. 6. 12.

^f That thou
hast forsaken
and worshipped
idoles.
Chap. 12. 13.

^g Because the
tribes of Iudah
and Benjamin
had their posses-
sions mixed, they
are here taken as
one tribe.

^h Of the King of
Edoms stocke.
2 Sam. 8. 14.

ⁱ Of the Edo-
mites.

^k Thus God
referred this
idolater to be
a scourge to pu-
nish his peoples
sinnes.

I God brought
him to honour
that his power
might be more
able to compasse
his enterprises
against Salomons
house.

^{Or}, to do
that please

Chap. 12. 13.

^g He hath
for a vnto
Messiah, who
should be
bright star
should shine
through a
world.
^h Euen in all
thy soule.

1 Sam. 1. 1.

m When Dauid had discomfited Hadadezer and his armie.

n To wit, the men, whom he had gathered vnto him.

2 Chron. 12. 6.

o He was ouer- seer of Salomons workes for the tribe of Ephraim & Manassch.

p By these visible signes the prophets would more deeply print their message into their hearts, to whō they were sent.

q Or, so do that, that please me.

Chap. 12. 15.

q He hath re- spect vnto the Messiah, which should be the bright starre & should shine through al the world.
"Ebr. in al that thy soule.

23 ¶ And God stirred him vp another aduerfariē, Rezon the sonne of Eliadah, which fled from his lord Hadadezer King of Zobah.

24 And he gathered men vnto him, & had bene capitaine ouer the companie, when Dauid slewe them. And they went to Damascus, and dwelt there, and they made him King in Damascus.

25 Therefore was he an aduerfariē to Israel all the dayes of Salomon: besides the euill that Hadad did, he also abhorred Israel, and reigned ouer Aram.

26 ¶ And Ieroboam the sonne of Nebat an Ephrathite of Zereda Salomons seruāt (whose mother was called Zeruah a widow) lift vp his hand against the King.

27 And this was the cause that he lift vp his hand against the King, When Salomon built Millo, he repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of strength and courage, and Salomon seeing that the yong man was meeete for the worke, he made him ouerfcer of all the labour of the house of Ioseph.

29 And at that time, when Ieroboam went out of Ierusalem, the prophet Ahijah the Shilonite founde him in the way, hauing a newe garment on him, and they two were alone in the field.

30 Then Ahijah caught the newe garment that was on him, and rent it in twelue pieces,

31 And said to Ieroboam, Take vnto thee ten pieces: for thus sayeth the Lord God of Israel, Beholde, I wil rent the kingdome out of the hands of Salomon, and wil giue ten tribes to thee.

32 But he shal haue on tribe for my seruāt Dauids sake, and for Ierusalem the citie, which I haue chosen out of all the tribes of Israel,

33 Because they haue forsaken me, and haue worshipped Ashtaroth the god of the Zidonians, & Chemosh the god of the Moabites, & Milcom the god of the Ammonites, and haue not walked in my wayes (to do right in mine eyes, and my statutes, and my lawes) as did Dauid his father.

34 But I wil not take the whole kingdome out of his hand: for I wil make him prince all his life long for Dauid my seruants sake, whome I haue chosen, and who kept my commandements and my statutes.

35 ¶ But I wil take the kingdome out of his sonnes hand, & wil giue it vnto thee, euen the ten tribes.

36 And vnto his sonne wil I giue one tribe, that Dauid my seruāt may haue a right alwaye before me in Ierusalem the citie, which I haue chosen me, to put my Name there.

37 And I wil take thee, and thou shalt reigne, euen as thine heart desireth, and shalt be King ouer Israel.

38 And if thou hearken vnto all that I commande thee, and wilt walke in my wayes,

and do right in my sight, to keepe my statutes and my commandementes, as Dauid my seruāt did, then wil I be with thee, & build thee a sure house, as I built vnto Dauid, and wil giue Israel vnto thee.

39 And I wil for this afflict the seede of Dauid, but not for euer.

40 ¶ Salomon sought therefore to kill Ieroboam, and Ieroboam arose, and fled into Egypt vnto Shishak King of Egypt, and was in Egypt vntil the death of Salomon.

41 And the rest of the wordes of Salomon, and all that he did, and his wisdom, are they not written in the booke of the actes of Salomon?

42 The time that Salomon reigned in Ierusalem ouer all Israel, was fourtie yere.

43 And Salomon slept with his fathers and was buried in the citie of Dauid his father: and Rehoboam his sonne reigned in his steade.

CHAP. XII.

1 Rehoboam succedeth Salomon. 2 He refuseth the counsell of the Ancients. 3 Ieroboam reigneth ouer Israel. 4 God commandeth Rehoboam not to fight. 5 Ieroboam maketh golden calves.

1 And Rehoboam went to Shechem: for all Israel were come to Shechem, to make him King.

2 And when Ieroboam the sonne of Nebat heard of it (who was yet in Egypt) whether Ieroboam had fled from King Salomon, and dwelt in Egypt,

3 Then they sent and called him: and Ieroboam and all the Congregation of Israel came, and spake vnto Rehoboam, saying,

4 Thy father made our yoke grieuous: nowe therefore make thou the grieuous seruitude of thy father, and his sore yoke which he put vpon vs, lighter, and we wil serue thee.

5 And he said vnto them, Depart ye for three dayes, then come againe to me. And the people departed.

6 And King Rehoboam tooke counsell with the olde men that had stande before Salomon his father, while he yet liued, and said, What counsell giue ye, that I may make an answer to this people?

7 And they spake vnto him, saying, If thou be a seruāt vnto this people this day, & serue them, & answer them, and speake kinde wordes to them, they wil be thy seruants for euer.

8 But he forooke the counsell that the olde men had giuen him, and asked counsell of the yong men, that had bene brought vp with him, and waited on him.

9 And he said vnto them, What counsell giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke, which thy father did put vpon vs, lighter?

10 Then the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou say vnto this people, that haue spoken vnto thee, & said, Thy father hath

Bb. ij. made

r For this idolatrie that Salomō hath committed (For the whole spiritual kingdome was restored in Messiah.

t Which booke, as is thought, was lost in their captiuitie.

2 Chron. 29. 2.

Chap. 11. 40.

Or, returned from Egypt.

Chap. 4. 7.

a Oppresse vs not with so great charges, which we are not able to susteine.

Or, had bene of his ancients counsellers.

b They shewed him that there was no way to winne the peoples hearts, but to grant them their iust petition.

c There is nothing harder for them, that are in authoritie, then to bridle their affections, and follow good counsell.

^aOr, *little finger*.
d I am much
more able to
keepe you in
subiection then
my father was.

^bOr, *scorpions*.

^cThe people de-
clare their obe-
dience in this, &
they would at-
tempt nothing
before the King
had giuen them
iust occasion.

^dOr, *the Lord was
the cause*.
Chap. 11. 11.

^e Though their
cause were good
yet it is most
hard for the peo-
ple to bridle
their affections,
as these vile
words declare.

^fEbr. *strengthened
him selfe*.
g By the iust
iudgement of
God for Salo-
mons finnes.

Chap. 11. 13.

^h For as yet he
perceiued not
that the Lord
had so appointed
it.

ⁱ Chro. 11. 2.
j That is, the
Prophet.
k Who of his
iust iudgement
wil punish the
trespasser, and of
his mercie spare
the innocent
people.

made our yoke heauie, but make thou it
lighter vnto vs: *men* thus shalt thou say vn-
to them, My^a least parte shalbe^d bigger
then my fathers loines.

11 Now where as my father did burden you
with a grieuous yoke, I wil yet make your
yoke heauier: my father hath chastised you
with rodde, but I wil correcte you with
scourges.

12 ¶ Then Ieroboam and all the people
came to Rehoboam the third day, as the
King had^a appointed, saying, Come to me
again the third day.

13 And the King answered the people sharp-
ly, & left the olde mens counsell that they
gaue him.

14 And spake to them after the counsell of
the yong men, saying, My father made
your yoke grieuous, and I wil make your
yoke more grieuous; my father hath cha-
stised you with rods, but I wil correct you
with scourges.

15 And the King hearkened not vnto the
people: for it was the ordinance of the
Lord, that he might performe his saying,
which the Lord had spoken by^a Ahijah
the Shilonite vnto Ieroboam the sonne
of Nebat.

16 So when all Israel saw that the King re-
garded the not, the people answered the
King thus, saying, What portion haue we
in^f Dauid? we haue none inheritance in
the sonne of Ishai. To your tents, O Israel:
now see to thine owne house, Dauid. So Is-
rael departed vnto their tents.

17 Howbeit ouer the children of Israel,
which dwelt in the cities of Iudah, did Re-
hoboam reigne stil.

18 ¶ Now the King Rehoboam sent Ado-
ram the receiuer of the tribute, and all Is-
rael stoned him to death: then King Re-
hoboam^a made speede to get him vp to
his charret, to flee to Ierusalem.

19 And Israel rebelled against the house^e of
Dauid vnto this day.

20 ¶ And when all Israel had heard that Ie-
roboam was come againe, they sent and
called him vnto the assemblie, and made
him King ouer all Israel: none followed
the house of Dauid, but the tribe of Iudah
onely.

21 And when Rehoboam was come to Ieru-
salem, he^h gathered all the house of Iu-
dah with the tribe of Benjamin an hun-
dredth and foure score thousand of chofen
men (which were good warriours) to fight
against the house of Israel and to bring
the kingdome againe to Rehoboam the
sonne of Salomon.

22 ¶ But the worde of God came vnto She-
maiah theⁱ man of God, saying,

23 Speake vnto Rehoboam the sonne of Sa-
lomon King of Iudah, and vnto all the
house of Iudah and Benjamin, and the
remnant of the people, saying,

24 Thus saith the^k Lord, Ye shal not goe vp,
nor fight against your brethren the chil-
dren of Israel: retorne euerie man to his

house: for this thing is done by me. They
obeyed therefore the worde of the Lord
and returned, and departed, according to
the worde of the Lord.

25 ¶ Then Ieroboam buylte Shechem in
mount Ephraim, & dwelt therein, & went
from thence, and built Penuel.

26 And Ieroboam thought in his hearte,
Now shal the kingdome returne to the
house of Dauid.

27 If this people go vp & do sacrifice in the
house of the Lord^l at Ierusalem, then shal
the heart of this people turne againe vn-
to their lord, *even* to Rehoboam King of
Iudah: so shal they kil me and go againe to
Rehoboam King of Iudah.

28 Whereupon the King tooke counsell, and
made two calves of golde, and said vnto
them, ^m It is to much for you to go vp to
Ierusalem: beholde, O Israel, thy gods,
which brought thee vp out of the land of
Egypt.

29 And he set the one in Beth-el, and the
other set he in Dan.

30 And this thing turned to sinne: for the
people went (because of the one) euen
to Dan.

31 Also he made anⁿ house of hie places, &
made Priests of the lowest of the people,
which were not of the sonnes of Leui.

32 And Ieroboam made a feast the^o fifteth
day of the eight moneth, like vnto the
feast that is in Iudah, and offred on the al-
tar. So did he in Beth-el and offred vnto
the calves that he had made: and he pla-
ced in Beth-el the Priests of the hie pla-
ces, which he had made.

33 And he offred vpon the altar, which he
had made in Beth-el, the fiftenth day of
the eight moneth (*even* in the moneth
which he had forged of his owne heart) &
made a solemne feast vnto the children of
Israel: & he went vp to the altar, to burne
incense.

CHAP. XIII.

¹ Ieroboam is reprehended of the Prophet. ⁴ His hand
drieth vp. ¹⁵ The Prophet is seduced, ²⁴ And is
killed of a lion. ³³ The obstinacie of Ieroboam.

1 And behold, there came^a a mā of God
out of Iudah (by the commandement
of the Lord) vnto^b Beth-el, & Ieroboam
stode by the altar to offer incense.

2 And he cried against the altar by the
commandement of the Lord, and said, O
altar, altar, thus saith the Lord, Behold, a
childe shal be borne vnto the house of
Dauid^c Ioshiah by name, & vpon thee shal
he sacrifice the Priests of the hie places
that burne incense vpon thee, and they
shal burne mens bones vpon thee.

3 And he gaue a signe the same time, say-
ing, This is the^d signe, that the Lord hath spo-
ken, Beholde, the altar shal rent, and the
ashes that are vpon it, shal^e fall out.

4 And when the King had heard the say-
ing of the man of God, which he had cried
against the altar in Beth-el, Ieroboam
stretched out his hand from the altar, say-
ing,

^l He feared let
his people shal
haue by this
meanes bene-
fited to rebel
gainst him.

^m So craftie as
the carnal per-
suasions of Pri-
ests, when they
will make a reli-
gion to serue in
their appetite.

ⁿ That is, a tem-
ple, where altars
were built for
idolatry.

^o Because he
would the mon-
binde the peo-
ples deuotion
his idolatrie, he
made a new ho-
ly day, besides
those that the
Lord had ap-
pointed in the
Law.

^a That is, a Pro-
phet.
^b Not that this
was called Ios-
in Benjamin, but
another of this
name.

^c King. 23. 31.

^d By this signe
ye shal knowe
that the Lord
hath sent me.

^e Or, he poured out.

^f Ebr. *I*
g This h
of a simp
thinking
ductie co
friendshi
Prophet.

^h His fau-
here doubt
in that the
suffreth ne
Prophet to
Gods expe
command
and next, t
faireth to
reuelation
contrarie.

d The wicked
rage against the
Prophets of
God, when they
declare them
Gods iudgments.

^e Ebr. mouth.

e Though the
wicked humble
themselves for a
time, when they
feele Gods iudg-
ments, yet after
they returne to
their olde malice
and declare that
they are but vile
hypocrites.
^f Or, take iustice.

^g Or, he charged
me: to wit, an
Angel.
f Seeing he had
expresse word
of God, he
ought not to
have declined
therefrom, nei-
ther for the per-
suasion of man
nor Angel.

^h Ebr. looked.

ⁱ Ebr. I am.
g This he did
of a simple mind
thinking it his
dutie to declare
friendship to a
Prophet.

h His faute is
here double: first
in that that he
suffreth not the
Prophet to obey
Gods expresse
commandement:
and next, that he
faineth to haue a
reuelation to
contrarie.

ing, ^d Lay holde on him: but his hande
which he put forth against him, dried vp,
and he could not pull it in againe to him.

5 The altar also claued asunder, & the ashes
fell out from the altar, according to the si-
gne, which the man of God had giuen by
the " commandement of the Lord.

6 Then the King answered, & said vnto the
man of God, ^e I beseeche thee, pray vnto
the Lord thy God, and make intercession
for me, that mine hand may be restored
vnto me. And the man of God besought
the Lord, and the Kings hand was resto-
red, and became as it was afore.

7 The King said vnto the man of God,
Come home with me, that thou mayest
dine, and I wil giue thee a reward.

8 But the man of God said vnto the King,
If thou wouldest giue me halfe thine
house, I woulde not go in with thee, nei-
ther woulde I eate bread nor drinke wa-
ter in this place.

9 For so ^f was it charged me by the word of
the Lord, saying, ^g Eate no bread nor
drinke water, nor turne againe by the
same way that thou camest.

10 So he went another way and returned
not by the way that he came to Beth-el.

11 ^h And an olde Prophet dwelt in Beth-
el and his sonnes came, and tolde him all
the workes, that the man of God had
done that day in Beth-el, and the wordes
which he had spoken vnto the King, tolde
they their father.

12 And their father said vnto them, What
way went he? and his sonnes ⁱ shewed him
what way the man of God went, which
came from Iudah.

13 And he said vnto his sonnes, Saddle me
the asse. Who saddled him the asse, and he
rode thereon,

14 And went after the man of God, and
founde him sitting vnder an oke: & he said
vnto him, Art thou the man of God that
camest from Iudah? And he said, ^j Yea.

15 Then he said vnto him, ^k Come home
with me, and eat bread.

16 But he answered, I may not returne with
thee, nor go in with thee, neither wil I eat
bread nor drinke water with thee in this
place.

17 For it was charged me by the worde of
the Lord, saying, Thou shalt eat no bread,
nor drinke water there, nor turne againe
to go by the way that thou wentest.

18 And he said vnto him, I am a Prophet al-
so as thou art, and an ^l Angel spake vnto
me by the word of the Lord, saying, Bring
him againe with thee into thine house,
that he may eate bread and drinke water:
but he lied vnto him.

19 So he went againe with him, & did eate
bread in his house, and dranke water.

20 And as they sate at the table, the worde
of the Lord came vnto the Prophet, that
brought him againe.

21 And he cried vnto the man of God that
came from Iudah, saying, Thus sayeth the

Lord, ⁱ Because thou hast disobeyed the
mouth of the Lord, and hast not kept the
commandement which the Lord thy God
commanded thee,

22 But camest backe againe, and hast eaten
bread & drunke water in the place (where-
of he did say vnto thee, Thou shalt eate no
bread, nor drinke anie water) thy carkeis
shal not come vnto the sepulchre of thy
fathers.

23 ^j And when he had eaten bread & drunke,
he saddled him the asse, to wit, to the Pro-
phet whom he had brought againe.

24 And when he was gone, ^k a lion met him
by the way, and slew him, & his bodie was
cast in the way, & the asse stode thereby:
the lion stode by the corps also.

25 And beholde, men that passed by, sawe
the carkeis cast in the way, and the lion
standing by the corps: and they came and
tolde it in the towne where the olde Pro-
phet dwelt.

26 And when the Prophet, that brought
him backe againe from the way, heard
thereof, he said, It is the man of God, who
hath bene disobedient vnto the comman-
dement of the Lord: therefore the Lord
hath deliuered him vnto the lion, which
hath rent him and slaine him, according
to the worde of the Lord, which he spake
vnto him.

27 ^l And he spake to his sonnes, saying, Sad-
dle me the asse. And they saddled him.

28 And he went and founde his body cast in
the way, and the asse and the lion stode
by the corps: and the lion had ^m not eaten
the body, nor torne the asse.

29 And the Prophet tooke vp the body of
the man of God, and layed it vpon the
asse, and brought it againe, and the olde
Prophet came to the citie, to lament and
burie him.

30 And he layed his bodie in his ⁿ owne
grauel, & they lamented ouer him, saying,
Alas, my brother.

31 And when he had buried him, he spake
to his sonnes, saying, When I am dead,
burie ye me also in the sepulchre, wherein
the man of God is buried: laye my bones
beside his bones.

32 For that thing which he cried by the
worde of the Lord against the altar that is
in Beth-el, and against all the houses of
the hie places, which are in the cities of
Samaria, shal surely come to passe.

33 ^o Howbeit after this, Ieroboam ^p conuerted
not from his wicked waye, but turned a-
gain, and made of the lowest of the peo-
ple Priests of the hie places. Who would,
might ^q consecrate him selfe, and be of the
Priests of the hie places.

34 And this thing turned to sinne vnto the
house of Ieroboam, cuen to roote it out,
and destroy it from the face of the earth.

CHAP. XIII.

^r Ieroboam sendeth his wife disguised to Abiah the Pro-
phet, who declareth vnto him the destruction of his house.

^s Iudah is punished by Shishak.

Bb. iij.

I At

ⁱ God would re-
proue his folie
by him, who
was the occasi-
on to bring him in-
to error.

^k By this feare-
ful example,
God setteth
forth, how dan-
gerous a thing it
is for men to be-
haue themselves
coldly, or de-
ceitfully in their
charge where-
vnto God hath
called them.

^l To declare
that this was on-
ly the iudge-
ment of God:
for if the lion
had done it for
hunger, he wold
also haue deuou-
red the bodie.
^m Which he
had prepared
for him selfe

ⁿ So the wic-
ked profit now
by Gods threat-
nings, but go
backward and
become worse
& worse, 1 Tim
3. 13.

^o Ebr. fil his hand.

1 **A**T that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam said vnto his wife, Vp, I pray thee, & disguise thy selfe, that they knowe not that thou art the wife of Ieroboam, and go to Shiloh: for there is Ahijah the Prophet, which tolde me * that I should be King ouer this people,

3 And take ^a with ^b thee ten loaues and craknels, and a bottell of honie, and go to him: he shal tell thee what shal become of the yong man.

4 And Ieroboams wife did so, and arose, & went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his sight was decayed for his age.

5 Then the Lord said vnto Ahijah, Beholde, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke: thus and thus shalt thou saye vnto her: for when she commeth in, she shal feine her selfe to be ^c another.

6 Therefore when Ahijah heard the soude of her fecte as she came in at the dore, he said, Come in, thou ^d wife of Ieroboam: why feimest thou thus thy selfe to be another? I am sent to thee ^e with heauie tidings.

7 Go, tell Ieroboam, Thus saith the Lord God of Israel, Forasmuche as I haue exalted ^f thee from among the people, and haue made thee prince ouer my people Israel,

8 And haue rent the kingdome away from the house of Dauid, & haue giuen it thee, and thou hast not bene as my seruant Dauid, which kept my commandements, and followed me with al his heart, & did onely that which was right in mine eyes,

9 But hast done euill about all that were before thee (for thou hast gone and made thee other gods, and ^f molten images, to prouoke me, and hast cast me behinde thy backe)

10 Therefore beholde, I wil bring euil vpon the house of Ieroboam, and wil cut of from Ieroboam him that ^g pisseth against the wall, aswel him that ^h is shut vp, as him that is left in Israel, and wil sweepe away the remnant of the house of Ieroboam, as a man sweepeth away dounge, till it be all gone.

11 The dogs shal eate him of Ieroboams stocke that dieth in the citie, & the foules of the aire shal eate him that dieth in the field: for the Lord hath said it.

12 Vp therefore & get thee to thine house: for when thy secte enter into the citie, the childe shal die.

13 And all Israel shal mourne for him, and bury him: for he onely of Ieroboam shal come to the graue, because in him there is founde ⁱ some goodnes toward the Lord God of Israel in the house of Ieroboam.

14 Moreouer, the Lord shal stir him vp a King ouer Israel, which shal destroye the house of Ieroboam in that day: what? yea, euen now.

15 For the Lord shal smite Israel, as when ^k

reede is shaken in the water, and he shal wede Israel out of this good lande, which he gaue to their fathers, and shal scatter them beyond the ^m Riuer, because they haue made them groues, prouoking the Lord to angre.

16 And he shal giue Israel vp, because of the finnes of Ieroboam, who did sinne, and ⁿ made Israel to sinne,

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, & when she came to the thresholde of the house, the yong man died,

18 And they buried him, and all Israel lamented him, according to the woorde of the Lord, which he spake by the hande of his seruant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how he warred, and how he reigned, behold, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yere: and he ^o slept with his fathers, and Nadab his sonne reigned in his stead.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fourtie yere old, when he began to reigne, and reigned seuentene ^p yere in Ierusalem the citie, which the Lord did chuse out of all the tribes of Israel, to put his Name there: and his mothers name was Naamah an Ammonite.

22 And Iudah wrought wickednesse in the sight of the Lord: and they prouoked him more with their finnes, which they had committed, ^q then all that which their fathers had done.

23 For they also made them hie places, and images, and groues on euerie hic hill, and vnder euery greene tree.

24 There were also Sodomites ^r in the land, they did according to all the abominations of the nations, which the Lord had cast out before the children of Israel.

25 ¶ And in the sit yere of King Rehoboam, Shishak King of Egypt came vp against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: also he caried away all the shields of golde ^s which Salomon had made.

27 And King Rehoboam made for them brazen shields, and committed them vnto the handes of the chiefe of the garde, which waited at the doore of the Kings house.

28 And when the King went into the house of the Lorde, the garde bare them, and brought them againe into the garde chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in ^t the booke of the Chronicles of the Kings of Iudah?

30 And there was warre betweene Rehoboam and Ieroboam ^u continually.

31 And Rehoboam slept with his fathers, & ^v was

^a His owne conscience bare him witness, that the Prophet of god would not satisfie his affections which was a wicked man.

^b Chap. 17. 31.

^c Eur. in thine hand.

^d According to custome when they wet to aske counsel of Prophets, 1. Sam. 9. 7.

^e Ebr. eyes faule.

^f Then the wife of Ieroboam.

^g For God oft. times discloseth vnto his craft and subtiltie of the wicked.

^h Which wast but a seruant.

ⁱ To wit, two calves.

^j Chap. 22. 31.

^k 1. King. 9. 8.

^l Euerie male euen to y dogs,

1. Sam. 25. 22.

^m Aswel him

that is in the

strong holde, as

him that is a

broad.

ⁿ They shal lack

the honour of

burial in token

of Gods malediction.

^o In the middes

of the wicked

God hath some,

on whom he

doeth bestowe

his mercies.

^p The Lord wil

begin to destroy

it out of hand.

^m Meaning Euphrates.

ⁿ The people shal not be excused, when they do euil at the commandement of their gournours.

^o The Lord smote him that he dyed, 2. Chro 13. 20.

^p And dyed before Ieroboam about 4 yeres.

^q Or, besides al that their fathers had done by their finnes.

^r Where idolatric reigneth, al horrible vices are committed, til at length Gods iust iudgement destroye them vterly.

^s Chap. 10. 24.

^t Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2. Chro 12. 15. ^u That is, al the daies of Rehoboams life.

¹ Whose idolatric Rehoboam her sonne followed.

was buried with his fathers in the citie of Dauid: his mothers name was Naamah an Ammonite. And Abiam her sonne reigned in his steade.

CHAP. XV.

¹ Abiam reigneth ouer Iudah. ⁹ Afa succeedeth in his yome. ¹⁶ The battel betweene Afa and Baasha. ²⁴ Iehoshaphat succeedeth Afa. ²⁵ Nadab succeedeth Ieroboam. ²⁸ Baasha killeth Nadab.

¹ And in the eightene yere of King * Ieroboam the sonne of Nebat, reigned Abiam ouer Iudah.

² Three yere reigned he in Ierusalem, and his mothers name was Maachah the daughter of^a Abisshalom.

³ And he walked in al the finnes of his father, which he had done before him: and his heart was not perfite with the Lord his God as the heart of Dauid his father.

⁴ But for Dauids sake did the Lord his God giue him a^b light in Ierusalem, and set vp his sonne after him, and established Ierusalem,

⁵ Because Dauid did that which was right in the sight of the Lord, and turned from nothing that he commanded him, all the dayes of his life, saue onely in the matter of Vriah the Hittite.

⁶ And there was warre betweene Rehoboam and Ieroboam as long as he liued.

⁷ The rest also of the actes of Abiam, and al that he did, are they not written in the^c booke of the Chronicles of the Kings of Iudah? there was also warre betweene Abiam, and Ieroboam.

⁸ And Abiam slept with his fathers, and they buried him in the citie of Dauid: and Afa his sonne reigned in his steade.

⁹ * And in the twentie yere of Ieroboam King of Israel reigned Afa ouer Iudah.

¹⁰ He reigned in Ierusalem one and fourtie yere, and his^d mothers name was Maachah the daughter of Abisshalom.

¹¹ And Afa did right in the eyes of the Lord, as did Dauid his father.

¹² And he tooke away the Sodomites out of the land, and put away al the idoles that his fathers had made.

¹³ And he^e put downe Maachah his mother also from her estate, because she had made an idole in a groue: and Afa destroyed her idoles, & burnt them by the brooke Kidron.

¹⁴ But they put not downe the hie places. Neuertheles Afas heart was^f vpright with the Lord al his dayes.

¹⁵ Also he brought in the holy vessels of his father, and the things that he had dedicated vnto the house of the Lord, siluer, & golde and vessels.

¹⁶ * And there was warre betweene Afa & Baasha King of Israel al their dayes.

¹⁷ Then Baasha King of Israel went vp against Iudah, and built^g Ramah, so that he would let none go out or in to Afa King of Iudah.

¹⁸ Then Afa tooke al the siluer and the gold that was left in the treasures of the house

of the Lord, and the treasures of the Kings house, & deliuered them into the hands of his seruantes, and King Afa sent them^h * to Ben-hadad the sonne of Tabrimon, the sonne of Hezion King of Aram that dwelt at Damascus, saying,

¹⁹ There is a couenant betwene me and thee, and betwene my father and thy father: be-holde, I haue sent vnto thee a present of siluer and gold: come, breake thy couenant with Baasha King of Israel, that he mayⁱ departe from me.

²⁰ So Ben-hadad hearkened vnto King Afa, and sent the captaines of the hostes, which he had against the cities of Israel, & smote Iion, and Dan, and Abel-beth-maachah, & al Cinneroth, with al the land of Naph-tali.

²¹ And when Baasha heard thereof, he left building of Ramah, & dwelt in Tirzah.

²² Then King Afa asssembled al Iudah, none excepted. & they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and King Afa built with them Geba of Benjamin and Mizpah.

²³ And the rest of al the actes of Afa, and al his might and al that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his olde age he was diseased in his^j feete.

²⁴ And Afa slept with his fathers, and was buried with his fathers in the citie of Dauid his father. And Iehoshaphat his sonne reigned in his steade.

²⁵ And Nadab the sonne of Ieroboam began to reigne ouer Israel the second yere of Afa King of Iudah, and reigned ouer Israel two yere.

²⁶ And he did euil in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

²⁷ And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and al Israel laied siege to Gibbethon.

²⁸ Euen in the third yere of Afa King of Iudah did Baasha slay him, and reigned in his steade.

²⁹ And when he was King, he^k smote all the house of Ieroboam, he left none aliue to Ieroboam, vntil he had destroyed him, according to the^l word of the Lord which he spake by his seruant Ahijah the Shilonite,

³⁰ Because of the finnes of Ieroboam which he committed, and wherewith he made Israel to sinne, by his^m prouocation, wherewith he prouoked the Lord God of Israel.

³¹ And the residue of the actes of Nadab & al that he did, are they not written in the booke of the Chronicles of the Kings of Israel.

³² And there was warre betweene Afa and Baasha King of Israel, al their dayes.

³³ In the third yere of Afa King of Iudah, began

^g And vexed me no longer.

^h Or, made a proclamation.
ⁱ Ebr. none inucent.

^j He had the goute & put his trust rather in physicians then in the Lord.
^k 2. Chro. 26. 12.
^l His great grandfather.

^m So God stirred vp one tyrant to punish & wipe kednes of another.
ⁿ Chap. 14. 10.

^o By causing the people to commit idolatrie with his calues, & so prouoking God to anger.

B.b.iii.j.

began

m Which was the place where the Kings of Israel remained.

began Baasha the sonne of Abiah to reigne ouer al Israel in Tirzah, and reigned foure and twentie yeres.

34 And he did euil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 Of Baasha, 6 Elah, 9 Zimri, 16 Omri. 3 Ahab married Jezebel. 34 Jericho is built againe.

1 Then the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

a Thus spake Iehu to Baasha in the Name of the Lord.

2 Forasmuch as I exalted thee out of the dust, and made thee captaine ouer my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to prouoke me with their sinnes,

b Meaning, the house of Baasha. Chap. 15. 29. Chap. 14. 11.

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and wil make thine house like the house of Ieroboam the sonne of Nebat.

4 He that dieth of Baashas stocke in the citie, him shal the dogs eat: and that man of him which dyeth in the fieldes, shal the foules of the aire eat.

c Or, valiantnesse. a Chro. 16. 1.

5 And the rest of the actes of Baasha and what he did, and his power, are they not written in the booke of the Chronicles of the Kings of Israel?

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his steade.

e That is, the Prophet did his message.

7 And also by the hand of Iehu the sonne of Hanani the Prophet, came the worde of the Lord to Baasha, and to his house, that he should be like the house of Ieroboam, euen for al the wickednes that he did in the sight of the Lord, in prouoking him with the worke of his hands, and because he killed him.

d Meaning, Nadab Ieroboams sonne.

8 In the six and twentie yere of Afa King of Iudah began Elah the sonne of Baasha to reigne ouer Israel in Tirzah, and reigned two yere.

9 And his seruant Zimri, captaine of halfe his charrets, conspired against him, as he was in Tirzah drinking, til he was drunken in the house of Arza stuarde of his house in Tirzah.

e The Chaldee text hath thus, Drinking til he was drunken in the temple of Arza the idole by his house in Tirzah.

10 And Zimri came and smote him and killed him in the seuen and twentie yere of Afa king of Iudah, & reigned in his steade.

11 And when he was King, and sate on his throne, he slew al the house of Baasha, not leauing thereof one to pisse against a wall, neither of his kinsfolks nor of his friends.

12 So did Zimri destroy al the house of Baasha, according to the worde of the Lord which he spake against Baasha by the had of Iehu the Prophet,

f Both Hanani his father and he were Prophets.

13 For al the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned and made Israel to sinne, and prouoked the Lord God of Israel with their vanities.

14 And the rest of the actes of Elah, and all that he did, are they not writte in the boke of the Chronicles of the Kings of Israel?

15 In the seuen and twentie yere of Afa King of Iudah did Zimri reigne seue daies in Tirzah, and the people was then in campe against Gibbethon, which belonged to the Philistims.

16 And the people of the host heard say, Zimri hath conspired, and hath also slaine the King. Wherefore al Israel made Omri the captaine of the host, King ouer Israel that same day, euen in the host.

17 Then Omri went vp from Gibbethon, and al Israel with him, and they besieged Tirzah.

18 And when Zimri saw, that the citie was taken, he went into the palace of the kings house, and burnt himselfe and the Kings house with fire, and so dyed.

19 For his sinnes which he sinned, in doing that which is euil in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the actes of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the Kings of Israel?

21 The were the people of Israel deuided into two partes: for halfe the people followed Tibni the sonne of Ginath to make him King, & the other halfe followed Omri.

22 But the people that followed Omri, preuailed against the people that followed Tibni the sonne of Ginath: so Tibni dyed, and Omri reigned.

23 In the one and thirtie yere of Afa King of Iudah began Omri to reigne ouer Israel, and reigned twelue yere. Six yere reigned he in Tirzah.

24 And he bought the mountaine Samaria of one Shemer for two talents of siluer, and built in the mountaine, and called the name of the citie, which he built, after the name of Shemer, lord of the mountaine Samaria.

25 But Omri did euil in the eyes of the Lord, and did worse then all that were before him.

26 For he walked in al the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in prouoking the Lord God of Israel with their vanities.

27 And the rest of the actes of Omri, that he did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in Samaria: and Ahab his sonne reigned in his steade.

29 Now Ahab the sonne of Omri began to reigne ouer Israel, in the eight and thirtie yere of Afa King of Iudah: and Ahab the sonne of Omri reigned ouer Israel in Samaria two and twentie yere.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then al that were before him.

31 For was it a light thing for him to walke in

g The siege had continued from the time of Nadab Ieroboams sonne.

h Where Zimri kept him selfe a holde.

i Ebr. burnt the Kings house upon him.

i That is, the people which were not at the siege of Gibbethon: for there they had chole Omri.

Or, Shemer.

k For such is the nature of idolatrie, that the superstition thereof doth daily increase, and the elder it is, the more abominable it is before God and his Church.

l He was the first king that was buried in Samaria, after that the Kings house was burnt in Tirzah.

m By whose meanes he fel to al wicked, and strange idolatrie, and cruel persecution.

32 Also he reared vp an altar to Baal in the house of Baal, which he had buylt in Samaria.

33 And Ahab made a groue, and Ahab proceeded, and did prouoke the Lord God of Israel more then al the Kings of Israel that were before him.

n Read Iosh. 6. 26. *Elr. by the hand of Ioshua.*

34 In his dayes did Hiel the Bethelite build ^a Jericho: he layed the foundation thereof in Abiram his eldest sonne, and set vp the gates thereof in his yongest sonne Segub, according to the worde of the Lord which he spake " by Ioshua the sonne of Nun.

CHAP. XVII.

1 Elijah forewarneth of the famine to come. *4* He is fed of rauens. *9* He is sent to Zarephath, where he visiteth his hostesse sonne to life.

1 **A**ND Elijah the Tishbite one of the inhabitants of Gilcad said vnto Ahab, ^a As the Lord God of Israel liueth, before whome I stand, there shalbe neither dew nor raine these yeres, but ^b according to my worde.

Eccl. 48. 3.

100. 3. 16.

a That is, whō I serue.

b But as I shal declare it by Gods reuelation.

2 ¶ And the worde of the Lord came vnto him, saying,

3 Go hence, and turne thee Eastward, and hide thy selfe in the ^a riuier Cherith, that is ouer against Iorden.

Or, prouoke.

4 And thou shalt drinke of the riuier: and I haue commanded the rauens to feede thee there.

c To strengthen his faith against persecutiō, God promisseth to feede him miraculously.

5 So he went & did according vnto the word of the Lord: for he went, and remained by the riuier Cherith that is ouer against Iorden.

6 And the rauens brought him bread and flesh in the morning, and bread and flesh in the euening, & he dranke of the riuier.

7 And after a while the riuier dried vp, because there fel no raine vpon the earth.

8 ¶ And the ^d word of the Lord came vnto him, saying,

d As the troubles of y^e Sauiours of God are manie, so his mercie is euer at hād to deliuer them.

Luke. 4. 25.

9 " Vp, and get thee to Zarephath, which is in Zidon, and remaine there: beholde, I haue commanded a widowe there to sustaine thee.

10 So he arose, and went to Zarephath: and when he came to the gate of the citie, behold, the widowe was there ^e gathering stickes: and he called her, and said, Bring me, I pray thee, a litle water in a vessel, that I may drinke.

e Al this was to strengthen the faith of Elijah to the intent that he should looke vpon nothing worldly, but onely trust on Gods prouidence.

11 And as she was going to fer it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand.

12 And she said, As the Lord thy God liueth, I haue not a cake, but euen an handful of meale in a barrel, and a litle oyle in a cruse: and behold, I am gathering " a few stickes for to go in, and dresse it for me & my sonne, that we may eat it, and ^f dye.

f For there is no hope of anie more sustenance

13 And Elijah said vnto her, Feare not, come,

do as thou hast said, but make me thereof a litle cake first of al, and bring it vnto me, and afterward make for thee, and thy sonne.

14 For thus saith the Lord God of Israel, ^g The meale in the barrel shal not be wasted, neither shal the oyle in the cruse be diminished, vnto the time that the Lord send raine vpon the earth.

g God receiueth no benefit for y^e vse of his, but he promisseth a most ample recompence for y^e same.

h That is, til he had raine and foode on the earth.

15 So she went, and did as Elijah said, and she did eat: so did he and her house ^b for a certaine time.

16 The barrel of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fel sicke, and his sickness was so fore, " that there was no ^h breath left in him.

Or, that he dyed.

i God wold trie whether he had learned by his merciful prouidence to make him her onely stay & comfort.

18 And she said vnto Elijah, What haue I to do with thee, O thou man of God? art thou come vnto me to cal my sinne to remembrance, and to slay my sonne?

19 And he said vnto her, Giue me thy sonne, and he tooke him out of her bosome, and caryed him vp into a chamber, where he abode, and laid him vpon his owne bed.

20 Then he called vnto the Lord, and said, O Lord my God, hast thou ^k punished also this widow, with whom I sojourne, by killing her sonne?

k He was afraid lest Gods Name should haue ben blasphemed and his ministers cō-

temned, except he should haue continued his mercies, as he had begun the,

specially while he there remained.

21 And he stretched himself vpon the child three times, and called vnto the Lord, and said, O Lord my God, I pray thee, let this childes soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the childe came into him againe, and he reuiued.

23 And Elijah tooke the childe, & brought him downe out of the chamber into the house, and deliuered him vnto his mother, and Elijah said, Beholde, thy sonne liueth.

24 And the woman said vnto Elijah, Now I know that thou art a man of God, and that the worde of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. *13* Obadiah hideth an hundred Prophets. *40* Elijah killeth al Baisis prophets. *43* He obtaineth raine.

1 **A**FTER many dayes, the worde of the Lord came to Elijah, in the ^a thirde yere, saying, Go, shewe thy selfe vnto Ahab, and I wil send raine vpon the earth.

a After that he departed from y^e riuier Cherith.

2 And Elijah went to shew him selfe vnto Ahab, and *there was a great famine in Samaria.*

3 And Ahab called Obadiah the gouernour of his house: (and Obadiah ^b feared God greatly)

b God had begun to worke his feare in his heart, but had not yet brought him to y^e knowledge, which is also requisite of y^e godly: that is, to professe his Name openly.

4 For when Iezabel destroyed the Prophets of the Lord, Obadiah tooke an hundred Prophets, and hid them, by fittie in a caue, and he fed them with bread and water.

5 And Ahab said vnto Obadiah, Go into the land, vnto al the fountaines of water, and

and vnto al the riuers, if so be that we may finde grasse to saue the horses and the mules aliue, lest we depriue the land of the beastes.

6 And so they deuided the land betweene them to walke through it. Ahab went one way by him selfe, & Obadiah went another way by himselfe.

^c God pitieth oft times the wicked for the godly sake, and causeth Eliah to meete with Obadiah, that the benefite might be knowne to be graced for Gods children sake.

7 ¶ And as Obadiah was in the way, behold, Eliah met him: and he knew him, and fel on his face, and said, Art not thou my lord Eliah?

8 And he answered him, Yea, go tel thy lord, Behold, Eliah is here.

9 And he said, What haue I sinned, that thou wouldest deliuer thy seruant into the hand of Ahab, to slay me?

10 As the Lord thy God liueth, there is no natiō or kingdome, whither my lord hath not sent to seeke thee: & whē they said, He is not here, he tooke an othe of the kingdome & nation, if they had not found thee.

11 And now thou saist, Go, tel thy lord, Behold, Eliah is here.

12 And when I am gone from thee, the Spirit of the Lord shal cary thee into some place that I do not knowe: so when I come and tel Ahab, if he can not find thee, then wil he kil me: but I thy seruant^d feare the Lord from my youth.

^d I am none of the wicked persecuters, y thou shouldst procure vnto me such displeasure but I serue God and fauour his children.

13 Was it not tolde my lord, what I did whē Iezabel slew the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets by fifties in a caue, and fed them with bread and water?

14 And now thou saiest, Go, tel thy Lord, behold, Eliah is here, that he may slay me.

15 And Eliah said, As the Lord of hostes liueth, before whom I stand, I wil surely shew^e my selfe vnto him this day.

^e By my presence I wil declare that thou hast tolde him the truth.

16 ¶ So Obadiah went to mete Ahab, and tolde him: and Ahab went to mete Eliah.

17 And when Ahab saw Eliah, Ahab said vnto hi, Art thou he that troubleth Israel?

^f The true ministers of God ought not onely not to suffer the truth to be vnjustly slandered, but to reprove boldly the wicked slanderers without respect of person.

18 And he answered, I haue not troubled Israel, but thou, and thy fathers house, in that ye haue forsaken the comandements of the Lord, and thou hast followed Baalim.

19 Now therefore send, and gather to me al Israel vnto mount Carmel, and the prophets of Baal foure hundreth and fiftie, & the prophets of the groues foure hundreth, which eate at Iezabels table.

20 ¶ So Ahab sent vnto al the children of Israel, and gathered the prophets together vnto mount Carmel.

^g Be constant in religion, and make it not as a thing indifferent whether ye follow God or Baal, or whether ye serue God wholly or in part

21 And Eliah came vnto al the people, and said, How long^h halt ye betweene two opinions? If the Lord be God, followe him: but if Baal be he, then go after him. And the people answered him not a worde.

22 Thē said Eliah vnto al the people, I only remaine a Prophet of the Lord: but Baals prophets are foure hundreth & fiftie men.

23 Let them therefore giue vs two bullocks, and let them chuse the one, and cut him in peeces, and lay him on the wood, but put

no fier vnder, and I wil prepare the other bullocke, and lay him on the wood, & will put no fier vnder.

24 Then calye on the name of your god, & I wil cal on the Name of the Lord: & thē the God that answereth^h by fire, let him be God. And al the people answered, and said, It is wel spoken.

^h By sending downe fire from heauen to burne the sacrifice.

25 And Eliah said vnto the prophets of Baal, Chuse you a bullocke, & prepare him first, (for ye are many) and cal on the name of your gods, but put no fire vnder.

26 So they tooke the one bullocke, that was giuen them, and they prepared it, and called on the name of Baal, from morning to noone, saying, O Baal, heare vs: but there was no voyce, nor any to answer: and they leapt vpon the altar that was made.

ⁱ As men rai- shed with some strange spirit. k You esteeme him as a god.

27 And at noone Eliah mocked them, and said, Cry loud: for he is a^k god: either he talketh or pursueth his enemies, or is in his journey, or it may be that he sleepe, and must be^l awaked.

^l He mocketh their beastly madnes, which thinke that by one instance or sute the dead & vile Idoles can helpe their worshippers in these necessities.

28 And they cryed loud, and cut them selues as the maner was, with kniues and lances, til the blood gushed out vpon them.

29 And when midday was passed, and they had prophesied vntil the offing of the evening sacrifice, there was neither voyce, nor one to answer, nor any that regarded.

30 And Eliah said vnto al the people, Come to me. And al the people came to him. And he repaired the altar of the Lord that was broken downe.

31 And Eliah rooke twelue stones, according to the number of the tribes of the sonnes of Iakob, (vnto whō the word of the Lord came, saying, * Israel shalbe thy name)

Gene. 32.28. 2 Kings. 17.34.

32 And with the stones he built an altar in the Name of the Lord: & he made a ditch round about the altar, as great as would containe two^m measures of sede.

^m Ebr. Sals, which some thinke containe about three portells and a third part a piece.

33 And he put the wood in order, & hewed the bullocke in peeces, & layed him on the wood,

34 And said, Fil foure barels with water, & powre it on the burnt offering and on the wood. Again he said, Do so again. And thei did so the secōd tīe. And he said, Do it the third time. And they did it the third time.

35 And the water ran round about the altar: & heⁿ filled the ditch with water also.

ⁿ Hereby he declared the excellent power of God, who contrarie to nature could make the fire burne even in the water, so intent thei should haue none occasion to doubt, that he is the onely God.

36 And when they should offer the evening sacrifice, Eliah the Prophet came, and said, Lord God of Abraham, Izhak & of Israel, let it be knowne this day, that thou art the God of Israel, and that I am thy seruant, & that I haue done al these things at thy commandement.

37 Heare me, O Lord, heare me, and let this people know that thou art the Lord God, and that thou hast turned their heart again^o at the last.

^o Though God suffer his to run in blindness and error for a time, yet at length he calleth them home to him by some notorious signe and worde

38 Then the fire of the Lord fel, and consumed the burnt offering, and the wood, and the stones, and the dust, and licked vp the water that was in the ditche.

39 And when al the people sawe it, they fel on

on their faces, and said, The Lord is God, the Lord is God.

40 And Eliah said vnto them, Take the prophets of Baal, let not a man of them escape. And they tooke them, and Eliah brought them to the brooke Kihō, & slew them there.

41 ¶ And Eliah said vnto Ahab, Get thee vp, eat and drinke, for *there is a sound of much raine.*

42 So Ahab went vp to eat and to drinke, and Eliah went vp to the top of Carmel: & he crouched vnto the earth, and put his face betwene his knees,

43 And said to his seruant, Go vp now and looke towarde the way of the Sea. And he went vp, and looked, and said, There is nothing. Againe he said, Go againe ⁷ seuen times.

44 And at the seuenth time, he said, Behold, there ariseth a litle cloud out of the sea like a mans hand. Then he said, Vp, and say vnto Ahab, Make ready *thy charret*, and get thee downe, that the raine stay thee not.

45 And ⁸ in the meane while the heauen was blacke with cloudes and winde, and there was a great raine. Then Ahab went vp and came to Izreel.

46 And the hand of the Lord was on Eliah, and he girded vp his loynes, and ran ⁹ before Ahab til he came to Izreel.

CHAP. XIX.

¹ Eliah fleeing from Iezabel, is nourished by the Angell of God. ¹⁵ He is commanded to anoint Hazael, Iehu, and Elifha.

NOW Ahab tolde Iezabel that Eliah had done, and how he had slaine all the ² prophets with the sworde.

³ Then Iezabel sent a messenger vnto Eliah, saying, ⁴ The gods do so to me and more also, if I make not thy life like one of their liues by to morow this time.

¶ When he saw that, he arose, and went ⁵ for his life, & came to Beer-sheba, which is in Iudah, & left his seruant there.

But he went a dayes journey into the wilderness, and came and sate downe vnder a iuniper tree, & desired that he might dye, and said, It is now ynough: O Lord, ⁶ take my soule, for I am no better, then my fathers.

And as he lay and slept vnder the iuniper tree, behold now, an Angel touched him, & said vnto him, Vp, and eat.

And when he looked about, behold, there was a cake baken on the coales, and a pot of water at his head: so he did eat and drinke, and returned and slept.

And the Angel of the Lord came againe the second time, and touched him, and said, Vp, and eat: for ⁷ thou hast a great journey.

¶ Then he arose, and did eat and drinke, and walked in the strength of that meat fourtie dayes and fourtie nightes, vnto Horeb the mount of God.

And there he entred into a caue, & lodged there: and behold, the Lord spake to him, and said vnto him, What doest thou here, Eliah?

And he answered, I haue ⁸ bene very ielous for the Lord God of hostes: for the children of Israel haue forsaken thy covenant, broken down thine altars, and slaine thy Prophets with the sword, ⁹ and I onely am left, and they seeke my life to take it away.

And he said, Come out, and stand vpon the mount before the Lord. And beholde, the Lord went by, and a mightie strong winde rent the mountaines, and brake the rockes before the Lord: *but* the Lord was not in the winde: and after the wind came *an earthquake*: *but* the Lord was not in the earthquake:

And after the earthquake came fire: *but* the Lord was not in the fire: and after the fire came a stil and soft voyce.

And when Eliah heard it, he couered his face with his mantel, and went out, and stode in the entering in of the caue: and beholde, *there came* a voyce vnto him, & said, What doest thou here, Eliah?

And he answered, I haue bene very ielous for the Lord God of hostes, ² because the children of Israel haue forsake thy covenant, cast downe thine altars and slaine thy Prophets with the sworde, and I onely am left, and they seeke my life to take it away.

And the Lord said vnto him, Go, returne by the wilderness vnto Damascus, and whe thou comest *there*, anoint Hazael King ouer ³ Aram.

And Iehu the sonne of Nimshi shalt thou anoint King ouer Israel: & Elifha the sonne of Shaphat of Abel Meholah shalt thou anoint to be Prophet in thy rourne.

And ⁴ him that escapeth from the sword of Hazael, shal Iehu slaye: and him that escapeth from the sword of Iehu, shal Elifha slay.

Yet wil ⁵ I leaue seuen thousand in Israel, *euery* all the knees that haue not bowed vnto Baal, and euery mouth that hath not kissed him.

¶ So he departed thence, and found Elifha the sonne of Shaphat who was plowing with twelue yoke of oxen before him, and was with the twelfth: and Eliah went towards him, and cast his mantel vpon him.

And he left the oxen, and ran after Eliah, and said, ⁶ Let me, I pray thee, kisse my father and my mother, and then I wil follow thee. Who answered him, Go, returne: for what haue I done to thee?

And when he went backe againe from him, he tooke a couple of oxen, and slew them, and sod their flesh with the ⁷ instruments of the oxen, and gaue vnto the people, and they did eate: then he arose and went after Eliah, and ministred vnto him.

CHAP.

o He commanded them that as they were truly persuaded to confesse the onely God: so they would serue him with all their power and desire the idolaters his enemies.

p As Gods spirit moued him to pray, so was he strengthened by the same that he did not faint, but continued still til he had obtained.

Or, here and there.

q Hewas so strengthened w Gods spirit, that he ran faster then the charret was able to run.

a To wit, of Baal.

b Though the wicked rage against Gods children, yet he holdeth them backe that they cannot execute their malice.

Or, whether his misde led him.

c So hard a thing it is to bridle our impatience in affliction that the faintes could not ouercome the same.

d He declareth that except God had nourished him miraculouf ly, it had not been possible for him to haue gone this journey.

e He complaineth that the more zealous he shewed himself to maintaine Gods glorie, the more cruelly was he persecuted.

Rom. 11. 12.

f For the nature of man is not able to come nere vnto God, if he should appeare in his strength and full maiestie, and therefore of his mercie he submiteth him self to our capacitee.

g We ought not to depend on the multitude in mainteining Gods glorie, but because our dutie so requireth, we ought to do it.

Or, Syria.

2 King. 9. 2. eccle. 4. 8.

h He declareth that wicked dissenters and idolaters are not his.

i Though this natural affection is not to be commended, yet it ought not to moue vs when God calleth vs to serue him. k He would not stay til wood was brought, so great was his desire to followe his vocation.

CHAP. XX.

1 Samaria is besieged. 12 The Lord promisseth the victorie to Ahab by a Prophet. 31 The King of Israel make peace with Ben hadad, and is reuenged therefore by the Prophet.

Or, Syria.

a That is, gouernours, and rulers of prouinces. Or, Shumron.

b I am content to obey and pay tribute.

c He would not accept his answer, except he did out of hand deliuer whatsoever he shoulde aske: for he sought an occasion, how to make warre against him.

d They thought it their duties rather to venter their liues, then to grant to that thing which was not lawfull, only to satisfie the lust of a tyrant.

e Much lesse shal there be found any pray, that is worth a nie thing, when they shal be so manie. f Boast not before the victory be gotten. Or, put your selues in order.

g Before God went about with signes and miracles to pul Ahab from his impietie, and now againe with wonderful victories.

1 Then Ben-hadad the King of^a Aram assembled al his armie, and two & thirty

^a Kings with him, with horses, and charets, and went vp, and besieged^a Samaria, and fought against it.

2 And he sent messengers to Ahab King of Israel, into the citie,

3 And said vnto him, Thus saith Ben-hadad, Thy siluer and thy golde is mine: also thy women, and thy faire children are mine.

4 And the King of Israel answered, and said, My lord King, according to thy saying, ^b I am thine, and al that I haue.

5 And when the messengers came againe, they said, Thus commandeth Ben-hadad, and saith, When I shal send vnto thee, and command, thou shalt deliuer me thy siluer and thy golde, and thy women, and thy children,

6 Or els I wil send my seruants vnto thee by to morow this time: and they shal search thine house, and the houses of thy seruants: & whatsoever is pleasant in thine eyes, they shal take it in their handes, and bring it away.

7 Then the King of Israel sent for al the Elders of the land, and said, Take hede, I pray you, & see how he seeketh mischief: for he sent vnto me for my wiues, & for my children, and for my siluer, & for my gold, and I denied him not.

8 And al the Elders, and al the people said to him, Heareke^d not vnto him, nor consēt.

9 Wherefore he said vnto the messengers of Ben-hadad, Tel my lord the King, All that thou didest send for to thy seruant at the first time, that I wil do, but this thing I may not do. And the messēgers departed, and brought him an answer.

10 And Ben-hadad sent vnto him, and said, The gods do so to me and more also, if the dust of Samaria be ynough to al the people that follow me, for euery man an hādful.

11 And the King of Israel answered, & said, Tel him, Let not him that girdeth his haimes, boast him selfe, as he that putteth it of.

12 And whē he heard that tidings, as he was with the Kings drinking in the paulions, he said vnto his seruants, Bring forth your engines, and they set them against the citie.

13 ¶ And behold, there came a Prophet vnto Ahab king of Israel, saying, Thus saith the Lord, Haft thou seene al this great multitude? beholde, I wil deliuer it into thine hand this day, that thou maist know, that I am the Lord.

14 And Ahab said, By whome? And he said, Thus saith the Lord, By the seruants of the princes of the prouinces. He said againe, Who shal order the battel? And he answered, Thou.

15 ¶ Then he nombred the seruants of the

princes of the prouinces, and they were two hundreth, two and thirtie: & after thē he nombred the whole people of al the children of Israel, euen seuen thousand.

16 And they went out at noone, but Ben-hadad did drinke til he was drunken in the tents, both he and the Kings: for two and thirtie Kings helped him.

17 So the^h seruants of the princes of the prouinces went out first: and Ben-hadad sent out, and they shewed him, saying, There are men come out of Samaria.

18 And he said, Whether they be come out for peace, take them alieue: or whether they be come out to fight, take them yet alieue.

19 So they came out of the citie, to wit, the seruants of the princes of the prouinces, & the host which followed them.

20 And they slew euery one hisⁱ enemy: & theⁱ Aramites fled, and Israel pursued thē: but Ben-hadad the King of Aram escaped on an horse with hisⁱ horsemen.

21 And the King of Israel went out, & smote the horses and charets, and with a great slaughter slew he the Aramites.

22 (For there had come a Prophet to the King of Israel, and had said vnto him, Go, be of good courage, and consider, and take heede what thou doest: for when the yere is gone about, the King of Aram wil come vp against thee)

23 ¶ Then the seruants of the King of Aram said vnto him, Their^k gods are gods of the mountaines, and therefore they ouercome vs: but let vs fight against them in the plaine, and douteles we shal ouercome them.

24 And this do, Take the Kings away, euery one out of his place, and place captaines for them.

25 And number thy selfe an armie, like the armie that thou hast lost, with such horses, and such charets, and we wil fight against them in the plaine, and douteles we shal ouercome them: & he hearkened vnto their voyce, and did so.

26 And after the yere was gone about, Ben-hadad nombred the Aramites, and went vp to Aphek to fight against Israel.

27 And the children of Israel were nombred, and were al^l assembled and went against them, and the children of Israel pitched before them, like two litle stockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and spake vnto the King of Israel, saying, Thus saith the Lord, Because the Aramites haue said, The Lord is the God of the mountaines, and not God of the valles, therefore wil I deliuer al this great multitude into thine hand, and ye shal know that^m I am the Lord.

29 And they pitched one ouer against the other seuen dayes, and in the seuenth day the battel was ioyned: and the children of Israel slew of the Aramites an hundreth thousand

h That is, young men trained in the seruice of Princes.

i Ebr. zana, Or, Syrians.

i With them were appointed for the preferuacion of his person.

k Thus the wicked blaspheme God in their furie, while notwithstanding he suffereth not unpunished.

l Al they, which were in the battel of the former yere, ver. 15.

m Who are of like power in the valley, as I am on hills, and can as well destroy a multitude with few as with many.

thousand footemen in one day.

30 But the rest fled to Aphek into the citie: and there fell a wall vpon seuen and twentie thousand men that were left: and Ben-hadad fled into the citie, and came into a secret chamber.

31 ¶ And his seruants sayd vnto him, Behold now, we haue heard say that the Kings of the house of Israel are mercifull Kings. we pray thee, let vs put sackcloth about our loynes, and ropes about our heades, and go out to the King of Israel: it may be that he will saue thy life.

32 Then they girded sackcloth about their loynes, and put ropes about their heads, and came to the King of Israel, and sayde, Thy seruant Ben-hadad faith, I pray thee, let me liue: and he said, Is he yet aloue? he is my brother.

33 Now the me toke diligent heede, if they could catche *anie thing* of him, and made haste, and said, Thy brother * Ben-hadad. And he said, Go, bring him. So Ben-hadad came out vnto him, and he caused him to come vp vnto the charer.

34 And Ben-hadad said vnto him, The cities, which my father tooke from thy father, I wil restore, and thou shalt make streetes for thee in Damascus, as my father did in Samaria. Then sayd Ahab, I will let thee go with this couenant. So he made a couenant with him, and let him go.

35 ¶ Then a certeine man of the children of the Prophets sayd vnto his neighbour by the comandement of the Lord, ¶ Smite me, I pray thee. But the man refused to smite him.

36 Then said he vnto him, Because thou hast not obeyed the voyce of the Lord, behold, as sone as thou art departed from me, a lyon shall slay thee. So when he was departed from him, a lyon found him and slewe him.

37 Then he found another man, and sayde, Smite me, I pray thee. And the man smote him, and in smiting wounded him.

38 So the Prophet departed, and waited for the King by the way, and disguised him selfe with ashes vpon his face.

39 And when the King came by, he cryed vnto the King, and said, Thy seruant went into the middes of the battell: and behold, there went away a man, whome another man brought vnto me, and sayd, Keepe this man: if he be lost, and want, thy lyfe shall go for his lyfe, or els thou shalt pay a talent of siluer.

40 And as thy seruant had here and there to do, he was gone: and the King of Israel said vnto him, So shall thy iudgement be: thou hast giuen sentence.

41 And he hastened, and tooke the ashes away from his face: and the King of Israel knew him that he was of the Prophets:

42 And he said vnto him, Thus sayth the Lorde, ¶ Because thou hast let go out of thine hands a man whome I appointed to dye, thy life shall go for his life, and thy

people for his people.

43 And the King of Israel went to his house heauie & in displeasure, and came to Samaria. *Or, Samaron, maria.*

CHAP. XXI.

8 *Lezebel comendeth to kill Naboth for the vineyard, that he refused to sell to Ahab. 19 Eliah reprimeth Ahab, and he repenteth.*

1 After these things Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab King of Samaria.

2 And Ahab spake vnto Naboth, saying, Giue me thy vineyard, that I may make me a garden of hearbes thereof, because it is nere by mine house: and I will giue thee for it a better vineyard then it is: or if it please thee, I will giue thee the worth of it in money.

3 And Naboth sayde to Ahab, The Lorde keepe me from giuing the inheritance of my fathers vnto thee.

4 Then Ahab came into his house heauy & in displeasure, because of the worde which Naboth the Izreelite had spokē vnto him. for he had said, I will not giue thee the inheritance of my fathers, and he lay vpon his bed and turned his face and would eat no bread.

5 Then lezebel his wife came to him and said vnto him, Why is thy spirit so sad that thou eatest no bread?

6 And he said vnto her, because I spake vnto Naboth the Izreelite, and said vnto him, Giue me thy vineyard for money, or if it please thee, I will giue thee another vineyard for it: but he answered, I will not giue thee my vineyard.

7 Then lezebel his wife sayde vnto him, Doeft thou now gouerne the kingdome of Israel? vp, eate bread, and be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

8 ¶ So she wrote letters in Ahabs name, and sealed them with his seale, and sent the letters vnto the Elders, & to the nobles that were in his citie dwelling with Naboth.

9 And she wrote in the letters, saying, Proclaime a fast, and set Naboth among the chiefe of the people,

10 And set two wicked men before him, and let them witnes against him, saying, Thou didest blaspheme God and the King: then cary him out, and stone him that he may dye.

11 And the men of his citie, *euen* the Elders and gouernours, which dwelt in his citie, did as lezebel had sent vnto them: as it was written in the letters, which she had sent vnto them.

12 They proclaimed a fast, and set Naboth among the chiefe of the people,

13 And there came two wicked men, and sate before him: and the wicked men witnessed against Naboth in the presence of the people, saying, Naboth did blaspheme God and the King. Then they caryed him away out of the citie, and stoned him with

C c. j. stones,

Or, at this time.

A Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not so rigorous that he would take from another man his right without full recompence.

b Thus the wicked consider not what is iust and lawful, but free inwardly, when they cannot haue their inordinate appetites satisfied.

c Although she said, thou knowest not what it is to reigne. Command, & intreat not.

Or, let thine heart be merry.

d For then they used to enquire of mens fautes: for none could fast truly that were notorious sinners.

e Thus worldlylings contrarie to Gods commandement, who wil lesh not to command, sent to the shedding of innocent blood, obey rather the wicked commandements of princes then the iust Law of God.

Or, blasp.

Or, from chamber to chamber.

a In signe of submission, and that we haue deferred death, if he will lounish vs with rigour.

Or, and caught it of him.
o He is aliue.

p Thou shalt appoint in my chief citie what thou wilt, and I will obey thee.
Or, of the disciples

q By this external signe hee would more liuely touche the kings heart.

r Because thou hast transgressed the commandement of the Lord.

f By this parable he maketh Ahab condemne himselfe, who made a couenant with Gods enemy, & let him escape, whom God had appointed to be slaine.

Chap. 21. 38.

stones, that he dyed.

14 Then they sent to Iezabel, saying, Naboth is stoned and is dead.

15 ¶ And when Iezabel heard that Naboth was stoned and was dead, Iezabel said to Ahab, ¶ Vp, & take possession of the vineyard of Naboth the Izeelite, which he refused to giue thee for money: for Naboth is not aliue, but is dead.

16 And when Ahab heard that Naboth was dead, he rose to go downe to the vineyard of Naboth the Izeelite, to take possession of it.

17 ¶ And the word of the Lord came vnto Eliiah the Tishbite, saying,

18 Arise, go downe to meete Ahab King of Israel, which is in Samaria. lo, he is in the vineyard of Naboth, whither he is gone downe to take possession of it.

19 Therefore shalt thou say vnto him, Thus saith the Lord, ¶ Hast thou killed, and also gotten possession? And thou shalt speake vnto him, saying, Thus sayth the Lord, ¶ In the place where dogs licked the blood of Naboth, shall dogs lick euen thy blood also.

20 And Ahab said to Eliiah, Hast thou found me, O mine enemy? And he answered, I haue found thee: for thou hast sold thy selfe to worke wickednesse in the sight of the Lord.

21 ¶ Beholde, I will bring euill vpon thee, & will take away thy posteritie, and will cut off from Ahab him that ¶ pisseth against the wall, as well him that is ¶ shut vp, as him that is left in Israel,

22 And I will make thine house lyke the house of ¶ Ieroboam the sonne of Nebat, & like the house of ¶ Baasha the sonne of Ahiiah, for the prouocation wherewith thou hast prouoked, and made Israel to sinne.

23 And also of Iezabel spake the Lord, saying, ¶ The dogs shall eat Iezabel, ¶ by the wall of Izeel.

24 The dogs shall eate him of Ahabs stocke, that dyeth in the citie: and him that dieth in the fields, shall the foules of the ayre eat.

25 But there was none like Ahab, who dyd sell him selfe, to worke wickednes in the sight of the Lorde: whom Iezabel his wife prouoked.

26 For he did exceeding abominably in following idoles, according to all that the Amorites did, whome the Lord cast out before the children of Israel.

27 Nowe when Ahab heard those wordes, he rent his clothes, and put sackcloth vpon him, and fasted, and lay in sackcloth and went softly.

28 And the worde of the Lorde came to Eliiah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth him selfe before me, I will not bring that euill in his dayes, but in his sonnes dayes will I bring euill vpon his house.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the King of Syria.

15 Michaiah sheweth the King what shalke the successe of their enterprise. 24 Zedekias the false prophet putteth him. 34 Amasa slayeth. 40 Abaziah his sonne succedeth. 41 The reigne of Iehoshaphat, 51 and Ioram his sonne.

1 And they continued three yere without warre betwene Aram and Israel.

2 And in the third yere did Iehoshaphat the King of Iudah come downe to the King of Israel.

3 (Then the King of Israel said vnto his seruants, Knowe ye not that ¶ Ramoth Gilead was ours? and we stay, and take it not out of the hand of the King of Aram?)

4 And he said vnto Iehoshaphat, Wilt thou go with me to battell against Ramoth Gilead? And Iehoshaphat sayde vnto the King of Israel, ¶ I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said vnto the King of Israel, ¶ Aske counsaile, I pray thee, of the Lord to day.

6 Then the King of Israel gathered the ¶ Prophetes vpon a foure hundred men, & sayde vnto them, Shall I go against Ramoth Gilead to battell, or shall I let it alone? And they said, Go vp: for the Lord shall deliuer it into the hands of the King.

7 And Iehoshaphat sayd, Is there here neuer a Prophet of the ¶ Lord more, that we might inquire of him?

8 And the King of Israel sayde vnto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whome we may aske counsell of the Lord, but ¶ I hate him: for he doeth not prophesie good vnto me, but euill. And Iehoshaphat sayde, Let not the King say so.

9 Then the King of Israel called an ¶ Eunuich, and said, Call quickly Michaiah the sonne of Imlah.

10 And the King of Israel and Iehoshaphat the King of Iudah sate eyther of them on his throne in their ¶ apparell in the voyde place at the entering in of the gate of Samaria, and all the Prophetes prophesied before them.

11 And Zidkiah the sonne of Chenaanah made him ¶ hornes of yron, and said, Thus sayth the Lord, With these shalt thou push the Aramites, vntill thou hast consumed them.

12 And all the Prophetes prophesied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lord shall deliuer it into the Kings hand.

13 ¶ And the messenger that was gone to call Michaiah spake vnto him, saying, Beholde now, the wordes of the Prophetes declare good vnto the King, with ¶ one accorde: let thy worde therefore, I pray thee, be like the worde of one of them, and speake thou good.

14 And Michaiah said, As the Lord liueth, whatsoeuer the Lord sayth vnto me, that

common argument of the wicked, who thinke that none shoulde speake against a thing, if the greater parte approoue it, be they neuer so vngodly.

f This example of monstrous crueltie the holy Ghost leaueth to vs to the intent that wee should abhorre al tyrannie, and specially in this, whome nature & kinde should moue to be pitifull and inclined to mercy.

g Doest thou think to haue anye aduantage by murdering of an innocent? h This was fulfilled in Ioram his sonne, as, 2. King. 9. 25.

Chap. 14. 10. 2. King. 9. 8.

1 Sam. 25. 22. Chap. 14. 10.

Chap. 15. 29. Chap. 16. 3.

2. King. 9. 33. Or, fortresse, or possession.

i By the wicked counsell of his wife, he became a vile idolater & cruel murderer, as one that gaue himselfe wholly to seruice sinne.

k Ebr his flesh. l In token of mourning, or as some read, bare footed.

l Meaning, in Ioram's time, 2. King 9. 26.

a Chro. 18. 1. a Ben-hadad the king of Syria & Ahab made a peace, which endured three yeres b To see and visit him. c The Kings of Syria kept Ramoth before this league was made by Ben-hadad: therefore he thought not himselfe bound thereby to restore it. d I am ready to ioyne & go with thee, & all mine is at thy commandement. e He feared that he would not go to the warre, except God approued it, yet when Michaiah counselled the contrary, he would not obey. f Meaning, the false prophetes, which were flatterers & serued for lucre, whom Iezabel had addebled and kept after the death of those whom Eli as slew. g Iehoshaphat did not acknowledge the false prophetes to be Gods ministers, but did contemne them. h Whereby we see that the wicked cannot abide to heare ¶ truth, but hate the Prophetes of God & molest them. i Reade Gen. 37. 36. k In their kingly apparell. l The true Prophetes of God were accustomed to use signes for the confirmation of their doctrine, Isa. 21. iere. 7. 2. what in the false prophetes did imitate them, thinking thereby to make their doctrine more commendable. m Ebr mouth.

m This is the

will I speake.

15 ¶ So he came to the King, and the King said vnto him, Michaiah, shall we go against Ramoth Gilead to battell, or shal we leaue of? And he answered him, "Go vp, & prosper: and the Lord shall deliuer it into the hand of the King.

16 And the King saide vnto him, Howe oft shal I charge thee, that thou tell me nothing but that which is true in the Name of the Lord.

17 Then he said, I saw all Israel scattered vpon the mountaines, as sheepe that had no shepherd. And the Lord said, "These haue no master, let euery man returne vnto his house in peace.

18 (And the King of Israel said vnto Iehoshaphat, Did I not tell thee, that he would prophesie no good vnto me, but euill?)

19 Againe he said, Heare thou therefore the worde of the Lord. I sawe the Lord sit on his throne, and all the "hoste of heauen stood about him on his right hand and on his left hand.

20 And the Lord said, Who shall "entise Ahab that he may go and fall at Ramoth Gilead? And one said on this maner, and another said on that maner.

21 Thē there came forth a spirite, & "stood before the Lord, and said, I will entise him. And the Lord said vnto him, Wherewith?

22 And he saide, I wil go out, and be a "false spirit in the mouth of al his prophets. Thē he said, Thou shalt entise him, and shalt also preuaile: go forth, and do so.

23 Now therefore beholde, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed euill against thee.

24 Then Zidkiah the sonne of Chenaanah came nere & smote Michaiah on the cheke and said, "When went the Spirit of the Lord from me, to speake vnto thee?

25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt go frō chamber to chamber to hide thee.

26 And the King of Israel said, Take Michaiah, and cary him vnto Amon the gouernour of the citie, and vnto Iotham the Kings sonne,

27 And say, thus sayth the King, Put this mā in the prison house, and feede him with "bread of affliction, and with water of affliction, vntill I returne in peace.

28 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And he said, "Hearken all ye people.

29 So the King of Israel & Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

30 And the King of Israel said to Iehoshaphat, I wil change mine apparel, & will enter in to the battell, but put thou on thine apparel. And the King of Israel changed him selfe, and went into the battell.

31 And the King of Aram commanded his two and thirtie captaines ouer his charrets, saying, Fight neither with small, nor great, saue onely against the King of Israel.

32 And when the captaines of the charrets sawe Iehoshaphat, they said, Surely it is the King of Israel, and they turned to fight against him: and Iehoshaphat "cried.

33 And when the captaines of the charrets sawe that he was not the King of Israel, they turned backe from him.

34 Then a "certeine man drue a bowe "mightily and smote the King of Israel betwene the ioyntes "of his brigandine. Wherefore he said vnto his charet man, Turne thine hand & cary me out of the hoste: for I am "hurt.

35 And the battell increased that day, and the "King stood stil in his charet against the Aramites, and dyed at euen: and the blood ran out of the wounde into the middes of the charet.

36 And there went a proclamation throughout the "hoste about the going downe of the sunne, saying, Euery man to his citie, & euery man to his owne countrey.

37 So the King dyed, & was brought to Samaria, & they buried the King in Samaria.

38 And one washed the charet in the poole of Samaria & the dogs licked vp his blood (and "they washed his armour) according "vnto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab and all that he did, and the yuorie house, which he buylt, and all the cities that he buylt, are they not written in the booke of the Chronicles of the Kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his steade.

41 ¶ And Iehoshaphat the sonne of Asa began to reigne vpon Iudah in the fourth yere of Ahab King of Israel.

42 Iehoshaphat was fise and thirtie yere old, when he began to reigne, and reigned fise and twentie yere in Ierusalem. And his mothers name was Azubah the daughter of Shilhi.

43 And he walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eies of the Lorde. Neuertheles "the hie places were not taken away: for the people offered still and burnt incense in the hie places.

44 And Iehoshaphat made peace with the King of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthie dedes that he did, and his battells which he fought, are they not writte in the booke of the Chronicles of the Kings of Iudah?

46 And the Sodomites, which remayned in the dayes of his father Asa, he put cleane out of the land.

47 There was then no King in Edom: the "deputie was King.

48 Iehoshaphat made shippes of "Tharshish to faile to "Ophir for golde, but they went not, for the shippes were broken at Ezion Gaber.

49 Then said Ahaziah the sonne of Ahab vnto Iehoshaphat, let my seruants go with thy seruants in the shippes. But Iehoshaphat

x That is, to the Lord for helpe.

"Or, in his simplicity and ignorantly. "Ebr. and betwene the brigandans.

"Ebr. sick.

y To wit, Ahab King of Israel.

z Of the Israelites.

"Or, the harlots washed it. Chap. 22. 39.

1. Chron. 28. 39.

a Meaning, that he was led with an error, thinking that they might still sacrifice to the Lord in those places, aswell as they did before the temple was built.

b In the time of this King, Iudaea was subiect to Iudah & was gouerned by whom they of Iudah appointed.

c By Tharshish the Scripture meaneth Cilicia & al the Sea called Mediterraeneum.

d Iosephus writeth that Ophir is in India, where the Egyptians & Arabians traffike for golde.

C c. ij.

phat

n He speaketh this in derision, because the king attributed so much to the false Prophets, meaning that by experience hee should trie that they were but flatterers.

o It is better they returne home, then to be punished & scattered, because they take warre in hand without Gods counsel & approbation.

p Meaning, his Angels.

"Or, persuade and deceive.

q Here we see } though the devil be euer ready to bring vs to destruction, yet he hath no further power then God giueth him.

r I wil cause all his Prophets to telleyes.

s. Chron. 18. 33. f Thus the wicked would seme that none were in the fauour of God, but they, & that God hath giuen his graces to none so much as to them.

t Let him be pined away with hunger & be fed with a smal portion of bread & water.

u That when ye shall see these things come to passe, ye may giue God the glory and know that I am his true Prophet.

phat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the citie of Dauid his father and Iehoram his sonne reigned in his steade.

51 ¶ Ahaziah the sonne of Ahab began to reigne ouer Israel in Samaria, the seuententh yere of Iehoshaphat King of Iudah, and reigned two yeres ouer Israel.

52 But he did euill in the sight of the Lorde, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he serued Baal and worshipped him, and prouoked the Lorde God of Israel vnto wrath, according vnto all that his father had done.

"Or, in all points his father did."

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

THis second booke containeth the actes of the Kings of Iudah and Israel: to wit, of Israel, frō the death of Ahab vnto the last King Hoshea, who was imprisoned by the King of Assyria, & his citie Samaria taken, and the ten tribes by the iust plague of God for their idolatrie and disobedience to God led into captiuitie. And also of Iudah from the reigne of Iehoram sonne of Iehoshaphat vnto Zedechia who for contemning the Lords commandement by his Prophets, and neglecting his sundrie admonitions, by famine and other meanes was taken by his enemies, sawe his sonnes most cruelly slayne before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremie: and also by the iust vengeance of God for contemp of his worde Ierusalem was destroyed, the Temple burnt, and he and al his people were led away captiues into Babylon. In this booke are notable examples of Gods fauour towards those rulers and people which obey his Prophets and imbrace his worde: and contrariwise of his plagues towards those common weales which neglect his ministers and do not obey his commandements.

CHAP. I.

2 Ahaziah by a fall falleth sicke and consulteth with Baal-zebub. 3 He is reproofed by Eliiah. 10 The captiues ouer fiftie were sent to Eliiah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dyeth, and Iehoram his brother succeedeth him.

a So that he was punished for his idolatrie after two sorts: for the Moabites, which were wunt to pay him tribute, rebelled, and he fell downe at a grate which was vpon his house to giue light beneath.

b The philistims which dwelt at Ekron, worshipped this idole, which signifieth the god of flies, thinking that he could preferue them from the byting of flies: or els he was so called, because flies were ingendred in great abundance of the blood of the sacrifices that were offered to that idole.

c He sheweth that idolaters haue not true God, for els they would seeke to none but to him alone.

d Ignorance is mother of error and idolatrie.



Then Moab rebelled against Israel after the death of Ahab:

And Ahaziah fell thorow the lastest window in his vpper chamber which

was in Samaria: so he was sicke: then he sent messengers, to whom he said, Go, and enquire of Baal-zebub the god of Ekron, if I shal recouer of this my disease.

Then the Angel of the Lord said to Eliiah the Tishbite, Arise, and go vp to meete the messengers of the King of Samaria, and say vnto them, Is it not because there is no God in Israel, that ye go to enquire of Baal-zebub the god of Ekron?

Wherefore thus sayth the Lord, Thou shalt not come downe from the bed on which thou art gone vp, but shalt dye the death. So Eliiah departed.

And the messengers returned vnto him, to whome he said, Why are ye now returned?

And they answered him, There came a man and met vs, and sayd vnto vs, Go, and returne vnto the King which sent you, and say vnto him, Thus sayth the Lord, Is it not because there is no God in Israel, that thou sendest to enquire of Baal-zebub

the god of Ekron? Therefore thou shalt not come downe from the bed, on which thou art gone vp, but shalt dye the death.

7 And he said vnto them, What maner of man was he which came and met you, and tolde you these wordes?

8 And they said vnto him, He was an hearie man, and girded with a girdle of lether about his loynes. Then said he, It is Eliiah the Tishbite.

9 Therefore the King sent vnto him a captaine ouer fiftie with his fiftie men, who went vp vnto him: for beholde, he sate on the toppe of a mountaine, and he said vnto him, O man of God, the King hath commanded that thou come downe.

10 But Eliiah answered, and said to the captaine ouer the fiftie, If that I be a man of God, let fire come downe from the heauē, and deuoure thee and thy fiftie. So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe also he sent vnto him another captaine ouer fiftie, with his fiftie. Who spake, and said vnto him, O man of God, thus the King commandeth, Come downe quickly.

12 But Eliiah answered, and said vnto them, If I be a man of God, let fire come downe from the heauen, and deuoure thee and thy fiftie. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe he sent the third captaine ouer fiftie with his fiftie. And the third captaine ouer fiftie went vp and came, & fel on his knees before Eliiah, & besought him, & said vnto him, O mā of God, I pray thee, let my

e Some think that this is mees of his garments which were rough and made of heare.

f To wit, Camel.

g He declared what power Gods word hath in the mouth of his seruants whē they threaten Gods iudgements against the wicked.

h He spake thus in mockery, and therefore pronounced Gods wrath so much the more.

i Meaning, that God would shew by effect, whether hee was a true Prophet or not.

k Which humble my selfe before God & his seruants.
l That is, spare my life and let me not die as the other two.

m Thus Lord giueth boldnes to his that they feare not the threatnings of tyrants, which otherwise of themselves are afraid to do Gods meelage.

n Iehoshaphat going to battell against the Syrians, made his son Iehoram king in the 17. yere of his reigne: & in the 18. yere, which was the 1. yere of his sonne, Iehoram the sonne of Ahab reigned in Israel: & in the 5. yere of this Iehoram Iehoshaphat dyed & the kingdom of Iudah was confirmed to his sonne

my life and the life of these thy fiftie seruants be precious in thy sight.

14 Beholde, there came fyre downe from the heauen and deuoured the two former captaynes ouer fifty with their fifties: therefore let my life nowe be precious in thy sight.

15 And the Angel of the Lord said vnto Eliah, Go downe with him, be not a fraide of his presence. So he arose, and went downe with him vnto the King.

16 And he saide vnto him, thus saith the Lord, Because thou hast sent messengers to inquire of Baal-zebub the god of Ekron, (was it not because there was no God in Israel to inquire of his worde) therefore thou shalt not come downe of the bed, on which thou art gone vp, but shalt dye the death.

17 So he dyed according to the word of the Lord which Eliah had spoken. And Iehoram began to reigne in his steade, in the second yere of Iehoram the sonne of Iehoshaphat King of Iudah, because he had no sonne.

18 Concerning the rest of the actes of Ahab, that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

CHAP. II.

1 Eliah denideth the waters with his cloke. 11 He is taken vp into heauen. 12 Eliah taketh his cloke and denideth Iorden. 20 The bitter and venomous waters are healed. 23 The children that mocke Eliah, are rent in pieces with beastes.

1 And whē the Lord would take vp Eliah into heauen by a whirle wind, Eliah went with Elisha from Gilgal.

2 Then Eliah said to Elisha, Tarry here, I pray thee: for the Lord hath sent me to Beth-el. But Elisha said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they came downe to Beth-el.

3 And the children of the Prophets that were at Beth-el, came out to Elisha, and said vnto him, Knowest thou that the Lord will take thy master from thyne head this day? And he said, Yea, I knowe it: holde ye your peace.

4 Againe Eliah saide vnto him, Elisha, tarry here, I pray thee: for the Lord hath sent me to Iericho. But he said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they came to Iericho.

5 And the childre of the prophets that were at Iericho, came to Elisha, and sayde vnto him, Knowest thou, that the Lord will take thy master from thyne head this day? And he said, Yea, I knowe it: holde ye your peace.

6 Moreouer Eliah saide vnto him, Tarry, I pray thee, here: for the Lord hath sent me to Iorden. But he said, As the Lord liueth, and as thy soule liueth, I wil not leaue thee. So they went both together.

7 And fiftie men of the sonnes of the Prophets went and stode on the other side a farre of, and they two stode by Iorden.

8 ¶ Then Eliah tooke his cloke, and wrapt it together, and smote the waters, and they were deuided hither and thither, and they twaine went ouer on the dry land.

9 Now when they were passed ouer, Eliah said vnto Elutha, Aske what I shall do for thee before I be taken from thee. And Elisha saide, I pray thee, Let thy Spirit be double vpon me.

10 And he saide, Thou hast asked an hard thing: yet if thou see me when I am taken from thee, thou shalt haue it so: and if not, it shall not be.

11 And as they went walking and talking, beholde, there appeared a chariot of fyre, and horses of fyre, & did separate them twaine. ¶ So Eliah went vp by a whirle winde into heauen.

12 And Elisha sawe it, and he cryed, My father, my father, the chariot of Israel, and the horsemen thereof: & he sawe him no more: and he toke his owne clothes, & rent them in two pieces.

13 ¶ He tooke vp also the cloke of Eliah that fel from him, and returned, and stode by the banke of Iorden.

14 After, he toke the cloke of Eliah, that fel from him, and smote the waters, and saide, Where is the Lord God of Eliah, and he him selfe: Againe also he smote the waters, and they were separated this way and that way: and Elisha went ouer.

15 And when the children of the Prophets, which were at Iericho, sawe him on the other side, they said, The Spirit of Eliah doeth rest on Elisha: & they came to meete him, and fell to the ground before him,

16 And said vnto him, Behold now, there be with thy seruants fiftie strong men: let the go, we pray thee, and seeke thy master, if he be the Spirit of the Lord hath taken him vp, and cast him vpon some mountaine, or into some valley. But he said, Ye shall not send.

17 Yet they were instant vpon him, til he was ashamed: wherefore he said, Send, So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for he taried at Iericho) and he sayde vnto them, Did not I say vnto you, Go not?

19 ¶ And the men of the citie sayd vnto Elisha, Beholde, we pray thee: the situation of this citie is pleasant, as thou, my lord, seest, but the water is nought, & the ground barren.

20 Then he said, bring me a newe cruse, and put salt therein. And they brought it to him.

21 And he wēt vnto the spring of the waters, and cast there the salt, and saide, Thus sayth the Lord, I haue healed this water: death shall no more come thereof, neither barrennes to the ground.

22 So the waters were healed vntill this day, according to the worde of Elisha which he had spoken.

23 ¶ And he went vp six thence vnto Beth-el.

C c. iij.

To wit, of Iorden.

g Let thy Spirit haue double force in me, because of these dangerous times, or let me haue twice so much as the rest of the Prophets: or thy spirit being deuided into three partes, let me haue two.

Ecle. 4. 12.
1. mac. 2. 58.

h Thus God hath left a testimonie in al ages both before the Law, in the Law & in the time of the Gospel, of our resurrection.

i The Spirit of prophesie is giuen to him, as it was to Eliah.

k Meaning, Eliah: for they thought his bodie had bene cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken vp to God

Or, killeth the inhabitants.

m Thus God gaue him power euen contrary to nature, to make that water profitable for man vs, which before was hurtful

And

and as he was going vp the way, litle children came out of the citie, and mocked him, and said vnto him, Come vp, thou bald head, come vp, thou bald head.

24 And he turned backe, & looked on them, and curst them in the Name of the Lord. And two beares came out of the forest, and tare in peeces two and fourtie children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

n Perceiuing their malicious heart againe the lord & his word, hee desireth God to take vengeance of that iniurie done vnto him.

CHAP. III.

^a The reigne of Ichoram. ^b He and Iehoshaphat go to warre against Moab, which rebelled. ^c Elisha reproveth him, ^d And gath their holle water. ^e The Moabites are ouercome. ^f Their King sacrificeth his sonne.

1 **N**OW Ichoram the sonne of Ahab began to reigne ouer Israel in Samaria, the^e eighteenth yeere of Iehoshaphat King of Iudah, and reigned twelue yeres.

2 And he wrought euill in the sight of the Lord, but not like his father nor like his mother: for he tooke away the image of Baal that his father had made.

3 Neuertheles, he cleaued vnto the sinnes of Ieroboam, the sone of Nebat, which made Israel to sinne, and departed not therfrom.

4 ¶ Then Mesha King of Moab had store of sheepe, and rendred vnto the King of Israel an hundredth thousand lambes, and an hundredth thousand rams with the woll.

5 But when Ahab was dead, the King of Moab rebelled against the King of Israel.

6 Therefore King Ichoram went out of Samaria the same season, and nombred all Israel,

7 And went, and sent to Iehoshaphat King of Iudah, saying, The King of Moab hath rebelled against me: wilt thou go with me to bartel against Moab? And he answered, I will go vp: for^d I am, as thou art, my people, as thy people, and mine horses as thine horses.

8 Then said he, What way shall we go vp? And he answered, The way of the wilderness of Edom.

9 ¶ So went the King of Israel and the King of Iudah, and the^e King of Edom, & when they had compassed the way seuen dayes, they had no water for the hoste, nor for the cattel that^e followed them.

10 Therefore the King of Israel said, Alas, that^e Lord hath called these three Kings, to giue them into the hand of Moab.

11 But Iehoshaphat said, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the King of Israels seruants answered, and said, Here is Elisha the sone of Shaphat, which^e powered water on the hands of Elijah.

12 Then Iehoshaphat said, The word of the Lord is with him. Therefore the King of Israel, and Iehoshaphat, and the King of Edom went downe to him.

13 And Elisha said vnto the King of Israel, What haue I to do with thee? get thee

to the Prophets of thy father, and to the Prophets of thy mother. And the King of Israel said vnto him, Nay: for the Lorde hath called these three Kings, to giue them into the hand of Moab.

14 Then Elisha said, As the Lord of hostes liueth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the King of Iudah, I would^e not haue looked toward thee, nor seene thee.

15 But now bring me a minstrel. And when the minstrel^e played, the hand of the Lord came vpon him.

16 And he said, Thus saith the Lord, Make this valley full of dyches.

17 For thus saith the Lord, Ye shall neither see wind nor see raine, yet the valley shall be filled with water, that ye may drinke, both ye and your cattel, and your beastes.

18 But this is a^e small thing in the sight of the Lord: for he will giue Moab into your hand.

19 And ye shal smite euery strong towne and euery chiefe citie, and shall fell euery sayre tree, & shall stop all the fountaines of water, and^e marre euery good field with stones.

20 And in the morning whē the meat offering was offred, behold, there came water by the way of Edom: and the country was filled with water.

21 And when al the Moabites heard that the Kings were come vp to fight against them, they gathered all that was able^e to put on harness, and vpwarde, and stooode in their border.

22 And they rose early in the morning, when the sunne arose vpon the water, & the Moabites sawe the water ouer against them, as red as blood.

23 And they said, This is blood: the Kings are surely slaine, and one hath smitten another: now therefore, Moab, to the spoile.

24 And when they came to the host of Israel, the Israelites arose vp, and smote the Moabites, so that they fled before them, but they^e inuaded them, and smote Moab.

25 And they destroyed the cities: and on all the good field euery mā cast his stone, and filled them, and they stopt al the fountains of water, and felled all the good trees: onely in^e Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

26 And when the King of Moab sawe that the battel was to sore for him, he toke with him seuen hundredth men that drewe the sword to breake through vnto the King of Edom: but they could not.

27 Then he toke his eldest sonne, that should haue reigned in his steade, and offred him for a burnt offering vpon the wall: so that Israel was sore grieved, and they departed from him, and returned to their country.

i The wicked esteeme not the seruants of God, but when they are driuen by very necessity and feare of the present danger. k God suffereth his worde to be declared to the wicked, because of the godly that are among them l He sang songs to Gods glory, & so stirred vp Prophets heart to prophesie.

m He wil not onely miraculously giue you water, but your enemies also into your hand.

n Though God bestow his benefites for a time vpon his enemies, yet he hath his seasons, whē he wil take them away, & to the intent they might see his vengeance, which is prepared against them. ^e Ebr. to god himselfe with a godde.

o The sodeine ioy of the wicked is but a preparation to their destruction which is at hand.

p Meaning, they followed them into the towne.

q Which was one of the principal cities of Moabites, where in they left nothing, but the wall.

r Some referre it to the King of Edoms sonne, whom they say he had taken in that skirmish, but rather it seemed to be his owne sonne, who he offred to his gods to pacifie them, which barbarous crueltie moued the Israelites heartes of pittie to depart.

a Read the annotation in the 1. Chap. and 17. vers.

b He sacrificed to the golden calves, that Ieroboam had made. c This was done after that Dauid had made y Moabites tributaries to his successors.

d Reade 1. King 22. 4.

e Meaning, the viceroy or Lieutenant of y King of Iudah, reade 1. King. 22. 48. ^e Ebr. that were at their feast.

f That is, who was his seruant. g He is able to instruct vs what is Gods will in this point. h He knew that this wicked king would haue but used his counsel to f rue his turn, & therefore he disdained to answer him.

CHAP. IIII.

⁴ God increaseth the oyle to the poore widow by Elisha.
¹² He obtineth for the Shunammite a sonne at Gods hand. ²⁸ VVho dying, ³² He raiseth him vp againe.
⁴⁰ He maketh sure the pottage, ⁴² And multiplieth the loaves.

^a Reade Chap. 1. **A**ND one of the wiues ^a of the sonnes of the Prophets cryed vnto Elisha, saying, Thy seruant mine husbände is dead, and thou knowest, that thy seruant did ^b feare the Lord: and the creditour is come to take my two sonnes to be his ^c bondmen.

² Then Elisha said vnto her, What shal I do for thee? tell me, what hast thou at home. And she said, Thine handmaide hath nothing at home, saue a ^d pycher of oyle.

³ And he said, Go, & borrow thee vessels a-broad of al thy neighbours, empty vessels, and spare not.

⁴ And when thou art come in, thou shalt shut the doore vpon thee and vpon thy sonnes, and poure out into ^e all those vessels and set aside those that are full.

⁵ So she departed from him, and shut the doore vpon her, and vpon her sonnes. And they brought to her, and she poured out.

⁶ And when the vessels were full, she sayde vnto her sonne, Bring me yet a vessel. And he said vnto her, There is no mo vessels. And the oyle ^f ceased.

⁷ Then she came and told the man of God. And he said, Go, and sell the oyle, and paye them that thou art in det vnto, & liue thou and thy children of the ^g rest.

⁸ ¶ And on a time Elisha came to Shunem, and there a woman of great estimation constrained him to eate bread: and as he passed by, he turned in thither to eat bread.

⁹ And she said vnto her husband, Beholde, I knowe nowe, that this is an holy man of God that passeth by vs continually.

¹⁰ Let vs make ^h him a litle chamber, I pray thee, with walles, and let vs set him there a bed and a table and a stoole, and a candle-sticke, that he may turne in thither when he commeth to vs.

¹¹ ¶ And on a day, he came thither and turned into the chamber, and lay therein,

¹² And sayd to Gehazi his seruant, Call this Shunammite: and when he called her, she stood before him.

¹³ Then he said vnto him, Say vnto her now, Behold, thou hast had all this great care for vs, ⁱ what shall we doe for thee? Is there anything to be spoken for thee to the King or to the captaine of the hoste? And she answered, I ^k dwell among mine owne people.

¹⁴ Again he said, What is then to be done for her? Then Gehazi answered, In deede she hath ^l no sonne, and her husband is olde.

¹⁵ Then said he, Cal her. And he called her, and she stode in the doore.

¹⁶ And he said, At this time appointed, according to the time of life, thou shalt embrace a sonne. And she saide, Oh my Lord, thou man of God, doe not lye vnto thine

handmaide.

¹⁷ So the womā conceived, & bare a sonne at that same season, according to the time of life, that Elisha had said vnto her.

¹⁸ ¶ And when the childe was growen, it fel on a day, that he went out to his father, and to the reapers.

¹⁹ And he saide to his father, ^m Mine head, ⁿ His head a mine head. Who saide to his seruant, Beare ^o him to his mother. ^p ked fore, & therefore he cryed thus.

²⁰ And he tooke him & brought him to his mother, & he fate on her knees til noone, and dyed.

²¹ Then she went vp, and layed him on the bed of the man of God, and shut the doore vpon him, and went out.

²² ¶ Then she called to her husbände, and said, Send with me, I pray thee, one of the yong men and one of the asses: for I will haste to the mā of God, and come againe.

²³ And he sayde, Wherefore wilt thou go to him to daye? ^q it is neither ^r newe moone ^s nor Sabbath day. And she answered, All ^t shalbe well. ^u For at suche times the people were wont to resort to the Prophets for doctrine and consolation.

²⁴ Then she saddled an ass, and sayde to her seruant, Driue, and go forward: staye not for me to get vp, except I bid thee.

²⁵ ¶ So she went, and came vnto the man of God to mount Carmel. And when the mā of God sawe her ^v ouer against him, he said to Gehazi his seruant, Beholde, the Shunammite. ^w Or, farrs of.

²⁶ Runne now, I saie, to meete her, and saye vnto her, Art thou in health? is thine husband in health? ^x is the childe in health? And she answered, We are in health.

²⁷ And when she came to the man of God vnto the mountaine, she ^y caught him by his feete: and Gehazi wēt to her, to thrust her away: but the mā of God said, Let her alone: for her soule is ^z vexed within her, and the Lord hath hid it from me, & hath not tolde it me. ^{aa} In token of humilitie & ioy that she had mee with him. ^{ab} Ebr. her soule is in bitterness.

²⁸ Then she said, Did I desire a sonne of my lord? did I not say: Deceiue me not.

²⁹ Then he said to Gehazi, Girde thy loines, and take my staffe in thine hande, and goe thy way: ^{ac} If thou meete any, salute him ^{ad} not: and if any salute thee, answere him ^{ae} not: and laye my staffe vpon the face of the childe. ^{af} Make suche speede that nothing may let thee in the way, Luke. 10. 4.

³⁰ And the mother of the child said, As the Lord liueth, and as thy soule liueth, I will not leaue thee. Therefore he arose, & followed her.

³¹ But Gehazi was gone before them, & had layed the staffe vpon the face of the child, but he neither spake nor heard: wherefore he returned to meete him and tolde him, saying, The childe is not waken.

³² ¶ Then came Elisha into the house, and beholde, the childe was dead, and layed vpon his bed.

³³ He went in therefore, and shut the doore vpon them twayne, and prayed vnto the Lord.

³⁴ After he went vp, and laye vpon the childe, and put his mouth on his mouth,

C c. iij. and

^a Reade Chap.²⁻³^b And therefore fell not into det by vnchristianes or prodigallitie, but by the hand of the Lord.^c Because I am poore and not able to pay.^d Thus God suffreth his manie times to bee brought to extreme necessitie, before he succor them, that afterwarde they may the more praye his mercie.^e The Prophet declareth hereby vnto her, that God neuer fayleth to prouide for his seruants, their wiues and children, if they trust in him.^f To augment and increate in the vessels.^g God here did not onely prouide for his seruant, that his detts should be payed, and so kept his doctrine and profession without slander, but also for his wife & children.^h Which should be separate from the rest of the house, that hee might more commodiously giue himselfe to study and prayers.ⁱ Thus the seruants of God are not vnthankful for the benefices they receiue.^k I am content with that that God hath sent me, & can want nothing that one can doe for another.^l Which then was a reproche and therefore he would that his master should pray to God for her that shee might be fruitful.

Gen. 1. 10.

and his eyes vpon his eyes, and his hands vpon his hands, and stretched him selfe vpon him, and the flesh of the child waxed warme.

35 And he went from him, and walked vp and down in the house, and went vp and spred himselfe vpon him: then the child needed seuen times, and opened his eyes.

36 Then he called Gehazi, and sayde, Call this Shunammite. So he called her, which came in vnto him. And he saide vnto her, Take thy sonne.

37 And she came, and fell at his feete, and bowed her selfe to the grounde, and tooke vp her sonne, and went out.

f That is, in the land of Israel.

38 Afterward Elifha returned to Gilgal, and a famine was in the land, and the children of the Prophets dwelt with him. And he said vnto his seruant, Set on the great pot, and seeth pottage for the children of the Prophets.

t Which the Apotaries call colloquintida, and is most vehement and dangerous in purging.

39 And one went out into the felde, to gather herbes, and founde, as it were, a wilde vine, and gathered thereof wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knewe it not.

u They feared that they were poysoned, because of the bitterness.

40 So they powred out for the men to eate: and when they did eat of the pottage, they cried out, and sayd, O thou man of God, death is in the pot: and they could not eat thereof.

41 Then he said, Bring meale. And he cast it into the pot, and saide, Powre out for the people, that they may eate: and there was none euill in the pot.

42 ¶ Then came a man from Baal-shalisha and brought the man of God bread of the first fruits, euen twenty loaues of barley, & ful eares of corne in huske. And he said, Giue vnto the people that they may eate.

x It is not the quãtitie of bread that satisfieth, but the blessing that God giueth

43 And his seruant answered, Howe should I set this before an hundred men? He said againe, Giue it vnto the people that they may eate: for thus sayth the Lord, They shall eate, and there shall remaine.

44 So he set it before them, and they did eat, and left ouer; according to the worde of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elifha refuseth his giftes. 27 Gehazi is striken with leprosie, because he tooke money, and raiment of Naaman.

a Here appeareth that among the infidels God hath his, and also that the infidels haue them in estimation, which do good to their country.

b Meaning, Elifha.

c That is, Naaman tolde it to the King of Syria.

1 NOW was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had deliuered the Aramites. He also was a mightie man and valiant, but a leper.

2 And the Aramites had gone out by bāds, and had taken a litle maide of the land of Israel, and she seruēd Naamans wife.

3 And she sayde vnto her mistres, Woulde God my lord were with the Prophet that is in Samaria, he would soone deliuer him of his leprosie.

4 And he went in, and tolde his lord, say-

ing, Thus and thus saith the maide that is of the land of Israel.

5 And the King of Aram said, Go thy way thither, and I will sende a letter vnto the King of Israel. And he departed, & tooke with him ten talents of siluer, & six thousand pieces of golde, and ten change of raiments,

d To giue this as a present to the Prophet. Ebr. in his hand.

6 And brought the letter to the King of Israel to this effect, Now when this letter is come vnto thee, vnderstand, that I haue sent thee Naaman my seruant, that thou maiest heale him in his leprosie.

7 And when the King of Israel had red the letter, he rent his clothes, and sayde, Am I God, to kil and to giue life, that he doeth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, & see how he seeketh a quarel against me.

8 But whē Elifha the mā of God had heard that the King of Israel had rent his clothes, he sent vnto the King, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shal know, that there is a Prophet in Israel.

e The Prophet rebuketh the King because he did not consider that God was true in his promises, and therefore would not leave his Church destitute of a Prophet whose prayers hee would heare, & to wish other shoulde haue recourse for comfort. f Mans reason murmureth, when it considereth only the signes and outward things, and hath not regard to the worde of God, which is there contained.

9 ¶ Then Naaman came with his horsēs, & with his charēts, and stood at the doore of the house of Elifha.

10 And Elifha sent a messenger vnto him, saying, Go and wash thee in Iorden seuen times, and thy fleshe shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stande, and call on the Name of the Lord his God and put his hande on the place, and heale the leprosie.

12 Are not Abanah and Pharpar, riuers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his seruants came, and spake vnto him, and said, Father, if the Prophet had commanded thee a great thing, wouldest thou not haue done it? howe much rather then, when he sayeth to thee, Wash, and be cleane?

g This declareth that seruants ought to reuerence and loue their masters as children their fathers, & likewise masters toward their seruants must be affectioned toward their children.

14 Then went he downe, and washed himselfe seuen times in Iorden, according to the saying of the man of God: and his fleshe came againe, like vnto the fleshe of a litle childe, and he was cleane.

Luke. 4. 27.

15 ¶ And he turned againe to the man of God, he, and all his companie, and came & stood before him and saide, Behold, now I know that there is no God in all the world, but in Israel: nowe therefore, I pray thee, take a reward of thy seruant.

Ebr. blessing.

16 But he sayde, As the Lord liueth (before whom I stand) I will not receiue it. And he would haue constrained him to receiue it, but he refused.

h So the Lord commandeth that they that receiue freely should giue also freely.

17 Moreouer Naaman said, Shall there not be giuen to thy seruant two mules load of this earth? for thy seruant wil henceforth offer neither burnt sacrifice, nor offering

vnto

18 Herein the Lorde be¹ mercifull vnto thy seruant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, I say, in the house of Rimmon, the Lorde be mercifull vnto thy seruant in this point.

19 Vnto whom he said, ^k Go in peace. So he departed from him about half a daies iourney of grounde.

20 And Gehazi the seruant of Elisha the mā of God said, Beholde, my master hath spared this Aramite Naaman, receiuing not those things at his hand that he brought: as the Lord liueth, I wil runne after him, & take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman sawe him running after him, ^l he light downe from the charet to meete him, and said, Is all well?

22 And he answered, All is well: my master hath sent me, saying, Beholde, there be come to me, euē now frō mount Ephraim two yong men of the children of the Prophets: giue them, I pray thee, a talent of siluer, and two change of garments.

23 And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of siluer in two bags, with two chāge of garments, and gaue them vnto two of his seruants, that they might beare them before him.

24 And when he came to ⁿ the towre, he rooke them out of their hands, and layed them in the house, and sent away the men: ^m and they departed.

25 ¶ Then he went in, and stode before his master. And Elisha said vnto him, Whence comest thou, Gehazi? And he said, thy seruant went no whither.

26 But he said vnto him, ⁿ Went not mine heart with thee when the man turned again from his charet to meete thee? Is this a time to take money, & to receiue garments, and oliues, and vineyardes, and sheepe, and oxen, and men seruants, & maide seruants?

27 The leprosie therefore of Naaman shall cleaue vnto thee, & ^p to thy seede for euer. And he went out from his presence a leper white as snowe.

CHAP. VI.

¶ Elisha maketh yron to swimme about the water. 8 He discloseth the king of Sirias counsell to the King of Israel. 23 VVho sending certaine to take him, were kept fast in Samaria. 24 Samaria is besieged and endureth extreme famine.

1 And the children of the Prophets said vnto Elisha, Beholde, we pray thee, the place where we dwell with thee, is to litle for vs.

2 Let vs nowe goe to Iorden, that we may take thence euery man a ^a beame, & make vs a place to dwell in. And he answered, Go.

3 And one said, vouchsafe, I pray thee, to go

with thy seruants. & he answered, I wil go.

4 So he wēt with them, & when they came to Iorden, they cut downe wood.

5 And as one was felling of a tree, the yron ^{Or, the axe head,} fell into the water: then he cryed, & said, Alas master, it was but borrowd.

6 And the man of God said, Where fell it? And he shewed him the place. Thē he cut downe a piece of wood, and cast in thither, and he caused the yron to ^b swimme.

7 Then he saide, Take it vp to thee. And he stretched out his hand, and tooke it.

8 Then the King of Aram warred against Israel and tooke counsell with his seruants, and said, In ^c such and such a place shalbe my campe.

9 Therefore the man of God sent vnto the King of Israel, saying, Beware thou go not ouer to such a place: for there the Aramites are come downe.

10 So the King of Israel sent to the place which the man of God tolde him, & warned him of, & ^d saued himself from thence, not once, nor twise.

11 And the heart of the King of Aram was troubled for this thing: therefore he called his seruants and said vnto them, Will ye not shew me, which of vs bearyeth our counsell to the King of Israel?

12 Then one of his seruants said, None, my lord, O King, but Elisha the Prophet that is in Israel, telleth the King of Israel, ^e euen the wordes that thou speakest in thy ^f priuy chamber.

13 And he saide, Go, and espie where he is, that I may sende and fetch him. And one tolde him, saying, Behold, he is in Dothan.

14 ¶ So he sent thither horses, and charets, and a ^g mightie hoste: and they came by night, and compassed the citie.

15 And when the seruant of the mā of God arose early to go out, behold, an host compassed the citie with horses and charets. Then his seruant said vnto him, Alas master, how shall we do?

16 And he answered, ^h Feare not: for they that be with vs, are mo then they that be with them.

17 Then Elisha prayed, and said, Lord, I beseech thee, ope his eyes, ⁱ that he may see. And the Lord opened the eyes of the seruant, & he looked, and behold, the mountaine was full of horses and charets of fyre round about Elisha.

18 So ^j they came downe to him, but Elisha prayed vnto the Lord, and said, Smite this people, I pray thee, with blindness. And he smote them with blindness, according to the word of Elisha.

19 And Elisha saide vnto them, This is not the way, neither is this the city: follow me, and I will leade you to the man whome ye seeke. But he ^k led them to Samaria.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes that they may see. And the Lord opened their eyes, and they saw, and behold, they were in the middes of Samaria.

21 And

b God wrought this miraculouly to confirme y^e autoritie of Elisha, to whom hee had giuen such abundance of his Spirit. c Meaning, that he would lie in ambush & take the Israelites as vnwares.

d The wicked conspire nothing so craftely, but God can reuile it to his seruants and cause their counsel to be disclosed.

e There is nothing so secret that thou canst go about, but he knoweth it, and discouereth it vn to his King.

f Though it had bene nothing in mans iudgement to haue taken Elisha, yet the wicked euer doubt & thinke they are neuer able to pre pare power y^e nough, though it be but against one, or a few.

g For he was assured of Gods helpe, and that millions of Angells camped about the Godly to deliuer them.

h That he may beholde howe thou hast prepared an armie to rescue vs.

i Meaning, the Syrians his enemies, whiche came downe, thinking themselves sure of him.

k Thus he did being led by the Spirit of God & not because he sought his owne reuengence, but only to fet forth the glorie of God.

a Or a piece of wood fit to build with.

- 1 The wicked
vse reuerent and
graued words to-
wards the ser-
uants of God,
when they think
to haue any co-
moditie by the,
though in their
heart they can
not abide them.
- 21 And the King of Israel saide vnto Elisha
when he sawe them,¹ My father, shall I
smite them, shall I smite them?
- 22 And he answered, Thou shalt not smite
them: doest thou not smite them that thou
hast taken with thy swoorde, and with thy
bow? but set bread and water before them,
that they may eat and drinke and goe to
their master.
- 23 And he made great preparation for them:
& whē they had eaten & drunken, he sent
them away: and they went to their master.
So the bandes of Aram came^m no more
into the land of Israel.
- 24 But afterward Ben-hadad King of Aram
gathered al his hoste, and went vp, and be-
sieged Samaria.
- 25 So there was a great famine in Samaria:
for lo, they besieged it vntill an asses head
was at foure score pieces of siluer, and the
fourth part of a kab of dooues^a doun at
fiue pieces of siluer.
- 26 And as the King of Israel was going vpon
the wall, there cried a woman vnto him,
saying, Helpe, my lord, O King.
- 27 And he sayd, Seing the Lord doth not suc-
cour thee, howe should I helpe thee with
the^b barne, or with the wine presse?
- 28 Also the King said vnto her, What aileth
thee? And she answered, This woman said
vnto mee, Giue thy sonne, that we may eate
him to day, and we will eate my sonne to
morrow.

Dmt. 26. 17.

^aOr, under his
clothes.^p Thus hypo-
crites, who they
feele Gods iudg-
ments, thinke to
please him with
outward ceremo-
nies, whom in
prosperitie they
will not know.^q Meaning, Je-
horam Ahabs
sonne who kil-
led the Prophets
and caused Na-
both to be ston-
ed.^r So the wicked
fall into a rage
& desperation, if
they finde not
sodeine remedy
against their af-
flictions.

- 29 * So we sod my sonne, and did eate him:
and I said to her the daye after, Giue thy
sonne, that we may eate him, but she hath
hid her sonne.
- 30 And when the King had heard the words
of the woman, he rent his cloathes, (and as
he went vpon the wall, the people looked,
and beholde, he had sackcloth^p within
vpon his flesh)
- 31 And he saide, God do so to me and more
also, if the head of Elisha the sonne of Sha-
phat shall stand on him this day.
- 32 (Now Elisha sate in his house, and the
Elders sate with him) And the King sent a
man before him: but before the messenger
came to him, he said to the Elders, Se ye
not how this^q murtherers sonne hath sent
to take away mine head? take heede when
the messenger cometh, and shut the doore
& handle him roughly at the doore: is not
the sould of his masters feete behind him?
- 33 While he yet talked with them, beholde,
the messenger came down vnto him, & said,
Behold, this euill commeth of the Lorde:
should I attend on the Lord any longer?

CHAP. VII.

¹ Elisha propheseth plentie of vitaille and other things to
Samaria. ⁶ The Syrians runne away, and haue no
man following them. ¹⁷ The prince that would not be-
lieue the words of Elisha is troden to death.

a The godly are
euer assured of
Gods helpe in
their necessities,
but the times &
houres are onely
reueiled by Gods
Spirit.

THEN Elisha said, Heare ye the word of
the Lorde: thus sayth the Lorde, *To
morrow this time a measure of fine flour
shalbe solde for a shekel, and two mea-

asures of barley for a shekel in the gate of
Samaria.

- 2 Then a prince, on whose hande the King
^b leaned, answered the man of God, and
said, Though the Lord would make^c win-
dowes in the heauē, could this thing come
to passe? And he said, Beholde, thou shalt
see it with thine eyes, but thou shalt not^d
eat thereof.
- 3 Now there were foure leprouse me at the
entring in of the gate: and they said one
to another, Why sit we here vntill we dye?
4 If we say, We will enter into the citie, the
famine is in the citie, & we shal dye there:
and if we sit here, we dye also. Nowe there-
fore come, and let vs fall into the campe of
the Aramites: if they saue our liues, we shal
liue: and if they kil vs, we are but dead.
- 5 So they rose vp in the twilight, to goe to
the campe of the Aramites: and when they
were come to the vtmoste parte of the
campe of the Aramites, lo, there was no
man there.
- 6 For the Lord had caused the campe of the
Aramites to heare a^e noise of charets & a
noise of horses, & a noise of a great armie,
so that they said one to another, Behold,
the King of Israel hath hired against vs the
Kings of the Hittites, and the Kings of the
Egyptians to come vpon vs.
- 7 Wherefore they arose, and fled in the
twilight, and left their tentes & their hor-
ses, and their asses, ^{euen} the campe as it was
and^f fled for their liues.
- 8 And when these lepers came to the vt-
most part of the campe, they entred into
one tent, and did eate and drinke, and car-
ried thence siluer and gold, and raiment, &
went and hid it: after they returned, & en-
tred into another tent, and caried thence
also, and went, and hid it.
- 9 Then said one to another, We do not wel:
this day is a day of good tidings, and we
holde our peace. if we tary till daye light,
some^g mischief will come vpon vs. Nowe
therefore come, let vs go, and tel the Kings
householde.
- 10 So they came and called vnto the porters
of the citie, & tolde them, saying, We came
to the campe of the Aramites, & lo, there
was no man there, neither voice of mā, but
horses tyed and asses tyed: and the tentes
are as they were.
- 11 And the porters cryed and declared to
the Kings house within.
- 12 Then the King arose in the night, and said
vnto his seruants, ^h I will shewe you nowe,
what the Aramites haue done vnto vs.
They know that we are affamished, there-
fore they are gone out of the cape to hide
them selues in the field, saying, When they
come out of the citie, we shall catche them
aliue, and get into the citie.
- 13 And one of his seruants answered, and
said, Let men take nowⁱ fiue of the horses
that remaine, and are left in the citie, (be-
holde, they are euen as all the^j multi-
tude of Israel that are left therein: behold,
I say,

b To whom the
King gaue the
charge & over-
sight of things,
as vers. 17.

c He mocketh at
the Prophetes
wordes, saying,
that if God ray-
ned downe come
fro^k heauen yet
this could not
come to passe.

d Thy infidelitie
shalbe punished
herin, whē thou
shalt see this mi-
racle and yet not
be partaker ther-
of.

e For it was com-
manded in the
law that they
should dwell a-
part and not a-
mong their bre-
thren, Leuit.

f Thus Godnes
preparation to
destroy the wic-
ked, though they
be neuer so many
for he can scatter
them with a
small noise or the
king of a leafe.

g The wicked
neede no greater
enemie the then
owne conscient
to pursue them.

h He mistrusteth
the Prophetes
wordes, & there-
fore coulde be-
lieue nothing, as
they which are
more politike
then godly cast
more perill
then needeth.

i There are no
more left, but
they, or the rest
are consumed
with the famine
as the rest of the
people.

j That
plaine
which
heer pos-
sible
is
the
King
before
him,
and
the
pro-
phetes
more
etc.

k That
plaine
which
heer pos-
sible
is
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King
before
him,
and
the
pro-
phetes
more
etc.

l That
plaine
which
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phetes
more
etc.

m That
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etc.

n That
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p That
plaine
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is
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1 say, they are as the multitude of the Israelites that are consumed) and we will send to see.

14 So they tooke two charrets of horses, & the King sent after the holte of the Aramites, saying, Go and see.

15 And they went after them vnto Iorden, & lo, all the way was full of clothes and vessels which the Aramites had cast from the in their hast: and the messengers returned, and tolde the King.

16 Then the people went out and spoyled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel according to the worde of the Lord.

17 And the King gaue the prince (on whose hand he leaned) the charge of the gate, & the people trode vpon him in the gate, & he dyed, as the mā of God had said, which spake it, when the King came down to him.

18 And it came to passe, as the man of God had spoken to the King, saying, Two measures of barley at a shekel, and a measure of fine floure shalbe at a shekel, to morowe about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lorde would make windowes in the heauen, could it come so to passe? And he sayd, Beholde, thou shalt see it with thine eyes, but thou shalt not eat thereof.

20 And so it came vnto him: for the people trode vpon him in the gate, and he dyed.

CHAP. VIII.

1 Elisha prophesieth vnto the Shunammite the death of her yere. 12 He prophesieth to Hazael that he shalbe King of Syria. 13 He reigneth after ben-hadad. 16 Ichoram reigneth ouer Iudah. 20 Edom falleth from Iudah. 25 Ahaziah succedeth Ichoram.

1 Then spake Elisha vnto the woman, whose sonne he had restored to life, saying, Vp, and go, thou, and thine house, and sojourn where thou canst sojourn: for the Lord hath called for a famine, and it cometh also vpon the land seuen yeres.

2 And the woman arose, and did after the saying of the man of God, and went both she and her household and sojourned in the land of the Philistims seuen yeres.

3 And at the seuen yeres end, the woman returned out of the land of the Philistims and went out to call vpon the King for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great actes, that Elisha hath done.

5 And as he told the King, how he had restored one dead to life, behold, the woman, whose sonne he had raised to life, called vpon the King for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the King asked the woman, she tolde him: so the King appointed her an

Eunuche, saying, Restore thou all that are hers, and all the fruites of her lands since the day she left the lād, euē vntil this time.

7 Then Elisha came to Damascus, & Ben-hadad the King of Aram was sicke, and one told him, saying, The man of God is come hither.

8 And the King said vnto Hazael, Take a present in thine hand, and goe meete the man of God, that thou maist inquire of the Lord by him, saying, Shall I recouer of this disease?

9 So Hazael went to meete him & tooke the present in his hand, & of euery good thing of Damascus, euen the burden of fourtie camels, and came and stood before him, and saide, Thy sonne Ben-hadad King of Aram hath sent me to thee, saying, Shall I recouer of this disease?

10 And Elisha said to him, Go, and say vnto him, Thou shalt recouer: howbeit the lord hath shewed me, that he shal surely dy.

11 And he looked vpon him stedfastly till Hazael was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And he answered, Because I know the euil that thou shalt doe vnto the children of Israel: for their strong cities shalt thou set on fyre, and their yong men shalt thou slay with the sword, and shalt dash their infants against the stones, & rent in pieces their women with childe.

13 Then Hazael said, what? is thy seruant a dog, that I should do this great thing? And Elisha answered, The Lorde hath shewed me, that thou shalt be King of Aram.

14 So he departed from Elisha, and came to his master, who said to him, What saide Elisha to thee? And he answered, He told me that thou shouldest recouer.

15 And on the morow he tooke a thick cloth and dipt it in water, and spread it on his face, and he dyed: and Hazael reigned in his stead.

16 Now in the fife yere of Ioram the sonne of Ahab King of Israel, and of Jehoahaphat King of Iudah, Ichoram the sonne of Jehoahaphat King of Iudah began to reigne.

17 He was two and thirtie yere olde, when he began to reigne: and he reigned eight yere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the daughter of Ahab was his wife, and he did euill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his seruants sake, as he had promised him to giue him a light and to his children for euer.

20 In those dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them selues.

21 Therefore Ioram went to Zair, and all his charrets with him, & he arose by night, and smote the Edomites which were about him with the captaines of the charrets,

The King caused to be iustly restored which was wrongfully holden from her

Of al the chiefest and precious things of the country.

Meaning that he should recouer of this disease: but hee knewe that this messenger Hazael should slay him to obtaine the kingdom.

That I should be without all humanitie and pitee.

Vnder pretence to refresh or ease him, he stifled him with this cloth.

Chro. 31. 4. Reade Chap. 1. 17. He was confirmed in his kingdom after his fathers death.

The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

Which had bene subiect to Davids time vntil this time of Ichoram.

Or, two horses of the charret, which were accustomed to drawe in the charret.

Which hee spake by the mouth of Elisha, vers. 1.

As the people praised out of the gate to runne to the Syrians tentes where they had heard was meat, and great spoile left.

Chap. 4. 35.

Where thou canst finde accomodious place to dwell, where is plentie.

That is, to come plaine on them which had taken her possessions while she was absent. Gods wonderfull providence appeareth in this that he caused the King to be desirous to hear of him, whome before he contemned, & also here prepared an entrance to the poor widowes life.

frustrated prophets & therefore bo- thing, which are politike and are penib edeth. ere are m eeste, but or the rest consumed the famit rest of the

- rets, & the people fled into their tents.
- 22 So Edom rebelled from vnder the hande of Iudah vnto this daye. then^a Labnah rebelled at that same time.
- 23 Concerning the rest of the actes of Ioram and al that he did, are they not written in the booke of the Chronicles of the Kinges of Iudah?
- 24 And Ioram slept with his fathers, & was buried with his fathers in the citie of Dauid. And^a Ahaziah his sonne reigned in his stead.
- 25 ¶ In the twelfth yere of Ioram the sonne of Ahab King of Israel did Ahaziah the sonne of Iehoram King of Iudah begin to reigne.
- 26 ¶ Two and twenty yere olde was Ahaziah when he began to reigne, and he reigned one yere in Ierusalem, & his mothers name was Athaliah the daughter of Omri King of Israel.
- 27 And he walked in the way of the house of Ahab, and did euill in the sight of the Lord, like the house of Ahab: for he was the sonne in lawe of the house of Ahab.
- 28 And he went with Ioram the sonne of Ahab to warre against Hazael King of Aram in Ramoth Gilead, & the Aramites smote Ioram.
- 29 And King Ioram returned to be healed in Izreel of the woundes which the Aramites had giuen him at Ramah, when he fought against Hazael King of Aram. And Ahaziah the sonne of Iehoram King of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

CHAP. IX.

^a Iehu is made King of Israel, 24 And killeth Iehoram the King thereof, 27 And Ahaziah, otherwise called Ochozias, the King of Iudah, 33 And causeth Iezabel to be cast downe out of a wyndowe, and the dogs did eate her.

- 1 **T**hen Elisia the Prophet called one of the children of the Prophets, and said vnto him, ¶ Gird thy loines and take this boxe of oyle in thine hande, and get thee to Ramoth Gilead.
- 2 And when thou comest thither, looke where is Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and inake him arise vp from among his brethren, and lead him^a to a secret chamber.
- 3 Then take the boxe of oyle, and powre it on his head, and say, Thus saith the Lord, I haue anoynted thee for King ouer Israel. then open the doore, and flee without any taryng.
- 4 So the seruant of the Prophet gate him to Ramoth Gilead.
- 5 And when he came in, behold, the captains of the armie were sitting. And he said I haue a message to thee, O capitaine. And Iehu said, Vnto which of all vs? And he answered, To thee, O capitaine.
- 6 And he arose, and went into the house, and he powred the oyle on his head, and said vnto him, Thus saith the Lord God

of Israel, I haue^b anoynted thee for King ouer the people of the Lord, *then* ouer Israel.

- 7 And thou shalt smite the house of Ahab thy master, that I may auenge the blood of my seruants the Prophets, & the blood of al the seruants of the Lord^c of the hand of Iezabel.
- 8 For the whole house of Ahab shalbe destroyed: and^d I wil cut off from Ahab, him that maketh water against the wall, as wel him that is shut vp, as him that is left in Israel.
- 9 And I will make the house of Ahab like the house^e of Ieroboam the sonne of Nebat, & like the house^f of Baasha the sonne of Ahijah.
- 10 And the dogs shal eat Iezabel in the field of Izreel, and there shalbe none to burie her. And he opened the doore, and fled.
- 11 ¶ Then Iehu came out to the seruants of his lord. And one saide vnto him, Is all well? wherefore came this^g mad fellowe to thee? And he said vnto them, Ye know the man, and what his talke was.
- 12 And they said, It is false, tell vs it nowe. The he said, Thus & thus spake he to me, saying, Thus saith the Lord, I haue anoynted thee for King ouer Israel.
- 13 Then they made haste, and tooke euerie man his garment, and put it vnder him on the top of the staires, and blew the trumpet, saying, Iehu is King.
- 14 So Iehu the sonne of Iehoshaphat the sonne of Nimshi conspired against Ioram (Now Ioram kept Ramoth Gilead, he and al Israel because of Hazael King of Aram.
- 15 And^h King Ioram returned to be healed in Izreel of the woundes, which the Aramites had giuen him, when he fought with Hazael King of Aram) and Iehu saide, If it be your mindes, let no man depart and escape out of the citie, to goe and tell in Izreel.
- 16 So Iehu gate vp into a charet, and went to Izreel: for Ioram lay there, andⁱ Ahaziah King of Iudah was come downe to see Ioram.
- 17 And the watchman that stode in the towre in Izreel, spied the companie of Iehu as he came, and saide, I see a companie. And Iehoram saide, Take a horseman and sende to meete them, that he may say, Is it peace?
- 18 So there went one on horseback to meete him, and saide, Thus saith the King, Is it peace? And Iehu said, What hast thou to do with peace? turne behinde me. And the watchman tolde, saying, The messenger came to the, but he cometh not againe.
- 19 Then he sent out another on horseback, which came to them, and said, Thus saith the King, Is it peace? And Iehu answered, What hast thou to doe with peace? turne behinde me.
- 20 And the watchman tolde, saying, He came to them *also*, but cometh not againe, and the marching is like the marching of Iehu

^a This was a citie in Iudah giuen to the Leuites, Iosh 21.13. and after turned from King Iehoram because of his idolatrie.

^b Chro. 22.1.

^c Which is to be vnderstand, y hee was made King, when his father reigned, but after his fathers death he was confirmed King, when he was fourtie two yere olde, as 3. Chro. 22.3.

^d Which was a citie in the tribe of Gad beyonde Iorden.

^e This is a citie belonging to the tribe of Issachar

^f King. 19.12.

^g Prepare thy selfe to go diligently about thy busines: for in those countreis they vsed long garments, which they tucked vp, when they went about eariake busines. ^h Else from chamber to chamber.

ⁱ This anoynting was for Kings, Priests, & Prophets, which were al figures of Messiah, in whome these thre offices were accomplishe. 1. King. 19.31.

^j King. 14.10. & 21.31.

^k King. 14.10. & 21.30.

^l King. 14.10.

^m That is, Ird of the armie, whom he called before his brethren, ver. 14. In this estimation the worlde hath 3 millions of God: notwithstanding for as much as the worlde hath a uer slandered the children of God (yea they called the sonne of god a deceiver and saide he had the deuill) therefore they ought not to be discouraged. Chap. 8.39.

ⁿ God had thus ordeined, as red, 2. Chro. 11.7. that this wicked and idolatrous King, who was more ready to gratie wicked Ioram, than to obey the will of God, should perish with him, by whose mouth he thought he haue bene strengthened.

^o Or Iehoram.

As one that went earnestly about his enterprise.

Iehu the sonne of Nimshi: for he marcheth furiously.

21 ¶ Then Iehoram said, Make ready: & his charret was made ready. And Iehoram King of Israel and Ahaziah King of Iudah went out either of them in his charret against Iehu, and met him in the field of Naboth the Izreelite.

22 And when Iehoram sawe Iehu, he said, Is it peace, Iehu? And he answered, What peace? whiles the whoredomes of thy mother Iezebel, and her witchcraftes are yet in great number.

23 Then Iehoram turned his hand, and fled, and said to Ahaziah, O Ahaziah, there is treason.

24 But Iehu tooke a bowe in his hand, and smote Iehoram betwene the shoulders, that the arrowe went through his heart: & he fel downe in his charret.

25 Then said Iehu to Bidkar a capitaine, Take, and cast him in some place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord^d layed this burde vpon him.

26 Surely I haue seene yesterday the blood of Naboth, and the blood of his^h sonnes, said the Lord, and I wil tender it thee in this field, saith the Lord: now therefore take and cast him in the field, according to the worde of the Lord.

27 But when Ahaziah the King of Iudah saw this, he fled by the way of the garden house: and Iehu pursued after him, & said, Smite him also in the charret: and they smote him in the going vp to Gur, which is by Ibleam. And he fled to Megiddo, and there dyed.

28 And his seruants caryed him in a charret to Ierusalem, & buried him in his sepulcher with his fathers in the citie of Dauid.

29 ¶ And in the^k eleuenth yere of Ioram the sonne of Ahab, began Ahaziah to reigne ouer Iudah.

30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head,^l & looked out at a widow.

31 And as Iehu entred at the gate, she said, Had^m Zimri peace which slew his master?

32 And he lift vp his eyes to the window, and said, who is on my side, who? Then two or three of herⁿ Eunuches looked vnto him.

33 And he said, Cast her downe: and they cast her downe, and he sprinkled of her blood vpon the wal, and vpon the horses, and he trode her vnder foote.

34 And when he was come in, he did eat & drinke, and said, Visite now yonder cursed woman, and bury her: for she is a^o Kings daughter.

35 And they went to bury her, but they founde no more of her then the skul and the feete, and the palmes of her hands.

36 Wherefore they came againe and tolde him. And he said, This is the worde of the Lord, which he spake^p by his seruant Eliiah.

the Tishbire, saying, * In the field of Izreel shal the dogges eat the flesh of Iezebel.

37 And the carkeis of Iezebel shalbe as douning vpon the ground in the field of Izreel, so that none shal say, This is Iezebel.

gainst them that suppress his word and persecute his seruants.

CHAP. X.

^d Iehu causeth the seuentie sonnes of Ahab to be slaine,

¹⁵ And after that fourtie and two of Ahab's brethren.

²⁵ He killeth also al the priestes of Baal.

³⁵ After his death his sonne reigne in his steade.

1 Ahab had now seuentie^q sonnes in Samaria. And Iehu wrote letters, and sent to Samaria vnto the rulers of Israel, and to the Elders, and to the bringers vp of Ahab's children, to this effect,

2 Now when this letter commeth to you, (for ye haue with you your masters sonnes, ye haue with you both charrets and horses, and a defended citie, and armour)

3 Consider therefore which of your masters sonnes is best and most meete, & set him on his fathers throne, and fight for your masters house.

4 But they were exceedingly afraid, & said, Behold, two Kings could not stand before him, how shal we then stand?

5 And he that was gouernour of Ahab's house, and he that ruled the citie, and the Elders, and the bringers vp of the childre sent to Iehu, saying, We are thy seruants, and wil do al that thou shalt bid vs: we wil make no King: do what seemeth good to thee.

6 ¶ Then he wrote another letter to them, saying, If ye be mine, & wil obey my voyce, take the heads of the men that are your masters sonnes, and come to me to Izreel by to morowe this time. (Now the Kings sonnes, euen seuentie persons were with the great men of the citie, which brought them vp)

7 And when the letter came to them, they rooke the Kings sonnes, and slew the seuentie perones, and layed their heades in baskets, and sent them vnto him to Izreel.

8 ¶ Then there came a messenger & tolde him, saying, They haue brought the heads of the Kings sonnes. And he said, Let them lay them on two heapes at the entering in of the gate vntil the morning.

9 And when it was day, he went out, & stood & said to al the people, Ye be^r righteous: behold, I conspired against my master, & slew him: but who slew al these?

10 Knowe now that there shal fall vnto the earth nothing of the worde of the Lord, which the Lord spake concerning the house of Ahab: for the Lord hath brought to passe the things that he spake^s by his seruant Eliiah.

11 So Iehu slew al that remained of the house of Ahab in Izreel, and all that were great with him, and his familiars and his^t priests, so that he let none of his remaine.

a The Scripture vsseth to cal the sonnes which are either children, or nephews.

b He wrote this to proue them whether they would take his part or no.

c God as a iust iudge punisheth the wicked children of wicked parents vnto the third & fourth generation.

d Ye can not iustly condemne me for the Kings death, seeing ye haue done like to his posteritie: for the Lord commanded me, & moued you to execute this his iudgement.

e Err by the hand

f King 21. 29. Meaning, which were the idolatrous priests.

- 12 ¶ And he arose, and departed and came to Samaria. And as Iehu was in the way by an house where the shepheards did there,
- 13 He met with the brethren of Ahaziah King of Iudah, and said, Who are ye? And they answered, We are the brethren of Ahaziah, and go downe to salute the children of the King and the children of the Queene.
- 14 And he said, Take them aliue. And they tooke them aliue, and slewe them at the wel beside the house where the sheepe are shorne, *even* two and fourtie men, and he left not one of them.

f Thus Gods vengeance is vpon them that haue any part or familiaritie w the wicked. g For he feared God and lamented the wickednes of those times: therefore Iehu was glad to ioyne with him: of Rechab reade Jeremie. 35. 2. *Or, praised God for him.*

h Here Baal is taken for Ashtaroth the idole of the Zidonians, which Iezebel caused to be worshipped, as it is also vsed, 1. King. 16. 32. & 22. 53.

Elr. sanctifie.

- 15 ¶ And when he was departed thence, he met with Ichonadab the sonne of Rechab comming to meete him, and he blessed him, and said to him, Is thine heart vp-right, as mine heart is toward thine? And Ichonadab answered, Yea, doubteles. Then giue me thine hand. And when he had giuen him his hand, he tooke him vp to him into the charet.
- 16 And he said, Come with me, and see the zeale that I haue for the Lord: so they made him ride in his charet.

- 17 And when he came to Samaria, he slew all that remained vnto Ahab in Samaria, til he had destroyed him, according to the worde of the Lord, which he spake to Elijah.

- 18 Then Iehu assembled al the people, and said vnto them, Ahab serued ^b Baal a litle, but Iehu shal serue him much more.

- 19 Now therefore cal vnto me al the prophets of Baal, al his seruants, and all his priests, and let not a man be lacking: for I haue a great sacrifice for Baal: whosoever is lacking, he shal not liue. But Iehu did it by a subtiltie to destroye the seruants of Baal.

- 20 And Iehu said, Proclaime a solemne assemblie for Baal. And they proclaimed it.
- 21 So Iehu sent vnto al Israel, and al the seruants of Baal came, and there was not a man left that came not. And they came into the house of Baal, and the house of Baal was ful from end to end.

- 22 Then he said vnto him that had the charge of the vestrie, Bring forth vestements for al the seruants of Baal. And he brought them out vestements.

- 23 And when Iehu went, and Ichonadab the sonne of Rechab into the house of Baal, he said vnto the seruants of Baal, Search diligently, and looke, lest there be here with you any of the seruants of the Lord, but the seruants of Baal onely.

- 24 And when they went in to make sacrifice & burnt offering, Iehu appointed fourscore men without, and said, If any of the men whome I haue brought into your hands, escape, his soule shal be for his soule.

- 25 And when he had made an end of the burnt offering, Iehu said to the garde, and to the captaines, Go in, slaye them, let not a man come out. And they smote them with the edge of the sword. And the garde,

and the captaines cast them out, and went vnto the citie, where was the temple of Baal.

- 26 And they brought out the images of the temple of Baal, and burnt them.

- 27 And they destroyed the image of Baal, & threw downe the house of Baal, and made a iakes of it vnto this day.

- 28 So Iehu destroyed Baal out of Israel.

- 29 But from the sinnes of Ieroboam the sonne of Nebat which made Israel to sinne, Iehu departed not from them, neither from the golden calues that were in Beth-el & that were in Dan.

- 30 ¶ And the Lord said vnto Iehu, Because thou hast diligently executed that which was right in mine eyes, and hast done vnto the house of Ahab according to al things that were in mine heart, therefore shal thy sonnes vnto the fourth generation sit on the throne of Israel.

- 31 But Iehu regarded not to walke in the law of the Lord God of Israel with al his heart: for he departed not from the sinnes of Ieroboam, which made Israel to sinne.

- 32 In those dayes the Lord began to lothe Israel, and Hazael smote them in al the coastes of Israel,

- 33 From Iorden Eastward, *even* al the land of Gilead, the Gadites, and the Reubenites, and them that were of Manassih, from Aroer (which is by the riuer Arnon) and Gilead and Bashan.

- 34 Concerning the rest of the actes of Iehu, and al that he did, and al his valiant deedes, are they not written in the booke of the Chronicles of the Kings of Israel?

- 35 And Iehu slept with his fathers, and they buried him in Samaria, and Ichoahaz his sonne reigned in his steade.

- 36 And the time that Iehu reigned ouer Israel in Samaria is eight and twentie yeres.

CHAP. XI.

- 1 Athaliah putteth to death al the Kings sonnes, except Iosh the sonne of Ahaziah. 4 Iosh is appointed King. 15 Ichoiada causeth Athaliah to be slaine. 17 He maketh a couenant betwene God and the people. 18 Baal and his priests are destroyed.

- 1 **T**hen Athaliah the mother of Ahaziah when she sawe that her sonne was dead, she arose, and destroyed al the Kings seede:

- 2 But Iehosheba the daughter of King Ioram, and sister to Ahaziah ^b tooke Iosh the sonne of Ahaziah, and stale him from among the Kings sonnes that should be slaine, both him and his nource, keeping ^c him in the bed chamber, & they hid him from Athaliah, so that he was not slaine.

- 3 And he was with her hid in the house of the Lord six yere: and Athaliah did reigne ouer the land.

- 4 ¶ And the seuenth yere ^d Ichoiada sent & tooke the captaines ouer hūdreths, with other captaines & the of the garde, & caused them to come vnto him into the house of the Lord, & made a couenant with the, & tooke an othe of the in the house of the Lord, & shewed them the Kings sonne.

5 And

Which citie was nere to Samaria.

I Thus God aproueth and rewardeth his zeale, in executing Gods iudgment, albeit his wickednes was afterward punished.

Or, so cut them off.

1. Chron. 22. 10. 2 Meaning al the posteritie of Iehoshaphat, to whom the kingdome appertained: thus God vsed the crueltie of this woman to destroy the whole familie of Ahab. b The Lord promised to mainteine the familie of David & not to quench the light thereof: therefore he moued the heart of Iehosheba to preferue him. c Where the Priests did lye. d The chiefe Priest Iehoshebas husband.

i Thus God would haue his seruants preferred, and idolaters destroyed: as in his lawe he giueth expresse commandement Deut. 17. *Or, he shal die for him.*

^eOf 5 Leuites, which had charge of the keeping of the Temple & kept watch by courtesie. ^fThat none should come vpon them, while they were crowning the King. ^gCallet 5 East gate of the Temple. ^hOr, that none breake his order. ⁱWhose charge is ended.

5 And he commanded them, saying, This is it that ye must do, The third part of^e you, that commeth on the Sabbath, shal^f warde toward the Kings house.

6 And another third part in the gate of⁸ Sur: and another third part in the gate behinde them of the garde: & ye shal keepe watch^h in the house of Massah.

7 And two partes of you, that is, al that^h go out on the Sabbath day, shal keepe the watch of the house of the Lord about the King.

8 And ye shal compass the King round about, euery man with his weapon in his hand, and whosoever commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to al that Iehoiada the Priest commanded, & they tooke euery man his men that entred inⁱ to their charge on the Sabbath with^h the that wet out ofⁱ is on the Sabbath, & came to Iehoiada the Priest.

10 ¶ And the Priest gaue to the captaines of hundreths the speares and the shields that were King Dauids, and were in the house of the Lord.

11 And the garde stood, euery man with his weapon in his hand, from the right side of the house to the left side, about the altar & about the house round about the King.

12 Then he brought outⁱ the Kings sonne, and put the crowne vpon him and gaue him^m the Testimonie, & they made him King: also they anointed him, and clapt their hands, and said, God saue the King.

13 ¶ And when Athaliah heard the noyse of the running of the people, she came in to the people in the house of the Lord.

14 And when she looked, behold, the King stood by aⁿ pillar, as the manner was, and the princes & the trumpeters by the King, and al the people of the land reioyced, and blew with trumpets. Then Athaliah rent her clothes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the host, and said vnto them, Haue herⁿ forth of the ranges, & he that^o followeth her, let him dye by the sword: for the Priest had said, let her not be slaine in the house of the Lord.

16 Then they layed hands on her, & she wet by the way, by the which the horses go to the house of the King, and there was she slaine.

17 And Iehoiada made a couenant betwene the Lord and^r the King, and the people, that they should be the Lords people: likewise betwene the^r King and the people.

18 Then al the people of the land went into the house of Baal, and destroyed it with his altars, & his images brake they downe courageously, and slew Mattan the priest of Baal before the^r altars: and the^r Priest set a garde ouer the house of the Lord.

19 Then he tooke the captaines of hundreths, and the^r other captaines, and the garde; &

al the people of the land: and they brought the King from the house of the Lord, and came by the way of the gate of the garde to the Kings house: & he sat him downe on the throne of the Kings.

20 And al the people of the land reioyced, and the cite was in quiet: for they had slaine Athaliah with the sword beside the Kings house.

21 Seuen yere olde was Iehoash when he began to reigne.

^tWhich by her crueltie & persecution had vexed y whole land before.

CHAP. XII.

⁶ Iehoash maketh promise for the repairing of the Temple. ¹⁶ He slayeth the King of Syria by a present from comming against Ierusalem. ²⁰ He is killed by two of his seruants.

1 IN^a the seuenth yere of Iehu Iehoash began to reigne, and reigned fourty yeres in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord al his time that^a Iehoiada the Priest taught him.

3 But^b the hie places were not taken away: for the people offred yet & burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, Al the siluer of dedicate things that be brought to the house of the Lord, that is, the money of them that are vnder the^c count, the money that euery man is set at, and al the money that one offreth willingly, & bringeth into the house of the Lord,

5 Let the Priests take it to them, euery man of his acquaintance: and they shal repaire the^d broken places of the house, wherefoever any decay is found.

6 ¶ Yet in the three and twentieth yere of King Iehoash the Priests had not mended that which was decayed in the Temple.

7 Then King Iehoash called for Iehoiada the Priest, and the^e other Priests, and said vnto them, Why repaire ye not the ruines of the Temple? now therefore^e receiue no more money of your acquaintance, except ye deliuer it to^f repaire the ruines of the Temple.

8 So the Priests consented to receiue no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Priest tooke a chest & bored an^g hole in the lid of it, and set it beside the altar, on the^h right side, as euery man commeth into the Temple of the Lord. And the Priests that kept theⁱ doore, put therein al the money that was brought into the house of the Lord.

10 And when they sawe there was much money in the chest, the Kings secretary came vp and the hie Priest, and put it vp after that they had tolde the money that was found in the house of the Lord,

11 And they gaue the money made ready into the hands of them^j that vnderooke the worke, & that had the ouersight of the house of the Lord: and they payed it out to the carpenters & builders that wrought vpon the house of the Lord,

^{2.Chro.24.1.}

^aSo long as rulers giue care to the true ministers of God, they prosper. ^bSo hard a thing it is for them, that are in authority to be brought to the perfect obedience of God.

^cThat is, the money of redemption, Exo.30.12. also the money which the Priest valued y vowes at, Leuit.27.2. & their free liberallitie.

^dFor the Temple which was built an hundreth fiftie and fise yeres before, had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickednes of the idolaters.

^eHe taketh fro them the ordering of the money because of their negligence ^fThat is, on the Southside. ^gOr, vessel.

^hOr, vessel.

ⁱFor the King had appointed other which were meete for that purpose, Chap.22.5.

^h For these me had onely the charge of the reparation of the Temple, and the rest of y money was brought to the King, who caused these afterward to be made, 2. Chro. 24. 14.

ⁱ After the death of Ichoiah Ioash fel to idolatry: therefore God reiecteth him, and stirreth vp his enemy against him, who he pacified with the treasures of the Temple: for God would not be serued with those gifts seeing the Kings heart was wicked.

^k Because he had put Zacharie y sonne of Ichoiah to death, 2. Chro. 24. 25. I Reade, 2. Sam. 5. 9. ^l Or, Iozabab.

^a By worshipping the calves, which Ieroboam did erect in Israel. ^b While Ichoahaz liued.

- 12 And to the masons and hewers of stone, and to bye timber and hewed stone, to re-paire that was decayed in the house of the Lord, and for al that which was layed out for the reparation of the Temple.
- 13 Howbeit there was ^h not made for the house of the Lord bowles of siluer, instruments of musike, basons, trumpets, nor any vessels of golde, or vessels of siluer of the money that was brought into the house of the Lord.
- 14 But they gaue it to the workemen, which repaired therewith the house of the Lord.
- 15 Moreouer, they rekened not with the me, into whose handes they deliuered that money to be bestowed on workemen: for they dealt faithfully.
- 16 The money of the trespassse offering and the money of the sinne offerings was not brought into the house of the Lord: for it was the Priests.
- 17 ¶ Then came vp Hazael King of Aram, & fought against Gath and tooke it, and Hazael set his face to go vp to Ierusalem.
- 18 And Ichoash King of Iudah tooke al the halowed things that Iehoshaphat, & Iehoram, and Ahaziah his fathers Kings of Iudah had dedicated, and that he himselfe had dedicated, and al the golde that was found in the treasures of the house of the Lord and in the Kings house, and sent it to Hazael King of Aram, and he departed from Ierusalem.
- 19 Concerning the rest of the actes of Ioash and al that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?
- 20 ¶ And his seruants arose & wrought treason, and ^k slew Ioash in the house of ^l Millo, when he came downe to Silla:
- 21 Euen ⁱ Iozabab the sonne of Shomer his seruants smote him, and he dyed: and they buried him with his fathers in the cite of David. And Amaziah his sonne reigned in his steade.

CHAP. XIII.

¹ Ichoahaz the sonne of Iehu is deliuered into the handes of the Syrians. ² He prayeth vnto God and is deliuered. ³ Ioash his sonne reigneth in his steade. ⁴ Hazael dieth. ⁵ Elifha dieth.

- 1 IN the three and twentieth yere of Ioash the sonne of Ahaziah King of Iudah, Ichoahaz the sonne of Iehu began to reigne ouer Israel in Samaria, and he reigned seuentene yere.
- 2 And he did euil in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, and departed not therefrom.
- 3 And the Lord was angrie with Israel, and deliuered them into the hand of Hazael King of Aram, and into the hand of Benhadad the sonne of Hazael, all ^b his daies.
- 4 And Ichoahaz befought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the King of Aram troubled them.

- 5 (And the Lord gaue Israel a deliuerer, so that they came out from vnder the subiection of the Aramites. And the children of Israel dwelt in their tents as before time.)
- 6 Neuertheles they departed not from the sinnes of the house of Ieroboam which made Israel sinne, but walked in the euil the ^g grone also remained stil in Samaria)
- 7 For he had left of the people to Ichoahaz but fiftie horsemen, and ten charrets, & ten thousand footemen, because the King of Aram had destroyed them, and made the like dust beaten to powder.
- 8 Concerning the rest of the actes of Ichoahaz & al that he did, & his valiant dedes, are they not written in the booke of the Chronicles of the Kings of Israel?
- 9 And Ichoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his steade.
- 10 ¶ In the seuen and thirtieth yere of Ioash King of Iudah began Ichoash the sonne of Ichoahaz to reigne ouer Israel in Samaria, and reigned sixtene yere,
- 11 And did euil in the sight of the Lord: for he departed not from al the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.
- 12 Concerning the rest of the actes of Ioash and al that he did, & his valiant dedes, and how he fought against Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?
- 13 And Ioash slept with his fathers, & Ieroboam sate vpon his seat: & Ioash was buried in Samaria among the Kings of Israel.
- 14 ¶ When Elifha fel sicke of his sickenes, whereof he dyed, Ioash the King of Israel came downe vnto him, and wept vpon his face, and said, O my father, my father, the charret of Israel, and the horsemen of the same.
- 15 Then Elifha said vnto him, Take a bowe and arrowes. And he tooke vnto him bowe and arrowes.
- 16 And he said to the King of Israel, Put thine hand vpon the bowe. And he put his hand vpon it. And Elifha put his hands vpon the Kings hands,
- 17 And said, Open the window Eastward. And when he had opened it, Elifha said, Shoot. And he shot. And he said, Behold the arrow of the Lords deliuerance and the arrowe of deliuerance against Aram: for thou shalt smite the Aramites in Aphek, til thou hast consumed them.
- 18 Again he said, Take the arrowes. And he tooke them. And he said vnto the King of Israel, Smite the ground. And he smote thrise, and ceased.
- 19 Then the man of God was ^k angry with him, and said, Thou shouldest haue smitten sue or six times, so thou shouldest haue smitten Aram, til thou haddest consumed it, where now thou shalt smite Aram but thrise.
- 20 ¶ So Elifha dyed, and they buried him

To wit, Ioash the sonne of Ichoahaz, d Safely and without danger. ^h Euer as yfser. ⁱ day and byfore y. ^j Herday.

^e Wherein they did comit the idolatry, and which the Lord had committed to be destroyed, Deut. 16. 20. ^f That is, Hazael and Ben-hadad his sonne, as ver. 3. Reade of Hazael, Chap. 8. 12.

^g His chief purpose is to describe the kingdom of Iudah and how God performed his promises made in the house of David: but by way he sheweth how Israel was afflicted & punished for their great idolatry, who though they had now degenerate, yet God both by sending them sundry Prophetes & diuers punishments did call them vnto him againe.

^h Thus they were called to the Prophetes & seruants of God by whom God had fed his people, as Chap. 2. 12 meaning y by their prayers they did more prosper their countrey, then by force of armes.

ⁱ That is, toward Syria, so that he did not only prophesie with words, but also confirmed him by these signes that he should haue the victorie.

^k Because he seemed content to haue victorie against the enemies of God for twise or thrise, and had not a zeale to overcome them continually and to destroy them utterly.

And certaine bands of the Moabites came into the land that yere.

21 And as they were burying a man, behold, they saw the souldiers: therefore they cast the man into the sepulchre of Elitha. And when the man was downe, and touched the bones of Elitha, * he reuiued & stood vpon his feete.

22 ¶ But Hazael King of Aram vexed Israel al the dayes of Iehoahaz.

23 Therefore the Lord had mercy on them and pitied them, & had respect vnto them because of his couenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he them from him as yet.

24 So Hazael the King of Aram dyed: and Ben-hadad his sonne reigned in his steade.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which he had taken away by warre out of the hand of Iehoahaz his father: for three times did Ioash beat him, and restored the cities vnto Israel.

CHAP. XIII.

1 Amaziah the King of Iudah putteth to death them that slew his father, 7 And after smiteth Edom. 15 Ioash dyeth, and Ieroboam his sonne succedeth him. 29 And after him reigneth Zachariah.

1 The second yere of Ioash sonne of Iehozabab King of Israel reigned * Amaziah the sonne of Ioash King of Iudah.

He was fife and twentie yere olde when he began to reigne, and reigned nine and twentie yere in Ierusalem, and his mothers name was Iehoadan of Ierusalem.

And he did * vprightly in the sight of the Lord, yet not like Dauid his father, but did according to al that Ioash his father had done.

2 Notwithstanding the hie places were not taken away: for as yet the people did sacrifice & burnt incense in the hie places.

¶ And when the Kingdome was confirmed in his hand, * he slew his seruants which had killed the King his father.

3 But the children of those that did slay him, he * slew not, according vnto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shal not be put to death for the children, nor the children put to death for the fathers: but euery man shalbe put to death for his owne sinne.

4 He slew also of * Edom in the valley of salt ten thousand, and tooke * the cite of Sela by warre, and called the name thereof Ioktheel vnto this day.

5 ¶ Then Amaziah sent messengers to Iehozabab the sonne of Iehoahaz, sonne of Iehu King of Israel, saying, Come, * let vs see one another in the face.

6 Then Iehozabab the King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the * cedar of Libanus, because he ruled but ouer two tribes, and the wilde beastes are Iehozababs souldiers that spoyled the cities of Iudah.

that is in Lebanon, saying, Giue thy daughter to my sonne to wife: and the wilde beaste that was in Lebanon, went & trode downe the thistle.

10 Because thou hast smitten Edom, thine heart hath made thee proude: bragge of thy glory, and tary at home. why doest thou prouoke to thine hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehozabab King of Israel went vp: and he and Amaziah King of Iudah saw one another in the face at Beth-shehem which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled euery man to their tents.

13 But Iehozabab King of Israel tooke Amaziah King of Iudah, the sonne of Iehozabab the sonne of Ahaziah, at Beth-shehem, & came to Ierusalem, and brake downe the wal of Ierusalem fro the gate of Ephraim to the corner gate, foure hundred cubites.

14 And he tooke al the golde and siluer, and al the vessels that were found in the house of the Lord, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

15 Concerning the rest of the actes of Iehozabab which he did and his valiant dedes, and how he fought with Amaziah King of Iudah, are they not written in the booke of the Chronicles of the Kings of Israel?

16 And Iehozabab slept with his fathers, and was buried at Samaria among the Kings of Israel: and Ieroboam his sonne reigned in his steade.

17 ¶ And Amaziah the sonne of Iehozabab of Iudah, liued after the death of Iehozabab sonne of Iehozabab King of Israel fiftene yere.

18 Concerning the rest of the actes of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they wrought treason against him in Ierusalem, & he fled to * Lachish, but they set after him to Lachish, & slew him there.

20 And they brought him on horses, and he was buried * at Ierusalem with his fathers in the cite of Dauid.

21 Then al the people of Iudah tooke * Azariah, which was sixtene yere old, and made him King for his father Amaziah.

22 He built * Elath, and restored it to Iudah, after that the King slept with his fathers.

23 ¶ In the fiftenth yere of Amaziah the sonne of Iehozabab King of Iudah, was Ieroboam the sonne of Iehozabab made King ouer Israel in Samaria, and reigned one and forty yere.

24 And he did euil in the sight of the Lord: for he departed not from al the * finnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 He restored the coast of Israel, from the entring of Hamath, vnto the Sea of the wilderness, according to the worde of the Lord God of Israel, which he spake * by

of bragge of thy victorie, so that thou tarie at home and annoy me not.

Or, brought him.

That is, which the Israelites had giuen to them of Iudah for an assurance of peace.

h Which cite Roboam built in Iudah for a fortresse, 2. Chro. 11. 9.

i Who is also called Vzziah, 2 Chro 26. 1. k Which is also called Elanah or Elath.

l Because this idolatrie was so vile and almost incredible, that men should forsake the liuing God to worship calves, & worke of mans hands, therefore the Scripture doeth oft times repeat it in the reproch of al idolaters.

Elr. by the hand of his

his seruant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none shut vp, nor any left, neither yet any that could help Israel.

27 Yet the Lord had not decreed to put out the name of Israel from vnder the heauen: therefore he preferred them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the actes of Ieroboam, and al that he did, and his valiant deedes, & how he fought, and how he restored Damascus, and Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the Kings of Israel?

29 So Ieroboam slept with his fathers, *euem* with the Kings of Israel, and Zachariah his sonne reigned in his steade.

CHAP. XV.

1 *Azariah the King of Iudah becommeth a leper. 3 Of Iotham, 10 Shallum, 14 Menahem, 25 Pekahiah, 30 Vzziah, 32 Iotham, 38 And Ahaz.*

1 IN the *seuen* and twentieth yere of Ieroboam King of Israel, began Azariah, sonne of Amaziah King of Iudah to reigne.

2 Sixtene yere olde was he, when he was made King, and he reigned two and fiftie yere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And he did *vprightly* in the sight of the Lord, according to al that his father Amaziah did.

4 But the hie places were not put away: for the people yet offered, and burned incense in the hie places.

5 And the Lord smote the King: and he was a leper vnto the day of his death, and dwelt in an house apart, and Iotham the Kings sonne gouerned the house, and iudged the people of the land.

6 Concerning the rest of the actes of Azariah, and al that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah slept with his fathers & they buried him with his fathers in the citie of David, and Iotham his sonne reigned in his steade.

8 ¶ In the eyght & thirtieth yere of Azariah King of Iudah did Zachariah the sonne of Ieroboam reigne ouer Israel in Samaria six *d* moneths,

9 And did euil in the sight of the Lord, as did his fathers: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

10 And Shallum the sonne of Iabesh conspired against him, & smote him in the sight of the people, and killed him, & reigned in his steade.

11 Concerning the rest of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the Kings of Israel.

12 This was the *** worde of the Lord, which he spake vnto Iehu, saying, Thy sonnes shal sit on the throne of Israel vnto the

fourth generation after thee. And it came so to passe.

13 ¶ Shallum the sonne of Iabesh began to reigne in the *nine* and thirtieth yere of Vzziah King of Iudah: and he reigned the space of a moneth in Samaria.

14 For Menahem the sonne of Gadi went vp from Tirzah, and came to Samaria, and smote Shallum the sonne of Iabesh in Samaria, and slewe him, and reigned in his steade.

15 Concerning the rest of the actes of Shallum, and the treason which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Israel.

16 ¶ Then Menahem destroyed Tiphshah, & al that were therein, and the coastes thereof from Tirzah, because they opened not to him, and he smote it, & ript vp al their women with child.

17 The nine and thirtieth yere of Azariah King of Iudah, began Menahem the sonne of Gadi to reigne ouer Israel, and reigned ten yeres in Samaria.

18 And he did euil in the sight of the Lord, and departed not al his dayes from the sinne of Ieroboam the sonne of Nebat, which made Israel to sinne.

19 ¶ Then Pul the King of Asshur came against the *s* land: and Menahem gaue Pul a thousand *b* talents of siluer, that his hand might be with him, & establish the kingdom in his hand.

20 And Menahem exacted the money in Israel, that al men of substance should giue the King of Asshur fiftie shekels of siluer a piece: so the King of Asshur returned and taryed not there in the land.

21 Concerning the rest of the actes of Menahem, and al that he did, are they not written in the booke of the Chronicles of the Kings of Israel?

22 And Menahem slept with his fathers, & Pekahiah his sone did reigne in his steade.

23 ¶ In the fiftieth yere of Azariah King of Iudah, began Pekahiah the sonne of Menahem to reigne ouer Israel in Samaria, & reigned two yere.

24 And he did euil in the sight of the Lord: for he departed not from the sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 And Pekah the sonne of Remaliah, his captaine conspired against him, & smote him in Samaria in the place of the Kings palace with *i* Argob and Arich, and with him fiftie men of the Gileadites: so he killed him, and reigned in his steade.

26 Concerning the rest of the actes of Pekahiah, and al that he did, behold, they are written in the booke of the Chronicles of the Kings of Israel.

27 In the two and fiftieth yere of Azariah King of Iudah began Pekah the sonne of Remaliah to reigne ouer Israel in Samaria, and reigned twenty yere.

28 And he did euil in the sight of the Lord: for he departed not from the sinnes of Ieroboam

m Read, i. King.
14. 10.
Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Rublah.

"Ebr. in the twentieth yere and seuenth yere.

a So long as he gaue care to Zachariah the prophet.

b His father and grandfather were slaine by their subjects & seruants, and he, because he wold vsurpe Priests office contrarie to Gods ordinance, was smitten immediately by the hand of God with the leprosie, 2. Chro. 26. 21.

c A viceroy, or deputie to his father.

d He was the fourth in descent from Iehu, who reigned according to Gods promises, but in him God began to execute his wrath against the house of Iehu. e Zachariah was the last in Israel, that had the kingdom by succession, saue onely Pekahiah the sonne of Menahem who reigned but two yeres.

Chap. 10. 30.

g That is, of Israel.
h In steade of seeking help of God, he went about by money to purchase the fauour of this King being an infidel, and therefore God forsooke him, and Pul sone afterward brake promises, destroyed his country & led his people away captiue.

i Which were of the same conspiracy.

roboam the sonne of Nebat, that made Israel to sinne.

29 In the dayes of Pekah king of Israel came Tiglath Pileser king of Asshur, and tooke Iion, and Abel, Beth-maachah, & Ianoah, and Kedesh, and Hazor, and Gilead, and Galilah, and all the land of Naphtali, and caried them away to Asshur.

30 And Hoshea the sonne of Elah wrought treason against Pekah the sonne of Remaliah, & smote him, & slew him, & reigned in his steade in the twentieth yere of Iotham the sonne of Vzziah.

31 Concerning the rest of the actes of Pekah, and all that he did, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

32 * In the second yere of Pekah the sonne of Remaliah king of Israel, began Iotham sonne of Vzziah king of Iudah to reigne.

33 Five and twenty yere olde was he, when he began to reigne, & he reigned sixteene yere in Ierusalem: and his mothers name was Ierusha the daughter of Zadok.

34 And he did vprightly in the sight of the Lord: he did according to all that his father Vzziah had done.

35 But the hie places were not put away: for the people yet offred and burnt incense in the hie places: he built the hiest gate of the house of the Lord.

36 Concerning the rest of the actes of Iotham, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In those dayes the Lord began to send against Iudah Rezin the king of Aram, & Pekah the sonne of Remaliah.

38 And Iotham slept with his fathers, and was buried with his fathers in the citie of Dauid his father, and Ahaz his sonne reigned in his steade.

CHAP. XVI.

1 This was a wicked sonne of godly father, as of him againe came godly Ezechiah, and of him wicked Manasse, saue that God in the end shewed him mercie: thus we see how vncertaine it is to depend on the dignitie of our fathers.

2 That is, offred him to Molech, or made him to passe betweene two fires, as the manner of the gentiles was, Leuit. 21. 18. deut. 18. 10

3 For the Lord preferred the citie & his people for his promise sake made to Dauid.

1 Ahaz king of Iudah consecrateth his sonne in fire. **2** Ierusalem is besieged. **3** Damascus is taken and Rezin slaine. **11** Idolatrie. **19** The death of Ahaz. **20** Hezekiah succedeth him.

1 The seuēteenth yere of Pekah the sonne of Remaliah, * Ahaz the sonne of Iotham king of Iudah began to reigne.

2 Twentie yere olde was Ahaz, when he began to reigne, and he reigned sixteene yere in Ierusalem, and did not vprightly in the sight of the Lord his God, like Dauid his father:

3 But walked in the way of the Kings of Israel, yea, and made his sonne to go thorow the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offred and burnt incense in the hie places and on the hilles, and vnder euerie greene tree.

5 * Then Rezin king of Aram and Pekah sonne of Remaliah king of Israel came vp to Ierusalem to fight: and they besieged Ahaz, but could not ouercome him.

6 At the same time Rezin king of Aram restored ^d Elath to Aram, & droue the Iewes from Elath: so the Aramites came to Elath, and dwelt there vnto this day.

7 Then Ahaz sent ^e messengers to Tiglath Pileser king of Asshur, saying, I am thy seruānt and thy sonne: come vp, and deliuer me out of the hand of the king of Aram, and out of the hand of the king of Israel which rise vp against me.

8 And Ahaz tooke the siluer & the golde that was found in the ^f house of the Lord, and in the treasures of the Kings house, & sent a present vnto the king of Asshur.

9 And the king of Asshur consented vnto him: and the king of Asshur went vp against Damascus, and when he had taken it, he caried the people away to Kir, and slewe Rezin.

10 And king Ahaz went vnto Damascus to meeete Tiglath Pileser king of Asshur: and when king Ahaz sawe the altar that was at Damascus, he sent to Vrijah the Priest the patterne of the altar, and the facion of it, and all the workmanship thereof.

11 And Vrijah the Priest made an altar ^g in all pointes like to that which king Ahaz had sent from Damascus, so did Vrijah the Priest against king Ahaz came from Damascus.

12 So when the King was come from Damascus, the King sawe the altar: and the King drewe nere to the altar and offred ^h thereon.

13 And he burnt his burnt offering, and his meat offering, and powred his drinke offering, and sprinkled the blood of his peace offerings besides the altar,

14 And ⁱ set it by the brazen altar which was before the Lord, and brought it in farther before the house betweene the altar and the house of the Lord, and set it on the ^j Northside of the altar.

15 And king Ahaz commaunded Vrijah the Priest and said, Vpon the great altar set on fire in the morning the burnt offering, and in the euen the meat offering, and the Kings burnt offering and his meat offering, with the burnt offering of all the people of the land, and their meat offering, and their drinke offerings: and powre thereby all the blood of the burnt offering, and all the blood of the sacrifice, and the ^k brazen altar shalbe for me to inquire of God.

16 And Vrijah the Priest did according to all that king Ahaz had commaunded.

17 And king Ahaz brake the borders of the bases, & tooke the caldrons from of them, and tooke downe the sea from the brazen oxen that were vnder it, and put it vpon a pauement of stones.

18 And the ^l vaile for the Sabbath (that they had made in the house) and the Kings entrie without turned he to the house of the Lord, ^m because of the king of Asshur.

19 Concerning the reste of the actes of

^d Which citie Azariah had taken from the Aramites and fortified it, chap. 14. 22.

^e Contrarie to admonition of Prophet Isai, Isai. 7. 4.

^f Thus he spared not to spoile the Temple of God to haue sue cour of men, and would not once lift his heart toward God to desire his helpe, nor yet heare his Prophets counsell.

^g We see that there is no price so wicked, but he shal find flatterers and false ministers to serue his turne: ^h Either offerings for peace

or prosperitie, or of thanks giuing, as Leui. 3. 3 or els meaning ⁱ morning and euening offerings.

Exod. 29. 38. nomb. 28. 3. and thus he contemned the meanes and the altar which God had commanded by Salomon, to serue God after his own fantasie.

^j That is, at the right hand as men went into the Temple.

^k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish ^l commandement and ordinance of God.

^m Or tent, wherein they lay on Sabbath which had serued their weeke in the Temple, and so departed home.

ⁿ Either to flatter the King of Assyria, when he should thus see him change the ordinance of God, or els that ^o Temple might be a refuge for him if the King should suddenly assaile his house

Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, & was buried with his fathers in the citie of Dauid, and Hezekiah his sonne reigned in his steade.

CHAP. XVII.

a Hoshea King of Israel is taken, 4 And he and all his realme brought to the Assyrians, 18 For their idolatrie. 25 Lions destroye the Assyrians that dwell in Samaria. 29 Every one worshippeth the god of his nation, 33 Contrary to the commandement of God.

1 In the twelfth yere of Ahaz King of Iudah began Hoshea the sonne of Elah to reigne in Samaria ouer Israel, and reigned nine yeres,

2 And he did euil in the sight of the Lord, but not as the Kings of Israel, that were before him.

3 And Shalmaneser king of Asshur came vp against him, and Hoshea became his seruant, and gaue him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present vnto the king of Asshur, as he had done yere-ly: therefore the king of Asshur shut him vp, and put him in prison.

5 The king of Asshur came vp through out all the land, and went against Samaria, and besieged it three yere.

6 ¶ In the tenth yere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away vnto Asshur, and put them in Halah, and in Habor by the riuer of Gozan, and in the cities of the Medes.

7 For when the children of Israel sinned against the Lord their God, which had brought them out of the land of Egypt, from vnder the hand of Pharaoh king of Egypt, and feared other gods,

8 And walked according to the facions of the heathen, whome the Lord had cast out before the children of Israel, and after the maners of the kings of Israel, which they vsed,

9 And the children of Israel had done secretly things that were not vpriight before the Lord their God, and throughout all their cities had buylt hie places, both from the tower of the watche, to the defended citie,

10 And had made them images and groues vpon euery hie hil, & vnder euery greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whome the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And serued idoles: whereof the Lord had said vnto them, ¶ Ye shal do no such thing,

13 Norwithstanding the Lord testified to Israel, and to Iudah by all the Prophets, and by all the Seers, saying, ¶ Turne from your euil wayes, and keepe my commandements and my statutes, according to all the Lawe, which I commanded your fa-

thers, and which I sent to you by my seruants the Prophets.

14 Neuertheles they would not obey, but hardened their neckes, like to the neckes of their fathers, that did not beleue in the Lord their God.

15 And they refused his statutes and his couenant, that he made with their fathers, & his testimonies (wherewith he witnessed vnto them) & they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whome, the Lord had charged them, that they shoulde not do like them.

16 Finally they left all the commandements of the Lord their God, & made them molten images, even two calves, and made a groue, and worshipped all the hoste of heauen, and serued Baal.

17 And they made their sonnes and their daughters passe through the fire, and vsed witchcraft & inchantments, yea, sold them selues, to do euil in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, and none was left but the tribe of Iudah onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the facion of Israel, which they vsed.

20 Therefore the Lord cast of all the seede of Israel, and afflicted them, and deliuered them into the hands of spoilers, vntil he had cast them out of his sight.

21 ¶ For he cut of Israel from the house of Dauid, & they made Ieroboam the sonne of Nebat King: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, and departed not therefrom,

23 Vntil the Lord put Israel away out of his sight, as he had said by all his seruants the Prophets, and caried Israel away out of their land to Asshur vnto this daye.

24 And the King of Asshur brought folke from Babel, and from Cuthah, and from Aua, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in steade of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they feared not the Lord: therefore the Lord sent lions among them, which slew them.

26 Wherefore they spake to the King of Asshur, saying, The nations which thou hast remoued, & placed in the cities of Samaria, know not the maner of the God of the land: therefore he hath sent lions among them, and behold, they slay them, because they knowe not the maner of the God of the land.

27 Then the King of Asshur commanded, saying,

a Though he inuented no new idolatrie or impietie as others did, yet he sought for help at the Egyptians which God had forbidden.

b For he had paid tribute for space of eight yeres.

Chap. 17. 18.

c For at this time the Medes & Persians were subiect to the Assyrians. d He setteth forth at length the cause of this great plague & perpetual captiuitie, to admonish al people & nations to cleaue to the Lord God, and only worship him for feare of like judgement.

e Meaning, throughout al their borders.

Deut. 4. 19.

"Ebr. by the hand of. Iere. 18. 11. & 23. 5 and 23. 15.

f So that to alledge the authoritie of our fathers or great antiquitie, except we can proue that they were godly, is but to declare we are the children of the wicked.

Exod. 31. 2. 1. King. 12. 28. g That is, the sunne, & moone, and starres, Deut. 4. 19. h Reade Chap. 16. 3. i Reade of this phras. 1. King. 21. 20. & 25.

k No whole tribe was left but Iudah, and they of Benjamin and Leui, which remained were counted Iudah. l Out of I land where he shed the greatest tokens of his presence and fauour. m That is, God cut of the ten tribes. 1. King. 12. 16.

"Ebr. by the hand of. Iere 23. 9. n Of these people came the Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would haue nothing to do, Iohn. 4. 9.

o That is, they serued him not: therefore, lest they should blaspheme him, although there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.

That strange were the Samaritans.

1 Chron. 29.

faying, Cary thither one of the Priests, whome ye brought thence, and let him go and dwell there, & teache them the maner of the God^p of the countrey.

28 So one of the Priests, which they had carried from Samaria, came and dwelt in Beth-el, & taught them how they should feare the Lord.

29 Howbeit euery nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, euery nation in their cities, wherein they dwelt.

30 For the men of Babel made Succoth-Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima.

31 And the Auims made Nibhaz, and Tarkak: and the Sepharuims burnt their children in the fire to Adramelech, and Annammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out priests out of them selues for the hie places, who prepared for them sacrifices in the houses of the hie places.

33 They feared the Lord, but serued their gods after the maner of the nations whom they caried thence.

34 Vnto this day they do after the olde manner: they neither feare God, neither do after their ordinances, nor after their customs, nor after the Lawe, nor after the commandement, which the Lord commanded the children of Iakob, whome he named Israel,

35 And with whome the Lord had made couenant, and charged them, faying, * Feare none other gods, nor bowe your selues to them, nor serue them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare ye, and worship him, and sacrifice to him.

37 Also keepe ye diligently the statutes and the ordinances, and the Lawe, and the commandement, which he wrote for you, that ye do them continually, and feare not other gods.

38 And forget not the couenant that I haue made with you, neither feare ye other gods,

39 But feare the Lord your God, and he will deliuer you out of the hands of all your enemies.

40 Howbeit they obeyed not, but did after their olde custome.

41 So these nations feared the Lord, and serued their images also: so did their children, and their childrens children: as did their fathers, so do they vnto this day.

CHAP. XVIII.

4 Hezekiah king of Iudah smitteth downe the braſen ſerpēt, and destroyeth the idoles. 7 And prospereth. 11 Israel is caried away captiue. 20 The blasphemie of Saneherib.

1 Now in the third yere of Hoſhea, ſonne of Elah King of Iſrael, Hezekiah the ſonne of Ahaz king of Iudah be-

gan to reigne.

2 He was ſiue and twenty yere olde when he began to reigne, and reigned nine and twenty yere in Ieruſalem. His mothers name alſo was Abi the daughter of Zachariah,

3 And he did vprightly in the ſight of the Lord, according to all that Dauid his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groues, & brake in pieces the braſen ſerpent that Moſes had made: for vnto thoſe dayes the children of Iſrael did burne incenſe to it, and he called it Nehuſtan.

5 He truſted in the Lord God of Iſrael: ſo that after him was none like him among all the Kings of Iudah, neither were there any ſuch before him.

6 For he claue to the Lord and departed not from him, but kept his commandements, which the Lord had commanded Moſes.

7 So the Lord was with him, and he proſpered in all things, which he tooke in hand: alſo he rebelled againſt the King of Aſhur, and ſerued him not.

8 He ſmote the Philiftims vnto Azzah, & the coaſtes thereof, from the watche towre vnto the defended citie.

9 * And in the fourth yere of king Hezekiah, (which was the ſeuenth yere of Hoſhea ſonne of Elah king of Iſrael) Shalmaneſer king of Aſhur came vp againſt Samaria, and beſieged it.

10 And after three yeres they tooke it, in the ſixt yere of Hezekiah: that is, the ninth yere of Hoſhea King of Iſrael was Samaria taken.

11 Then the king of Aſhur did cary away Iſrael vnto Aſhur, and put them in Halah and in Habor, by the riuer of Gozan, and in the cities of the Medes,

12 Becauſe they would not obey the voyce of the Lord their God, but tranſgreſſed his couenant: that is, al that Moſes the ſeruant of the Lord had commanded, and would neither obey nor do them.

13 * Moreover, in the fourteenth yere of king Hezekiah, Saneherib king of Aſhur came vp againſt all the ſtrong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah ſent vnto the king of Aſhur to Lachiſh, ſaying, I haue offended: depart from me, and what thou layeſt vpon me, I will beare it. And the king of Aſhur appointed vnto Hezekiah king of Iudah three hundred talents of ſiluer, and thirtie talents of golde.

15 Therefore Hezekiah gaue all the ſiluer that was founde in the houſe of the Lord, and in the treaſures of the Kings houſe.

16 At the ſame ſeaſon did Hezekiah pul of the plates of the doores of the Temple of the Lord, and the pillars (which the ſaid Hezekiah king of Iudah had couered ouer) and gaue them to the king of Aſhur.

17 ¶ And

p That is, how to worſhip him: thus the wicked rather than to loſe their commodities, will change to al religions.

q Meaning, that euery countrey ſerued ſome idole, which was moſt eſteemed in that place whence they came.

r That is, they had a certaine knowledge of God and feared him, becauſe of the puniſhment, but they continued ſtill idolaters, as do the Papiſts, which worſhip both God and idoles: but this is not to feare God as appeareth verſ. 34. He meaneth this by the Iſraelites, to whom God had giuen his commandments.

Gen. 32. 28. I Kings. 18. 31. Iudg. 6. 10. 1 Kings. 18. 31. Iudg. 6. 10.

s That is, theſe ſtrangers, which were ſent into Samaria by the Aſſyrians.

2 Kings 18. 37. and 19. 1.

a Although thei of Iudah were giuen to idolatrie and impietie, as they of Iſrael were, yet God for his promes ſake was merciful vnto the throne of Dauid: and yet by his iudgement toward the other, prouoked them to repentance.

b That is, a piece of braſſe: thus he calleth the ſerpent by contempt, which notwithstanding was ſet vp by word of God & miracles were wrought by it: yet when it was abuſed to idolatrie, this good King deſtroyed it, not thinking it worthe to be called a ſerpent, but a piece of braſſe.

c Reade Chap. 17. 9. Chap. 17. 3. Chap. 17. 6.

d As his zeale I was before praſed, ſo his weaknes is here ſet forth that none ſhould glorie in him ſelfe.

e After certaine
yeres when He-
zekiah ceased to
send the tribute
appointed by
King of Assy-
rians, he sent his
captaines and ar-
mie against him

17 And the King of Asshur sent Tartan,
and Rab-faris, and Rabshakeh from La-
chish to King Hezekiah with a great hoste
against Ierusalem. And they went vp, and
came to Ierusalem, and when they were
come vp, they stood by the cundite of
the vpper poole, which is by the path of
the fullers field,

18 And called to the King. Then came out
to them Eliakim the sonne of Hilkiah,
which was steward of the house, & Sheb-
nah the chanceller, and Ioah the sonne of
Asaph the recorder.

* Or, writer of
Chronicles, or, se-
cretarie.

19 And Rabshakeh said vnto them, Tel ye
Hezekiah, I pray you, Thus saith the great
King, even the great King of Asshur, What
confidence is this wherein thou trustest?

"Ebr. talke of the
lippes.

f Thou thinkest
that wordes wil
serue to per-
suade thy people
or to moue my
master.

g Egypt shal not
only be able
not to succour
thee, but shal be
an hurt vnto
thee.

h Thus the Ido-
laters thinke
that Gods reli-
gion is destroy-
ed, when super-
stition and ido-
latry are refor-
med.

i Meaning, that
it was best for
him to yelde to
the King of As-
syria, because his
power was so
final that he
had not men to
furnish the two
thousand horses
k The wicked
alwayes in their
prosperitie flat-
ter them selues,
that God doeth
faour them.
Thus he spea-
keth to feare He-
zekiah that by
resisting him, he
should resist
God.

"Or, Syrians.
"Ebr. the water of
their fesse.

20 Thou thinkest, Surely I haue elo-
quence, but counsel and strength are for
the warre. On whom the dost thou trust,
that thou rebellest against me?

21 Lo, thou trustest now in this broken
staffe of reede, to wit, on Egypt, on which
if a man leane, it wil go into his hand, and
perce it: for Pharaoh king of Egypt vn-
to all that trust on him.

22 But if ye say vnto me, We trust in the
Lord our God, is not that he whose hie
places, and whose altars Hezekiah hath
taken away, and hath said to Iudah and
Ierusalem, Ye shal worship before this al-
tar in Ierusalem?

23 Now therefore giue hostages to my
lord the king of Asshur, and I wil giue
thee two thousand horses, if thou be able
to set riders vpon them.

24 For how canst thou despise any captaine
of the least of my masters seruants, and
put thy trust on Egypt for charrets and
horsemen?

25 Am I now come vp without the Lord
to this place, to destroy it? the Lord said to
me, Go vp against this land, & destroy it.

26 Then Eliakim the sonne of Hilkiah, and
Shebnah, and Ioah said vnto Rabshakeh,
Speake, I pray thee, to thy seruants in the
Aramites language, for we vnderstand it,
and talke not with vs in the Iewes ton-
gue, in the audience of the people that
are on the wall.

27 But Rabshakeh said vnto them, Hath my
master sent me to thy master and to thee
to speake these wordes, & not to the men
which sit on the wall, that they may eate
their owne dounge, and drinke their owne
pisse with you?

28 So Rabshakeh stood and cried with a
loude voyce in the Iewes language, and
spake, saying, Heare the wordes of the great
King, of the King of Asshur.

29 Thus sayeth the King, Let not Hezekiah
deceiue you: for he shal not be able to de-
liuer you out of mine hand.

"Or, by his hand.

30 Neither let Hezekiah make you to trust
in the Lord, saying, The Lord wil surely
deliuer vs, & this citie shal not be giuen o-
uer into the hand of the king of Asshur.

31 Hearken not vnto Hezekiah: for thus

sayeth the king of Asshur, Make appoint-
ment with me, and come out to me, that
euery man may eate of his owne vine, and
euery man of his owne figge tree, and
drink euery man of the water of his owne
well,

32 Till I come, and bring you to a land like
your owne land, even a land of wheat, and
wine, a land of bread and vineyardes, a
land of oliues oyle, and hony that ye may
liue and not die: and obey not Hezekiah,
for he deceiueth you, saying, The Lord wil
deliuer vs.

33 Hath any of the gods of the nations de-
liuered his land out of the hand of the
king of Asshur?

34 Where is the god of Hamah, and of Ar-
pad? where is the god of Sepharuaim, He-
na and Iuah? how haue they deliuered Sa-
maria out of mine hand?

35 Who are they among all the gods of the
nations, that haue deliuered their land
out of mine hand, that the Lord should
deliuer Ierusalem out of mine hand?

36 But the people held their peace, and an-
swered not him a worde: for the Kings
commandement was, saying, Answer ye
him not.

37 Then Eliakim, the sonne of Hilkiah
which was steward of the house & Sheb-
nah the chanceller, and Ioah the sonne
of Asaph the recorder came to Hezekiah
with their clothes rent, and tolde him the
wordes of Rabshakeh.

CHAP. XIX.

6 God promisseth by Iſaiah victorie to Hezekiah. 35 The
Angel of the Lord killeth an hundred & foure score &
fine thousand men of the Assyrians. 37 Senecherib is kil-
led of his owne sonnes.

1 And when king Hezekiah heard it, he
rent his clothes & put on sackcloth,
and came into the house of the Lord,

2 And sent Eliakim which was the steward
of the house, and Shebnah the chancel-
ler, and the Elders of the Priests clothed
in sackcloth to Iſaiah the Prophet the
sonne of Amoz.

3 And they said vnto him, Thus saith He-
zekiah, This day is a daye of tribulation
and of rebuke, & blasphemie: for the chil-
dren are come to the birth, and there is
no strength to bring forth.

4 If so be the Lord thy God hath heard all
the wordes of Rabshakeh, whom the King
of Asshur his master hath sent to raile on
the liuing God, and to reproch him with
wordes which the Lord thy God hath
heard, then lift thou vp thy prayer for the
remnant that are left.

5 So the seruants of king Hezekiah came
to Iſaiah.

6 And Iſaiah said vnto them, So shal ye say
to your master, Thus sayeth the Lord, Be
not afrayd of the wordes which thou hast
heard wherewith the seruants of the King
of Asshur haue blasphemed me.

7 Beholde, I wil send a blast vpon him,
and he shal heare a noyse, and returne to
his

"Ebr. blessing:
meaning the con-
ditions of peace.

I He maketh
him self so sure,
that he wil not
grant the truth,
except they re-
der them selues
to him to be led
away captiues.

m This is mee-
crable blasphe-
mie against the
true God, to
make him equal
with the idoles
of other nations:
therefore God
did most sharpe-
ly punish it.

a To heare some
new prophetic
and to haue com-
fort of him.

b The dangers
are so great, that
we can neither
auenge this blas-
phemie, nor
help ourselues,
no more then a
woman in her
travail.

c Meaning, for
Ierusalem, which
only remained
of all the citie
of Iudah.

d The Lord
with one blast
blow away all
the strength of
man & turne it
into dust.

his owne land: and I wil cause him to fall with the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against Libnah: for he had heard that he was departed from Lachish.

9 ¶ He heard also men say of Tirhakah King of Ethiopia, Beholde, he is come out to fight against thee: he therefore departed and sent other messengers vnto Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudah, and say, Let not thy God deceiue thee in whome thou trustest, saying, Ierusalem shal not be deliuered into the hand of the King of Asshur.

11 Beholde, thou hast heard what the Kings of Asshur haue done to al lands, how they haue destroyed them: and shalt thou be deliuered?

12 Haue the gods of the heathen deliuered them which my fathers haue destroyed? as Gozan, and Haran, and Rezeph, and the children of Eden, which were in The-lasar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hād of the messengers, & read it: & Hezekiah went vp into the house of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou hast made the heauen and the earth.

16 Lord, bow downe thine eare, & heare: Lord open thine eyes and beholde, and heare the wordes of Saneherib, who hath sent to blaspheme the living God.

17 Trueth it is, Lord, that the Kings of Asshur haue destroyed the nations & their lands,

18 And haue set fire on their gods: for they were no gods, but the worke of mans hands, euen wood and stone: therefore they destroyed them.

19 Now therefore, O Lord our God, I beseeche thee, saue thou vs out of his hand, that all the kingdomes of the earth may knowe, that thou, O Lord, art onely God.

20 ¶ Then Iſaiah the sonne of Amoz sent to Hezekiah, saying, Thus saith the Lord God of Israel, I haue heard that which thou hast prayed me, concerning Saneherib King of Asshur.

21 This is the word that the Lord hath spoken against him, O virgine, daughter of Zion, he hath despised thee, and laughed thee to scorn: O daughter of Ierusalem, he hath shaken his head at thee.

22 Whome hast thou railed on? and whome hast thou blasphemed? and against whome hast thou exalted thy voyce, and lifted vp thine eyes on him? euen against the Holy one of Israel.

23 By thy messengers thou hast railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountaines, by the sides of Lebanon, and wil cut downe the hie cedars thereof, and the faire firre trees thereof, and I wil go into the lodging of his borders, and into the forest of his Carmel.

24 I haue digged, and drunke the waters of others, & with the plant of my feete haue I dried all the floods closed in.

25 Hast thou not heard, how I haue of olde time made it, and haue formed it long ago? and should I now bring it, that it should be destroyed, and layed on ruinous heapes, as cities defended?

26 Whose inhabitants haue smal power, and are afrayed, and confounded: they are like the grasle of the field, & grene herbe, or grasle on the house toppes, or as corne blasted before it be growen.

27 I knowe thy dwelling, yea, thy going out, and thy comming in, and thy fury against me.

28 And because thou ragest against me, and thy tumult is come vp to mine eares, I wil put mine hooke in thy nostrels, and my bridel in thy lippes, & wil bring thee backe againe the same way thou camest.

29 And this shal be a signe vnto thee, O Hezekiah, Thou shalt eat this yere such things as growe of them selues, & the next yere such as growe without sowing, and the third yere sowe ye and reape, & plant vineyardes, and eate the fruites thereof.

30 And the remnant that is escaped of the house of Iudah, shal againe take roote downewarde, and beare fruit vpward.

31 For out of Ierusalem shal go a remnant, and some that shal escape out of mount Zion: the zeale of the Lord of hostes shal do this.

32 Wherefore thus saith the Lord, concerning the King of Asshur, He shal not enter into this citie, nor shute an arrow there, nor come before it with shield, nor cast a mount against it:

33 But he shal returne the way he came, and shal not come into this citie, saith the Lord:

34 For I wil defend this citie to saue it for mine owne sake, and for Dauid my seruants sake.

35 ¶ And the same night the Angel of the Lord went out and smote in the campe of Asshur an hundredreth foure score and fife thousand: so when they rose early in the morning, beholde, they were all dead corpses.

36 So Saneherib King of Asshur departed, and went his way, & returned, and dwelt in Ninieuh.

37 And as he was in the temple worshipping Nisroch his god, Adramelech and Sharezer his sonnes, slew him with the sword: and they escaped into the land of Ararat, & Esarhaddon his sonne reigned in his steade.

p Meaning Ierusalem, which

Iſaiah calleth height of his borders, to wit, of Iudah, Iſa. 37.

24. Or, pleasant country.

Or, the waters of cities besieged.

q He declareth that forasmuch as he is the author and beginning of his Church, he wil neuer suffer it utterly to be destroyed, as other cities and kingdomes.

r Thus he describeth the wicked, which for a time flourish, and afterward fade & decaye like flowers.

s I wil bridle thy rage and turne thee to & fro as pleaseth me.

t God did not onely promise him the victory, but giueth a signe to confirme his faith.

u The Lord wil multiplie in great number that smal remnant of Iudah that is escaped.

x The loue that God beareth toward his church shal ouercome counsels and enterprises of men.

Iſa. 37. 36.

Job. 1. 31.

Eccl. 48. 24.

1. Mac. 7. 42.

1. Mac. 8. 19.

y This was the iust iudgement of God for his blasphemie, that he should be slain before that idole, whom he preferred to the living God, and by them, by whom he ought by nature to haue ben defended.

23e

23e

CHAP. XX.

2 Hezekiah is sick, and receiveth the signe of his health. *21* He receiveth rewardes of Berodach, *23* Sheweth his treasures, and is reprehended of Iſaiah. *24* He dieth and Manassh his sonne reigneth in his steade.

2 Chro. 32. 24.
25 38. 1.
eccl. 4. 1. 45.

a That his mind might not be troubled.

b Meaning, with out al hypocri- sie.

c Not so much for his owne death, as for feare that idola- trie should be restored, which he had destroy- ed, & so Gods Name be disho- nored.

d Because of his vnfaigned re- pentance & pray- er God turned away his wrath.

e To giue thanks for thy deliuerance.

f He declareth that albeit God can heale with- out other me- decins, yet he sheweth y he wil not haue these inferior meanes conte- ned.

g Let the sunne go so many de- grees backe that y houres may be so many y fewer in y Kings dial.

h Which dial was set in y top of the stayeres y Ahaz had made.

i Mouded y the fauour y God shewed to Hezekiah, & also be- cause he had de- clared him selfe enemy to Sane- herib his ene- mie which was now destroyed.

k Being mouded with ambitio & vaine glory, and also because he seemed to reioy- ce in the friend- ship of him that was Gods ene- my & an infidel.

1 About that time * was Hezekiah sicke vnto death: and the Prophet Iſaiah the sonne of Amoz came to him, and said vnto him, Thus saith the Lord, Put thine house in an order: for thou shalt die, and not liue.

2 Then he turned his face to the * wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, remember now, how I haue walked before thee in trueth and with a *b* perfit heart, and haue done that which is good in thy sight: and Hezekiah *c* wept sore.

4 ¶ And afore Iſaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, & tell Hezekiah the cap- taine of my people, Thus saith the Lord God of Dauid thy father, I haue heard thy *d* prayer, and seene thy teares: beholde; I haue healed thee, and the third day thou shalt go vp to the * house of the Lord,

6 And I wil adde vnto thy dayes fiftene yere, & wil deliuer thee and this citie out of the hand of the King of Asshur, and wil defend this citie for mine owne sake, and for Dauid my seruants sake.

7 Then Iſaiah said, Take a *f* lumpe of drye figges. And they tooke it, and layed it on the boyle, and he recovered.

8 ¶ For Hezekiah had said vnto Iſaiah, What *g* shall be the signe that the Lord will heale me, and that I shal go vp into the house of the Lord the third day?

9 And Iſaiah answered, This signe shalt thou haue of the Lord, that the Lord wil do that he hath spoken, *h* Wilt thou that the shadowe go forwarde ten degrees, or go backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadowe to passe forward ten degrees: not so *i* then, but let the shadowe *j* go backe ten degrees.

11 And Iſaiah the Prophet called vnto the Lord, and he brought againe the shadowe ten degrees backe by the degrees wherby it had gone downe in the *k* dial of Ahaz.

12 ¶ The same season Berodach Baladan the sonne of Baladan King of Babel, sent letters and a *l* present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *m* to wit, the siluer, and the golde, and the spices, and the precious ointment, & all the house of his armour, & all that was found in his treasures: there was nothing in his house, and in all his *n* realme, that Hezekiah shewed them not.

14 Then Iſaiah the Prophet came vnto King Hezekiah, and said vnto him, What said these men? & from whence came they to thee? And Hezekiah said, They be come from a farre country, *o* even from Babel.

15 Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

16 And Iſaiah said vnto Hezekiah, Heare the worde of the Lord.

17 Beholde, the dayes come, that all that is in thine house, and whatsoever thy fa- thers haue layed vp in store vnto this day, *p* shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall procede out of thee, and which thou shalt beget, shall they take away, and they shall be eunuches in the palace of the King of Ba- bel.

19 Then Hezekiah said vnto Iſaiah, The word of the Lord which thou hast *q* spo- ken, is good: for said he, shall it not be good, if *r* peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how he made a poole and a cundite, and brought water into the citie, are they not written in the booke of the Chronicles of the Kings of Iudah?

21 And Hezekiah slept with his fathers: and Manassh his sonne reigned in his steade.

CHAP. XXI.

3 King Manassh restoreth idolatrie, *16* And yfeth great crueltie. *18* He dieth, and Amon his sonne succe- deth, *23* VVho is killed of his owne seruants. *26* Af- ter him reigneth Iosiah.

1 Manassh * was twelue yere old when he began to reigne, & reigned fifty and five yere in Ierusalem: his mothers name also was Hephzi-bah.

2 And he did euil in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

3 For he went backe and buylt the hie pla- ces, * which Hezekiah his father had de- stroyed: and he erected vp altars for Baal, and made a groue, as did Ahab King of Israel, & worshipped all the hoste of hea- uen and serued them.

4 Also he * buylt altars in the house of the Lord, of the which the Lord said, * In Ie- rusalem wil I put my Name.

5 And he buylt altars for all the hoste of heauen in the two courtes of the house of the Lord.

6 And he caused his sonnes * to passe through the fire, and gaue him selfe to witchcraft and forcerie, and he vsed them that had familiar spirits and were soth- fayers, and did much euil in the sight of the Lord to anger him.

7 And he set the image of the grouel, that he had made, in the house, whereof the Lord had said to Dauid and to Salomon his sonne, * In this house, and in Ierusa- lem, which I haue chosen out of all the tribes of Israel, wil I put my Name for euer.

b Therefore seeing they obeyed not the commandment of God, they were iustly cast forth of that land which they had but on condition.

8 Neither will I make the feete of Israel moue any more out of the lande, which I gaue their fathers: so that they will ^b observe and doe all that I haue commanded them, and according to al the Law that my seruant Moses commanded them.

9 Yet they obeyed not, but Manasseh led them out of the way, to do more wickedly then did the heathen people, whome the Lorde destroyed before the children of Israel.

10 Therefore the Lorde spake by his seruants the Prophets, saying,

11 * Because that Manasseh King of Iudah hath done such abominacions, and hath wrought more wickedly then all that the Amorites (which were before him) did, & hath made Iudah sin also with his idoles,

12 Therefore thus sayth the Lorde God of Israel, Behold, I will bring an euill vpon Ierusalem and Iudah, that whoso heareth of it, both his eares shal tingle.

13 And I wil stretch ouer Ierusalem the line ^d of Samaria, & the plommer of the house of Ahab: and I will wipe Ierusalem, as a man wipech a dish, which he wipech, and turneth it vpside downe.

14 And I will forsake the * remnant of mine inheritance, & deliuer them into the hand of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they haue done euil in my sight, and haue prouoked me to anger, since the time their fathers came out of Egypt vntil this day.

16 Moreouer Manasseh shed ^e innocent blood exceeding much, till he replenished Ierusalem from corner to corner, beside his sinne wherewith he made Iudah to sinne, and to do euill in the sight of the Lorde.

17 Concerning the rest of the actes of Manasseh, and all that he did, & his sinne that he sinned, are they not writte in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, ^{euen} in the garden of Vzsa: and Amon his sonne reigned in his steade.

19 * Amon was two and twentie yere old, when he began to reigne, and he reigned two yere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iorbah.

20 And he did euill in the sight of the Lorde, as his father Manasseh did.

21 For he walked in all the way, that his father walked in, and serued the idoles that his father serued, and worshipped them.

22 And he forsooke the Lorde God of his fathers, and walked not in the ^g way of the Lorde.

23 And the seruants of Amon conspired against him, and slew the King in his owne house.

24 And the people of the land slew all them that had conspired against King Amon, and the people made Iofiah his sonne King in his steade.

25 Concerning the rest of the actes of Amon, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ^h they buried him in his sepulchre in the garden of Vzsa: and Iofiah his sonne reigned in his steade.

^h Or, he buried him, so was Iofiah his sonne.

CHAP. XXII.

4 Iofiah repaireth the Temple. 8 Hilkiah findeth the booke of the Lawe, and causeth it to be presented to Iofiah, 12 Who sendeth to Huldah the propheteesse to enquire the Lordes will.

1 Iofiah was * eight yere olde when he began to reigne, and he reigned one and thirtie yere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozath.

2. Chro. 34. 1.

2 And he did vprightly in the sight of the Lorde, and ⁱ walked in all the wayes of Dauid his father, and bowed neither to the right hand, nor to the left.

a His zeale was prophesied of, & his name mentioned by Iaddo the Prophet, more then 3 hundred yeres before, 1. King. 13. 2. and being but eyght yere olde, hee sought the God of his father Dauid, 2. Chro. 14. 3. ^h Or, coyne, as verse 9. ^h Or, vassall.

3 And in the eighteenth yere of King Iofiah, the King sent Shaphan the sonne of Azaliah the sonne of Meshullam the chancellor to the house of the Lorde, saying,

4 Go vp to Hilkiah the hie Priest, that he may ⁱ summe the siluer which is brought into the house of the Lorde, which the keepers of the ^b doore haue gathered of the people.

b Certaine of the Priests were appointed to this office, as Chap. 12. 9.

5 And let them ^c deliuer it into the hande of them that do the worke, and haue the oversight of the house of the Lorde: let them giue it to them that worke in the house of the Lorde, to repaire the decayed places of the house:

c From 3 time of Iofiah for the space of 224. yeres the temple remayned without reparation through the negligence of the priests. this declareth that they haue a charge,

6 To wis, vnto the artificers and carpenters and masons, and to bie timber, and hewed stone to repaire the house.

and execute it not, ought to haue it take from them

7 Howbeit let no reckoning be made with them of the money, that is deliuered into their hand: for they deale ^d faithfully.

d So God provided him of faithful seruants seeing he went about so zealously to set forth the worke of God.

8 And Hilkiah the hie Priest sayde vnto Shaphan the chancellor, I haue found the * booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan, and he read it.

e This was the copy that Moses left them, as appeareth, 2. Chro. 34. 14. which either by the negligence of the Priests had bene lost, or els by the wickednes of idolastrous Kings had bene abolished.

9 So Shaphan the chancellor came to the King, and brought him worde againe, and said, Thy seruants haue ^e gathered the money, that was founde in the house, and haue deliuered it vnto the hands of them that doe the worke, and haue the oversight of the house of the Lorde.

f Meaning, to some Prophet whome God reueleth knowledge of things vnto, as Ier. 21. 1. though at other times they enquired the Lord by Vrim and Thummim.

10 Also Shaphan the chancellor shewed the King, saying, Hilkiah the Priest hath deliuered me a booke. And Shaphan read it before the King.

11 And when the King had heard the wordes of the booke of the Lawe, he rent his clothes.

12 Therefore the King commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the chancellor, and Asahiah the kings seruant, saying,

13 Go ye and ^f inquire of the Lorde for me,

Ec. j. and

Ier. 13. 4.

c Meaning, that whosoever shall heare of this great plague, shalbe astonished d As I haue destroyed Samaria and the house of Ahab, so wil I destroy Iudah. e Meaning, Iudah & Benjamin which were one ly left of the rest of the tribes. f The Ebrewes write that hee slew Iofiah the Prophet, who was his father in Law.

2. Chro. 33. 20.

g That is, according to his commandments.

and for the people, and for all Iudah, concerning the wordes of this booke that is founde: for great is the wrath of the Lorde that is kindled againſt vs, becauſe our fathers haue not obeyed the wordes of this booke, to do according vnto all that which is written therein for vs.

14 ¶ So Helkiah the Prieſt and Ahikam, and Achbor and Shaphan, and Afahiah went vnto Hulda the Prophetiſſe the wife of Shallum, the ſonne of Tikuah, the ſonne of Harhaſ keeper of the wardrobe: (and ſhe dwelt in Ieruſalem in the ſ^ccolledge) & they communed with her.

15 And ſhe answered them, Thus ſayeth the Lorde God of Iſrael, Tell the man that ſent you to me,

16 Thus ſaith the Lorde, Behold, I will bring euill vpon this place, & on the inhabitants thereof, *euin* all the wordes of the booke which the King of Iudah hath read,

17 Becauſe they haue forſaken me, and haue burnt incenſe vnto other gods, to anger me with all the ^bworkes of their handes: my wrath alſo ſhalbe kindled againſt this place, and ſhall not be quenched.

18 But to the King of Iudah, who ſent you to inquire of the Lorde, ſo ſhall ye ſay vnto him, Thus ſayth the Lorde God of Iſrael, The wordes that thou haſt heard, ſhall come to paſſe.

19 But becauſe thine heart did ⁱmelt, and thou haſt humbled thy ſelfe before the Lorde, when thou heardeſt what I ſpake againſt this place, and againſt the inhabitants of the ſame, *to wit*, that it ſhould be deſtroyed and accurſed, and haſt rent thy clothes, and wept before me, I haue alſo heard it, ſayth the Lorde.

20 Beholde therefore, I will gather thee to thy fathers, and thou ſhalt be put in thy graue in ^kpeace, and thine eyes ſhall not ſee all the euill, which I will bring vpon this place. Thus they brought the King worde againe.

CHAP. XXXIII.

a Iofiah readeth the Lawe before the people. 3 He maketh a covenant with the Lorde. 4 He putteth downe the idoles, after he had killed their prieſts. 23 He keepeth Paſſeouer. 24 He deſtroyeth the conuerſers. 29 He was killed in Megiddo. 30 And his ſonne Ichoahaz reigneth in his ſteade. 33 After he was taken, his ſonne Ichoiakim was made King.

1 **T**HEN * the King ſent, and there gathered vnto him all the Elders of Iudah & of Ieruſalem.

2 And the King went vp into the houſe of the Lorde, with all the men of Iudah and all the inhabitants of Ieruſalem with him, and the Prieſts and Prophets, and all the people both ſmall & great: and he read in their eares all the wordes of the booke of the couenant, which was found in the houſe of the Lorde.

3 And the King ſtoode by ^bthe pillar, and made ^aa covenant before the Lorde, that

they ſhould walke after the Lorde, & keepe his commandementes, and his teſtimonies, and his ſtatutes with all *their* heart, & with all *their* ſoule, that they might accompliſh the wordes of this couenant written in this booke. And all the people ſtoode to the couenant.

4 Then the King commanded Hilkiah the Prieſt and the ^dprieſtes of the ſecond order, and the keepers of the doore, to bring out of the Temple of the Lorde all the veſſels that were made for Baal, and for the groue, and for all the hoſte of heauen, and he burnt them without Ieruſalem in the fieldes of Kedron, and caried ^ethe powder of them into Beth-el.

5 And he put downe the ^fChemarims, whom the Kings of Iudah had ſounded to burne incenſe in the hie places, & in the cities of Iudah, and about Ieruſalem, and alſo them that burnt incenſe vnto Baal, to the ſunne and to the moone, and to the planets, and to all the hoſte of heauen.

6 And he brought out the ^ggroue from the Tēple of the Lorde without Ieruſalem vnto the valley Kedron, and burnt it in the valley Kedron, and ſtampt it to powder, and caſt the duſt thereof vpon the ^hgraued of the children of the people.

7 And he brake downe the houſes of the Sodomiters, that were in the houſe of the Lorde, where the women woued hanginges for the groue.

8 Alſo he brought all the prieſts out of the cities of Iudah, and deſiled the hie places where the prieſts had burnt incenſe, *euin* from Geba to Beer ſheba, and deſtroyed the hie places of the gates, that were in the entring in of the gate of Iothua the gouernour of the citie which was at the left hand of the gate of the citie.

9 Neuertheleſſe the prieſts of the hie places ⁱcame not vp to the altar of the Lorde in Ieruſalem, ſauely they did eat of the vneleuened bread among their brethren.

10 He deſiled alſo ^kTopheth, which was in the valley of the children of Hinnom, that no man ſhould make his ſonne or his daughter paſſe through the fire to Molech.

11 He put downe alſo the ^lhorſes that the Kings of Iudah had giuen to the ſunne at the entring in of the houſe of the Lorde, by the chāber of Nethan-melech the eunuſche, which was *ruler* of the ſuburbes, and burnt the charrets of the ſunne with fire.

12 And the altars that were on ^mtop of the chamber of Ahaz, which the Kings of Iudah had made, and the altars which Manſſeh had made in the two courtes of the houſe of the Lorde, did the King breake downe, & haſted thence, and caſt the duſt of them in the ⁿbrooke Kedron.

13 Moreouer the King deſiled the hie places that were before Ieruſalem and on the right hand of the ^omount of corruption (which ^pSalomon the King of Iſrael had buylt for Aſhtoreth the idole of the Zidonians,

^g Or, the houſe of doctrine which was neere to the Temple, & where ^hlearned aſſembled to entreate ⁱScriptures, & the doctrine of the Prophets.

^h The workes of mans hande here ſignifie all that man inuenteth beſide the worde of God, which are abominable in Gods ſeruiſe.

ⁱ Meaning, that he did repent, as they that do not repent, are ſaide to harden their heart, Pſal. 95. 8.

^k Whereupon we may gather that the anger of God is readie againſt the wicked, when God taketh his ſeruants out of this worlde.

^a Chro. 34. 20.
^a Becauſe he ſaw ^bgreat plagues of God that were threatned, hee knewe no more ſpedy way to auoide them, then to turne to God by repentance, which can not come but of faith, and ſayth by hearing of ^cword of God.
^b Where the King had his place. Chap. 11. 14.
^c As Iothua did, Ioth. 24. 22.

^d Meaning, the which were neare in dignity to the hie Prieſt.

^e In contempt of that altar, which Ieroboam had there buylt to ſacrifice to his calves.

^f Meaning, the Prieſts of Baal, which were called Chemarims, either becauſe they wore black garments, or becauſe they were ſmoked with burning incenſe to idoles.

^g He removed ^hgroue which idolaters had deuotion had plantēd nere vnto the Temple, contrary to the commandement of the Lorde, Deut. 16. 20. or as ſome read, the ſimilitude of a groue which was hanging in the Temple.

^h Both in contempt of the idoles, & reproch of them which had worſhipped the therein their liues.

ⁱ Becauſe thoſe that had forſaken the Lorde to ſerue idoles, were not meete to miniſter in the ſeruiſe of the Lorde for the inſtruction of others.

^k Which was a valley nere to Ieruſalem, and ſignifieth a tabret, becauſe they ſmote on the tabret while their children were burning, that their cry ſhould not be heard, where after Iofiah commanded carions to be caſt.

^l The idolatrous Kings had dedicate horſes and charrets to the ſunne either to carrie the image thereof about the heathen, or els to ſacrifice them, as a ſacrifice moſt agreeable.

^m Or, valley.
ⁿ That was the mount of olives, ſo called becauſe it was full of idoles.

^o King 11. 3.

nians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Animon)

14 And he brake the images in pieces, and cut downe the groues and filled their places with the bones of men.

15 Furthermore the altar that was at Beth-el, & the hie place made by Ieroboam the sone of Nebar, which made Israel to sinne, both this altar & also the hie place brake he downe, & burnt the hie place, & stamp it to powder and burnt the groue.

16 And as Iosiah turned himselfe, he spied the graues, that were in the mounte, and sent & tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the worde of the Lord that the man of God proclaimed which cryed the same wordes.

17 Then he said, What title is that which I see? And the men of the citie saide vnto him, It is the sepulchre of the man of God, which came from Iudah, and tolde these things that thou haste done to the altar of Beth-el.

18 Then said he, Let him alone: let none remove his bones. So his bones were saued with the bones of the Prophet that came from Samaria.

19 Iosiah also tooke awaye all the houses of the hie places, which were in the cities of Samaria, which the Kinges of Israel had made to angre the Lord, and did to them according to all the facts that he had done in Beth-el.

20 And he sacrificed al the priests of the hie places, that were there vpon the altars, & burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the King commanded al the people, saying, Keepe the passeouer vnto the Lorde your God, as it is written in the booke of this couenant.

22 And there was no Passeouer holden like that from the daies of the Iudges that iudged Israel, nor in all the dayes of the Kinges of Israel, and of the Kinges of Iudah.

23 And in the eighteenth yere of King Iosiah was this Passeouer celebrated to the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirites, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah & in Ierusalem, to performe the words of the Lawe, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

25 Like vnto him was there no King before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Lawe of Moses, neither after him arose there anie like him.

26 Notwithstanding the Lorde turned not from the fiercenesse of his great wrath wherewith he was angrie against Iudah, because of all the prouocations wherewith

Manassch had prouoked him.

27 Therefore the Lord sayd, I will put Iudah also out of my sight, as I haue put away Israel, and will cast of this citie Ierusalem, which I haue chosen, and the house whereof I said, My Name shalbe there.

28 Concerning the rest of the acts of Iosiah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

29 ¶ In his dayes Pharaoh Nechoh King of Egypt went vp against the King of Ashtur to the riuier Perath. And King Iosiah went against him, whom when Pharaoh saw, he slew him at Megiddo.

30 Then his seruants caried him dead from Megiddo, and brought him to Ierusalem, & buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anointed him, and made him king in his fathers stead.

31 Iehoahaz was three and twentie yere old when he began to reigne, and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And he did euill in the sight of the Lord, according to all that his fathers had done.

33 And Pharaoh Nechoh put him in bonds at Riblah in the land of Hamath, while he reigned in Ierusalem, and put the land to a tribute of an hundred talents of siluer, and a talent of golde.

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah King in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which while he came to Egypt, dyed there.

35 And Iehoiakim gaue the siluer and the golde to Pharaoh, and taxed the lande to giue the money, according to the commandement of Pharaoh: he leuied of euerie man of the people of the lande, according to his value, siluer and golde to giue vnto Pharaoh Nechoh.

36 Iehoiakim was fise and twentie yere old, when he began to reigne, and he reigned eleuen yeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And he did euill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIII.

Iehoiakim made subiect to Nebuchad-nezzar or rebellth, The cause of his ruine and all Iudahs. Iehoiachin reigneth. He and his people are caried vnto Babylon. Zedekiah is made King.

1 In his dayes came Nebuchad-nezzar King of Babel vp, and Iehoiakim became his seruant three yere: afterwarde he turned, and rebelled against him.

2 And the Lord sent against him bandes of the Caldees, and bandes of the Aramites, and bandes of the Moabites, and bandes of the Ammonites, & he sent the against Iudah, to destroye it, according to the worde of the Lord, which he spake by his

1. King. 1. 29. and 2. King. 7. 18.

2. Chro. 33. 20.

Because he passed through his country, he feared lest he would haue done him harme, and therefore would haue stayed him, yet he consulted not with the Lord, and therefore was slaine. 2. Chro. 36. 1.

Meaning, the wicked Kings before. Which was Antiochia in Syria, called also Hamath. Or, that he should not reigne.

In the end of the third yere of his reigoe, and in the beginning of the fourth, Dan. 1. 1.

Chap. 20. 17. and 21. 17.

E. c. ij.

ser-

seruants the Prophets.
 b Though God ³ Surely by the ^bcomandement of the Lord
 ysed these wic- came this vpon Iudah, that he might put
 ked tyrants to ex- them out of his sight for the sinnes of Ma-
 ecute his iust nasseh, according to all that he did,
 iudgements, yet ⁴ And for the innocent blood that he shed,
 they are not to be excused, be- (for he filled Ierusalem with innocent blood)
 cause they pro- therefore the Lord would not pardon it.
 ceeded of ambi- ⁵ concerning the rest of the actes of Ieho-
 tion and malice. iakim, & all that he did, are they not writ-
 en in the booke of the Chronicles of the
 Kings of Iudah?

⁶ So Iehoiakim ^cslept with his fathers, and
 Iehoiachin his sonne reigned in his stead.
⁷ ¶ And the King of Egypt came no more
 out of his land: for the King of Babel had
 taken from the riuer of Egypt, vnto the
 ryuer "Perath, all that perteyned to the
 King of Egypt.

⁸ ¶ Iehoiachin was eightene yere old, when
 he began to reigne, and reigned in Ierusa-
 lem three monethes. His mothers name
 also was Nehushta, the daughter of Elna-
 than of Ierusalem.

⁹ And he did euill in the sight of the Lord,
 according to all that his father had done.

¹⁰ ¶ In that time came the seruants of Ne-
 buchad-nezzar King of Babel vp against
 Ierusalem: so the citie was besieged.

¹¹ And Nebuchad-nezzar King of Babel
 came against the citie, and his seruants did
 besiege it.

¹² Then Iehoiachin the King of Iudah came
 out against the King of Babel, he, and his
 mother, and his seruantes, and his prin-
 ces, and his eunuches: and the King of
 Babel tooke him in the eight yere ^e of his
 reigne.

¹³ ¶ And he caryed out thence all the trea-
 sures of the house of the Lord, & the trea-
 sures of the Kings house, and brake all the
 vessels of golde, which Salomon King of
 Israel had made in the Tēple of the Lord,
 as the Lord had said.

¹⁴ And he caryed away all Ierusalem, and
 all the princes, and all the strong men of
 warre, euen ten thousand into captiuitie, &
 all the workemen, and cunning men: so
 none remained sauing the poore people
 of the land.

¹⁵ ¶ And he caryed away Iehoiachin into
 Babel, and the Kings mother, & the Kings
 wiues, and his eunuches, and the mightie
 of the land caryed he away into captiuitie
 from Ierusalem to Babel,

¹⁶ And all the men of warre, euen seuen
 thousand, and carpenters, & locksmithes
 a thousand: all that were strong and apt
 for warre, did the King of Babel bring to
 Babel captiues.

¹⁷ ¶ And the King of Babel made Matta-
 niah his vnle King in his steade, & chan-
 ged his name to Zedekiah.

¹⁸ Zedekiah was one & twentie yere olde,
 when he began to reigne, and he reigned
 eleuen yeres in Ierusalem. His mothers
 name also was Hamutal the daughter of
 Jeremiah of Libnah.

¹⁹ And he did euill in the sight of the Lord,
 according to all that Iehoiakim had done.
²⁰ Therefore certainly the wrath of the Lord
 was against Ierusalem and Iudah vntill he
 cast them out of his sight. And Zedekiah
 rebelled against the King of Babel.

C H A P. XXV.

¹ Ierusalem is besieged of Nebuchad-nezzar, and taken.
⁷ The sonnes of Zedekiah are slaine before his eyes, and
 after are his owne eyes put out. ²¹ Iudah is brought to
 Babylon. ²⁵ Gedoliah is slaine. ²⁷ Iehoiachin is ex-
 alted.

¹ A Nd ^a in the ^aninth yere of his reigne, ^a the ^atenth moneth and tenth day of the
 moneth Nebuchad-nezzar King of Babel
 came, he, & all his hoste against Ierusalem,
 and pitched against it, and they buylte
 fortres against it round about it.

² So the citie was besieged vnto the ele-
 uenth yere of King Zedekiah.

³ And the ninth day of the moneth the fa-
 mine was fore in the citie, so that there
 was no bread for the people of the land.

⁴ Then the citie was broken vp, and all
 the men of warre fled by night, by the
 way of the ^dgate, which is betweene two
 walles that was by the Kings garden: now
 the Caldees were by the citie rounde a-
 bout: and the King went by the way of the
 wilderness.

⁵ But the armie of the Caldees pursued af-
 ter the King, and tooke him in the deserts
 of Iericho, and all his hoste was scaured
 from him.

⁶ Then they tooke the King, and caryed
 him vp to the King of Babel to Riblah,
 where they ^egaue iudgement vpon him.

⁷ And they slewe the sonnes of Zedekiah
 before his eyes, and put out the eyes of
 Zedekiah, and bounde him in chaines, and
 caryed him to Babel.

⁸ ¶ And in the fift moneth, ^f & ^fseuenth day
 of the moneth, which was the nintenth
 yere of King Nebuchad-nezzar King of
 Babel, came Nebuzar-adan ^gchief steward
 and seruant of the King of Babel, to Ie-
 rusalem,

⁹ And burnt the house of the Lorde, and
 the Kings house, and all the houses of Ie-
 rusalem, and all the great houses burnt he
 with fyre.

¹⁰ And all the armie of the Caldees that
 were with the chief stewart, brake downe
 the walles of Ierusalem round about.

¹¹ And the rest of the people that were left
 in the citie, and those that were fled and
 fallen to the King of Babel, with the rem-
 nant of the multitude, did Nebuzar-adan
 chief steward carie away captiue.

¹² But the chief steward left of the poore
 of the land to dresse the vines, and to till
 the land.

¹³ ¶ Also the pillars of brasie that were in
 the house of the Lord, and the bases, and
 the brasen Sea that was in the house of the
 Lord, did the Caldees breake, and caryed
 the brasie of them to Babel.

h Of these read *Exod. 17. 3.* 14 The pottes ^h also and the besomes, & the instruments of musike, and the incense ashes, and all the vessels of brasie that they ministred in, tooke they away.

15 And the ashe pannes, and the basens, & all that was of golde, and that was of siluer, tooke the chiefe steward away,

16 With the two pillars, one Sea and the bases, which Salomō had made for the house of the Lorde: the brasie of all these vessels was without weight.

17 * The height of the one pillar was eightene cubites, and the chapter thereon was brasie, and the height of the chapter was with network three cubites, and pomegranates vpon the chapter rounde about, all of brasie: and likewise was the second pillar with the networke.

18 And the chief steward tooke Seraiah the chief Priest, and Zephaniah the seconde Priest, and the three keepers of the doore.

19 And out of the citie he tooke an eunuche that had the ouersight of the men of war, and ^h five men of them that were in the Kings presence, which were founde in the citie, & Sopher captaine of the hoste, who mustred the people of the land, and three score men of the people of the lande, that were found in the citie.

20 And Nebuzar-adan the chiefe stwarde tooke them, & brought them to the King of Babel to Riblah.

21 And the King of Babel smote them, and slew them at Riblah in the lande of Hamath. So Iudah was caried away captiue out of his own land.

22 * Howbeit there remained people in the land of Iudah, whome Nebuchad-nezzar King of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler ouer them.

23 Then when all the captaines of the hoste & their men heard, that the King of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Nethaniah, & Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophathite, and Iazaniah the sonne of Maachathi, they & their men.

24 And Gedaliah ^h sware to them, & to their men, and said vnto them, Feare not to be the seruants of the Caldees: dwell in the lande, and serue the King of Babel, and ye shalbe wel.

25 * But in the seuenth moneth Ishmael the sonne of Nethaniah the sonne of Elihama of the Kings seede, came, and ten men with him, and smote Gedaliah, & he dyed, and fordid he the Jewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great and the captaines of the armie arose, and came to ^m Egypt: for they were afrayed of the Caldees.

27 Notwithstanding in the seuen and thirtieth yere after, ⁿ Ichoiachin King of Iudah was caried away in the twelfth moneth & the seuen and twentieth day of the moneth, Euil-merodach King of Babel in the yere that he began to reigne, did lift vp the head of Ichoiachin King of Iudah out of the prison,

28 And spake kindly to him, and set his throne about the throne of the Kings that were with him in Babel,

29 And changed his pryson garments: and he did continually eate bread before him, all the dayes of his life.

30 And his ^o portion was a continual portion giuen him by the King, euery daye a certaine, all the dayes of his life.

1 That is, he did exhort them in the Name of the Lord, according to Ieremies counsel, to submit the selues to Nebuchad-nezzar, seeing it was the reueiled wil of the Lord.

111. 41. 1.

m Contrary to Ieremies counsel Iero. 40. 41. and 42. 43.

n Thus long was he, his wife, and his children in Babylon, whom Nebuchad-nezzars sonne, after his fathers death preferred to honour: thus by Gods prouidence the seede of Dauid was referued euē vnto Christ

o Meaning, that he had an ordinarie in the court.

THE FIRST BOOKE OF

the ^m Chronicles ⁿ or Paralipomenon.

THE ARGUMENT.

THe Jewes comprehend both these bookes in one, which the Grecians because of the length deuide into two: and they are called Chronicles, because they note briefly the histories from Adam to the returne from their captiuitie in Babylon. But these are not those bookes of Chronicles, which are so often mentioned in the bookes of Kings of Iudah and Israel, which did at large set forth the storie of both the kingdoms, and afterward perished in the captiuitie: but an abbridgement of the same, & were gathered by Ezra, as the Jewes write, after their returne from Babylon. This first booke containeth a briefe rehearsall of the chidren of Adam vnto Abraham, Izhak, Iakob, and the twelue Patriarches, chiefly of Iudah and of the reigne of Dauid, because Christ came of him according to the fleshe. And therefore it setteth forth more amply his actes, both concerning ciuill gouernement, and also the administration, and care of things concerning religion, for the good successe whereof he reioyceth, and giueth thanks to the Lord.

CHAP. I.

*1 The genealogie of Adam and Noah untill Abraham,
27 And from Abraham to Esau. 33 His children.
43. Kings and dukes came of him.*

a Meaning, that
Sheth was Adas
sonne and Enosh
Sheths sonne.



Dam,*Sheth,
Enosh,
Kenan, Ma-
halaleel, Ie-
red,
Enoch, Me-
thushelah,
Lamech,
Noah, *Shé,
Ham, and
Iapheth.

b It had ben suf-
ficient to haue
named Shem, of
whom came A-
braham and Da-
uid, but because
the worlde was
restored by these
three, mention is
also made of
Ham and Ia-
pheth.

*Gen. 10. 2.
*Or, Riphath.
Or, Redanim.

c Who first did
lift vp himselfe
aboue others,
Gen. 10. 8.

*Gen. 10. 33. and
11. 10.*

d Of who came
the Syrians, and
therefore they are
called Aramites
throughout all
the Scripture.

e Of him came
the Ebrewes
which were af-
terward called
Israelites of Isra-
el, which was Ia-
akob: and Iewes
of Iudah, be-
cause of the ex-
cellencie of that
tribe.

f He repeateth
Shem againe, be-
cause he woulde
come to the
stocke of Abra-
ham.

g Who came of
Shem, & of him
Shelah.
*Gen. 10. 11. & 17. 5
& 11. 3.
Gen. 11. 19.
Or, Hader.

1 *The sonnes of Iapheth were Gomer, &
Magog, and Madai, and Iauan, & Tubal, &
Melchec, and Tiras.

2 And the sonnes of Gomer, Ashchenaz, &
*Iphath and Togarmah.

3 Also the sonnes of Iauan, Elifshah & Tar-
shishah, Kittim, and *Dodanim.

4 *The sonnes of Ham were Cush & Miz-
raim, Put and Canaan.

5 And the sonnes of Cush, Siba and Haui-
lah, & Sabra, & Raamah, & Sabtechah. Also
the sonnes of Raamah were Sheba & Dedā.

6 And Cush begat *Nimrod, who began to
be mightie in the earth.

7 And Mizraim begate Ludim and Ana-
nim, Lehabim and Naphtuhim:

8 Pathrusim also, and Casluhim, of whome
came the Philistims, and Caphtorim.

9 Also Canaan begate Zidō his first borne,
and Heth,

10 And the Iebusite, and the Amorite, and
the Gergashite,

11 And the Hiuuite, and the Arkite and the
Sinite,

12 And the Aruadite, and the Zemarite, and
the Hamathite.

13 *The sonnes of Shem were Elam & Af-
shur, & Arpachshad, and Lud, and *Aram,
and Vz, and Hul and Gether, & Meshech.

14 Also Arpachshad begate Shelah, & She-
lah begate *Eber.

15 Vnto Eber also were borne two sonnes:
the name of the one was Peleg: for in his
dayes was the earth deuided: and his bro-
thers name was Joktan.

16 Then Joktan begate Almodad and She-
leph, and Hazermaueth and Ierah,

17 And Hadoram and Vzai and Diklah,

18 And Ebal, and Abimael, and Sheba,

19 And Ophir, and Hauilah and Iobab: all
these were the sonnes of Joktan.

20 *Shem, *Arpachshad, Shelah,
Eber, Peleg, Rehu,

21 Serug, Nahor, Terah,

22 *Abram, which is Abraham.

23 *The sonnes of Abraham were Izhak, &
Ishmael.

24 These are their generations. *The eldest
sonne of Ishmael was Nebaioth, and Kedar,

25 Mithma, and Dumah, Massa, *Hadad, and
Tema,

26 Ietur, Naphish and Kedemah: these are

the sonnes of Ishmael.

27 *And Keturah Abrahams ^bconcubine ^hRead Gen
bare sonnes, Zimran, and Iokshan, & Me-
dan, and Midian, and Ishbak, & Shuah: and
the sonnes of Iokshan, Sheba, and Dedan.

28 And the sonnes of Midian were Ephah, &
Ephar, & Henoah, and Abida, and Eldaah:
*all these are the sonnes of Keturah. *Gen. 25. 4.*

29 *And Abraham begat Izhak: the sonnes *Gen. 21. 3.*
of Izhak, Esau, and Israel.

30 *The sonnes of Esau were ⁱ*Eliphaz, ⁱThese were
Reuel, and Ieush, and Isalam, and Korah. borne of three
diuers moethers,
read Gen. 36. 4.

31 The sonnes of Eliphaz, Teman, and O-
mar, *Zephi, & Gatam, Kenaz, & *Timna,
and Amalek. *Gen. 36. 9.
Or, Zepho.

32 The sonnes of Reuel, Nahath, Zerah,
Shammah and Mizzah. *k* Which was
Eliphaz concu-
bine: read Gen.
36. 12.

33 And the sonnes of ^lSeir, Lotan, and Sho-
bal, and Zibeon, and Anah, and Dishon, &
Ezer and Dishan. *l* He is also cal-
led Seir the Ho-
rite, which inha-
bited mount Se-
ir, Gen. 36. 20.

34 And the sonnes of Lotan, Hori, and Ho-
mam, and Timna Lotans sister.

35 The sonnes of Shobal were Alian, and
Manathar, and Ebal, Shephi, and Onam.

36 And the sonnes of Zibeon, Aiah & Anah.

37 The sonne of Anah was Dishon. And the
sonnes of Dishon, Amran, & Esiban, and
Ithran, and Cheran.

38 The sonnes of Ezer were Bilhan, and Zaa-
uan, and Isakhan. The sonnes of Dishon were
Vz, and Aran.

39 *And these were the *Kings that reigned
in the land of Edom, before a King reigned
ouer the children of Israel, ^mHe maketh
mention of the
Kings that came
of Esau, accord-
ing to Gods
promes made to
Abraham con-
cerning him, that
Kings should
come of him.
These 8 Kings
reigned one after
another in Idu-
mea vnto the
time of Dauid,
who conquered
their country.
n Which was
the principal ci-
tie of the Edo-
mites.

40 Then Bela died, and Iobab the sonne of
Zerah of ^oBozrah reigned in his steade.

41 And when Iobab was dead, Husshā of the
lad of the Temanites reigned in his stead.

42 And when Hussham was dead, Hadad
the sonne of Bedad which smote Midian
in the field of Moab, reigned in his stead,
and the name of his citie was Auith.

43 So Hadad dyed, & Samlah of Mashrecah
reigned in his steade.

44 And Samlah dyed, and Shaul of Reho-
both by the riuer reigned in his steade.

45 And when Shaul was dead, Baal-hanan
the sonne of Achbor reigned in his steade.

46 And Baal-hanan dyed, and Hadad reig-
ned in his steade, and the name of his citie
was *Pai, & his wiues name Mehetabel the
daughter of Matred the daughter of Me-
zahab.

47 Hadad dyed also, and there were dukes
in Edom, duke Timna, duke *Aliah, duke
Ietheth, *Or, Pahi.*

48 Duke Aholibamah, duke Elah, duke Pi-
non, *Or, Aluah.*

49 Duke Kenaz, duke Teman, duke Mibzar,

50 Duke Magdiel, duke Iram: these were the
dukes of Edom.

CHAP. II.

1 The genealogie of Iudah vnto Ishai the father of Dauid.

1 These are the sonnes of Israel, *Reube, *Gen. 29. 33. & 30. 3
& 35. 11.*
Simeon, Leui and Iudah, *Ishachar, &
Zebulun,

Zebulun,

2 Dan, Ioseph, & Benjamin, Naphtali, Gad, and Ather.

3 * The sonnes of * Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Cananite: but Er the eldest sonne of Iudah was euill in the sight of the Lord, and he slewe him.

4 * And Tamar his daughter in lawe bare him Pharez, and Zerah: so al the sonnes of Iudah were fyue.

5 * The sonnes of Pharez, Hezro & Hamul.

6 The sonnes also of Zerah were * Zimri, and * Ethan, and Heman, and Calcol, and Dara, which were fyue in all.

7 And the sonne of Carmi, * * Achar that troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were born vnto him, Ierahmeel, and * Ram and Chelubai.

10 And Ram begate Aminadab, and Aminadab begat Nahshon prince of the childre of Iudah,

11 And Nahshon begate Salma, and Salma begate Boaz,

12 And Boaz begate Obed, and Obed begate * Ithai,

13 * And Ithai begate his eldest sonne Eliab, and Abinadab the second, and * Shimma the third,

14 Nathaneel the fourth, Raddai the fift,

15 Ozem the sixt, and Dauid the seuenth.

16 Whose sisters were Zeruiah, Abigail, and the sonnes of Zeruiah, Abishai, & Iobab, and Asahel.

17 And Abigail bare Amasa: and the father of Amasa was Iether an Ishmeelite.

18 * And * Caleb the sonne of Hezron begate Ieriho of Azubah his wife, and her sonnes are these, Iether, and Shobab, and Ardon.

19 And when Azubah was dead, Caleb toke vnto him Ephrah, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

21 And afterwarde came Hezron to the daughter of Machir the father of * Gilead, and toke her whē he was threescore yere old, and she bare him Segub.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Gesshur with Aram toke the townes of Iair * from them, and Kenath and the townes thereof, *even* three score cities. All these were the sonnes of Machir, the father of Gilead.

24 And after that Hezron was dead at * Caleb Ephrath, then Abiah Hezrons wife bare him also Ashur the * father of Tekoa.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were, Ram the eldest, then Bunah, and Oren & Ozen & Ahiah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shāmai, Nadab and Abishur.

29 And the name of the wife of Abishur was called Abiahil, and she bare him Ahban and Molid.

30 The sonnes also of Nadab were Seled and Appaim: but Seled dyed without children.

31 And the sonne of Appaim was Ishi, and the sonne of Ishi, Shephan, and the sonne of Shephan, * Ahlai,

32 And the sonnes of Iada the brother of Shammai were Iether and Ionathan: but Iether dyed without children.

33 And the sonnes of Ionathan were Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Shephan had no sonnes, but daughters. And Shephan had a seruant that was an Egyptian named Iarha.

35 And Shephan gaue his daughter to Iarha his seruant to wife, and shee bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad,

37 And Zabad begate Ephlal, & Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleafah,

40 And Eleafah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elithama.

42 Also the sonnes of Caleb, the brother of Ierahmeel, were Mesha his eldest sonne, which was the * father of Ziph: and the sonnes of Mesha the father of Hebron.

43 And the sonnes of Hebron were Korah and Tappuah, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkam: and Rekem begate Shammai.

45 The sonne also of Shammai was Maon: and Maon was the father of Beth-zur.

46 And Ephah a * concubine of Caleb bare Haran and Moza, and Gazez: Haran also begate Gazez.

47 The sonnes of Iahdai were Regem, and Iotham, and Geshan, & Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 She bare also Shaaph, the father of Madmannah, and Sheua the father of Machbannah, and the father of Gibeā. * And Achsah was Calebs daughter.

50 * These were the sonnes of Caleb the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-iearim.

51 Salma the father of Beth-lehem, and Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-iearim had sonnes, and he * was the ouerseer

E.c.iiij. of;

k Who dyed
whiles his father
was aliue & there
fore it is said, ver
14. that Shephan
had no sonnes.

l That is, the
chief gouernour
or Prince of the
Ziphims, because
the prince ought
to haue a fatherly
care & affection
on towards his
people.

m This difference
was betwene the
wife & the concu-
bine, that the
wife was taken
with certeine so-
lemnities of mar-
riage, & her chil-
dren did inherite
the concubine had
no solemnities in
marriage, neither
did her children
inherit, but had a
part of goods
or money giuen
them.

10. 15. 27.
Or, be that sawe
the half, because
the prince ought
to ouerse his sub-
iects.

Gen. 38. 29.

48. 12.

chap. 4. 2.

a Though Iu-
dah was not Ia-
akobs eldest son,
yet he first be-
ginmeth at him,
because he wold
come to the ge-
nealogie of Da-
uid, of whom
came Christ.

Gen. 38. 29.

mat. 1. 3.

2. Ruth 4. 18.

* Or, Zabdai.

b Or these read

1. King 4. 31.

* Or, Abiam.

Iosh. 7. 1.

c Whom Saint

Marth. calleth

Aram, Mat. 1. 3.

d That is, chief

of the familie.

* Or, Ieffe.

1. Sam. 16. 19. and

17. 12.

* Or, Shammadi.

e Who was cal-
led the sonne of
Hezron, ver. 9.

Ezra. 31. 2.

f Who was
prince of mount
Gilead, reade
Num. 32. 40.

g That is, the
Geshurites and
Syrians toke the
towns from Iairs
children.

h Which was a
towne named of
the husband and
wife, called also
Beth-lehem E-
phrath.

i Meaning, the

chief & Prince.

of half Hammenoth.

53 And the families of Kiriath-earim were the Ithrites, and the Puthites, and the Shumathites, & the Milhrates. of them came the Zarreathites, and the Eshtaulites.

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the "crownes of the house of Iobab, and "halfe the Manahthites and the Zorites.

55 And the families of the "Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Shuchathites, which are the "Kenites, that came of Hammath the father of the house of Rechab.

n Meaning, the chiefe & principal.

Or, the Zorites, the half of the Manahthites.

o Which were men learned and expert in the law p Read Nom. 10 29. & Iudg. 1. 16.

CHAP. III.

The genealogie of Dauid, and of his posteritie vnto the sonnes of Iosiah.

a He returneth to the genealogie of Dauid, to shew that Christ came of his stock b Which 2. Sam. 3. 3. is called Cheleab born of her, that was Nabals wife the Carmelite.

c Onely Salomō was Dauids natural sonne, & other three were Vriahs, who Dauid made his by adoption. he that was begotten in adulterie & died the eight day, is not reckoned among Dauids sonnes.

d Called also Bathsheba the daughter of Eliam: so they gaue the diuers names e Elishama, or Elishua, 2. Sam. 5. 15. & Eliphelet dyed, and Dauid named those sonnes, which were next borne, by famous names: in the booke of Kings his children are mentioned which were aliue, and here both they that were aliue and dead.

f So called because he was preferred to the dignitie royal before his brother Jehoiakim, which was the elder.

Or, Jehoahaz, 2. King. 23. 30.

g S. Mat. faith that Zorobabel was sonne of Zathiel, meaning that he was his newe according to the Ebrewe speche: for he was Pedaiahs sonne.

These also were the sonnes of * Dauid, which were borne vnto him in Hebron: the eldest Amnon of Ahinoam, the Israelitess: the second ^b Daniel of Abigail the Carmelitess.

The third Absalom the sonne of Maachah daughter of Talmi King of Geshur: the fourth Adoniah the sonne of Haggith:

The fifth Shephatiah of Abital: the sixth Ithream by Eglah his wife.

These six were borne vnto him in Hebron: and there he reigned seuen yere and six moneths: & in Ierusalem he reigned three and thirtie yere.

And these foure were borne vnto him in Ierusalem, Shimea, and Shobab, and Nathan, and ^c Salomon of ^d Bathshua the daughter of Ammiel:

Ibhar also, and ^e Elishama, and Eliphalet,

And Nogah, and Nepheg, and Iaphia, And Elishama, and Eliada, and Elphelet, nine in number.

These are all the sonnes of Dauid, besides the sonnes of the concubines, and Thamar their sister.

¶ And Salomons sonne was Rehoboam, whose sonne was Abiah, and Alfa his sonne, and Iehoshaphat his sonne,

And Ioram his sonne, and Ahaziah his sonne, and Iosiah his sonne,

And Amaziah his sonne, and Azariah his sonne, and Iotham his sonne,

And Ahaz his sonne, and Hezekiah his sonne, and Manasseh his sonne,

And Amon his sonne, and Iosiah his sonne.

¶ And of the sonnes of Iosiah, the ^f eldest was ^g Iohanan, the seconde Jehoiakim, the third Zedekiah, and the fourth Shallum.

And the sonnes of Jehoiakim were Ieconiah his sonne, and Zedekiah his sonne.

And the sonnes of Ieconiah, Affir and Shealtiel his sonne:

Malchiram also and Pedaiah, and Shenazar, Iecamiah, Hoshama, and Nedabiah.

And the sonnes of Pedaiah were ^h Zerubbabel, and Shimmei: and the sonnes of

Zerubbabel were Meshullam, and Hananiah, and Shelomith their sister,

And Hashubah, and Ohel, and Berachiah, and Hazadiah, and Iushabhesed, siue in number.

And the sonnes of Hananiah were Pelatiah, and Iedaiah: the sonnes of Rephaiah, the sonnes of Arnan, the sonnes of Obadiah, the sonnes of Shechaniah.

And the sonne of Shechaniah was Shemaiah: and the sonnes of Shemaiah were Hattush and Igeal, and Bariah, and Neariah and Shaphat, ⁱ six.

And the sonnes of Neariah were Elioenai, and Hezekiah, and Azrikam, three.

And the sonnes of Elioenai were Hodayah, and Eliahib, and Pelaiah, and Akkub, and Iohanan, and Delaiah and Anani, were six.

h So that Shemaiah was Shechaniahs natural sonne, and the other siue his newes, and in all were six.

CHAP. II.

The genealogie of the sonnes of Iudah, 5 Of Ashur, 9 Of Iabez, and his prayer. 11 Of Chelub, 24 And Simon: their habitations, 38 And conquests.

The ^a sonnes of Iudah were ^b Pharez, Hezron, and Carmi, and Hur, and Shobal.

And Reaiah the sonne of Shobal begate Iahath, and Iahath begate Ahumai, and Lahad: these are the families of the Zorathites.

And these were of the father of Etam, Izreel, and Ishma and Idbash: and the name of their sister was Hazeleponi.

And Penuel was the father of Gedor, and Ezer the father of Hushah: these are the sonnes of Hur the ^c eldest sonne of Ephraim, the father of Beth-lehem.

But Ashur the father of Tekoa had two wiues, Heleah, and Naarah.

And Naarah bare him Ahuzam, and Hephher, and Temeni and Haashtari: these were the sonnes of Naarah.

And the sonnes of Heleah were Zereth, Iezohar and Ethnan.

Also Coz begate Anub, and Zobebah, and the families of Aharhel the sonne of Harum.

But Iabez was more honourable then his brethren: and his mother called his name ^d Iabez, saying, Because I bare him in sorrowe.

And Iabez called on the God of Israel, saying, If thou wilt blesse me in deede, and enlarge my coastes, and ^e if thine hand be with me, and thou wilt cause me to be delivered from euill, that I be not hurt. And God graunted the thing that he asked.

¶ And Chelub the brother of Shuah begate Mehir, which was the father of Eshtō.

And Eshton begate Beth-rappa, and Paseah, and Tehinnah the father of the citie of Nahath: these are the men of Rechab.

¶ And the sonnes of Kenaz were Othniel & Zeraiah, and the sonne of Othniel, Hathath.

And Meonothai begate Ophrah. And Seirah begate Iobab the ^f father of the valley of

a Meaning, they came of Iudah, as newes and kinsmen: for onely Pharez was his natural sonne. Gen. 38. 29. & 46. 12. chap. 2. 4.

b The first born of his mother, & not the eldest sonne of his father.

c Otherwise called Othniel, Iudg. 1. 13.

d It is to be understood, if thou wilt cause me to be delivered from euill, that I be not hurt. which he made

e The Lord of that valley where the artificers did worke.

i These longest tribe of Iosiah 19. were given the tribe meon.

k These restored the tribe dath.

of craftsmen : for they were craftsmen.

15 ¶ And the sonnes of Caleb the sonne of Iephunneh were Iru, Elah, and Naā. And the sonne of Elah was Kenaz.

16 And the sonnes of Iehaleel were Ziph, and Ziphah, Tiria, and Alfareel.

17 And the sonnes of Ezrah were Iether and Mered, and Ephraim, and Ialon, & he begate Miriam, and Shāunai, and Ithbah the father of Eshtemoa.

18 Also his wife Iehudiiah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah : and these are the sonnes of Bithiah the daughter of Pharaoh which Mered tooke.

19 And the sonnes of the wife of Hodiah, the sister of Naham the father of Keilah were the Garmites, & Eshtemoa the Maachathite.

20 And the sonnes of Shimon were Amnon and Rinnah, Ben-hanani and Tilon. And the sonnes of Ishi were Zoheth, and Ben-zoheth.

21 ¶ The sonnes of Shelah, the sonne of Iudah were Er the father of Lecah, and Laadah the father of Marehah, and the families of the householdes of them that wrought fine linen in the house of Ashbea.

22 And Iokim and the men of Chozeba and Ioash, and Saraph, which had the dominion in Moab, and Ishubi Lehem. These also are ancient things.

23 These were potters, and dwelt among plants and hedges : there they dwelt with the King for his worke.

24 ¶ The sonnes of Simeon were Nemuel, and Iamin, Iarib, Zerach, & Shaul.

25 Whose sonne was Shallum, & his sonne, Mibsam, & his sonne Mishma.

26 And the sonnes of Mishma, Hamuel was his sonne, Zacchur his sonne, & Shimei his sonne.

27 And Shimei had sixtene sonnes, and six daughters, but his brethren had not many children, neither was all their familie like to the children of Iudah in multitude.

28 And they dwelt at Beer-sheba, & at Moladah, and at Hazar Shual,

29 And at Bilhah, and at Ezem, and at Tolad,

30 And at Bethuel, and at Hormah, and at Ziklag,

31 And at Beth-marcaboth, and at Hazar Sufim, at Beth-birei, & at Shaaraim. these were their cities vnto the reigne of Dauid.

32 And their townes were Etam, and Ain, Rimmon, & Tochen, and Ahan, five cities.

33 And all their townes that were round about these cities vnto Baal, These are their habitations and the declaration of their genealogie,

34 And Meshobab and Iamlech, & Ioshah the sonne of Amashiah,

35 And Ioel and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, & Isakobah, & Ieshohaiah, and Asaiah, and Adiel and Isimiel and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous princes in their families, and increased greatly their fathers houses.

39 And they went to the entering in of Gedor, euen vnto the East side of the valley, to seeke pasture for their sheepe.

40 And they found fat pasture and good, and a wide land, both quiet and fruitful : for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vnto this day, & dwelt in their rourne, because there was pasture there for their sheepe.

42 And besides these, five hundred men of the sonnes of Simeon went to mount Seir, and Pelatiah, & Neariah, and Rophaiah, and Vzziel the sonnes of Ishi were their captaines,

43 And the rest of Amalek that had escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and giuen to the sonnes of Ioseph. 2 The genealogie of Reuben. 3 And Gad, 4 And of the halfe tribe of Manasseh.

1 The sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, but had defiled his fathers bed, therefore his birthright was giuen vnto the sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after his birthright.

2 For Iudah preuailed about his brethren, and of him came the prince, but the birthright was Iosephs.

3 The sonnes of Reuben the eldest sonne of Israel were Hanoch and Pallu, Hezron and Carmi.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, and Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, and Baal his sonne,

6 Beerah his sonne : whome Tilgath Pilnezer King of Asshur carried away : he was a prince of the Reubenites.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah were the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in Aroer, euen vnto Nebo and Baal-meon.

9 Also Eastward he inhabited vnto the entering in of the wilderness from the riuer Perath : for they had much cattell in the land of Gilead.

10 And in the dayes of Saul they warred with the Hagarims, which sell by theyr hands : and they dwelt in their tents in all the East partes of Gilead.

11 ¶ And

1 For the tribe of Simeon was so great in number that in the time of Ezekiah they fought new dwellings vnto Gedor, which is in the tribe of Dan.

m And were not slaine by Saul & Dauid.

b That is, he was the chiefe of all the tribes according to Iacob's prophesie, Gen. 49.8. & because Christ should come of him. Gen. 49.9. exod. 6.14. num. 26.9.

c To wit, in the time of Vzziel King of Israel, 2. King. 15.29.

d These places were beyond Iordan towards the East in the land giuen to the Reubenites.

e Or, Euphrates. f The Ishmaelites that came of Hager Abraham's concubine

f Called also Elron.

Or, the bare, meaning, the second wife of Ezrah.

Or, of which he had a herd.

Gen. 31.7.

Or, of the inhabitants of Lehem.

g They were King Dauid's gardeners & serued him in his works Gen. 49.10.

h His sonne Othai is here omitted.

i These cities belonged to the tribe of Iudah, Iosh. 19.1. and were giuen to the tribe of Simeon.

k Then Dauid restored them to the tribe of Iudah.

11 ¶ And the children of Gad dwelt ouer against them in the land of Bashan, vnto Salchah.

12 Ioel was the chiefeft, and Shapham the second, but Iaanai and Shaphat were in Bashan.

13 And their brethren of the house of their fathers were Michael, and Meshullam, and Sheba, and Sorai, and Iacan and Zia, and Eber, seuē.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshihai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni was chiefe of the householde of their fathers.

f Both f whole country & one peculiar citie were called by this name Bashan.

16 And they dwelt in Gilead in Bashan, and in the townes thereof, and in all the suburbs of Sharon, by their borders.

17 All these were reckoned by genealogies in the dayes of Iotham King of Iudah, and in the dayes of Ieroboam King of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant me, able to beare shield, and sword, and to drawe a bow, exercised in warre, were foure and fourtie thousand, seuē hundreth and three score, that went out to the warre.

19 And they made warre with the Hagarims, with Ietur, and Naphish and Nodab.

g Thesetwaine were the sonnes of Ishmael, Gen. 25.13. h To wit, by the Lord, that gaue the victory.

20 And they were holpen against them, & the Hagarims were deliuered into their hand, and all that were with them: for they cryed to God in the battell, and he heard them, because they trusted in him.

21 And they led away their cattel, euen their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, & two thousand asses, and of persones an hundreth thousand.

"Ebr. foules of men.

22 For many fell downe wounded, because the warre was of God. And they dwelt in their steades vntil the captiuitie.

i Meaning, the captiuitie of the ten tribes vnder Tilgath-Pilnefer.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto Baal Hermon, and Senir, and vnto mount Hermon: for they increased.

k Otherwise called, Baal-gad.

24 And these were the heades of the householde of their fathers, euen Ephraim and Ithi, and Eliel and Azriel, and Ieremiah, and Hodaiah, and Iahdiel, strong men, valiant and famous, heads of the householde of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the lande, whome God had destroyed before them.

l Thus God stirred vp the wicked & vsed the, as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

26 And the God of Israel stirred vp the spirit of Pul King of Asshur, and the spirit of Tilgath Pilnefer King of Asshur, and he caried them away: euen the Reubenites and the Gadites, and the halfe tribe of Manasseh, and brought them vnto Hahlah and Habor, and Hara, and to the riuier

Gozan, vnto this day.

CHAP. VI.

The genealogie of the sonnes of Leui, 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sones Priests, 54. 57 Their habitations.

1 The sonnes of Leui were Gershom, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron and Vzziel.

Gen. 46.12. exod. 6.17. chap. 23.6.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

Leuit. 10.1. Num. 20.11.

4 Eleazar begate Phinehas. Phinehas begate Abishua,

5 And Abishua begate Bukki, and Bukki begate Vzziel,

6 And Vzziel begate Zerariah, and Zerariah begate Meraioth.

7 Meraioth begate Amariah, and Amariah begate Ahitub,

8 And Ahitub begate *Zadok, and Zadok begate Ahimaaz,

a Which was his priest after that Abiathar was depofed, according to the prophesie of Elisha the Priest, 1 Sam. 2.31. b And did valiantly resist King Vzziah, who would haue surped f Priests office, 1 Chr. 26.17.

9 And Ahimaaz begate Azariah, and Azariah begate Iohanan,

10 And Iohanan begate Azariah (it was he that was Priest in the house that Salomon buylt in Ierusalem)

11 And Azariah begate Amariah, and Amariah begate Ahitub,

12 And Ahitub begate Zadok, and Zadok begate Shallum,

13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,

14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,

15 And Iehozadak departed whē the Lord caried away into captiuitie Iudah and Ierusalem by the hand of Nebuchadnezzar.

c That is, he was led into captiuitie with his brother Seraiah the Priest, 1 King. 25.18.

16 ¶ The sonnes of Leui were Gershom, Kohath and Merari.

17 And these be the names of the sonnes of Gershom, Libni, & Shimei.

18 And the sonnes of Kohath were Amram, & Izhar, and Hebron and Vzziel.

19 The sonnes of Merari, Mahli and Mushi: and these are the families of Leui concerning their fathers.

20 Of Gershom, Libni his sonne, Iahath his sonne, Zimmah his sonne,

21 Ioah his sonne, Iddo his sonne, Zerah his sonne, Ieaterai his sonne.

22 The sonnes of Kohath, * Aminadab his sonne, * Korah his sonne, Assir his sonne,

d Who smelt to be called Ithar, Exod. 4.14. Num. 16.1.

23 Elkanah his sonne, & Ebiasaph his sonne, and Assir his sonne,

24 Tahath his sonne, Vrieh his sonne, Vzziel his sonne, and Shaul his sonne,

25 And the sonnes of Elkanah, Amasai, and Ahimoth.

26 Elkanah: the sonnes of Elkanah, Zophai his sonne, and Nahath his sonne,

27 Eliab his sonne, Ieroham his sonne, Elkanah his sonne,

e Who is called Iocel, 1 Sam. 8.1. and the verse of this chapter.

28 And the sonnes of Shemuel, the eldest * Vashni, then Abiah.

29 ¶ The

29 ¶ The sonnes of Merari were Mahli, Libni his sonne, Shimei his sonne, Vzzah his sonne,

30 Shimea his sonne, Haggiah his sonne, Afaiah his sonne.

31 And these be they whome Dauid set for to sing in the house of the Lord, after that the Arke had^f rest.

^f After it was brought to that place where the Temple should be built and was no more caried two and fro.
^g Reade Exod. 27.31.

32 And they ministred before the Tabernacle, euen the Tabernacle of the Congregation with^h singing, vntill Salomon had buylt the house of the Lord in Ierusalem: then they continued in their office, according to their custome.

33 And these ministred with their children: of the sonnes of Kohath, Heman a singer, the sonne of Ioel, the sonne of Shemuel,

34 The sonne of Elkanah, the sonne of Ieroham, the sonne of Eliel, the sonne of Toah,

35 The sonne of Zuph, the sonne of Elkanah, the sonne of Mahath, the sonne of Amasai,

36 The sonne of Elkanah, the sonne of Ioel, the sonne of Azariah, the sonne of Zephaniah,

^h Or, psalmist.

37 The sonne of Tahath, the sonne of Asfir, the sonne of Ebiasaph, the sonne of Korah,

38 The sonne of Izhar, the sonne of Kohath, the sonne of Leui, the sonne of Issachar.

^h Or, cousin.
ⁱ Meaning, the cousin of Heman verse 33.

39 And his brother^h Asaph stode on his right hand: & Asaph was the sonne of Berechiah, the sonne of Shimea,

40 The sonne of Michael, the sonne of Basai, the sonne of Malchiah,

41 The sonne of Ethni, the sonne of Zerah, the sonne of Adaiah,

42 The sonne of Ethan, the sonne of Zimma, the sonne of Shimei,

43 The sonne of Iahath, the sonne of Gershom, the sonne of Leui.

44 And their brethren the sonnes of Merari were on the left hand, euen Ethan the sonne of Kithi, the sonne of Abdi, the sonne of Malluch,

45 The sonne of Hashabiah, the sonne of Amaziah, the sonne of Hilchiah,

46 The sonne of Amzi, the sonne of Banj, the sonne of Shamer,

47 The sonne of Mahli, the sonne of Musi, the sonne of Merari, the sonne of Leui.

ⁱ The Levites are called the singers brethren because they came of the same stocke.
^k Read Num. 44.

48 ¶ And their brethren the Levites were appointed vnto all the seruice of the Tabernacle of the house of God,

49 But Aaron and his sonnes burnt incense vpon the altar of burnt offering, and on the altar of incense, for all that was to do in the most holy place, and to make an atonement for Israel, according to all that Moses the seruant of God had commanded.

50 These are also the sonnes of Aaron, Eleazar his sonne, Phinehas his sonne, Abihua his sonne,

51 Bukki his sonne, Vzzi his sonne, Zerachiah his sonne,

52 Meraioth his sonne, Amariah his sonne, Ahitub his sonne,

53 Zadok his sonne, and Ahimaaz his sonne.

54 ¶ And these are the dwelling places of the sonnes of Aaron for the familie of the Kohathites, for the lot was theirs.

^l Or, cities which them throughout their townes & coastes, were giuen to the Levites.

55 So they gaue them^m Hebron in the lande of Iudah and the suburbs thereof round about it.

^m They were first appointed, & prepared for. ⁿ Which was also called, Kiriat-arba, Gen. 23.2. Josh. 21.11.

56 But the field of the citie, and the villages thereof they gaue to Caleb the sonne of Iephunneh.

57 And to the sonnes of Aaron they gaue the cities of Iudah for refuge, euen Hebron and Libna with her suburbs, and Iattir, and Eshtemoa with her suburbs,

58 And^p Hilen with her suburbs, & Debir with her suburbs,

59 And Achan and her suburbs, and Bethshemesh and her suburbs:

^o That he that had killed a man might flee thervnto for succour til his cause were tried, Deut. 19.2. ^p Which Ioshua calleth Helon, Josh. 24.15.

60 ¶ And of the tribe of Benjamin, Geba & her suburbs, and Alemeth with her suburbs, and Anathoth with her suburbs: all their cities were thirtene cities by their families.

^q Or, Almon, Josh. 21.18.

61 And vnto the sonnes of Kohath the remnant of the familie of the tribe, euen of the halfe tribe of the halfe of Manasseh, by lot ten cities.

^r That is, they gaue a portion to the Kohathites, which were remnant of the tribe of Leui, out of the halfe tribe of Manasseh & out of Ephraim, vers 66.

62 And to the sonnes of Gershom according to their families out of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, & out of the tribe of Manasseh in Bashan, thirtene cities.

63 Vnto the sonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelue cities.

64 Thus the children of Israel gaue to the Levites cities with their suburbs.

65 And they gaue by lot out of the tribe of the children of Iudah, & out of the tribe of the children of Simeon, & out of the tribe of the children of Benjamin, these cities, which they called by their names.

66 And they of the families of the sonnes of Kohath, had cities & their coasts out of the tribe of Ephraim.

67 ¶ And they gaue vnto them cities of refuge, Shechem in mount Ephraim, and her suburbs, and Gezer and her suburbs,

Josh. 21.31.

68 Iokmeam also and her suburbs, & Bethhoron with her suburbs,

69 And Aialon and her suburbs, and Gath Rimmon and her suburbs,

70 And out of the halfe tribe of Manasseh, Aner and her suburbs, and Bileam and her suburbs, for the families of the remnant of the sonnes of Kohath.

^u Or, Tanach, Josh. 21.35. ^v Or, Gath-rimmon.

71 Vnto the sonnes of Gershom out of the familie of the halfe tribe of Manasseh, Golan in Bashan, & her suburbs, & Ashtaroth with her suburbs,

^f Who in the first verse is called also Gershom.

72 And out of the tribe of Issachar, Kedesh and her suburbs, Daberath and her suburbs,

^u Or, Bershterah, Josh. 21.37. ^v Or, Kishon, Josh. 21.38.

- suburbs,
- ^aOr, Ramoth, Josh. 21. 29.
^aOr, Engannim, Josh. 21. 29.
- 73 "Ramoth also and her suburbs, and "Anem with her suburbs,
- 74 And out of the tribe of Asher, Mashal and her suburbs, and Abdon & her suburbs,
- ^aOr, Helkath, Josh. 21. 31.
- 75 And Hukok and her suburbs, and Rehob and her suburbs,
- ^aOr, Ammathdor, Josh. 21. 32.
^aOr, Karyan, Josh. 21. 32.
- 76 And out of the tribe of Naphtali, Kedesh in Galilee and her suburbs, and "Hammon and her suburbs, and "Kiriathaim and her suburbs.
- 77 Vnto the rest of the children of Merari were given out of the tribe of Zebulun, "Rimmon and her suburbs, "Tabor and her suburbs,
- ^aOr, Iekram.
^aOr, Karyah, Josh. 21. 34.
- 78 And on the other side Iorden by Iericho, even on the Eastside of Iorden, out of the tribe of Reuben, Bezer in the wilderness with her suburbs, and Iahzah with her suburbs,
- 79 And Kedemoth with her suburbs, and Mephaath with her suburbs,
- 80 And out of the tribe of Gad Ramoth in Gilead with her suburbs, and Mahanaim with her suburbs,
- 81 And Heshbon with her suburbs, and Iazer with her suburbs.

CHAP. VII.

¹ The genealogie of Issachar, Benjamin, ¹³ Naphtali, ¹⁴ Manasseh, ²⁰ Ephraim, ³⁰ And Asher.

- ^aOr, Phnuah.
^a Who also is called Iob, Gen. 46. 13.
- ^b That is, their number was found thus great when David numbered the people, 2. Sam. 24. 1.
^c Meaning, the four sonnes, & the father.
- ^aOr, kinzen.
- ^d Called also Ashbel, Gen. 46. 21. Nom. 26. 38.
^e Which were the chiefe: for els there were seuen in all, as appeareth, Gen. 46. 21
- 1 And the sonnes of Issachar were Tola & "Puah, "Iathub, and Shimron, foure,
- 2 And the sonnes of Tola, Vzzi, and Rephah, and Ieriel, and Iahmai, and Libsam, and Shemucl, heads in the householdes of their fathers. Of Tola were valiant men of warre in their generations, ^b whose number was in the dayes of Dauid two and twentie thousand, and six hundred.
- 3 And the sonne of Vzzi was Izrahaiah, and the sonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Ishiah, ^c fise men all princes.
- 4 And with them in their generations after the household of their fathers were bands of men of warre for battell, six and thirtie thousand: for they had many wiues and children.
- 5 And their ^b brethre among al the families of Issachar were valiant men of warre, reckoned in all by their genealogies foure score and seuen thousand.
- 6 ^a The sonnes of Benjamin were Bela, and Becher, and ^d Iediel, ^e three.
- 7 And the sonnes of Bela, Ezbon, and Vzzi, and Vzziel, and Ierimoth, & Iri, fise heads of the householdes of their fathers, valiant men of warre, and were reckoned by their genealogies, two & twentie thousand and thirtie and foure.
- 8 And the sonnes of Becher, Zemirah, and Ioash, and Eliezer, and Elioenai, & Omri, & Ierimoth, & Abiah, & Anathoth, & Alameh: all these were the sonnes of Becher.
- 9 And they were nombred by their genealogies according to their generations, and

the chiefe of the houses of their fathers, valiant men of warre, twentie thousand & two hundred.

- 10 And the sonne of Iediel was Bilhan, and the sonnes of Bilhan, Ieush, and Benjamin, and Ehud, and Chenaanah, and Zethan, & Tharthish, and Ahithahar.
- 11 All these were the sonnes of Iediel, chief of the fathers, valiant men of warre, seuen-teene thousand and two hundred, marching in battell aray to the warre.
- 12 And Shuppin, & Huppin were the sonnes of ^a Ir, but Hulhim was the sonne of another. ^aOr, Iri.
- 13 ^a The sonnes of Naphtali, Iahziel, and Guni, and Iezer, and ^a Shallum ^b of the sonnes of Bilhah. ^b Meaning, that he was not the sonne of Benjamin, but of Dan, Gen. 46. 23.
^aOr, of Asher.
^aOr, of Shilem, Gen. 46. 24.
^c These came of Dan & Naphtali, which were the sonnes of Bilhah, Gen. 46. 23. Nom. 26. 31. Josh. 17. 1.
- 14 The sonne of Manasseh was Ashriel whom shee bare vnto him, but his concubine of Aram bare Machir the ^a father of Gilead.
- 15 And Machir toke to wife the sister of Huppin & Shuppin, & the name of their sister was Maachah. And the name of the second sonne was Zelophehad, and Zelophehad had daughters.
- 16 And Maachah the wife of Machir bare a sonne, and called his name "Peresh, and the name of his brother was Sheresh: and his sonnes were Vlam and Rakem.
- 17 And the sonne of Vlam was Bedan. These were the sonnes of Gilead the sonne of Machir, the sonne of Manasseh.
- 18 And ^a his sister Molecheth bare Ishod, and Abiezer, and Mahalah. ^b Meaning, the sister of Gilead
- 19 And the sonnes of Shemida were Ahian, and Shechem, and Likhil, and Aniam.
- 20 ^a The sonnes also of Ephraim were Shuthelah, & Bered his sonne, and Tahath his sonne, and his sonne Eladah, & Tahath his sonne,
- 21 And Zabad his sonne, and Shuthelah his sonne, and Ezer, and Elead: and the men of ^a Gath that were borne in the land, slew them, because they came downe to take away their cattell. ⁱ Which was one of the fise principal cities of the Philistines, slew the Ephraimites. ^aOr, kinzen.
- 22 Therefore Ephraim their father mourned many dayes, and his ^b brethren came to comfort him.
- 23 And when he was in to his wife, she conceived, and bare him a sonne, & he called his name Beriah, because affliction was in his house.
- 24 And his ^a daughter was Sherah, which built Beth-horon the nether, and the upper, and Vzzen Sheerah. ^aOr, mus.
- 25 And Rephah was his ^a sonne, & Resheph, ^k To wit, of phraim.
- 26 Laadan his sonne, Ammihud his sonne, Elishama his sonne,
- 27 Non his sonne, Ichoshua his sonne,
- 28 And their possessions and their habitations were Beth-el, and the villages thereof, and Eastward Naaran, and Westward Gazer with the villages thereof, Shechem also and the villages thereof, vnto "Azzah and the villages thereof, ^aOr, Azzah.
- 29 And by the places of the children of Manasseh, Beth-shean & her villages, Tanach

anach and her villages, Megiddo and her villages, Dor and her villages. In those dwelt the children of Ioseph the sonne of Israel.

- 30 ¶ The sonnes of Asher were Imnah, and Isuah, and Ishuai, and Beriah, and Serah their sister.
- 31 And the sonnes of Beriah, Heber, & Malchiel, which is the father of Birzauih.
- 32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their sister.
- 33 And the sonnes of Iaphlet were Pasach, & Bimhal, and Ashuath: these were the children of Iaphlet.
- 34 And the sonnes of Shamer, Ahi, & Rohgah, Iehubbah, and Aram.
- 35 And the sonnes of his brother Helem were Zophah, and Imna, and Sheleth and Amal.
- 36 The sonnes of Zophah, Suah, and Harnepher, and Sual, and Beri, and Imrah,
- 37 Bezer and Hod, and Shamma, & Shilshah, and Ichran, and Beera.
- 38 And the sonnes of Iether, Iephunneh, & Pispa and Ara.
- 39 And the sonnes of Villa, Harah, and Haniel, and Rizia.
- 40 All these were the children of Asher; the heades of their fathers houses, noble men, valiant men of warre, and chiefe princes, & they were reckoned by their genealogies for warre and for battell to the number of fix and twentie thousand men.

CHAP. VIII.

1 The sonnes of Benjamin, 32 And race of Saul.

- 1 Benjamin also ^a begate Bela his eldest sonne, Ashbel the second, and Aharah the third,
- 2 Nohah the fourth, and Rapha the fifth.
- 3 And the sonnes of Bela were Addar, & Gera, and Abihud.
- 4 And Abishua, and Naaman and Ahoah,
- 5 And Gera, and Shephuphan, and Huram.
- 6 ¶ And these are the sonnes of Ehud: these were the chiefe fathers of those that inhabited Geba: and ^b they were carryed away captiues to Monahath.
- 7 And Naaman, and Ahiah, and Gera, he carryed them away captiues; and ^c he begate Vzsa and Abihud.
- 8 And Shaharaim begate ^d certaine in the country of Moab, after he had sent ^e away Hushim and Baara his wiues.
- 9 He begate, I say, of Hodeh his wife, Iobab and Zibia, and Mesha, and Malcham,
- 10 And Ieuz and Shachia and Mirma: these were his sonnes and chiefe fathers.
- 11 And of Hushim he begate Ahitub & Elpaal.
- 12 And the sonnes of Elpaal were Eber, and Mitham and Shamed (which built Ono, & Lod, and the villages thereof)
- 13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they draue away the inhabitants of Gath)
- 14 And Ahio, Shashak and Ierimoth,
- 15 And Sebadiah, and Arad, and Ader,

- 16 And Michael, and Ispah, and Ioha, the sonnes of Beriah,
- 17 And Zebadiah, and Meshullam, and Hizki, and Heber,
- 18 And Ishmerai and Izliah, and Iobab, the sonnes of Elpaal,
- 19 Iakim also, and Zichri, and Sabdi,
- 20 And Elienai, and Zillethai, and Eliel,
- 21 And Adaiah, and Beraiah, and Shimrath ^{Or, Arisai.} the sonnes of Shimei,
- 22 And Ishpan, and Eber, and Eliel,
- 23 And Abdon, and Zichri, and Hanan,
- 24 And Hananiah, & Elam, & Antothiah,
- 25 Iphedeiah and Penuel the sonnes of Shashak,
- 26 And Shamsherai, and Shehariah, and Athaliah,
- 27 And Iareshiah, and Eliah, and Zichri, the sonnes of Ieroham.

28 These were the chiefe fathers according to their generations, ^{euen} princes, which dwelt in Ierusalem.

- 29 And at ^f Gibeon dwelt the father of Gibeon, & the name of his wife was Maachah.
- 30 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, and Nadab,
- 31 And Gidor, and Ahio, and Zacher.
- 32 And Mikloth begate Shimeah: these also dwelt with their brethren in Ierusalem, ^{euen} by their brethren.

- 33 And ^g Ner begate Kish, and Kish begate Saul, and Saul begate Ionathan, and Malchishua, and Abinadab, and ^h Eshbaal.

- 34 And the sonne of Ionathan was ⁱ Meribbaal, and Meribbaal begate Micah.

- 35 And the sonnes of Micah were Pitheon, & Melech, and Tarea and Haz.

- 36 And Ahaz begate Ichoadah, and Ichoadah begate Alemeth, and Azmaueh, and Zimri, and Zimri begate Moza,

- 37 And Moza begate Bineah, whose sonne was Raphah, and his sonne Elcaiah, and his sonne Azel.

- 38 And Azel had six sonnes, whose names are these, Azrikam, Bocheru & Ishmael, & Sheariah, and Obadiah, & Hanan: all these were the sonnes of Azel.

- 39 And the sonnes of Eshek his brother were Vlam his eldest sonne, Ichush the second, and Eliphelet the third.

- 40 And the sonnes of Vlam were valiant men of warre which shot with the bowe, and had many sonnes and nephewes, an hundred and fiftie: all these were the sonnes of Benjamin.

CHAP. IX.

1 All Israel and Iudah nombred. 10 Of the Priests, and Levites, 11. 18 And of their offices.

- 1 Thus all Israel were nombred by their genealogies: & behold, they are written in the booke of the Kings of Israel and of Iudah, and they were ^a carryed away to Babel for their transgression.

- 2 ¶ And the chiefe inhabitants that dwelt in their owne possessions, and in their own cities, ^{euen} Israel the Priests, the Levites, & the ^b Nethinims.

- 3 And in Ierusalem dwelt of the children of

F.f.j.

^e The chiefe of the tribe of Benjamin ^f dwelt in Ierusalem. Chap. 9. 35.

^f Who in the 1. Sam. 9. 1. is called Abiel. ^g He is also named Ishbosheth, 2. Sam. 2. 9. ^h He is likewise called Mephibosheth, 2. Sam. 9. 6.

^a Hitherto he hath described their genealogies before they went into captivity, & now he describeth their historie after their returne. ^b Meaning, the Gaborites, which served in the Temple, read 1. Josh. 9. 23.

Gen. 46. 17.

Or, Kishai.

^a He continueth his description of the tribe of Benjamin, because his purpose is to set forth the genealogie of Saul.

^b Meaning, the inhabitants of the site Geba.

^c To wit, Ehud.

^d After he had put away his two wiues.

- of Judah, & of the children of Benjamin, & of the children of Ephraim, & Manasseh.
- 4 Vthai the sonne of Amihud the sonne of Omri, the sonne of Imri, the sonne of Barnai of the children of Pharez, the sonne of Judah.
- 5 And of Shiloni, Afsaiah the eldest, and his sonnes.
- 6 And of the sonnes of Zerah, Teuel, and their brethren six hundred and nintye.
- 7 And of the sonnes of Benjamin, Sallu, the sonne of Meshullam, the sonne of Hodaiiah, the sonne of Hafenuah,
- 8 And Ibneiah the sonne of Ieroham, and Elah the sonne of Yzzi, the sonne of Michri, and Meshullam the sonne of Shephatiah, the sonne of Reuel, the sonne of Ibneiah.
- 9 And their brethren according to their generations nine hundred, fiftie and six: all these men were chiefe fathers in the householdes of their fathers.
- 10 ¶ And of the Priests, Iedaiah, and Ichonaiab, and Iachin,
- 11 And Azariah the sonne of Hilkiah, the sonne of Meshullam, the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub the chiefe of the house of God,
- 12 And Adaiiah the sonne of Ieroham, the sonne of Paschhur, the sonne of Malchiah, & Maasai the sonne of Adiel, the sonne of Jahzerah, the sonne of Meshullam, the sonne of Meshillemith, the sonne of Immer.
- 13 And their brethren the chief of the householdes of their fathers a thousand, seven hundred and three score valiant men, for the worke of the seruice of the house of God.
- 14 ¶ And of the Leuites, Shemaiah the sonne of Hasshub, the sonne of Azrikam, the sonne of Hahabiah of the sonnes of Merari,
- 15 And Bakbakkar, Heresh, and Galal, and Mattaniah the sonne of Micha, the sonne of Zichri, the sonne of Asaph,
- 16 And Obadiah the sonne of Shemaiah, the sonne of Galal, the sonne of Ieduthun, and Berechiah, the sonne of Asa, the sonne of Elkanah, that dwelt in the villages of the Netophathites.
- 17 ¶ And the porters were Shallum, & Akkub, and Talmon, and Ahiman, & their brethren: Shallum was the chiefe.
- 18 For they were porters to this time by companies of the children of Leui vnto the Kings gate Eastward.
- 19 And Shallum the sonne of Kore the sonne of Ebiasaph the sonne of Korah, & his brethren the Korathites (of the house of their father) were ouer the worke, and office to keepe the gates of the Tabernacle: so their families were ouer the hoste of the Lord, keeping the entrie.
- 20 And Phinehas the sonne of Eleazar was their guide, and the Lord was with him.
- 21 Zechariah the sonne of Meshulemiah was the porter of the doore of the Tabernacle

of the Congregation.

- 22 All these were chosen for porters of the gates, two hundred and twelue, which were nombred according to their genealogies by their townes. Dauid established these and Samuel the Seer in their perpetual office.
- 23 So they and their children had the ouersight of the gates of the house of the Lord, euen of the house of the Tabernacle by wardes.
- 24 The porters were in foure quarters Eastward: Westward, Northward and Southward.
- 25 And their brethren, which were in their townes, came at seven dayes from time to time with them.
- 26 For these foure chiefe porters were in perpetual office, and were of the Leuites & had charge of the chambers, and of the treasures in the house of God.
- 27 And they lay round about the house of God, because the charge was theirs, & they caused it to be opened euery morning.
- 28 And certaine of them had the rule of the ministring vessels: for they brought them in by tale, and brought them out by tale.
- 29 Some of them also were appointed ouer the instruments, and ouer all the vessels of the Sanctuarie, and of the flour, and the wine, and the oyle, and the incense, and the sweete odoures.
- 30 And certaine of the sonnes of the Priests made ointments of sweete odoures.
- 31 And Mattithiah one of the Leuites which was the eldest sonne of Shallum the Korhite, had the charge of the things that were made in the frying pan.
- 32 And other of their brethren the sonnes of Kohath had the ouersight of the shew-bred to prepare it euery Sabbath.
- 33 And these are the singers, the chiefe fathers of the Leuites, which dwelt in the chambers, and had none other charge: for they had to do in that busines day and night.
- 34 These were the chiefe fathers of the Leuites according to their generations, & the principal which dwelt at Ierusalem.
- 35 ¶ And in Gibeon dwelt the father of Gibeon, Ieiel, and the name of his wife was Maachah.
- 36 And his eldest sonne was Abdon, then Zur, and Kish, and Baal, & Ner, and Nadab,
- 37 And Gedor, and Ahio, and Zechariah, & Mikloth.
- 38 And Mikloth begate Shimeam: they also dwelt with their brethren at Ierusalem, and by their brethren.
- 39 And Ner begate Kish, and Kish begate Saul, and Saul begate Jonathan and Malchishua, and Abinadab and Eshbaal.
- 40 And the sonne of Jonathan was Meribbaal: and Meribbaal begate Micah.
- 41 And the sonnes of Micah were Piton, & Melech and Tahrea.
- 42 And Ahaz begate Iarah, and Iarah begate Alemeth, and Azmaueh and Zimri, and

*Or chiefe of the families.

*That is, he was the hie Priest.

d To serue in the Temple, euerie one according to his office.

e So called because the King came into the Temple thereby and not the common people.

*Or, for their families.

g They serued weekly, at Ex. 4.10.

*Or, opening of the doores.

h Whereof the meat offering was made, Lev. 2.1.

Exodus 3.34.

i But were continually occupied in singing praises to God.

Chap. 1.39. *Or, Abiram.

1 Sam. 14.15. Chap. 8.33.

k Who was called Iehonai Chap. 8.36.

and Zimri begate Moza.

- 43 And Moza begate Binea, whose sonne was Rephaiah, and his sonne was Eleasah, & his sonne Azel.
- 44 And Azel had six sonnes, whose names are these, Azrikam, Bocheru, and Ismael, & Sheariah, and Obadiah, and Hanan: these are the sonnes of Azel.

CHAP. X.

1. Sam. 31. 1. The battel of Saul against the Philistims, 4 In which he dyeth, 5 And his sonnes also. 13 The cause of Sauls death.

1. Sam. 31. 1. **T**hen * the Philistims fought against Israel: and the men of Israel fled before the Philistims, & fel downe slaine in mount Gilboa.

2 And the Philistims pursued after Saul & after his sonnes, and the Philistims smote Jonathan, and Abinadab, and Malchishua the sonnes of Saul.

"Ebr. found." 3 And the battel was fore against Saul, and the archers hit him, and he was wounded of the archers.

4 Then said Saul to his armour bearer, Drawe our thy sworde, and thrust me through therewith, lest these vncircumcised come & mocke at me: but his armour bearer would not, for he was fore afreid: therefore Saul tooke the sworde & fel vpon it.

5 And when his armour bearer sawe that Saul was dead, he fel likewise vpon the sworde, and died.

6 So Saul dyed and his three sonnes, and al his house, they dyed together.

7 And when al the men of Israel that were in the valley, saw how they fled, and that Saul & his sonnes were dead, they forsoke their cities, and fled away, and the Philistims came, and dwelt in them.

"Ebr. fallen." 8 And on the morow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes lying in mount Gilboa.

9 And when they had stript him, they tooke his head and his armour, and sent them into the lad of the Philistims round about, to publish it vnto their idoles, and to the people.

10 And they layed vp his armour in the house of their god, and set vp his head in the house of Dagon.

1. Which was the place of the Philistims, & from the bellie downe had the name of a sibe and upward of a man. 11 ¶ When al they of Iabesh Gilead heard al that the Philistims had done to Saul,

12 Then they arose (al the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, & buried the bones of them vnder an oke in Iabesh, and fasted seuen dayes.

1. Sam. 31. 12. 13 So Saul died for his transgression, that he committed against the Lord, * euen against the worde of the Lord, which he kept not, and in that he fought and asked counsel of a * familiar spirit,

1. Sam. 28. 1. 14 And asked not of the Lord: therefore he slew him, and turned the kingdome vnto Dauid the sonne of Israh.

CHAP. XI.

1. After the death of Saul is Dauid anointed in Hebron.

3 The Iebusites rebel against Dauid, from whom he taketh the tower of Zion. 6 Ioab is made capitaine. 10 His valiant men.

Then * al Israel gathered them selues to Dauid vnto Hebron, saying, behold, we are thy bones and thy flesh.

2 And in time past, euen when Saul was King, thou leddest Israel out and in: and the Lord thy God said vnto thee, Thou shalt feede my people Israel, and thou shalt be capitaine ouer my people Israel.

3 So came al the Elders of Israel to the King to Hebron, and Dauid made a couenāt with them in Hebron before the Lord. And they anointed Dauid King ouer Israel, * according to the worde of the Lord by the hand of Samuel.

4 ¶ And Dauid and al Israel went to Ierusalem, which is Iebus, where were the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus said to Dauid, Thou shalt not come in hither. Neuertheles Dauid tooke the tower of Zion, which is the citie of Dauid.

6 And Dauid said, * Whosoever smiteth the Iebusites first, shalbe the chiefe and capitaine. So Ioab the sonne of Zeruiah went first vp, and was capitaine.

7 And Dauid dwelt in the tower: therefore they called it the citie of Dauid.

8 * And he built the citie on euery side, from Millo euen round about: and Ioab repaired the rest of the citie.

9 And Dauid prospered, and grew: for the Lord of hostes was with him.

10 ¶ These also are the chiefe of the valiant men that were with Dauid & ioyned their force with him in his kingdome with al Israel, to make him King ouer Israel, according to the word of the Lord.

11 And this is the number of the valiant men whome Dauid had, Iahobeam the sonne of Hachmoni, the chiefe among thirte: he list vp his speare against three hundred, whom he slew at one time.

12 And after him was Eleazar the sonne of Dodo the Ahohite, which was one of the three valiant men.

13 He was with Dauid at Pasdammim, and there the Philistims were gathered together to battel: and there was a parcel of ground ful of barly, and the people fled before the Philistims.

14 And they stood in the middes of the felde, * and saued it, and slew the Philistims: so the Lord gaue a great victorie.

15 ¶ And three of the thirte captaines went to a rocke to Dauid, into the caue of Adullam. And the armie of the Philistims camped in the valley of Rephaïm.

16 And when Dauid was in the holde, the Philistims garison was at Beth-lehem.

17 And Dauid longed, and said, * Oh, that one would giue me to drinke of the water of the wel of Beth-lehem that is at the gate.

2. Sam. 5. 7.

a This was after the death of Iahobeth Sauls sonne, when Dauid had reigned ouer Iudah seue yeres & six moneths in Hebron

2. Sam. 5. 5.

1. Sam. 16. 13.

2. Sam. 5. 8.

2. Sam. 5. 9.

2. Sam. 23. 8.

b Meaning, the most excellent and best esteemed for his valiantnes: some reade, the chiefe of the princes. Or, his uncle.

c This act is referred to Shammah, 2. Sam. 23. 11. which seemeth was the chiefe of these d That is, Eleazar and his two companions.

2. Sam. 23. 13.

^e That is, this water, for the which they ventured their blood.

^a Sam. 23. 19.

^o Or, lions.

^f Meaning, those three which brought the water to David
^a Sam. 23. 23.

^g Called also Shemmoah, 2. Sam. 23. 25.

^h He is also called Mubunnai, 2. Sam. 23. 27.

- 18 Then these three brake thorow the hoste of the Philistims, and drewe water out of the wel of Beth-lehe that was by the gate, and tooke it, and brought it to Dauid: but Dauid would not drinke of it, but powred it for an oblation to the Lord,
- 19 And said, Let not my God suffer me to do this: should I drinke the blood of these mens liues? for they haue brought it with the iopardye of their liues: therefore he would not drinke it: these things did these three mightie men.
- 20 ¶ And Abithai the brother of Ioab, he was chiefe of the three, and he lift vp his speare against three hundreth, & slew the, and had the name among the three.
- 21 Among the three he was more honorable then the two, & he was their captaine: but he attained not vnto the first three.
- 22 Benaiah the sonne of Ichoiada (the sonne of a valiant man) which had done many actes, and was of Kabzeel, he slewe two strong men of Moab: he went downe also and slewe a lion in the middes of a pit in time of snow.
- 23 And he slew an Egyptian, a man of great stature, *even* siue cubites long, and in the Egyptians hand was a speare like a weauers beame: and he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.
- 24 These things did Benaiah the sonne of Ichoiada, and had the name among the three worthies.
- 25 Behold, he was honorable among thirty, but he attained not vnto the first three.
* And Dauid made him of his counsel.
- 26 ¶ These also were valiant men of warre, Afahel the brother of Ioab, Elhanan the sonne of Dodo of Beth-lehem,
- 27 Shammoth the Harodite, Helez the Pelonite,
- 28 Ira the sonne of Ikkeish the Tekoite, Abiezer the Antothite,
- 29 ^b Sibbecai the Hushathite: Ilai the Ahoi-hite,
- 30 Maharai the Netophathite, Heled the sonne of Baanah the Netophathite,
- 31 Ithai the sonne of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathonite,
- 32 Hurai of the riuers of Gassh, Abiel the Arbathite,
- 33 Azmaueh the Baharumite, Elihaba the Shaalbonite,
- 34 The sonnes of Hassem the Gizonite, Ionathan the sonne of Shageh the Harite,
- 35 Ahiam the sonne of Sacar the Hararite, Eliphal the sonne of Vr,
- 36 Hephher the Mecherathite, Ahiah the Pelonite.
- 37 Hezro the Carmelite, Naarai the sonne of Ezbai,
- 38 Joel the brother of Nathan, Mibhar the sonne of Haggeri,
- 39 Zelek the Ammonite, Nahrai the Berothite, the armour bearer of Ioab, the sonne

of Zeruah,

- 40 Ira the Ithrite, Garib the Ithrite,
- 41 Vriah the Hittite, Zabab the sonne of Ahlai,
- 42 Adina the sonne of Shiza the Reubenite, a captaine of the Reubenites, and thirtie with him,
- 43 Hanan the sonne of Maachah, and Iosaphat the Mithnite,
- 44 Vziah the Ashterathite, Shama and Ieiel the sonnes of Otham the Aroerite,
- 45 Iediel the sonne of Shimri, and Ioha his brother the Tizite,
- 46 Eliel the Mahauite, & Ieribai & Ioshaui-ah the sonnes of Elnaam, & Ithmah the Moabite,
- 47 Eliel and Obed, and Iaaziel the Mesobaite.

CHAP. XII.

¹ Who they were that went with Dauid when he fled from Saul. ²⁴ Their valiantnes. ²⁵ They that came vnto him vnto Hebron out of every tribe to make him King.

- 1 These also are they that came to Dauid to ^a Ziklag, while he was yet kept close, because of Saul the sonne of Kith: and they were among the valiant and helpers of the battel.
- 2 They were weaponed with bowes, and could vse the right and the left hand with stones and with arrowes and with bowes, and were of Sauls ^b brethren, *even* of Benjamin.
- 3 The chiefe were Ahiezer, and Ioash the sonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the sonnes of Asmaueh, Berachah and Iehu the Antothite,
- 4 And Ishmaiah the Gibeonite, a valiant man among thirtie, and aboute the thirtie, and Jeremiah, and Ichaziel, and Iohanan, and Ioshabad the Gederathite,
- 5 Eluzai, & Jerimoth, and Bealiah, and Shemariah, & Shephatiah, the Haruphite,
- 6 Elkanah, and Ishiah, and Azariel, and Ioezer, Iashbeam of Hakorehim,
- 7 And Ioelab, and Zebadiah, the sonnes of Ieroham of Gedor,
- 8 And of the Gadites there separated the selues some vnto Dauid into the holde of the wildernes, valiant men of warre, and men of armes, and apt for battel, which could handle ^c speare and shielde, & their faces were like the faces of ^d Lyons, and were like the roes in the mountaines in swiftnes,
- 9 Ezer the chiefe, Obadiah the second, Eliab the third,
- 10 Mishmanah the fourth, Jeremiah the fifth,
- 11 Attai the sixt, Eliel the seuenth,
- 12 Iohanan the eyght, Elzabad the ninth,
- 13 Jeremiah the tenth, Macbannai the eleuenth.
- 14 These were the sonnes of Gad, captaines of the hoste: one of the least could resist an hundreth, and the greatest a thousand.
- 15 These are they that went ouer Iorden in the

^a To take his part against Saul, who persecuted him.

^b That is, of the tribe of Benjamin, whereof Saul was, and wherein were cellet throug with slayng, Iudg. 20. 16.

^o Or, Gedar.

^c Meaning, fierce, and terrible.

^d Or, Maim.

^e That is, the greatest.

^d Which the E-
brewe called
Nisan or Abib,
containing halfe
March and halfe
April, when Ior-
den was wunte
to overflow his
bankes, reade
Ioshu. 3. 15.

the ^d first moneth when he had filled ouer
al his bankes, and put to flight al them of
the valley, toward the East and the
West.

16 And there came of the children of Ben-
iamin, and Iudah to the holde vnto Da-
uid,

17 And Dauid went out to meete them, and
answered and said vnto them, If ye be
come peaceably vnto me to help me, mine
heart shalbe knit vnto you, but if you
come to betray me to mine aduersaries, see-
ing there is no wickednes in mine hands,
the God of our fathers behold it, and re-
buke it.

^e The spirit of
boldnes & cou-
rage moued him
to speake thus.

18 And the ^e spirit came vpon Amasai, which
was the chiefe of thirtie, and he said, Thine
are we, Dauid, and with thee, O sonne of
Isbai. Peace, peace be vnto thee, and peace
be vnto thine helpers: for thy God hel-
peth thee. Then Dauid receiued them, &
made them captaines of the garison.

^f They came on
ly to helpe Da-
uid & not to suc-
cour the Philis-
tines, which
were enemies to
their country.

19 ^g And of Manasseh some fel to Dauid,
when he came with the Philistims against
Saul to battel, but they ^f helped them
not: for the princes of the Philistims
by aduisement sent him away, saying,
He wil fal to his master Saul for our
heades.

^h Sam. 29. 4.
ⁱ Or, on the copar-
dise of our heades.

20 As he went to Ziklag, there fel to him of
Manasseh, Adnah, and Iozabad, and Iedia-
el, and Michael, and Iozabad, and Elihu,
and Ziltai, heades of the thousands that
were of Manasseh.

^g To wit, of the
Amalekites
which had bur-
ned the cite
Ziklag, 2. Sam.
37. 9.
^h Meaning,
mightie or
strong: for the
Ebrewe say a
thing is of God,
when it is excel-
lent.

21 And they helped Dauid against ^h that
bande: for they were al valiant men and
were captaines in the host.

22 For at that time day by day there came to
Dauid to helpe him, vntil it was a great
host, like the host of ^h God.

23 And these are the nombres of the cap-
taines that were armed to battel, and came
to Dauid to Hebrō to turne the kingdome
of Saul to him, according to the worde of
the Lord.

24 The children of Iudah that bare shielde
& ⁱ speare, were six thousand & eight hun-
dredth armed to the warre.

25 Of the children of Simcon valiant men
of warre, seuen thousand and an hun-
dredth.

26 Of the children of Leui foure thousand
and six hundredth.

27 And Iehoiada was the chiefe of them of
ⁱ Aaron: and with him three thousand and
seuen hundredth.

28 And Zadok a yong man very valiant, and
of his fathers housholde came two & twenty
captaines.

29 And of the childre of Benjamin the bre-
thren of Saul three thousand: for a great
part of them vnto that time kept the ward
of the house of Saul.

30 And of the children of Ephraim twentie
thousand and eight hundredth valiant men
and famous men in the housholde of their
fathers.

31 And of the halfe tribe of Manasseh

eightene thousand, which were appointed
by name to come and make Dauid
King.

32 And of the children of Issachar which
were men that had vnderstanding of the
ⁱ times, to knowe what Israel ought to do:
the heades of them were two hundredth, &
al their brethren were at their comman-
dement.

ⁱ Men of good
experiēce, which
knew at al times
what was to be
done.

33 Of Zebulun that went out to battel, ex-
pert in warre, and in al instruments of
warre, fiftie thousand which could fet the
battel in aray: they were not of ⁱ a double
heart.

ⁱ Or, set them
selues in array.
ⁱ Eir, heart and
heart.

34 And of Naphtali a thousand captaines, &
with them with shield and speare seuen &
thirty thousand.

35 And of Dan expert in battel, eight and
twenty thousand, and six hundredth.

36 And of Asher that went out to the battel
and were trayned in the warres, fourtie
thousand.

37 And of the other side of Iorden of the
Reubenites, and of the Gadites, and of the
halfe tribe of Manasseh with al instru-
ments of warre to fight with, an hundredth
and twenty thousand.

38 ^m Al these men of warre that could lead
an armie, came with ⁿ vpriht heart to
Hebron to make Dauid King ouer al Isra-
el: & al the rest of Israel was of one accord
to make Dauid King:

^m So that his
whole host
were three hun-
dredth twentie &
two thousand,
two hundredth
twentie and two
thousand.

39 And there they were with Dauid three
dayes, eating and drinking: for their ⁿ bre-
thren had prepared for them.

ⁿ Or, fight in their
aray.
ⁿ Or, with a good
courage.

40 Moreouer they that were nere them vn-
til Issachar, and Zebulun, and Naphtali
brought bread vpon asses, and on camels,
and on mules, and on oxen, euen meat,
floure, figges, & reifins, and wine and oyle
& becues and sheepe abundantly: for there
was ioye in Israel.

CHAP. XIII.

⁷ The Arke is brought againe from Kiriath iearim to Je-
rusalem. ⁹ Vzza dyeth because he touched it.

1 And Dauid counseled with the cap-
taines of thousands & of hundredth,
and with al the gouernours.

2 And Dauid said to al the Congregation
of Israel, If it seeme good to you, and that
it proceedeth of the Lord our God, we wil
send to and fro vnto our brethren, that are
left in all the land of Israel (for with them
are the Priests & the Leuites in the cities
and their suburbs) that they may assemble
them selues vnto vs.

^a His first care
was to restore
religion, which
had in Sauls
daies bene cor-
rupted and neg-
lected.

3 And we wil bring againe the ^a Arke of our
God to vs: for we sought not vnto it in the
dayes of Saul.

^a Sam. 6. 1.

4 And al the Congregation answered, Let
vs do so: for the thing seemed good in the
eyes of al the people.

^b That is, from
Gibeā, where
the inhabitants of
Kiriath iearim
had placed it in
the house of
Abinadab, 2.

5 ^c So Dauid gathered al Israel together
from Shihor in Egypt, euen vnto the en-
tring of Hamath, to bring the Arke of
God from Kiriath iearim.

^c Sam. 6. 3.

6 And Dauid went vp & al Israel to Ba-
lath

^d Or, Basle, reade
2. Sam. 6. 2.

ⁱ Or buckler.

ⁱ Of the Leuites
which came by
descent of Aarō.

ⁱ That is, the
greatest number
of Sauls part

lath in Kiriath-icarim, that was in Iudah, to bring vp from thence the Arke of God the Lord that dwelleth betwene the Cherubims where his Name is called on.

7 And they caryed the Arke of God in a new cart out of the house of Abinadab: and Vzza and Ahio^c guided the cart.

^c The sonnes of Abinadab.

^d That is, before the Arke where God shewed him self: so that the signe is taken for the thing signified, which is

common to all sacraments both in the olde and new testament.

^e Called also Nachon, 2. Sam. 6. 6

^f Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^g Who was a Leuite & called Gittite, because he had dwelt at Gath.

^h Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

ⁱ Who was a Leuite & called Gittite, because he had dwelt at Gath.

^j Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^k Who was a Leuite & called Gittite, because he had dwelt at Gath.

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^z Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{aa} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{ab} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{ac} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{ad} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{ae} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{af} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{ag} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{ah} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{ai} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{aj} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{ak} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{al} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{am} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{an} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{ao} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{ap} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{aq} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{ar} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{as} Who was a Leuite & called Gittite, because he had dwelt at Gath.

^{at} Before the Arke for vsurping that which did not appertaine to his vocation: for this charge was giuen to the Priests, Nomb. 4. 15 so that here al good intentions are condemned, except they be commanded by the word of God.

^{au} Who was a Leuite & called Gittite, because he had dwelt at Gath.

8 And Dauid and al Israel played before God with al their might, both with songs and with harpes, and with violes, and with timbrels and with cymbals and with trumpets.

9 And when they came vnto the threshing floore of Chidon, Vzza put forth his hand to holde the Arke, for the oxen did shake it.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand vpon the Arke: so he dyed there before God.

11 And Dauid was angry, because the Lord had made a breach in Vzza, and he called the name of that place Perez-vzza vnto this day.

12 And Dauid feared God that day, saying, How shal I bring in to me the Arke of God?

13 Therefore Dauid brought not the Arke to him into the citie of Dauid, but caused it to turne into the house of Obed Edom the Gittite.

14 So the Arke of God remained in the house of Obed Edom, euen in his house three moneths: and the Lord blessed the house of Obed Edom, and al that he had.

CHAP. XIII.

1 Hiram sendeth woode and workemen to Dauid. 4 The names of his children. 8. 14 By the counsell of God he goeth against the Philistims, and ouercommeth them. 15 God fighteth for him.

^a Sam. 5. 11. ^b Ebr. Zor.

1 Then sent Hiram the King of Tyrus messengers to Dauid, and cedar trees, with masons and carpenters to build him an house.

2 Therefore Dauid knew that the Lord had confirmed him King ouer Israel, and that his kingdom was lift vp on hie, because of his people Israel.

3 Also Dauid tooke mo wiues at Ierusalem, and Dauid begate mo sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan, and Salomon,

5 And Ibhar, and Elishua, and Elpalet,

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and Beeliada, and Eliphalt.

8 But when the Philistims heard that Dauid was anointed King ouer Israel, al the Philistims came vp to seeke Dauid. And when Dauid heard, he went out against them.

9 And the Philistims came, and spread them

selues in the valley of Rephaim.

10 Then Dauid asked counsel at God, saying, Shall I go vp against the Philistims, and wilt thou deliuer them into mine hand? And the Lord said vnto him, Go vp: for I wil deliuer them into thine hand.

11 So they came vp to Baal-perazim & Dauid smote them there: and Dauid said, God hath deuided mine enemies with mine hand, as waters are deuided: therefore they called the name of that place, Baal-perazim.

12 And there they had left their gods: and Dauid said, Let them euen be burnt with fire.

13 Again the Philistims came and spread themselves in the valley.

14 And when Dauid asked againe counsel at God, God said to him, Thou shalt not go vp after them, but turne away from them, that thou maiest come vpon them ouer against the mulberry trees.

15 And when thou hearest the noyse of one going in the toppes of the mulberry trees, then go out to battel: for God is gone forth before thee, to smite the host of the Philistims.

16 So Dauid did as God had commanded him: and they smote the host of the Philistims from Gibeon euen to Gezer.

17 And the fame of Dauid went out into all lands and the Lord brought the feare of him vpon all nations.

CHAP. XV.

1 Dauid prepareth an house for the Arke. 4 The number and order of the Leuites. 16 The singers are chosen out among them. 25 They bring againe the Arke with ioy. 29 Dauid dauncing before it, is despised of his wife Michal.

1 And Dauid made him houses in the citie of Dauid, and prepared a place for the Arke of God, and pitched for it a tent.

2 Then Dauid said, None ought to cary the Arke of God, but the Leuites: for the Lord hath chosen them to beare the Arke of the Lord, and to minister vnto him for euer.

3 And Dauid gathered al Israel together to Ierusalem to bring vp the Arke of the Lord vnto his place, which he had ordeined for it.

4 And Dauid assembled the sonnes of Aaron, and the Leuites.

5 Of the sonnes of Kohath Vriel the chief, and his brethren six score.

6 Of the sonnes of Merari, Asaiah the chief, and his brethren two hundredth & twentye.

7 Of the sonnes of Gershom, Ioel the chiefe, and his brethren an hundredth and thirty.

8 Of the sonnes of Elizaphan, Shemaiah the chiefe, and his brethren two hundredth.

9 Of the sonnes of Hebron, Eliel the chief, and his brethren fourescore.

10 Of the sonnes of Vzziel, Amminadab the

^c That is, the valley of diuisions, because the enemies were dispersed there like waters.

^a That was in the place of the citie called Zion, 2. Sam. 5. 8.

^b From the house of Obed Edom, 2. Sam. 6. 10.

^c Who was the sonne of Vzziel the fourth sonne of Kohath, Exod. 6. 21. & Nomb. 30.

^d The third sonne of Kohath, Exod. 6. 21.

^e Or, kishun.

^f Who was the sonne of Vzziel the fourth sonne of Kohath, Exod. 6. 21. & Nomb. 30.

^g The third sonne of Kohath, Exod. 6. 21.

^h Who was the sonne of Vzziel the fourth sonne of Kohath, Exod. 6. 21. & Nomb. 30.

the chiefe, and his brethren an hundred and twelue.

11 ¶ And Dauid called Zadok and Abiathar the Priests, and of the Leuites, Vriël, Afaiah, and Ioel, Shemaiah, and Eliel, and Amminadab:

12 And he said vnto them, Ye are the chief fathers of the Leuites: sanctifie your selues and your brethren, and bring vp the Arke of the Lord God of Israel vnto the place that I haue prepared for it.

13 For * because ye were not there at the first, the Lord our God made a breache among vs: for we sought him not after due order.

14 So the Priests and the Leuites sanctified them selues to bring vp the Arke of the Lord God of Israel.

15 ¶ And the sonnes of the Leuites bare the Arke of God vpon their shoulders with the barres, as Moses had commanded, * according to the word of the Lord.

16 And Dauid spake to the chiefe of the Leuites, that they should appoint certaine of their brethren to sing with instruments of musike, with violes and harpes, & cymbales; that they might make a sound, and lift vp their voyce with ioye.

17 So the Leuites appointed Heman the sonne of Ioel, and of his brethren Asaph the sonne of Berechiah, and of the sonnes of Merari their brethren, Ethan the sonne of Kushiiah,

18 And with them their brethren in the second degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Ichiel, and Vnni, Eliab, and Benaiah, & Maaseiah, and Mattithiah, and Eliphelah, and Mikneah, and Obed Edom, and Ieiel the porters.

19 So Heman, Asaph & Ethan were fingers to make a sound with cymbales of brasie,

20 And Zechariah, and Azziel, and Shemiramoth, and Ichiel, and Vnni, and Eliab, and Maaseiah, and Benaiah with violes on Alamoth,

21 And Mattithiah, & Eliphelah, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes vpon Sheminith le-nazzeah.

22 But Chenaniah the chiefe of the Leuites had the charge, bearing the burden in the charge, for he was able to instruct.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah and Ichoshaphat & Nathaneel and Amasai, and Zechariah, and Benaiah, & Eliezer the Priests did blowe with trumpets before the Arke of God, & Obed Edom and Ieijah were porters for the Arke.

25 * So Dauid & the Elders of Israel & the captaines of thousands went to bring vp the Arke of the couenant of the Lord from the house of Obed Edom with ioye.

26 And because that God helped the Leuites that bare the Arke of the couenant of the Lord, they offered seven bullockes and seven rams.

27 And Dauid had on him a linen garment, as all the Leuites that bare the Arke, and the fingers and Chenaniah that had the chiefe charge of the fingers: & vpon Dauid was a linen Ephod.

28 Thus all Israel brought vp the Arke of the Lords couenant with shouting and sound of cornet and with trumpets, and with cymbales, making a sound with violes and with harpes.

29 And when the Arke of the couenant of the Lord came into the citie of Dauid, Michal the daughter of Saul looked out at a window, and sawe King Dauid dancing and playing, and she despised him in her heart.

CHAP. XVI.

1 The Arke being placed, they offer sacrifices. 4 Dauid ordaineth Asaph and his brethren to minister before the Lord. 8 He appointeth a notable Psalm to be sung in praise of the Lord.

1 SO * they brought in the Arke of God, and set it in the middes of the Tabernacle that Dauid had pitched for it, and they offered burnt offerings and peace offerings before God.

2 And when Dauid had made an end of offering the burnt offering and the peace offerings, he blessed the people in the Name of the Lord.

3 And he dealt to euery one of Israel both man and woman, to euery one a cake of bread, and a piece of flesh, and a bottell of wine.

4 And he appointed certaine of the Leuites to minister before the Arke of the Lord, and to rehearse of and to thanke and praise the Lord God of Israel,

5 Asaph the chiefe, and next to him Zechariah, Ieiel, & Shemiramoth, and Ichiel, and Mattithiah, and Eliab, and Benaiah, and Obed Edom, euen Ieiel with instruments, violes and harpes, and Asaph to make a sound with cymbales,

6 And Benaiah and Iahaziel Priests, with trumpets continually before the Arke of the couenant of God.

7 Then at that time Dauid did appoint at the beginning to giue thanks to the Lord by the hand of Asaph and his brethren.

8 * Praise the Lord & call vpon his Name: declare his workes among the people.

9 Sing vnto him, sing praise vnto him, and talke of all his wonderful workes.

10 Reioyce in his holy Name: let the hearts of them that seeke the Lord reioyce.

11 Seeke the Lord and his strength: seeke his face continually.

12 Remember his marueilous workes that he hath done, his wunders, and the iudgements of his mouth,

13 O seede of Israel his seruant, O the children of Iaakob his chosen.

14 He is the Lord our God: his iudgements are throughout all the earth.

15 Remember his couenant for euer, and the worde, which he commaunded to a thousand generations:

Ff. iijj.

16 * Which

p Reade, 2. Sam. 6. 14.

q It was so called because it put the Israelites in remembrance of the Lords couenant made w them.

2. Sam. 6. 16.

a He called vpon the Name of God desiring him to prosper the people, and giue good successe to their beginnings.

b To wit, Gods benefits toward his people. c Dauid gaue them this Psalm to praise the Lord, signifying that in al our enterprises the Name of God ought to be praised and called vpon.

Psalm. 105. 1. isa. 12. 4.

d Whereof this is the chiefe that he hath chosen himselfe a Church to call vpon his Name. e Who of his wonderful prouidence hath chosen a fewe of the stocke of Abraham to be his children.

f In ouercoming Pharaoh, which iudgements were declared by Gods mouth to Moses.

g Meaning hereby that the promer of adoption only appertaineth to church

e Prepare your selues, & be pure absteine from al things whereby ye might be polluted, and so not able to come to the Tabernacle. Chap. 10. f According as he hath appointed in the Lawe.

Exod. 15. 19.

g These instruments and other ceremonies, which they observed, were instructions of their infancie, which continued to the coming of Christ.

h Which were inferior in dignitie.

i This was an instrument of musike, or a certaine tune, whereunto they accustomed to sing Psalmes. k Which was y eight tune, ouer the which he was most excellent had charge.

l To wit, to appoint Psalmes, and songs to them that sung. m With Berechiah & Elkanah, vers. 23. n 2. Sam. 6. 12.

o That is, gaue them strength to execute their office.

p Besides the bullock and the fatbeast, which Dauid offered at euery sixt paise, 2. Sam. 6. 13.

Gen. 22. 18.
Isa. 1. 73. ch. 6.
27.

"Ebr. toward, where
by parcels of lands
were measured.
h Meaning from
the time that
Abraham entered,
vnto the time,
that Iakob went
into Egypt for
famine.
i As Pharaoh &
Abimelech.
k Mine elect
people & them
whome I haue
sanctified.
l To whome
God declared
his word, & then
declared it to
their posteritie.
Ty. psalm. 95. 1.
m His strong
faith appeareth
herein y though
all the worlde
would followe
idoles, yet he
would cleaue to
the liuing God.

r Humble your
selues vnder the
mightie hand of
God.
o He exhorteth
the dumme crea-
tures to reioyce
with him in co-
sidering y great-
nes of the grace
of God.
p To restore al
things to their
estate.

q He esteemeth
this to be the
chieft felicitie
of man.
r He willeth al
the people both
in heart and
mouth to con-
sent to these
praises.

- 16 * Which he made with Abraham, and his
othie to Ishak:
- 17 And hath confirmed it to Iakob for a
Lawe, and to Israel for an euerlasting co-
uenant,
- 18 Saying, To thee wil I giue the land of Ca-
naan, the " lot of your inheritance.
- 19 When ye were ^b fewe in number, yea, a
very fewe, and strangers therein,
- 20 And walked about from nation to na-
tion, and from one kingdome to another
people,
- 21 He suffered no man to do them wrong,
but rebuked ^c Kings for their sakes, saying,
- 22 Touche not mine ^k anointed, and do my
Prophets no harme.
- 23 * Sing vnto the Lord all the earth: de-
clare his saluation from day to day.
- 24 Declare his glorie among the nations,
& his wunderfull workes amōg al people.
- 25 For the Lord is great and muche to be
praised, and he is to be feared aboute all
gods.
- 26 For all the gods of the people are ^m idoles,
but the Lord made the heauens.
- 27 Praise and glory are before him: power
and beaurie are in his place.
- 28 Giue vnto the Lord, ye families of the
people: giue vnto the Lord glory & power.
- 29 Giue vnto the Lord the glory of his
Name: bring an offering and come before
him, and worship the Lord in the glorious
Sanctuarie.
- 30 * Tremble ye before him, all the earth:
surely the world shalbe stable & not moue.
- 31 Let the ^o heauens reioyce, & let the earth
be glad, and let them say among the na-
tions, The Lord reigneth.
- 32 Let the sea roare, and all that therein is:
let the field be ioyfull and all that is in it.
- 33 Let the trees of the wood then reioyce
at the presence of the Lord: for he com-
meth to ^p iudge the earth.
- 34 Praise the Lord, for he is good, for his
mercie *endureth* for euer.
- 35 And say ye, Saue vs, O God, our salua-
tion, and gather vs, and deliuer vs from
the heathen, that we may praise thine
holy Name, and ^q glorie in thy praise.
- 36 Blessed be the Lord God of Israel for e-
uer and euer: and let all people say, * So
be it, and praise the Lord.
- 37 ¶ Then he left there before the Arke of
the Lords couenant Alaph & his brethren
to minister continually before the Arke,
that which was to be done euery day:
- 38 And Obed Edom & his brethren, three
score and eight: & Obed Edom the sonne
of Ieduthun, and Hoshah were porters.
- 39 And Zadok the Priest and his brethren
the Priests were before the Tabernacle of
the Lord, in the hie place that was at Gi-
beon,
- 40 To offer burnt offerings vnto the Lord,
vpon the burnt offering altar continually,
in the morning and in the euening, euen
according vnto all that is written in the
Law of the Lord, which he commaunded

Israel.

- 41 And with them ^r were Heman, and Ie-
duthun, and the rest that were chosen, (with Zadok
(which were appointed by names) to
praise the Lord, because his mercy *endu-
reth* for euer.
- 42 Euen with them were Heman and Ie-
duthun, to make a sound with the cornets
and with the cymbales, with excellent in-
struments of musike: and the sonnes of Ie-
duthun were at the gate.
- 43 And all the people departed, euery man
to his house: & Dauid returned to ^t blisse
his house. *and requied his owne house*
house, for the which as for other things, we ought
God, and instruct our families to praise his Name.

CHAP. XVII.

9 Dauid is forbidden to build an house vnto the Lord.
12 Christ is promised vnder the figure of Salomon.
18 Dauid giueth thanks, 23 And prayeth vnto God.

- 1 **N**OW * afterwarde when Dauid dwelt
in his house, he said to Nathan the
Prophet, Behold, I dwell in an house of
^a cedar trees; but the Arke of the Lords
couenant remaineth vnder ^b curtaines.
- 2 Then Nathan said to Dauid, Do ^c all that
is in thine heart: for God is with thee.
- 3 And the same ^d night euen the worde of
God came to Nathan, saying,
- 4 Go, and tel Dauid my seruant, Thus saith
the Lord, Thou shalt not buylde me an
house to dwell in:
- 5 For I haue dwelt in no house, since the
day that I brought out the childre of Israel
vnto this day, but I haue bene from ^e tent
to tent, and from habitation to habitation.
- 6 Wherefoeuer I haue ^f walked with all Is-
rael, spake I one word to any of the iudges
of Israel (whom I commaunded to feede
my people) saying, Why haue ye not built
me an house of cedar trees?
- 7 Now therefore thus shalt thou say vnto
my seruant Dauid, Thus saith the Lord of
hostes, I tooke thee from the sheepecoat
and from following the sheepe, that thou
shouldst be a price ouer my people Israel.
- 8 And I haue bene with thee whitherfoe-
uer thou hast walked, and haue destroyed
all thine enemies out of thy sight, & haue
made thee a name, like the name of the
great men that are in the earth.
- 9 (Also I wil appoint a place for my people
Israel, & ^g wil plant it, that they may dwell
in their place, and moue no more: neither
shal the ^h wicked people vex them any
more, as at the beginning,
- 10 And since the time that I commaunded
iudges ouer my people Israel) And I wil
subdue al thine enemies: therefore I say
vnto thee, that the Lord wil ⁱ builde thee
an house.
- 11 And when thy dayes shalbe fulfilled to
go with thy fathers, then wil I raise vp thy
seed after thee, which shal be of thy son-
nes, and wil stablish his kingdome.
- 12 He shal build me an house, and I wil sta-
blish his throne for ^k euer.
- 13 I wil be his father, and he shalbe my
sonne,

k That is, vnto
the coming of
Christ: for then
these figures
should cease.

a Well built and
faire.
b That is, in
tents couered
skimmes.
c As yet God
had not reuiled
to the Prophet
what he purpo-
sed concerning
Dauid: therefore
seeing God fa-
uoured Dauid,
he spake what
he thought.
d After that
Nathan had spo-
ken to Dauid.
e That is, in a
tent which re-
moued to and
fro.
f Meaning, wile
soeuer his Arke
went, which was
a signe of his
presence.
g Of a shepheard
of sheepe I made
thee a shepheard
of men, so that
thou camest not
to this dignitie
through thine
owne merites,
but by my pure
grace.
h Or, gotten this
name.
i Make them
sure that they
shal not remoue
Ebr. sonnes of
iniquitie.
Or, consume.
j Wil giue thee
great posteritie.

I Which was Saul.

m He went into the tent where the Arke was, shewing what we ought to do when we receive any benefits of God.

Or, promised. n Meaning, to this kingly estate.

o Thou hast promised a kingdome that shall continue to me and my posteritie, and Christ shall proceed of me.

p Freely, and according to the purpose of thy wil, without any deserving.

q That is, he sheweth him selfe in deede to be their God, by deliuering them from dangers, & preserving them. r Thou hast declared vnto me by Nathan the Prophet.

s Euer hath found, f And canst not breake promises.

sonne, and I wil not take my mercy away from him, as I tooke it from him that was before thee.

14 But I wil establish him in mine house, & in my kingdome for euer, and his throne shall be stablished for euer,

15 According to all these wordes, and according to all this vision. So Nathan spake to Dauid.

16 ¶ And Dauid the King went in & sate before the Lord & said, Who am I, O Lord God, & what is mine house, that thou hast brought me hitherto.

17 Yet thou esteeming this a smal thing, O God, hast also spoken concerning the house of thy seruant for a great while, and hast regarded me according to the estate of a man of his degree, O Lord God.

18 What can Dauid desire more of thee for the honour of thy seruant? for thou knowest thy seruant.

19 O Lord, for thy seruants sake euen according to thine heart hast thou done all this great thing to declare all magnificence.

20 Lord, there is none like thee, neither is there any God besides thee, according to all that we haue heard with our eares.

21 Moreouer what one nation in the earth is like thy people Israel, whose God went to redeeme them to be his people, and to make thy selfe a Name, and to do great and terrible things by casting out nations from before thy people, whome thou hast deliuered out of Egypt?

22 For thou hast ordeined thy people Israel to be thine owne people for euer, & thou Lord art become their God.

23 Therefore now Lord, let the thing that thou hast spoken concerning thy seruant & concerning his house, be confirmed for euer, and do as thou hast said,

24 And let thy Name be stable and magnified for euer, that it may be said, The Lord of hostes, God of Israel, is the God of Israel, and let the house of Dauid thy seruant be stablished before thee.

25 For thou, O my God, hast reueiled vnto the eare of thy seruant, that thou wilt builde him an house: therefore thy seruant hath bene bolde to pray before thee.

26 Therefore now Lord (for thou art God, and hast spoken this goodnes vnto thy seruant)

27 Now therefore, it hath pleased thee to blesse the house of thy seruant, that it may be before thee for euer: for thou, O Lord, hast blessed it, and it shall be blessed for euer.

CHAP. XVIII.

The battell of Dauid against the Philistines, 2 And against Moab, 3 Zobah, 5 Aram, 12 And Edom.

1 And after this Dauid smote the Philistines, and subdued them, and tooke Gath, and the villages thereof out of the hand of the Philistines, because it was a strong towne, and kept the country round about in subiection.

hand of the Philistines.

2 And he smote Moab, and the Moabites became Dauids seruantes, and brought gifts.

3 ¶ And Dauid smote Hadarezer king of Zobah vnto Hamath, as he went to stablish his border by the riuer Perath.

4 And Dauid tooke from him a thousand charrets, and seuen thousand horsemen, & twentie thousand footemen, and destroyed all the charrets, but he reserved of them an hundred charrets.

5 ¶ Then came the Aramites of Damascus to succour Hadarezer king of Zobah, but Dauid slewe of the Aramites two and twentie thousand.

6 And Dauid put a garison in Aram of Damascus, & the Aramites became Dauids seruants, and brought gifts: and the Lord preferred Dauid wheresoeuer he went.

7 And Dauid tooke the shieldes of golde that were of the seruants of Hadarezer, & brought them to Ierusalem.

8 And from Tibhath, and from Chun (cities of Hadarezer) brought Dauid exceeding much brasle, wherewith Salomon made the brasen Sea, and the pillars and the vessels of brasle.

9 ¶ Then Tou king of Hamath heard how Dauid had smitten all the hoste of Hadarezer king of Zobah:

10 Therefore he sent Hadoram his sonne to king Dauid, to salute him, and to reioyce with him, because he had fought against Hadarezer, and beaten him (for Tou had warre with Hadarezer) who brought all vessels of golde, and siluer and brasle.

11 And king Dauid did dedicate them vnto the Lord, with the siluer and golde that he brought from all the nations, from Edom, and from Moab, and from the children of Ammon, and from the Philistines, and from Amalek.

12 ¶ And Abishai the sonne of Zeruiah smote of Edom in the salte valley eighteene thousand,

13 And he put a garison in Edom, and all the Edomites became Dauids seruants: & the Lord preferred Dauid wheresoeuer he went.

14 So Dauid reigned ouer all Israel, & executed iudgement and iustice to all his people.

15 And Ioab the sonne of Zeruiah was ouer the hoste, and Iehoshaphat the sonne of Ahilud recorder,

16 And Zadok the sonne of Ahitub, and Abimelech the sonne of Abiathar were the Priests, and Sautha the Scribe,

17 ¶ And Benaiah the sonne of Iehoiada was ouer the Cherethites and the Pelethites: and the sonnes of Dauid were chiefe about the King.

CHAP. XIX.

Howe king of the children of Ammon doeth great iniuries to the seruants of Dauid. 6 He prepareth an armie against Dauid. 15 And he overcometh.

I After

a Which, 2 Sam. 8. 1. is called the bridle of bondage, because it was a strong towne, and kept the country round about in subiection.

Or, payed tribute.

Or, Hadarezer.

Or, Euphrates.

2 Sam. 8. 4.

Or, Darnesak.

b That is, in all things that he enterprised.

d Which, 2 Sam. 8. 8. are called Beth and Berothai.

1 King. 7. 30.

1776. 32. 20.

d Called also Ioab, 2 Sam. 8. 10.

e Because the Edomites and the Syrians ioyned their power together, it is said, 2 Sam. 8. 12. that the Aramites were spoyled.

f Which is vnderstand that Ioab slew twelue thousand, as is in the title of the threescore Psal. and Abishai the rest.

Or, Seraiah.

2 Sam. 8. 17.

g Reade, 2 Sam. 8. 18.

2 Sam. 19. 2.

^a Because Nahash received David and his companie, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

^b Thus the malicious euer interpret the purpose of the godliem the worst sense.

^c They shaued of the halfe of their beards, 2. Sam. 10. 4.

^d To put them to shame and vilanie, where as the ambassadors ought to haue bene honoured: and because the Iewes vsed to weare side garments & beards, they thus disgraced them to make them odious to others.

^e Or, had made them selues to be abhorred of D. uid 2 Sam. 10. 8.

^f Which were siue in al.

^g Which was a citie of the tribe of Reuben beyond Iorden.

^h He declareth, that where the cause is euil, the courage can not be valiant, & that in good causes men ought to be courageous and commit the successe to God.

1 After this also * Nahash the King of the children of Ammon died, and his sonne reigned in his steade.

2 And David said, I wil shewe kindnes vnto Hanun the sonne of Nahash, because his father shewed kindnes vnto me. And David sent messengers to comfort him for his father. So the seruants of David came into the land of the children of Ammon to Hanun to comfort him.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that he hath sent comforters vnto thee? Are not his seruants come to thee to^b searche, to seeke and to spie out the land?

4 Wherefore Hanun tooke Dauids seruants, and^c shaued them, and cut of^d their garments by the halfe vnto the buttocks, and sent them away.

5 And there went certaine & told David concerning the men: & he sent to mete them (for the men were exceedingly ashamed) & the King said, Tary at Iericho, vntil your beardes be grown: then returne.

6 ¶ When the children of Ammon sawe that they^e stanke in the sight of David, then sent Hanun and the children of Ammon a thousand talents of siluer to hyre them charrets and horsemen out^f of Aram Naharaim & out of Aram Maachah, and out of^g Zobah.

7 And they hyred them two and thirtie thousand charrets, & the king of Maachah and his people, which came and pitched before^h Medeba: and the children of Ammon gathered them selues together from their cities, and came to the battel.

8 ¶ And when David heard, he sent Ioab and all the hoste of the valiant men.

9 And the children of Ammon came out, and set their battel in araye at the gate of the citie. And the Kings that were come, were by them selues in the field.

10 When Ioab sawe that the fronte of the battel was against him before & behinde, then he chose out of all the choise of Israel, & set himselfe in araye to meete the Aramites.

11 And the rest of the people he deliuered vnto the hand of Abihai his brother, and they put them selues in araye against the children of Ammon.

12 And he said, If Aram be to strong for me, then thou shalt succour me: & if the children of Ammon preuaile against thee, then I wil succour thee.

13 Be strong, and let vs shewe our selues valiant for ourⁱ people, and for the cities of our God, and let the Lord do that which is good in his owne sight.

14 So Ioab & the people that was with him, came nere before the Aramites vnto the battel, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abihai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers and caused the Aramites to come forth that were beyonde the^j ri-^h That is, Eu- phrates.

17 And when it was shewed David, he gathered all Israel, & went ouer Iorden, and came vnto them, & put him selfe in aray against them: And when David had put him selfe in battel aray to meete the Aramites, they fought with him.

18 But the Aramites fled before Israel, and David destroyed of the Aramitesⁱ seuen thousand charrets, & fortie thousand footmen, and killed Shophach the captaine of the hoste.

19 And when the seruants of Hadarezer saw that they fell before Israel, they made peace with David, and serued him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

ⁱ Rabhah destroyed. ^j The Ammonites terrified. ^k The Philistines are thrise overcome with their gyants.

1 And^k when the yere was expired, in the time that Kings go out a warfare, Ioab caried out the strength of the armie, & destroyed the cuntry of the children of Ammon, and came and besieged^l Rabhah (but David taried at Ierusalem) and Ioab smote Rabhah and destroyed it.

2 ¶ Then David tooke the crowne of their King from of his head, and found it the weight of a^m talent of golde, with precious stones in it: & it was set on Dauids head, and he brought away the spoile of the citie exceeding muche.

3 And he caried away the people that were in it, and cut them with sawes, and with harowes of yron, and with axes: euen thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Ierusalem.

4 ¶ And after this also there arose warre at Gezer with the Philistims: then Sibbechai the Hushathite slew Sippai, of the children ofⁿ Haraphah, & they were subdued.

5 And there was yet another battel with the Philistims: and Elhanan the sonne of Iair slewe^o Lahmi, the brother of Goliath the Gittite, whose speare staffe was like a weauers beame.

6 And yet againe there was a battel at Gath, where was a man of a great stature, and his fingers were by^p fixes, euen foure & twetic, and was also the sonne of Haraphah.

7 And when he reuiled Israel, Iehonathan the sonne of Shimea Dauids brother did slay him.

8 These were borne vnto Haraphah at Gath, and fell by the hand of David: and by the hands of his seruants.

CHAP. XXI.

ⁱ David causeth the people to be nombred. ^j And there dye seuenie thousand men of the preiulence.

1 And^k Satan stode vp against Israel, & prouoked David to number Israel.

2 There-

^h That is, Eu- phrates.

ⁱ For this place reade, 2 Sam. 18.

^l Which was the chiefe citie of the Ammonites.

^m 2 Sam. 12. 29.

ⁿ Which moneth about the value of seuen thousand and seuentie crownes, which is about threescore pound weight.

^o 2 Sam. 21. 18.

^p Or, Goliath.

^q Or, Saph.

^r Or, Raphaim.

^s Or, the gyants.

^t Reade, 2 Sam.

^u 21. 19.

^v Meaning, that he had six a piece on hands & feete.

^k He tempted David in setting before his eyes his excellencie and glorie, his power & victories, reade 2 Sam. 24. 1.

^b That is, from South to North

^e It was a thing indifferent and vial to number the people, but because he did it of an ambitious mind, as though his strength stood in his people, God punished him. ^d Loab partly for grief and partly through negligence gathered not the whole summe as it is here declared. ^e In Samuel is mention of thirtie thousand more: which was either by joyning to them some of the Beniamites, which were mixed wth Iudah, or as the Hebrews write, here the chiefe and princes are left out. ^f Or, Prophet.

^g Or, smite thee.

^f Reade. 2. Sam. 24. 6. ^g When God smote backe his plagues, he seemeth to repent, read Gen. 6. 6. ^h Or, Trauans.

2 Therefore Dauid said to Ioab and to the rulers of the people, Go, and number Israel from ^b Beer-sheba euen to Dan, and bring it to me, that I may knowe the number of them.

3 And Ioab answered, The Lord increase his people an hundred times so many as they be, O my lord the King: are they not all my lords seruants? wherefore doeth my lord require this thing? why should he be a cause of ^c trespasse to Israel?

4 Neuertheles the Kings worde preuailed against Ioab. And Ioab departed & went through all Israel, and returned to Ierusalem.

5 And Ioab gaue the number and summe of the people vnto Dauid: and all Israel were ^d eleuen hundred thousand men that drewe sworde: and Iudah was ^e foure hundredth & seuentie thousand men that drewe sworde.

6 But the Leuites and Benjamin counted he not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then Dauid said vnto God, I haue sinned greatly, because I haue done this thing: but now, I beseeche thee, remoue the iniquitie of thy seruant: for I haue done very foolishly.

9 And the Lord spake vnto Gad Dauids Seer, saying,

10 Go and tel Dauid, saying, Thus saith the Lord, I offer thee three things: chose thee one of them, that I may do it vnto thee.

11 So Gad came to Dauid, & said vnto him, Thus saith the Lord, Take to thee

12 Either three yeres famine, or three moneths to be destroyed before thine aduersaries, & the sworde of thine enemies ^f to take thee, or els the sworde of the Lord & pestilence in the land three dayes, that the Angel of the Lord may destroy throughout all the coastes of Israel: now therefore aduise thee, what word I shal bring againe to him that sent me.

13 And Dauid said vnto Gad, I am in a wonderful strait. let me now fall into the hand of the Lord: for his mercies are exceeding great, and let me not fall into the hand of man.

14 So the Lord sent a pestilence in Israel, and there fell of Israel seuentie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And ^g as he was destroying, the Lord behelde, and ^h repented of the euil and said to the Angel that destroyed, It is now ynough, let thine hand cease. Then the Angel of the Lord stood by the threshing floore of ⁱ Ornan the Iebusite.

16 And Dauid lift vp his eyes, and sawe the Angel of the Lord stand betweene the earth & the heauen with his sword drawn in his hand, and stretched out toward Ierusalem. Then Dauid and the Elders of Is-

rael, which were clothed in sacke, fell vpon their faces.

17 And Dauid said vnto God, Is it not I that commaunded to number the people: It is euen I that haue sinned & haue committed euil, but these sheepe what haue they done? O Lord my God, I beseeche thee, let thine hand be on me & on my fathers house, & not on ^j thy people for ^k their destruction.

18 ¶ Then the Angel of the Lord commanded Gad to say to Dauid, that Dauid should go vp and set vp an altar vnto the Lord in the threshing floore of Ornan the Iebusite.

19 So Dauid went vp according to the saying of Gad, which he had spoken in the Name of the Lord.

20 And Ornan turned about, and sawe the Angel, & his foure sonnes ^l that were with him, ^m hid them selues, and Ornan threshed wheat.

21 And as Dauid came to Ornan, Ornan looked & sawe Dauid and went out of the threshing floore, and bowed him selfe to Dauid with his face to the ground.

22 And Dauid said to Ornan, Giue me the place of ⁿ thy threshing floore, that I may builde an ^o altar therein vnto the Lord: giue it me for sufficient money, that the plague may be stayed from the people.

23 Then Ornan said vnto Dauid, Take it to thee, and let my lord the King do that which seemeth him good: lo, I giue thee bullockes for burnt offerings, & threshing instruments for wood, and wheat for meat offering, I giue it all.

24 And king Dauid said to Ornan, Not so: but I wil bie it for sufficient money: for I wil not take that which is thine for the Lord, nor offer burnt offerings without cost.

25 So Dauid gaue to Ornan for that place ^p six hundredth shekels of golde by weight.

26 And Dauid built there an altar vnto the Lord, and offered burnt offerings, and peace offerings, and called vpon the Lord, and he ^q answered him by fire from heauen vpon the altar of burnt offering.

27 And when the Lord had spoken to the Angel, he put vp his sworde againe into his sheath.

28 At that time when Dauid sawe that the Lord had heard him in the threshing floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderness, and the altar of burnt offering were at that season in the hie place at Gibeon.)

30 And Dauid could not go before it to aske counsel at God: for he was afraied of the sword of the Angel of the Lord.)

^h Thus he both sheweth a true repentance and a fatherly care toward his people which desireth God to spare them and to punish him and his

ⁱ If man hide himselfe at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

^k Thus he did by the commandement of God, as vers. 18. for els it had bene abominable, except he had either Gods word or reuelation.

^l That is, as much as it is worth: for hauing enough of his owne and yet to haue taken of another mans goods to offer vnto the Lord, it had bene theft and not acceptable to God.

^m Reade, 2. Sam. 24. 24.

ⁿ God declared that he heard his request in that he sent downe fire from heauen: for els they might vse no fire in sacrifice, but of that which was reserved still vpon the altar, Leuit. 6. 13. and came downe fro heauen, Leuit. 9. 24. as appeared by the punishment of Nadab and Abihu, Leuit. 10. 1.

CHAP. XXII.

1 Dauid prepareth things necessarie for the building of the Temple. 6 He commandeth his sonne Salomon to builde the Temple of the Lord, which thing he him selfe was forbidden to do. 9 Vnder the figure of Salomon Christ is promised.

1 And

^a That is, the place wherein he wil be worshipped.

^b Meaning, cunning men of other nations which dwelt among the Iewes
^c To wit, which weighed fiftie shekels of golde, 2. Chro. 3. 9.

2. Sam. 7. 13.

^d Chap. 28. 5. This declareth how greatly God detesteth shedding of blood seeing Dauid for this cause is staied to build Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

2 Sam. 7. 13. 1. King. 5. 5.

^e He sheweth there can be no prosperitie, but when the Lord is with vs.
^f These are one-ly the meanes whereby Kings gouerne their subiects aright, & whereby the realmes do prosper and flourish.

^g For Dauid was poore in respect of Salomon.

^{Or, masons, and carpenters.}

1 **A**ND Dauid said, This is the^a house of the Lord God, and this is the altar for the burnt offering of Israel.

2 And Dauid commanded to gather together the^b strangers that were in the land of Israel, and he set masons to hewe & polish stones to build the house of God.

3 Dauid also prepared^c much yron for the nailes of the doores and of the gates, and for the ioyning, and abundance of brasie passing weight,

4 And cedar trees without number: for the Zidonians, and they of Tyrus brought much cedar wood to Dauid.

5 And Dauid said, Salomon my sonne is yong and tender, and we must builde an house for the Lord, magnifical, excellent and of great fame & dignitie throughout all countreyes. I wil therefore now prepare for him. So Dauid prepared very much before his death.

6 Then he called Salomon his sonne, and charged him to builde an house for the Lord God of Israel.

7 And Dauid said to Salomon, My sonne, I purposed with my selfe to build an house to the Name of the Lord my God,

8 But the worde of the Lord came to me, saying, ^d Thou hast shed much blood, & hast made great bartels: thou shalt not build an house vnto my Name: for thou hast shed much blood vpon the earth in my sight.

9 Behold, a sonne is borne to thee, which shalbe a man of rest, for I wil giue him rest from all his enemies round about: therefore his name is Salomon: and I wil send peace & quiernes vpon Israel in his dayes.

10 * He shal builde an house for my Name, and he shal be my sonne, and I wil be his father, and I wil establish the throne of his kingdome vpon Israel for euer.

11 Now therefore my sonne, the Lord shalbe with thee, and thou shalt^e prosper, and thou shalt build an house to the Lord thy God, as he hath spoken of thee.

12 Onely the Lord giue thee^f wisdom and vnderstanding, and giue thee charge ouer Israel, euen to keepe the Lawe of the Lord thy God.

13 Then thou shalt prosper, if thou take hede to obserue the statutes & the iudgements which the Lord commaded Moses for Israel: be strong and of good courage: feare not, neither be afayed.

14 For beholde, according to my^g pouerty haue I prepared for the house of the Lord an hundred thousand talents of golde, & a thousand thousand talents of siluer, and of brasie and of yron passing weight: for there was abundance: I haue also prepared timber and stone, and thou mayest provide more thereto.

15 Moreouer thou hast workemen with thee enough, hewers of stone, & workmen for timber, and all men expert in euery worke,

16 Of golde, of siluer, and of brasie, and of

yron there is no number. ^b Vp therefore, & be doing, and the Lord wil be with thee.

17 Dauid also commanded all the princes of Israel to helpe Salomon his sonne, saying,

18 Is not the Lord your God with you, and hath giuen you rest on euery side? for he hath giuen theⁱ inhabitants of the land into mine hand, and the land is subdued before the Lord and before his people.

19 Now set^k your heartes & your soules to seeke the Lord your God, and arise, and build the Sanctuarie of the Lord God to bring the Arke of the couenant of the Lord, and the holy vessels of God into the house built for the Name of the Lord.

CHAP. XXIII.

ⁱ Dauid being olde, ordeineth Salomon King. 3 He causeth the Leuites to be nombred, 4 And assigneth them to their offices. 13 Aaron and his sonnes are for the hie Priest. 14 The sonnes of Moses.

1 **S**O when Dauid was olde and full of dayes, ^k he made Salomon his sonne King ouer Israel.

2 And he gathered together all the princes of Israel with the Priests and the Leuites.

3 And the Leuites were nombred from the age of thirtie yere and aboue, & their number according to their summe was eight and thirtie thousand men.

4 Of these foure & twentie thousand were set to aduance the worke of the house of the Lord, and fix thousand were ouerseers and iudges.

5 And fortie thousand were porters, and foure thousand praised the Lord with instruments which^l he made to praise the Lord.

6 * So Dauid deuided offices vnto them, to wit, to the sonnes of Leui, to * Gershom, Kohath, and Merari.

7 Of the Gershonites were * Laadan and Shimei.

8 The sonnes of Laadan, the chief was Ichiel, and Zetham and Ioel, three.

9 The sonnes of Shimei, Shelomith, & Haziel, & Haram, three: these were the chief fathers of Laadan.

10 Also the sonnes of Shimei were Iahath, Zina, Ieush, and Beriah: these foure were the sonnes of Shimei.

11 And Iahath was the chief, & Zizah the seconde, but Ieush & Beriah had not many sonnes: therefore they were in the families of their father, counted but as one.

12 ¶ The sonnes of Kohath were Amram, Izhar, Hebron and Vzziel, foure.

13 * The sonnes of Amram, Aaron & Moses: and Aaron was separated to sanctifie the most holy place, he and his sonnes for euer to burne incense before the Lord, to minister to him, and to blesse in his Name for euer.

14 ¶ Moses also the man of God, & his children were named with the^m tribe of Leui.

15 The sonnes of Moses were Gershom, and Eliezer,

16 Of the sonnes of * Gershom was Shebuel the

^h That is, go about it quickly.

ⁱ The nations round about. ^k For els he knewe that God would plague them, and not prosper their labours except they sought al their hearts to set forth his glorie.

^l King. 1. 30.

^{Or, to haue care ouer.}

^{Or, I made, naming Dauid.}

^{Chap. 4. 1. Exod. 6. 17.}

^{Or, Leui, Chap. 4. 1.}

^{Or, Zina.}

^{Exod. 3. 1. & 1. Chr. 5. 1.}

^a That is, to serue in most holy place and to consecrate holie things. ^b They were but of the order of the Leuites and not of the Priests, as Aarons sonnes.

^{Exod. 3. 21 & 1. Chr. 5. 11.}

the chiefe.

17 And the sonne of Eliezer was Rehabiah the ^cchiefe: for Eliezer had none other sonnes: but the sonnes of Rehabiah were very many.

18 The sonne of Izhar was Shelomith the chiefe.

19 The sonnes of Hebron were Ieriah the first, Amariah the second, Iahaziel the third, and Iekamiam the fourth.

20 The sonnes of Vzziel were Michah the first, and Isihiah the second.

21 ¶ The sonnes of Merari were Mahli and Mushi. The sonnes of Mahli, Eleazar and Kish.

22 And Eleazar dyed, & had no sonnes, but daughters, and their ^dbrethren the sonnes of Kish tooke them.

23 The sonnes of Mushi were Mahli, and Eder, and Ierimoth, three.

24 These were the sonnes of Levi according to the house of their fathers, *even* the chief fathers according to their offices, according to the number of names & their summe that did the worke for the service of the house of the Lord from the age of ^etwenty yeres and above.

25 For David said, The Lord God of Israel hath giuen rest vnto his people, that they may dwell in Ierusalem for euer.

26 And also the Levites shall no more beare the Tabernacle and all the vessels for the service thereof,

27 Therefore according to the last wordes of David, the Levites were nombred from twentieth yere and above,

28 And their office was vnder the hand of the sonnes of Aaron, for the service of the house of the Lord in the courtes, & chambers, & in the ^fpurifying of all holy things, & in the worke of the service of the house of God,

29 Both for the shewbread, and for the fine floure, for the meat offering, & for the vnleavened cakes, and for the fryed things, & for that which was roasted, and for all measures and cise,

30 And for to stand euery morning, to giue thanks and to prayse the Lord, & likewise at euen,

31 And to offer all burnt offerings vnto the Lord, in the Sabbaths, in the moneths, and at the appointed times, according to the number and according to their custome continually before the Lord,

32 And that they should keepe the charge of the Tabernacle of the Congregation, and the charge of the holy place, & the charge of the sonnes of Aaron their brethren in the service of the house of the Lord.

CHAP. XXIIII.

David assigneth offices vnto the sonnes of Aaron.

1 These are also the ^{*}diuisions of the sonnes of Aaron. The sonnes of Aarō were Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab, and Abihu dyed ^abefore their father, and had no children, therefore Eleazar and Ithamar executed the Priestes office.

3 And David distributed them, *even* Zadok of the sonnes of Eleazar, and Ahimelech ^bof the sonnes of Ithamar according to their offices in their ministracion.

4 And there were found mo of the sonnes of Eleazar by the ^cnumber of men, then ^dof the sonnes of Ithamar, and they deuided them, *to wit*, among the sonnes of Eleazar, sixteene heades, according to the household of their fathers, & among the sonnes of Ithamar, according to the household of their fathers, eight.

5 Thus they distributed them by lot the one from the other, and so the rulers of the Sanctuarie and the rulers of the house of God were of the sonnes of Eleazar and of the sonnes of Ithamar.

6 And Shemaiah the sonne of Nethaneel the scribe of the Levites, wrote them before the King and the princes, and Zadok the Priest, and Ahimelech the sonne of Abiathar, and before the chief fathers of the Priests & of the Levites, one familie being referred for Eleazar, and another referred for Ithamar.

7 And the first ^elot fell to Ichoiari, and the second to Iedaiah,

8 The third to Harim, the fourth to Seorim,

9 The fift to Malchiah, the sixt to Misa-

min,

10 The seuenth to Hakkoz, the eight to ^fAbiath,

11 The ninth to Ieshua, the tenth to Shecaniah,

12 The eleuenth to Eliashib, the twelfth to Iakim,

13 The thirteenth to Huppah, the fourteenth to Ieshebeab,

14 The fiftenth to Bilgah, the sixteenth to Immer,

15 The seuenth to Hezir, the eightenth to Hapizzzer,

16 The ninetenth to Pethahiah, the twentieth to Iehzekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the foure and twentieth to Maaziah.

19 These were their orders according to their offices, when they entred into the house of the Lord according to their custome vnder ^gthe hand of Aaron their father, as the Lord God of Israel had commanded him.

20 ¶ And of the sonnes of Levi that remained of the sonnes of Amram, was Shubael, of the sonnes of Shubael, Iedaiah,

21 Of Rehabiah, *even* the sonnes of Rehabiah, the first Isihiah,

22 Of Izhari, Shelomoth, of the sonnes of Shelomoth, Iahath,

23 And his sonnes Ieriah the first, Amariah the second, Iahaziel the third, and Iekameam the fourth,

G g. j. 24 The

^c The Scripture vseth to cal chiefe or the first borne, although he be alone and there be none borne after, Mat. 1. 25.

^d Meaning, their continu.

^e David did chose the Levites twise, first at the age of thirty, as verse. 1. & againe afterward at 20, as the necessity of the office did require: at the beginning they had no charge in the Temple, before they were five and twentieth yere olde, & had none after fiftie, Num. 10. 24. f. In washing & cleansing all the holy vessels.

^b This lot was ordained to take away al occasion of enue or grudging of one against another. c. Zacharie the father of Iohn Baptist was of this course or lot of Abia, Luk. 1. 5.

^d By the dignity that God gaue to Aaron.

- 24 The sonne of Vzziel was Michah, the sonne of Michah was Shamir,
 25 The brother of Michah was Isshiiah, the sonne of Isshiiah, Zechariah,
 26 The sonnes of Merari were Mahli, and Mushi, the sonne of Isaziah was Beno,
 27 The sonnes of Merari of Iahaziah were Beno, and Shoham, and Zaccur and Ibri.
 28 Of Mahli came Eleazar, which had no sonnes.
 29 Of Kish. the sonne of Kish was Ierahmeel,
 30 And the sonnes of Mushi were Mahli, and Eder, and Jerimoth: these were sonnes of the Levites after the houshold of their fathers.
 31 And these also cast lottes with their brethren the sonnes of Aaron before King David, and Zadok and Ahimelech and the chief fathers of the Priests, and of the Levites, even the chief of the families against their yonger brethren.

^e Which was the second sonne of Merari.

^f That is, every one had that dig nite, which fell unto him by lot.

CHAP. XXV.

The fingers are appointed, with their places and lottes.

- 1 SO David and the captaines of the armie separated for the ministerie the sonnes of Asaph, and Heman, and Ieduthun, who should sing prophesies with harpes, with viols, and with cymbales, and their number was even of the men for the office of their ministerie, to wit,
 2 Of the sonnes of Asaph, Zaccur, and Ioseph, and Nethaniah, and Ashareliah the sonnes of Asaph were vnder the hand of Asaph, which sang prophesies by the "commiſſion of the King.
 3 Of Ieduthun, the sonnes of Ieduthun, Gedaliah, & Zeri, and Ieshaiah, Ashabiah, and Mattithuah, six, vnder the hands of their father: Ieduthun sang prophesies with an harpe, for to giue thanks and to praye the Lord.
 4 Of Heman, the sonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Jerimoth, Hananiah, Hanani, Elathah, Giddalti, and Romamti-ezer, Ioshebekashah, Mallothi, Hothir, & Mahazioth.
 5 All these were the sonnes of Heman the Kings "Seer in the words of God to lift vp the "horne: & God gaue to Heman fourtene sonnes and three daughters.
 6 All these were vnder the "hand of their father, singing in the house of the Lorde with cymbales, viols & harpes, for the seruice of the house of God, & Asaph, and Ieduthun, & Heman were at the Kings "commandement.

^a The fingers were deuised into 24 courses, so that euery course or order contained twelue, and in all there were 288. as vers. 7.

^b Ebr. hands.

^b Whereof one is not here numbered.

^c Meaning, Psalms & songs to praye God.

^d Or, Prophet.

^e Or, power, meaning of the King.

^f Or, government.

^g Ebr. hand.

^d Who should be in euery company and course.
^e Without respect to age or cunning.

^f So that he seruiced in the first turne, & the rest euery one as his turne followed orderly.

7 So was their number with their brethren that were instructed in the songs of the Lord, even of all that were cunning, two hundred and foure score and eight.

8 And they cast lottes, charge against charge, as well small as great, the cunning man as the scholer.

9 And the first lot fell to Ioseph, which was of Asaph, the second, to Gedaliah, who

with his brethren and his sonnes were twelue.

10 The third, to Zaccur, he, his sonnes and his brethren were twelue.

11 The fourth, to Izri, he, his sonnes and his brethren were twelue.

^h Or, the Zerin

12 The fifth, to Nethaniah, he, his sonnes and his brethren were twelue.

13 The sixth, to Bukkiah, he, his sonnes and his brethren were twelue.

14 The seuenth, to Ieshareliah, he, his sonnes and his brethren were twelue.

15 The eighth, to Ieshaiah, he, his sonnes and his brethren were twelue.

16 The ninth, to Mattaniah, he, his sonnes and his brethren were twelue.

17 The tenth, to Shimei, he, his sonnes and his brethren were twelue.

18 The eleuenth, to Azareel, he, his sonnes and his brethren were twelue.

19 The twelfth, to Ashabiah, he, his sonnes and his brethren were twelue.

20 The thirteenth, to Shubael, he, his sonnes and his brethren were twelue.

21 The fourteenth, to Mattithiah, he, his sonnes and his brethren were twelue.

22 The fifteenth, to Jerimoth, he, his sonnes and his brethren were twelue.

23 The sixteenth, to Hananiah, he, his sonnes and his brethren were twelue.

24 The seuententh, to Ioshebekashah, he, his sonnes and his brethren were twelue.

25 The eighteenth, to Hanani, he, his sonnes and his brethren were twelue.

26 The nineteenth, to Mallothi, he, his sonnes and his brethren were twelue.

27 The twentieth, to Eliathah, he, his sonnes and his brethren were twelue.

28 The one and twentieth, to Hothir, he, his sonnes and his brethren were twelue.

29 The two and twentieth, to Giddalti, he, his sonnes and his brethren were twelue.

30 The three and twentieth, to Mahazioth, he, his sonnes and his brethren were twelue.

31 The foure and twentieth, to Romamti-ezer, he, his sonnes and his brethren were twelue.

CHAP. XXVI.

1 The porters of the Temple are ordeined, euery man to the gate, which he should keepe, 20 And ouer the treasure.

1 CONCERNING the diuisions of the porters, of the Korhites, Meshelemiah the sonne of Kore of the sonnes of

^h Or, courses and turns.

^a Asaph.

^a This Asaph was not the notable musician, but another of that name called also Ebiaph, Chap. 6. 37. & 19. & also Isaph.

2 And the sonnes of Meshelemiah, Zechariah the eldest, Iediel the second, Zebadiah the third, Iathniel the fourth,

3 Elam the fifth, Ichohanan the sixth, & Eliehoenai the seuenth.

4 And of the sonnes of Obed Edom, She-maiah the eldest, Ichozabad the second, Iolah the third, and Sacar the fourth, and Nethaneel the fifth,

5 Ammiel the sixth, Issachar the seuenth, Peulthai the eight: for God had blessed him.

^b In giuing him many children.

6 And

e Or like their fathers house, meaning, worthie men, and valiant.

*Or, nephews.

d And meete to serue in the office of the portership.

*Or, confus.

*Or, confus.

e According to their turns, as well the one as the other.

*Or, Meshelemiah. f One expert & meete to keepe that gate.

g This was an house, where they vsed to resort to consult of things concerning the Temple, as a Cōuocation house.

h Wherat they vsed to cast out the filth of the cite, Isa. 6. 13.

i Meaning, two one day and two another.

k Which was an house where in they kept the instruments of the Temple.

l These also had charge ouer the treasures.

*Or, confus.

6 And to Shemaiah his sonne, were sonnes borne, that ruled in the house of their father, for they were men of might.

7 The sonnes of Shemaiah were Othni, and Rephael, and Obed, Elzabad and his brethren strong men: Elihu also, and Semachiah.

8 All these were of the sonnes of Obed Edom, they and their sonnes and their brethren mightie and strong to serue, euen three score and two of Obed Edom.

9 And of Meshelemiah sonnes and brethren, eightene mightie men.

10 And of Hofah of the sonnes of Merari, the sonnes were Shuri the chief, & (though he was not the eldest, yet his father made him the chief)

11 Helkiah the second, Tebaliah the third, & Zechariah the fourth: all the sonnes and the brethren of Hofah were thirtene.

12 Of these were the diuisions of the porters of the chiefe men, hauing the charge against their brethren, to serue in the house of the Lord.

13 And they cast lottes both smal & great for the house of their fathers, for euery gate.

14 And the lot on the Eastside fel to Shelemiah: then they cast lottes for Zechariah his sonne a wise counsellor, and his lot came out Northward:

15 To Obed Edom Southward, and to his sonnes the house of Afuppim:

16 To Shuppim and to Hofah Westward with the gate of Shallecheth by the paved streete that goeth vppward, warde ouer against warde.

17 Eastwarde were six Leuites, and Northwarde foure a day, and Southward foure a day, and towarde Afuppim two and two.

18 In Parbar toward the West were foure by the paved streete, and two in Parbar.

19 These are the diuisions of the porters of the sonnes of Kore, and of the sonnes of Merari.

20 And of the Leuites: Ahiah was ouer the treasures of the house of God, and ouer the treasures of the dedicate things.

21 Of the sonnes of Laadan the sonnes of the Gerhunnites descending of Laadan, the chiefe fathers of Laadan were Gerhunni & Iehieli.

22 The sonnes of Iehieli were Zethan and Ioel his brother, appointed ouer the treasures of the house of the Lord.

23 Of the Amramites, of the Izharites, of the Hebronites and of the Ozielites.

24 And Shebuel the sonne of Gerhom, the sonne of Moses, a ruler ouer the treasures.

25 And of his brethren, which came of Eliezer, was Rehabiah his sonne, and Ishaiah his sonne, and Ioram his sonne, and Zichri his sonne, and Shelomith his sonne.

26 Which Shelomith and his brethren were ouer all the treasures of the dedicate things, which Dauid the King, and the chief fathers, the captaines ouer thousands, and hundreths, and the captaines of the armie

had dedicated.

27 (For of the battels & of the spoyle they did dedicate to mainteine the house of the Lord)

28 And all that Samuel the Seer had dedicate, and Saul the sonne of Kish and Abner the sonne of Ner, and Ioab the sonne of Zeruiah, & whosoever had dedicate any thing, it was vnder the hand of Shelomith, and his brethren.

29 Of the Izharites was Chenaniah and his sonnes, for the busines without ouer Israel, for officers and for iudges.

30 Of the Hebronites, Athiabiah and his brethren, men of actiuitie, a thousand, and seuen hundreth were officers for Israel beyond Iorden Westward, in all the busines of the Lord, and for the seruice of the King.

31 Among the Hebronites was Iediah the chiefe, euen the Hebronites by his generations according to the families. And in the fortieth yere of the reigne of Dauid they were sought for: & there were found among them men of actiuitie at Iazer in Gilead.

32 And his brethren men of actiuitie, two thousand & seuen hundreth chief fathers, whom King Dauid made rulers ouer the Reubenites, and the Gadites, and the halfe tribe of Manasseh, for euery matter pertaining to God, & for the Kings busines.

CHAP. XXVII.

Of the princes and rulers that ministered vnto the King.

The children of Israel also after their number, euen the chief fathers & captaines of thousands and of hundreths, and their officers that serued the King by diuers courses, which came in and went out, moneth by moneth throughout all the moneths of the yere: in euery course were foure and twentie thousand.

1 Ouer the first course for the first moneth was Iashobeam the sonne of Zabdiel: and in his course were foure and twentie thousand.

2 Of the sonnes of Perez was the chief ouer all the princes of the armies for the first moneth.

3 And ouer the course of the second moneth was Dodai, an Ahohite, and this was his course, & Mikloth was a captaine, and in his course were foure and twentie thousand.

4 The captaine of the third hoste for the third moneth was Benaiah the sonne of Ichoiada the chief Priest: and in his course were foure and twentie thousand.

5 This Benaiah was mightie among the thirtie and aboue the thirtie, and in his course was Amizabad his sonne.

6 The fourth for the fourth moneth was Asahiel the brother of Ioab, and Zebadiah his sonne after him: and in his course were foure and twentie thousand.

7 The fift for the fift moneth was prince Gijon, and Sham-

m According as the Lord commaunded, Nom. 31. 28.

n Meaning, of things that were out of the cite.

o That is, for the Kings house

p To wit, the confines of Iediah.

q Both in spiritual & temporal things.

r Ebr. diuision, or bands.

a Which executed their charge and office, which is ment by coming in and going out.

b That is, Do-

dais lieutenant.

1 Sam. 23. 20.

2 Sam. 21. 17.

Shamhuth the Izrahite: and in his course foure and twentie thousand.

9 The sixt for the sixt moneth was Ira the sonne of Ikkef the Tekoite: and in his course foure and twentie thousand.

10 The seuenth for the seuenth moneth was Helez the Pelonite, of the sonnes of Ephraim: and in his course foure and twentie thousand.

11 The eight for the eight moneth was Sibbecai the Hushathite of the Zarhites: and in his course foure and twentie thousand.

12 The ninth for the ninth moneth was Abiezer the Anethothite of the sonnes of Iemini: and in his course foure and twentie thousand.

^{Or, Benjamin.}

13 The tenth for the tenth moneth was Maharai, the Netophathite of the Zarhites: and in his course foure and twentie thousand.

14 The eleuenth for the eleuenth moneth was Benaiah the Pirathonite of the sonnes of Ephraim: and in his course foure and twentie thousand.

15 The twelfth for the twelfth moneth was Heldai the Netophathite, of Othniel: and in his course foure and twentie thousand.

^{g Meaning, besides these 12. captaines.}

16 Moreover the rulers ouer the tribes of Israel, ouer the Reubenites was ruler, Eliezer the sonne of Zichri: ouer the Shimeonites, Shephatiah the sonne of Maachah:

17 Ouer the Leuites, Haphabiah the sonne of Remuel: ouer them of Aharon, and Zadok:

18 Ouer Iudah, Elihu of the brethren of Dauid: ouer Issachar, Omri the sonne of Michael:

19 Ouer Zebulun, Ishmaiah the sonne of Obadiah: ouer Naphtali, Ierimoth the sonne of Azriel:

20 Ouer the sonnes of Ephraim, Hoshea the sonne of Azaziah: ouer the halfe tribe of Manassah, Ioel the sonne of Pedaiiah:

^{d Which is beyond Iordan in respect of Iudah also one captaine was ouer Reubenites and the Gadites.}

21 Ouer the other halfe of Manassah in Gilead, Iddo the sonne of Zechariah: ouer Benjamin, Iaasiel the sonne of Abner:

22 Ouer Dan, Azariel the sonne of Ieroham. these are the princes of the tribes of Israel.

23 But Dauid tooke not the number of them from twentie yere old and vnder, because the Lord had said that he would increase Israel like vnto the starres of the heauens.

^{Chap. 31. 7.}

^{e And the commandement of the King was abominable to Ioab, Chap. 21. 6. f The Ebrewes make both these books of Chronicles but one, & at this verse make the middes of the booke, as touching the number of verses.}

24 And Ioab the sonne of Zeruiah began to number: but he finished it not, because there came wrath for it against Israel, neither was the number put into the Chronicles of King Dauid.

25 And ouer the Kings treasures was Azmabeth the sonne of Adiel: and ouer the treasures in the fieldes, in the cities and in the villages & in the towres was Ichonathan the sonne of Vzziah:

26 And ouer the workemen in the field that

tilled the ground, was Ezri the sonne of Chelub:

27 And ouer them that dressed the vines, was Shimei the Ramathite: and ouer that which apperteyned to the vines, and ouer the store of the wine was Sabdi the Shiphmite:

28 And ouer the oliuetrees & mulberie trees that were in the valleys, was Baal Hanan the Gederite: & ouer the store of the oyle was Ioash:

29 And ouer the oxen that fed in Sharon, was Sherrai the Sharonite: & ouer the oxen in the valleys was Shaphat the sonne of Adlai:

30 And ouer the camels was Obil the Ishmaelite: and ouer the asses was Ichediah the Meronothite:

31 And ouer the sheepe was Iaziz the Hagerite: all these were the rulers of the substance that was King Dauids.

32 And Ichonathan Dauids vncle a man of counsell and of vnderstanding (for he was a scribe) & Ichiel the sonne of Hachmoni were with the Kings sonnes.

33 And Ahitophel was the Kings counseler, and Hushai the Archite the Kings friend.

34 And after Ahitophel was Ichoiada the sonne of Benaiah and Abiathar: and captaine of the Kings armie was Ioab.

^{g That is, a man learned in the worde of God. h To be their scholemasters & teachers. i After that Ahitophel had hanged himselfe 2. Sam. 17. 23. Ichoiada was made counseler.}

CHAP. XXVIII.

^{1 Because Dauid was forbidden to buy the Temple, he wil- leth Salomon and the people to performe it. 2 Exhorting him to feare the Lord.}

1 Now Dauid assembled all the princes of Israel: the princes of the tribes, and the captaines of the bands that serued the King, and the captaines of thousands and the captaines of hundreds, and the rulers of all the substance, and possession of the King, and of his sonnes, with the eunuches, and the mightie, and all the men of power, vnto Ierusalem.

^{Or, chief strength Gen. 37. 36.}

2 And King Dauid stode vp vpon his seate, and said, Heare ye me, my brethren & my people: I purposed to haue buyt an house of rest for the Arke of the couenant of the Lord, & for a footstole of our God, and haue made ready for the building,

^{a Where? Aske should remaine and remoue no more to and fro.}

3 But God said vnto me, Thou shalt not buyd an house for my Name, because thou hast bene a man of warre, & hast shed blood.

^{Tsal. 99. 5. 2. Sam. 7. 19. chap. 22. 8.}

4 Yet as the Lord God of Israel chose me before all the house of my father, to be King ouer Israel for euer (for in Iudah would he chuse a prince, and of the house of Iudah is the house of my father, and among the sonnes of my father he delited in me to make me King ouer all Israel).

^{b According to the prophetic of Iaakob, Gen. 49. 8. VVijl. 9. 7.}

5 So of all my sonnes (for the Lord hath giuen me many sonnes) he hath euen chosen Salomon my sonne to sit vpon the throne of the kingdome of the Lord ouer Israel.

6 And he said vnto me, Salomon thy sonne, he shall buyld mine house and my courtes:

for

for I haue choſen him to be my ſonne, and I will be his father.

7 I will ſtabliſh therefore his kingdome for euer: if he induour him ſelfe to do my commandements, and my iudgements, as ^ethis day.

^e If he continue to keepe my law and depart not therefrom, as he doeth hitherto.

^d To wit, of Canaan.

^e He declareth that nothing can ſeparate them from the com-
dite of this land both for them-
ſelues and their poſteritie, but their finnes and iniquitie.

1. Sam. 18. 7.

ſſal. 7. 19.

ure. 11. 20. & 17. 19.

^f Meaning, for his Arke.
^g Put it in execution.

^h Etr. that were in his ſpirit with him

8 Now therefore in the ſight of all Iſrael the Congregation of the Lord, and in the audience of our God, keepe and ſeeke for all the comādements of the Lord your God, that ye may poſſeſſe this ^d good land, and leaue it for an inheritance for your childre after you ^e for euer.

9 And thou, Salomō my ſonne, knowe thou the God of thy father, and ſerue him with a perfit heart, and with a willing minde: ^{*} For the Lord ſearcheth all hearts, & vnderſtādeth al the imaginatiōs of thoughts: if thou ſeeke him, he will be found of thee, but if thou forſake him, he will caſt thee of for euer.

10 Take hede now, for the Lord hath choſen thee to buyld ^f the houſe of the Sanctuarie: be ſtrong therefore, and ^g do it.

11 ¶ Then Dauid gaue to Salomon his ſonne the paterne of the porche and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houſe of the merſeate.

12 And the paterne of al that ^h he had in his minde for the courtes of the houſe of the Lorde, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,

13 And for the courſes of the Priests, and of the Leuites, and for all the worke for the ſerue of the houſe of the Lorde, and for al the veſſels of the miniſterie of the houſe of the Lord.

14 He gaue of golde by weight, for the veſſels of golde, for all the veſſels of all maner of ſerueice, and all the veſſels of ſiluer by weight, for all maner veſſels of all maner of ſerueice.

^b That is, the ten candleſticks, 1. King. 7. 49.

15 The weight alſo of golde for the ^b candleſtickes, and golde for their lamps, with the weight for euery candleſticke, and for the lampes therof, & for the candleſtickes of ſiluer by the weight of the candleſticke, and the lampes thereof, according to the vſe of euery candleſticke,

16 And the weight of the golde for the tables of ſhewbread, for euery table, and ſiluer for the tables of ſiluer.

^{Or, ſouering.}
ⁱ Meaning, of the mercyſeate which covered the Arke, which was called the charcet becauſe the Lord declared himſelfe there.

^k For al this was left in writing in the booke of the Law, Exod. 5. 40. which booke King was bound to put in execution, Deut. 17. 19

17 And pure golde for the fleſhhokes, & the bowles, and ^l plates, & for baſens, golde in weight for euery baſen, and for ſiluer baſens by weight for euery baſen,

18 And for the altar of incenſe, pure golde by weight, and golde for the the paterne of the charcet of the Cherubs that ſpred them ſelues, and covered the Arke of the couenant of the Lord:

19 All, ſaide he, by writing ſent to me ^k by the hand of the Lord, which made me vnderſtand all the workmanſhip of the pa-

terne.

20 And Dauid ſaid to Salomon his ſonne, Be ſtrong, and of a valiant courage and do it: feare not, nor be afraid: for the Lorde God, ^{euen} my God is with thee: he will not leaue thee nor forſake thee till thou haſt finiſhed all the worke for the ſerueice of the houſe of the Lord.

21 Beholde alſo the companies of the Priests and the Leuites for all the ſerueice of the houſe of God, ^{euen} they ſhalbe with thee for the whole worke, ^l with euerie free heart that is ſkilfull in any maner of ſerueice. The princes alſo and all the people will be ^h wholly at thy commandement.

^l That is, euery one will be ready to helpe thee with thoſe giſts that God hath giuen him.
^h Etr. at althy wordes.

CHAP. XXIX.

^a The offering of Dauid and of the princes for the building of the Temple. 10 Dauid giueth thanks to the Lord. 20 He exhorteth the people to do the ſame. 22 Salomon is created King. 28 Dauid dyeth, and Salomon his ſonne reigneth in his ſteade.

1 **M**oreouer Dauid the King ſayd vnto al the Congregation, God hath choſen Salomon mine onely ſonne yong and tender, & the worke is great: for this houſe is not for man, but for the ^a Lord God.

^a And therefore it ought to be excellent in all poimtes.

2 Nowe I haue prepared with all my power for the houſe of my God, golde for ^b veſſels of golde, and ſiluer for ^c them of ſiluer, and braſſe for ^d things of braſſe, yron for ^e things of yron, and wood for ^f things of wood, & onix ſtones, and ſtones to be ſet, and carbuncle ſtones, and of diuers colours, and al precious ſtones, & marble ſtones in abundance.

3 Morcouer becauſe I haue ^b delite in the houſe of my God, I haue of mine owne golde and ſiluer, which I haue giuen to the houſe of my God, beſide all that I haue prepared for the houſe of the Sanctuarie,

^b His great zeal toward the furtherance of the Temple made him to ſpare no expenſes, but to beſtow his owne peculiar treaſure
^c He ſheweth what he had of his owne ſtore for the Lords houſe.

4 Euen ^a three thouſand talents of golde of the golde of Ophir, and ſeuē thouſand talents of fined ſiluer to ouerlay the walles of the houſes,

5 The golde for the ^b things of golde, and the ſiluer for ^c things of ſiluer, and for all the worke by the hands of artificers: and who is ^d willing ^e to fill his hand to day vnto the Lord?

^d He was not onely liberall himſelf, but prouoked others to ſet forth ^f work of God.
^{Or, to offer.}

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreths, with the rulers of the Kings worke, offered willingly,

7 And they gaue for the ſerueice of the houſe of God ſiue thouſand talents of golde, & ten thouſand pieces, and ten thouſand talents of ſiluer, and eightene thouſand talents of braſſe, and one hundreth thouſand talents of yron.

8 And they with whome ^a precious ſtones were ^b found, gaue them to the treaſure of the houſe of the Lorde, by the hand of Iehiel the Gerſhunnite.

^c Meaning, them that had any.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a ^a perfit heart. And ^b Dauid the King alſo reioyced with great good courage & without hypo-
criſie.

10 Therefore Dauid bleſſed the Lord before
G g. iij. all

g Which didst reuele thy selfe to our father Iacob.

all the Congregation, and Dauid said, Blessed be thou, O Lord God, of Israel our father, for euer and euer.

11 Thine, O Lord, is greatnes and power, & glorie, and victorie and praise: for all that is in heauen and in earth is thine: thine is the kingdome, O Lord, and thou excellest as head ouer all.

12 Both riches and honour come of thee, and thou reignest ouer all, and in thine hand is power and strength, and in thine hand it is to make great, & to giue strength vnto all.

13 Now therefore our God, we thanke thee, and praye thy glorious Name.

14 But who am I, and what is my people, that we should be able to offer willingly after this sorte? for all things come of thee: and of thine owne hand we haue giuen thee.

k We gaue thee nothing of our owne, but that which we haue receiued of thee: for whether the gifts be corporal or spiritual, we receiue the all of God, & therefore must giue him the glorie. i And therefore haue this land but lent to vs for a time. *1. Cor. waiting for them to returne. 2. Sam. 16. 7. chap. 21. 9.*

15 For we are strangers before thee, and sojourners, like all our fathers: our dayes are like the shadow vpon the earth, & there is none abiding.

16 O Lord our God, all this abundance that we haue prepared to buyld thee an house for thine holy Name, is of thine hand and all is thine.

17 I knowe also, my God, that thou triest the heart, and hast pleasure in righteousnes: I haue offered willingly in the vprightnes of mine heart all these things: nowe also haue I sene thy people which are fouled here, to offer vnto thee willingly with ioye.

18 O Lord God of Abraham, Izhak & Israel our fathers, keepe this for euer in the purpose, and the thoughtes of the heart of thy people, and prepare their hearts vnto thee.

k Continue this in this good minde, that they may serue thee willingly.

19 And giue vnto Salomon my sonne a perfect heart to kepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to buyld the house which I haue prepared.

20 ¶ And Dauid said to all the Congregation, Nowe blesse the Lord your God. And all

the Congregation blessed the Lord God of their fathers, and bowed downe their heades, and worshipped the Lord and the King.

l That is, did reuerence to the king.

21 And they offered sacrifices vnto the Lord, and on the morowe after that day, they offered burnt offerings vnto the Lord, *euem* a thousande yong bullocks, a thousand rammes, & a thousand sheepe, with their drink offerings, & sacrifices in abundance for all Israel.

m Meaning, all kinde of licour which they mingled with their sacrifices, as was oyle, &c.

22 And they did eat and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of Dauid King the second time, and anointed him prince before the Lord, and Zadok for the hie Priest.

23 So Salomon sate on the throne of the Lord, as King in steade of Dauid his father, and prospered: and all Israel obeyed him.

n This declarereth that King of Iudah were figures of Christ who was the true anointed, & to whome God gaue the chiefe gouernement of al things. *1. Ebr. gaue the hand.*

24 And all the princes and men of power, and all the sonnes of King Dauid submitted them selues vnder King Salomon.

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gaue him so glorious a kingdome, as no King had before him in Israel.

26 ¶ Thus Dauid the sonne of Ishai reigned ouer all Israel.

1. King. 2. 11.

27 And the space that he reigned ouer Israel, was fouentie yere: seuen yeere reigned he in Hebron, and three and thirtie yeere reigned he in Ierusalem:

28 And he dyed in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his steade.

29 Concerning the actes of Dauid the King first and last, beholde, they are written in the booke of Samuel the Seer, and in the booke of Nathan the Prophet, & in the booke of Gad the Seer,

o The booke of Nathan and Gad are thought to haue bene lost in the captiuitie p Meaning, the troubles and griefes.

30 With all his reigne and his power, and times that went ouer him, and ouer Israel and ouer all the kingdomes of the earth.

THE SECOND BOOKE OF the Chronicles.

THE ARGUMENT.

THIS second booke containeth briefly in effect that, which is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carrying away of the people captiue into Babylon. In this storie are cerreine things declared and set forth more copiously then in the bookes of the Kings, and therefore serue greatly to the vnderstanding of the Prophets. But three things are here chiefly to be considered. First that the godly Kings, when they sawe the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer were heard, & the plagues remoned. The second how it is a thing that greatly offendeth God, that such as feare him and professe his religion, should ioyne in amitie with the wicked. And thirdly howe the good rulers euer loued the Prophets of God and were very zealous to set forth his religion throughout all their dominions, and contrariwise the wicked hated his ministers, deposed them, and for the true religion and word of God, set up idolatrie, and serued God according to the fantasie of men. Thus haue we hitherto the chiefe actes from the beginning of the world to the building againe of Ierusalem, which was the two and thirtieth yere of Darius, and comeyne in the whole, three thousand, foure hundredth foure score and eight yeres, and six monethes.

CHAP.

C H A P. I.

6 The offering of Salomon at Gibeon. 8 He prayeth vnto God to giue him wisdom: 11 VVhen he giueth him and more. 14 The number of his charres & horses, 15 And of his riches.



Then Salom^o the sonne of Dauid was confirmed in his kingdom: & the Lord his God was with him, & magnified him highly.

And Salomon² spake vnto al Israel, to the captaines of thousandes, and of hundredes and to the iudges, and to all the gouernours in all Israel, *even the chief fathers.*

3 So Salom^o and al the Congregati^o with him went to the hie place that was at Gibeon: for there was the Tabernacle of the Congregati^o of God which Moses the seru^{ant} of the Lord had made in ^{the} wilderness.

4 But the Arke of God had Dauid brought vp from Kiriath-iearim, when Dauid had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover the ^{golden} brazen altar^{*} that Bezaleel the sonne of Uri, the sonne of Hur had made, did he set before the Tabernacle of the Lord: and Salomon & the Congregation sought it.

6 And Salom^o offered there before the Lord vpon the brazen altar that was in the Tabernacle of the Congregation: ^{*} *even a thousand burnt offerings offered he vpon it.*

7 The same night did God appeare vnto Salomon, and said vnto him, Aske what I shall giue thee.

8 And Salomon said vnto God, Thou hast shewed great mercy vnto Dauid my father and hast made me to reigne in his steade.

9 Now therefore, O Lord God, let thy promises vnto Dauid my father be ^{*} true: for thou hast made me King ouer a great people, like to the dust of the earth.

10 Giue me now wisdom & knowledge, that I may go out & go in before this people: for who can iudge this thy great people?

11 And God said to Salomon, Because this was in thine heart, & thou hast not asked riches, treasures, nor honour, nor the ^{liues} of thine enemies, neither yet hast asked long life, but hast asked for thee wisdom and knowledge that thou mightest iudge my people, ouer whom I haue made thee King,

12 Wisdom and knowledge is granted vnto thee, and I will giue thee riches & treasures and honour, so that there hath not bene the like among the Kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the hie place, that was at Gibeon, to Ierusalem from before the Tabernacle of the Congregati^o, and reigned ouer Israel.

14 ^{*} And Salomon gathered the charrets & horsemen: and he had a thousand & foure hundred charrets, & twelue thousand horsemen, whom he placed in the ^{charret} cities, and with the King at Ierusalem.

15 And the King gaue siluer and golde at Ierusalem as ^{stones}, & gaue cedar trees as the wyld fig trees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt and ^{*} fine linen: ^{*} the Kings merchants receiued the fine linen for a price.

17 They came vp also and brought out of Egypt ^{some} charret, worth six hundred shekels of siluer, that is an horse for an hundred & fiftie: & thus they brought horses to all the Kings of the Hittites, and to the Kings of Aram by their ^{meanes}.

C H A P. II.

1 The number of Salomons workmen to buyld the Temple. 3 Salomon sendeth to Hiram the King of Tyrus for wood and workmen.

1 Then Salomon determined to buyld an house for the Name of the Lord, & an house for his kingdom.

2 And Salomon told out seventy thousand that bare burdens, and foure score thousand men to hewe ^{stones} in the mountaine, and three thousand and ^{six} hundred to ouersee them.

3 And Salom^o sent to Hiram the King of Tyrus, saying, As thou hast done to Dauid my father, & ^{*} didst send him cedar trees to build him an house to dwell in, *so do to me.*

4 Behold, I buyld an house vnto the Name of the Lord my God, to sanctifie it vnto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt offerings of the morning and euening, on the Sabbath dayes, and in the newe moneths, & in the solemne feasts of the Lorde our God: this is a perpetuall thing for Israel.

5 And the house which I buyld, ^{is} great: for great ^{is} our God aboue all gods.

6 Who is he then that can be able to buyld him an house, wh^{er} the heauen, & the heauen of heauens can not cōteine him? who am I th^{at} that I should build him an house? but I do ^{it} to burne ^{*} incense before him.

7 Send me now therefore a cunning man that can worke in golde, in siluer, and in brasse, and in yron, and in purple, and ^{*} crimosin and blewe silke, and that can graue in grauen worke with the cunning men that are with me in Iudah and in Ierusalem, whom Dauid my father hath prepared.

8 Send me also cedar trees, firre trees and ^{*} Algummim trees from Lebanon: for I knowe that thy seruants can skill to hewe timber in Lebanon: and beholde, my seruants ^{shall} be with thine,

9 That they may prepare me timber in abundance: for the house which I do buyld, ^{is} great and wonderfull.

10 And behold, I will giue to thy seruants the cutters & the hewers of timber twentie thousand ^{measures} of beaten wheat,

Gg. iiij. and

2 King. 10. 26. Which were cities appointed to keepe and mainteine the charrets.

1 He caused so great plentie that it was no more esteemed then stones.

15. 19. 9. 22. 27. 28. k Read 1. King. 10. 28.

Or, handes.

Or, Palace.

a Which is to be vnderstand of all sort of officers, & ouerseers for the chief officers were but 3300, as 1. King. 5. 16. Or, Hiram. 2 Sam. 5. 11.

b That is, to do service which he hath cōmanded, signifying that none is able to honour and serue God in that perfection as his maiestie deserueth.

Or, scarlet. c Some take it for brasil, or the wood called E-benum, others for coral.

Or, Algum gum.

Or, strim.

Or, established, & strong. 1. King. 1. 7.

a That is, he proclaimed a solemne sacrifice, and commanded that al should be at the same.

b Read 1. King. 3. 4.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

d Which was for the burnt offerings, Exod. 27. 1. Exod. 31. 1.

1. King. 3. 4.

e Perfourme thy promise made to my father concerning me.

f That I may gouerne this people, read, 1. Chron. 27. 1.

g That is, to be reuenged on thine enemies.

d Of Bath read
1. King 7. 26. it is
called also Ephah,
but Ephah is to
measure drie
things, as Bath
is a measure for
liquors.

e The very hea-
then confessed
that it was a sin-
gular gifte of
God, when he
gaue to any nati-
on a king that
was wise and of
vnderstanding, al-
beit it appeareth
that this Hiram
had true know-
ledge of God.
f It is also writ-
ten, that she was
of the tribe of
Naphtali. 1. King
7. 14. which may
be vnderstand
that by reason of
the confusion of
tribes, which she
began to be, they
married in diuers
tribes, so that by
her father she
might be of Dan
and by her mo-
ther of Naph-
tali.

* Or, shipper.
* Or, lepper.

and twentie thousand measures of barley,
and twentie thousand baths of wyne, and
twentie^d thousand baths of oyle.

11 Then Hiram King of Tyrus answered in
writing which he lent to Salomō, because
the Lord hath loued his people, he hath
made thee King ouer them.

12 Hiram sayde moreover, Blessed be the
Lord God of Israel which made the hea-
uen and the earth, and that hath giuen vn-
to Dauid the King a^e wise sonne, that hath
discretion, prudence and vnderstanding to
buyde an house for the Lorde, and a pa-
lace for his kingdome.

13 Now therefore I haue sent a wise man, and
of vnderstanding of my father Hiram,

14 The sonne of a woman of the daughters
of Dan: and his father was a man of Ty-
rus, and he can skill to worke in golde, in
siluer, in brasie, in yron, in stone, & in tim-
ber, in purple, in blew silke, and in fine li-
nen and in crimosin, and can graue in all
grauen workes, and broyder in all broy-
derd worke that shal be giue him, with thy
cunning men, and with the cunning men
of my lord Dauid thy father.

15 Now therefore the wheat and the barley,
the oyle and the wine, which my lord hath
spoken of, let him send vnto his seruants.

16 And we will cut wood in Lebanon as
much as thou shalt neede, and wil bring it
to thee in^e rafter by the sea to Iapho, so
thou maiest carie them to Ierusalem.

17 ¶ And Salomon nombred all the stran-
gers that were in the lande of Israel, after
the nombing that his father Dauid had
nombred them: and they were founde an
hundredth and three and fiftie thousand, &
six hundredth.

18 And he set seuentie thousand of them to
the burden, and fourescore thousand to
hewe stones in the mountaine, and three
thousand and six hundredth ouerscers to
cause the people to worke.

CHAP. III.

The Temple of the Lord, and the porche are buylded, with
other things thereto belonging.

SO^a Salomon began to buyld the house
of the Lorde in Ierusalem, in mount
Moriah which had bene declared vnto
Dauid his father, in the place that Dauid
prepared in the threshing floore of^e Or-
nan the Iebusite.

2 And he began to buyld in the seconde
moneth and the second daye, in the fourth
yere of his reigne.

3 And these are the measures, whereon Salo-
mon grounded to build the house of God:
the length of cubites after the first^b mea-
sure was threescore cubites, & the breadth
twentie cubites:

4 And the porch, that was before the légth
in the fronte^c of the breadth was twentie
cubites, & the height was an^d hundredth &
twentie, and he ouerlayed it within with
pure golde.

5 And the greater house he sieled with firre
tree which he ouerlaid with good golde: &
graued there on palmetrees and chaines.

6 And he ouerlaid the house with preci-
ous stone for beautie: and the golde was
golde of^e Paruaim.

7 The house, I say, the beames, postes, and
walles thereof and the doores thereof o-
uerlayed he with golde, and graued Che-
rubims vpon the walles.

8 ¶ He made also the house of the most ho-
ly place: the légth therof was in the fronte
of the breadth of the house, twentie cubites,
and the breadth thereof twentie cubites:
and he ouerlayed it with the best golde, of
six hundredth talents.

9 And the weight of the nayles was fiftie
shekels of golde, and he ouerlaid the chā-
bers with golde.

10 ¶ And in the house of the most holy
place he made two Cherubims wrought
like children, and ouerlayed them with
golde.

11 ¶ And the wings of the Cherubims were^e
twentie cubites long: the one wing was
fue cubites, reaching to the wall of the
house, & the other wing fue cubites, rea-
ching to the wing of the other Cherub.

12 Likewise the wing of the other Cherub
was fue cubites, reaching to the wall of
the house, and the other wing fue cubites
ioyning to the wing of the other Che-
rub.

13 The wynges of these Cherubims were
spred abroad twentie cubites: they stood
on their feete and their faces were toward
the house.

14 ¶ He made also^f the vayne of blew silke
and purple, and crimosin, and fine linen,
and wrought Cherubims thereon.

15 ¶ And he made before the house two pil-
lers of fue and thirtie cubites hie: and
the chapter that was vpon the top of eche
of them, was fue cubites.

16 He made also chaines for the oracle, and
put them on the heads of the pillars, and
made an^h hundredth pomegranates, and
put them among the chaines.

17 And he set vp the pillars before the Té-
ple, one on the right hand & the other on
the left, and called that on the right hand
Iachin, and that on the left hand Boaz.

CHAP. IIII.

1 The altar of brasie. 2 The molten Sea. 3 The caldrons.
7 The candlesticks, &c.

1 And he made an altar of brasie twen-
tie cubites long, and twentie cubites
broade, and ten cubites hie.

2 And he made a molten^a Sea of ten cu-
bites from brim to brim, round in cōpassie,
and fue cubites hie: and a line of thirtie
cubites did compasse it about.

3 And vnder^b it was the facion of oxen
which did compasse it round about, ten
in a cubite compassing the Sea about: two
rowes of oxen were cast when it was mol-
ten.

e Some think
it is that place
which is called
Peru.

1. King 7. 19.

f Which sepa-
rated the Tem-
ple from the
holy place.

g Every one was
eighte cubites
long, but the
cubite could not
be seene: for it
was hid in the
roundnes of the
chapter, & there-
fore he giueth to
euery one butty
and an half.

h For euery pil-
ler an hundredth,
read 1. King
7. 20.

Leuit. 24.

a A great vessel
of brasie, so-
called because of
the great quanti-
tie of water,
which it contin-
ned, 1. King 7. 23.
b Meaning, vn-
der the brim of
the vessel, as
1. King 7. 24.
c In the length
of euery cubite
were ten heues
or knops which
in all are 300.

4 It stode vpon twelue oxen: three looked toward the North, & three looked toward the West, and three looked toward the South, and three looked toward the East, and the Sea stode about vpon them, and all their hinder partes were inward.

5 And the thicknes thereof was an hand breadth, and the brim thereof was like the worke of the brim of a cup, with floures of lilies: it conteyned ^dthree thousand baths.

6 ¶ He made also ten caldrons, and put five on the right hand, and five on the left, to wash in them and to cleanse in them that which appertained to the burnt offerings: but the Sea was for the Priests to wash in.

7 ¶ And he made ten candellstickes of gold (according to ^etheir forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, & put them in the Temple, five on the right hand, & five on the left: and he made an hundred basens of golde.

9 And he made the court of the Priests, & the great court and doores for the court, and overlaid the doores thereof with brasie.

10 And he set the Sea on the right side Eastward toward the South.

11 And Hiram made ^fpottes and besomes and basens, and Hiram finished the worke that he should make for King Salomon for the house of God.

12 To wit, two pillars, and the bowles and the chapters on the toppe of the two pillars, and two grates to couer the two bowles of the chapters which were vpon the top of the pillars:

13 And foure hundred pomegranates for the two grates, two rowes of pomegranates for euerie grate to couer the two bowles of the chapters, that were vpon the pillars.

14 He made also basens, and made caldrons vpon the basens:

15 And a Sea, and twelue bulles vnder it:

16 Pottes also and besomes, and fleshhokes, and all these vessels made Hiram ^ghis father, to King Salomō for the house of the Lord of shining brasie.

17 In the playne of Iorden did the King cast them in claye betwene Succoth and Zeredathah.

18 And Salomon made all these vessels in great abundance: for the weight of brasie could not be reckoned.

19 And Salomon made all the vessels that were for the house of God: the golden altar also and the tables, wheron the ^hshewbread stode.

20 Moreover the candellstickes, with their lampes to burne them after the manner, before the oracle, of pure golde.

21 And the floures and the lampes, and the snuffers of gold, which was fine golde.

22 And the ⁱhookes, and the basens, and the spoones, and the ashspans of pure golde:

the entrie also of the house and doores thereof within, ⁱeven of the most holy place: and the doores of the house, ⁱⁱto wit, of the Temple were ⁱⁱⁱof golde.

ⁱ That is, couered with plates of golde.

CHAP. V.

1 The things dedicated by David, are put in the Temple.
2. The Arken brought into the Temple. 19 What was within it. 12 They sing prayse to the Lord.

1 SO^a was all the worke finished that Salomon made for the house of the Lorde, and Salomon brought in the things that David his father had dedicated, with the siluer and the golde, and al the vessels, and put them among the treasures of the house of God.

^a King 7. 31. & 8. 2

2 Then Salomon assembled the Elders of Israel, and all the heades of the tribes, the chief fathers of the children of Israel vnto Ierusalem to bring vp the Arke of the covenant of the Lord from the ^bcitie of Dauid, which is Zion.

^b Read 2. Sam. 6. 12.

3 And all the men of Israel assembled vnto the King at the ^cfeast: it was in the seventh moneth.

^c When the things were dedicate & brought into the Temple.

4 And all the Elders of Israel came, and the Leuites tooke vp the Arke.

5 And they caried vp the Arke and the Tabernacle of the Congregation: and al the holy vessels that were in the Tabernacle, those did the Priests and Leuites bring vp.

^d Called in Ebrewe Ethanim, containing parte of September & part of October, 1. King. 8. 2.

6 And King Salomon and all the Congregation of Israel that were assembled vnto him, were before the Arke, offering sheepe and bullockes, which could not be told nor nombred for multitude.

^e which moneth the Iewes called the first moneth, because they say that the worlde was created in that moneth, & after they came fro Egypt they began at March, but because this opinion is vncertain, we make March euert the first, as best writers doe.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, ^feven vnder the wings of the Cherubims.

8 For the Cherubims stretched out ^gtheir wings ouer the place of the Arke, and the Cherubims couered the Arke and the barres thereof aboue.

9 And they drewe out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene without: and there they are vnto this day.

^f Or, without the Oracle.

10 Nothing was in the Arke, saue ^hthe two Tables, which Moses gaue at Horeb, where the Lord made a covenant with the children of Israel, when they came out of Egypt.

^g For Aarons rod and Marra were take thence before it was brought to this place.

11 And when the Priests were come out of the Sanctuarie (for al the Priests that were present, were ⁱsanctified and did not waite by course.

^h Were prepared to serue the Lord.

12 And the Leuites the singers of all sortes, as of Asaph, of Heman, of Ieduthun and of their sonnes and of their brethren, being clad in fine linen, stode with cymbales, and with viols and harpes at the East end of the altar, and with them an hundred & twenrie Priests blowing with trumpets:

13 And they were ^jas one, blowing trumpets, and singing, and made one sounde to be heard

ⁱ They agreed all in one tune.

^d Or, floured lices.
^e In 1st booke of Kings, Chap. 7. 26. mention is onely made of two thousand: but the lesse number was taken there, and here according as the measures proued afterward is declared.
^f Euen as they should be made.

^g Called also the porche of Salomon, Act. 3. 11. It is also taken for the Temple where Christ preached, Mat. 21. 23.
^h Or, caldrons.

ⁱ Whom Salomon reuerenced for the gifts that God had giuen him, as a father: he had the same name also that Hiram 1st King of Tyrus had, his mother was a Iewess and his father a Tyrian. Some reade, for his father, the sutor of this worke.
^j In Ebrewe, the bread of the faces, because they were set before the Arke, where the Lord shewed his presence.
^k Or, instruments of musicke.

g. This was the effect of their songs.

heard in praising and thanking the Lord, and when they lift vp their voyce with trumpets and with cymbales, and with instrumentes of musike, and when they prayed the Lord, singing, For he is good, because his mercie lasteth for euer) then the house, euen the house of the Lord was filled with a cloude,

- 14 So that the Priests coulde not stande to minister; because of the cloude: for the glorie of the Lord had filled the house of God.

CHAP. VI.

3 Salomon blesteth the people. 4. He prayeth the Lords. 14 He prayeth vnto God for those that shall pray in the Temple.

1. King. 3. 12. a After that he had seene the glorie of the Lord in the cloude.

- 1 Then * Salomon * said, The Lord hath said that he would dwell in the darke cloude:

- 2 And I haue buylt thee an house to dwell in, an habitation for thee to dwell in for euer.

- 3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stode there)

- 4 And he said, Blessed be the Lord God of Israel, who spake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, saying,

* Or, power.

- 5 Since the day that I brought my people out of the land of Egypt, I chose no citie of all the tribes of Israel to buylde an house, that my Name might be there, neither chose I any man to be a ruler ouer my people Israel:

* Or, Temple.

- 6 But I haue chosen Ierusalem, that my Name might be there, and haue chosen Dauid to be ouer my people Israel.

2. Sam. 7. 5.

- 7 * And it was in the heart of Dauid my father to build an house vnto the Name of the Lord God of Israel,

- 8 But the Lorde said to Dauid my father, Where as it was in thine heart to buylde an house vnto my Name, thou didest well, that thou wast so minded.

* Ebr. that it was in thine heart.

- 9 Notwithstanding thou shalt not buylde the house, but thy sonne which shall come out of thy loynes, he shal buylde an house vnto my Name.

- 10 And the Lord hath performed his worde that he spake: and I am risen vp in the rouse of Dauid my father, and am set on the throne of Israel as the Lord promised, and haue buylt an house to the Name of the Lord God of Israel.

- 11 And I haue set the Arke there, wherein is the^b covenant of the Lord, that he made with the children of Israel.

b Meaning, the two Tables, wherein is contained the effect of the covenant, that God made with our fathers c On a skaffold that was made for that purpose that he praying for the whole people might be heard of al

- 12 ¶ And the King * stode before the altar of the Lord, in the presence of al the Congregation of Israel, and stretched out his hands,

- 13 (For Salomon had made a brazen skaffolde and set it in the middes of the court of siue cubites long, & siue cubites broad, and three cubites of height, and vpon it he stode, and kneeled down vpon his knees

before all the Congregation of Israel, and stretched out his hands toward heauen)

- 14 And said, O Lord God of Israel, * there is no God like thee in heauen nor in earth, which keepest couenant, and mercie vnto thy seruants, that walke before thee with all their heart.

d Both to giue thanks for the great benefites of God bestowed vpon him, and also to praye for the perseruance & prosperitie of his people. 2. Mac. 2. 1.

- 15 Thou that hast kept with thy seruant Dauid my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine^e hand, as appeareth this day.

* Or, manifest, or thy power.

- 16 Therefore now Lord God of Israel, keepe with thy seruāt Dauid my father, that thou hast promised him, saying, Thou^f shalt not want a man in my sight, that shall sit vpon the throne of Israel: so that thy sonnes take heede to their wayes, to walke in my Lawe, as thou hast walked before me.

* Ebr. a man shall not be cut of.

- 17 And now, O Lord God of Israel, let thy worde be verified, which thou spakest vnto thy seruāt Dauid.

- 18 (Is it true in deede that God will dwell with man on earth? behold, the^g heauens, and the heauens of heauens are not able to containe thee: howe much more unable is this house, which I haue built?)

1. King. 3. 37.

- 19 But haue thou respect to the prayer of thy seruāt, & to his supplication, O Lord my God, to heare the crie & prayer which thy seruāt prayeth before thee,

- 20 That thine^h eyes may be open toward this house day and night, euen toward the place, whereof thou hast sayd, that thou wouldest put thy Name there, that thou maiest hearken vnto the prayer, which thy seruāt prayeth in this place.

e That thou maist declare in effect, that thou hast a continuall care ouer this place.

- 21 Heare thou therefore the supplication of thy seruāt, and of thy people Israel, which they praye in this place: and heare thou in the place of thine habitation, euen in heauen, and when thou hearest, be mercifull.

- 22 ¶ When a man shall sinne against his neyghbour, and he lay vpon him an othe to cause him to sweare, and the swearer shall come before thine altar in this house;

1. King. 3. 31. f By retyning any thing from him, or ely by denying that which he hath left him to kepe or doe him any wrong.

- 23 Then heare thou in heauen, and doe, and iudge thy seruants, in recompensing the wicked to bring his wayⁱ vpon his head, and in iustifying the righteous, to giue him according to his righteousness.

* Ebr. othe. g Meaning, to giue him that which he hath deserved.

- 24 ¶ And when thy people Israel shalbe ouerthrowen before the enemy, because they haue sinned against thee, and turne againe, and confesse thy Name, and pray, and make supplication before thee in this house,

* Or, praife.

- 25 Then heare thou in heauen, and be mercifull vnto the sinne of thy people Israel, & bring them againe vnto the lande which thou gauest to them and to their fathers:

- 26 When heauen shalbe shut vp, and there shalbe no rayne, because they haue sinned against thee, and shal pray in this place, & confesse thy Name, and turne from their sinne, when thou doest afflict them,

* Or, towards the place.

- 27 Then heare thou in heauen, and pardon the

the sinne of thy seruants, and of thy people Israel (when thou hast taught them the good way wherein they may walke) and giue raine vpon thy lande, which thou hast giuen vnto thy people for an inheritance.

28 ¶ When there shalbe famine in the lād, when there shalbe pestilence, blasting, or mildewe, when there shalbe grathopper, or caterpillar, when their enemy shall besiege them in the cities of their lande or any plague or any sicknes,

29 Then what prayer and supplication foeuer shalbe made of any man, or of all thy people Israel, when euery one shal knowe his owne plague, and his owne disease, and shall stretch forth his hands toward this house,

30 Heare thou then in heauen, thy dwelling place, and be merciful, and giue euery mā according vnto al his wayes, as thou doest knowe his heart (for thou onely knowest the hearts of the children of men)

31 That they may feare thee, and walke in thy wayes as long as they liue in the lande which thou gauest vnto our fathers.

32 ¶ Moreouer as touching the stranger which is not of thy people Israel, who shal come out of a farre countrey for thy great Names sake, & thy mightie hand, and thy stretched out arme: when they shal come and pray in this house,

33 Heare thou in heauē thy dwelling place, and do according to all that the stranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Israel, and that they may knowe, that thy Name is called vpon in this house which I haue built.

34 ¶ When thy people shal go out to battell against their enemies, by the waye that thou shalt sende them, and they pray to thee, in the way toward this cite, which thou hast chosen, euen toward the house which I haue built to thy name,

35 Then heare thou in heauen their prayer and their supplication, and iudge their cause.

36 If they sinne against thee (* for there is no man that sinneth nor) and thou be angry with them and deliuer them vnto the enemies, and they take them & cary them away captiue vnto a land farre or neere,

37 If they turne againe to their heart in the land whither they be caried in captiues, and turne & pray vnto thee in the land of their captiuitie, saying, We haue sinned, we haue transgressed and haue done wickedly,

38 If they turne againe to thee with all their heart, and with all their soule in the land of their captiuitie, whither they haue caried them captiues, & pray toward their land, which thou gauest vnto their fathers, and toward the cite which thou hast chosen, and toward the house which I haue buylt for thy Name,

39 Then heare thou in heauē, in the place of thine habitation their prayer & their sup-

plication, & iudge their cause & be mercifull vnto thy people, which haue sinned against thee.

40 Now my God, I beseeche thee, let thine eyes be open, and thine eares attent vnto the prayer that is made in this place.

41 ¶ Nowe therefore arise, O Lord God, to thy rest, thou, & the Arke of thy strength: O Lord God, let thy Priests be clothed with saluation, & let thy Saints reioyce in goodnes.

42 O Lord God, refuse not the face of thine anoynted: remember the mercies promised to Dauid thy seruant.

CHAP. VII.

1 The fire consumed the sacrifice. 2 The glorie of the Lord filleth the Temple. 3 He heareth his prayer, 4 And promiseth to exalt him and his throne.

1 And whē Salomon had made an end of praying, a fyre came downe from heauen, and consumed the burnt offing & the sacrifices: and the glorie of the Lorde filled the house,

2 So that the Priests could not enter into the house of the Lord, because the glorie of the Lord had filled the Lords house.

3 And when all the children of Israel sawe the fyre, and the glorie of the Lorde come downe vpon the house, they bowed them selues with their faces to the earth vpon the pauement, and worshipped and praised the Lord, saying, For he is good, because his mercie lasteth for euer.

4 ¶ Then the King and al the people offered sacrifices before the Lord.

5 And King Salomon offered a sacrifice of two and twentie thousand bullockes, and an hundred & twentie thousand sheepe, for the King and all the people dedicated the house of God.

6 And the Priests waited on their offices, & the Leuites with the instruments of musike of the Lorde, which King Dauid had made to praise the Lord. Because his mercie lasteth for euer: whē Dauid praised God by them, the Priests also blew trumpets ouer against them, and all they of Israel stood by.

7 Moreouer Salomon halowed the middle of the court that was before the house of the Lord: for there he had prepared burnt offings, and the fat of the peace offings, because the brasē altar which Salomon had made, was not able to receiue the burnt offering, and the meat offering, and the fat.

8 And Salomon made a feast at that time of seuen dayes, and all Israel with him, a verie great Congregation, from the entering in of Hamath, vnto the riuer of Egypt.

9 And in the eight day they made a sollemne assemblie: for they had made the dedication of the altar seuen dayes, & the feast seuen dayes.

10 And the three & twentieth day of the seuenth moneth, he sent the people away into their tents, ioyous & with glad heart, because

Or, maintain their right.

Psalm 128.

That is, into thy Temple. Let them be refreshed by thy power and made vertuous and holy. I heare my prayer, which an thine anointed King.

2 Mac. 2. 10.

Hereby God declared that he was pleased with Salomons prayer.

1 King. 3. 49.

Ebr. by their hands.

b The feast of the Tabernacles which was kept in the seuenth moneth.

c They assembled to heare the word of God after that they had remained seuen dayes in the bouthes or Tabernacles.

d They had leaue to depart the two & twentieth day, 1 King 8. 66. but they went not away till the nexte day.

Chap. 30. 9.

"Ebr. in the land of their gates.

h He declareth that the prayers of hypocrites can not be heard, nor of any but of them, which pray vnto God with an vaine heart and in true repentance.

i He sheweth that before God there is no acceptation of person, but all people that feareth him & worketh right troubles, is accepted, Act. 10. 35.

k Meaning, that none ought to enterpriue any warre, but at the Lords commandement, that is, which is lawfull by his worde. Or, according to the manner of this cite. 1 King. 8. 46. Eccl. 7. 21. Eccles. 1. 8. Or, repent.

1. King 9. 1.

Numb 12. 6.

e I will cause the pestilence to cease & destroye the beasts y^e hurt the fruits of the earth, and sende raine in due season.

Chap. 8. 16.

f Which thing declareth that God had more respect to their saluation, then to the aduancement of his owne glorie: & where as men abuse those things, which God hath appointed to set forth his prayse, he doeth withdrawe his graces thence.

1. King 9. 10.

a Signifying y^e he was twentie yere in building them.

b That is, which Hiram gaue a gaine to Salom^o because they pleased him not: & therefore called them Cabul, that is, durte or filth, 1. King 9. 13

because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.

11 * So Salomon finished the house of the Lorde, and the Kings house and all that came into Salomons heart to make in the house of the Lorde: and he prospered in his house.

12 ¶ And the Lord * appeared to Salomon by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.

13 If I shut the heauē that there be no raine, or if I commande the grasshopper to deuoure the lande, or if I sende pestilence among my people,

14 If my people, among whom my Name is called vpon, do humble themselues, and pray, and seeke my presence, & turne from their wicked wayes, then will I heare in heauen, and be mercifull to their sinne, & will * heale their land.

15 Then mine eyes shalbe open and myne eares attent vnto the prayer made in this place.

16 For I haue nowe chosen and sanctified this house, that my Name may be there for euer: and mine eyes and myne heart shalbe there perpetually.

17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,

18 Then will I stablish the throne of thy kingdome, according as I made the couenāt with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.

19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall go and serue other gods, and worship them,

20 Then will I plucke them vp out of my lande, which I haue giuen them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.

21 And this house which is most hie, shalbe an astonishment to euery one that passeth by it, so that he shall saye, Why hath the Lorde done thus to this lande, and to this house?

22 And they shall answer, Because they forsake the Lord God of their fathers, which brought the out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, & serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

1 The cities that Salomon buylt. 7 People that were made tributarie vnto him. 12 Husacrifices. 17 He sendeth to Ophir.

1 And * after * twenty yere when Salomon had buylt the house of the Lorde, and his owne house,

2 Then Salomon buylt the cities that Huram ^b gaue to Salomon, and caused the

children of Israel to dwel there.

3 And Salomon went to Hamath Zobah, & ouercame it.

4 And he buylt Tadmor in the wilderness, and repaired all * the cities of store which he buylt in Hamath.

5 And he buylt ^d Beth-horon the vpper, & Beth-horon the nether, cities defended with walles, gates and barres:

6 Also Baalath, and all the cities of store that Salomon had, and all the charēt cities, and the cities of the horsemen, and euerie pleasant place that Salomon had a munde to buyld in Ierusalem, and in ^e Lebanon, and throughout all the land of his dominion,

7 And all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hiuuities, and the Iebusites, which were not of Israel,

8 But of their childrē which were left after them in the land, whom the children of Israel had not consumed, euen the did Salomon make * tributaries vntil this day.

9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charēts and of his horsemen.

10 So these were the chiefe of the officers which Salomon had, ^{euen} two hundredth and fittie that bare rule ouer the people.

11 ¶ The Salom^o brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that he had buylt for her: for he said, My wife shal not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offred burnt offerings vnto the Lord, on the * altar of the Lord, which he had buylt before the porche,

13 To * offer according to the commandement of Moses * euery day, in the Sabbaths, and in the new moones, and in the solemne feastes, ³ three times in the yere, ^{that is} in the feast of ³ Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.

14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, & the Leuites in their watches, for to praise and minister before the Priests euery day, & the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.

15 And they declined not from the commandement of the King, concerning the Priests & the Leuites, touching all things, and touching the treasures.

16 ¶ Now Salomon had made prouision for all the ^b worke, from the day of the foundation of the house of the Lorde, vntill it was finished: so the house of the Lord was perfected.

17 Then went Salomon to Ezion geber, and to Elath by the ^c seafide in the land of Edom.

18 And Hiram sent him by the hands of his seruants,

c Meaning, of munitions and treasures for the warre.

d That is, here paired & fortified them: for they were builde long before by Seerah a noble woman of the tribe of Ephraim, 1. Chro. 6. 24. e Read, 1. King 7. 2.

f Euen to euen up to tributaries.

g For in alth were 3300. but here he meaneth of them that had the principal charge, reade 1. King 9. 23.

Exod. 29. 39. Or, after the manner of euery day. g Read Leuit. 23.

1. Chro. 24. 1.

h Both for the matter and also for the worke-manship.

i Meaning, the red Sea.

seruants, shippes, and seruants that had knowledge of the sea: and they went with the seruants of Salomon to Ophir, and brought thence ⁴ foure hundred and fiftie talents of golde, and brought them to king Salomon.

Which summe is thought to mount to three millions and six hundred thousand crownes: for here is mencion made of thirtie mo, then are spoken of, 1. King. 9. 28.

CHAP. IX.

1. 9. The Queene of Sheba cometh to see Salomon and bringeth gifts. 13. Hys reuerendnesse. 30. The time of hys reigne, 31. Hys death.

1 And^a whē the Queene of Sheba heard of the fame of Salomon, she came to^a proue Salomon with hard questioⁿs at Ierusalem, with a very great traine, and camels that bare sweete odours and muche golde, and precious stones: and when she came to Salomon, she cōmuned with him of all that was in her heart.

2 And Salomon declared her all her questioⁿs, & there was^b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba sawe the wisdom of Salomon, and the house that he had built,

4 And the meat of his table, & the sitting of his seruants, and the order of his wayters, and their apparel, and his butlers, and their apparel, & his^c burnt offrings, which he offred in the house of the Lord, and she was^d greatly astonied.

5 And she said to the King, *It was a true word which I heard in mine owne land of thy^e sayings, and of thy wisdom:*

6 Howbeit I beleued not their report vntill I came, and mine eyes had seene it: and beholde, the one halfe of thy great wisdom was not tolde me: for thou exceedest the fame that I heard.

7 Happie are thy men, & happie are these thy seruants, which stand before thee all way, and heare thy wisdom.

8 Blessed be the Lord thy God, which loued thee, to set thee on his^f throne as King, in the steade of the Lord thy God: because thy God loueth Israel, to establish it for euer, therefore hath he made thee King ouer them, to execute iudgement and iustice.

9 Then she gaue the King six score talents of golde, and of sweete odours exceeding much & precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gaue vnto king Salomon.

10 And the seruants also of Huram, and the seruants of Salomon which brought golde from Ophir, brought^g Algummim wood and precious stones.

11 And the King made of the Algummim wood^h staires in the house of the Lord, & in the Kings house, and harpes and viols for singers: and there was no suche scene before in the land of Iudah.

12 And King Salomon gaue to the Queene of Sheba euery pleasant thing that she asked, ⁱ besides for that which she had brought vnto the King: so she returned

and went to her owne countrey, both she, and her seruants.

13 ^k Also the weight of golde that came to Salomon in one yere, was six hundred three score and six talents of golde,

14 Besides that which chapmen and marchants brought: and all the Kings of Arabia, & the princes of the countrey brought golde and siluer to Salomon.

15 And king Salomon made two hundred targar^ls of beaten golde, and^m six hundred shekels of beaten golde went to one targar,

16 And three hundred shieldes of beaten golde: three hundredⁿ shekels of gold went to one shield, & the King put them in the house of the wood of Lebanon.

17 And the King made a great throne of yuorie and ouerlaid it with pure golde:

18 And the throne had six steppes, with a footstole of gold^o fastened to the throne, and staves on either side on the place of the seate, and two lions standing by the^p staves.

19 And twelue lions stood there on the six steppes on either side: there was not the like made in any kingdome.

20 And all king Solomons drinking vessels were of golde, and all the vessels of the house of the wood of Lebanon were of pure golde: for siluer was nothing esteemed in the dayes of Salomon.

21 For the Kings shippes went to Tarshish with the seruants of Huram, euery three yere once came the shippes of^q Tarshish, and brought golde, and siluer, yuorie, and apes, and peccokes.

22 So King Salomon excelled all the Kings of the earth in riches and wisdom.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisdom that God had put in his heart.

24 And they brought euery man his present, vessels of siluer, and vessels of golde, and raiment, armour, and sweete odours, horses, and mules, from yere to yere.

25 And Salomon had^r foure thousand stables of horses, & charrets, & twelue thousand horsemen, whome he bestowed in the charret cities, and with the King at Ierusalem.

26 And he reigned ouer all the Kings from the^s Riuer euen vnto the land of the Philistims, and to the border of Egypt.

27 And the King gaue siluer in Ierusalem, ^t as the abundance of stones, and gaue cedar trees as the wild figge trees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first & last, are they not written in the booke of Nathan the Prophet, and in the prophesie of Ahijah the Shilonite, & in the visions of^u Ieodo the Seer^v against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem ouer all Israel fortie yeres.

31 And Salomon^w slept with his fathers, & they buried him in the citie of David his father:

Which summe mounteth to 2400 crownes of the summe, Budeus de asse. h Or, pounds, called mine, whereof euery one seemed to make an hundred shekels. i That is, 7 steps, and the footstole were fastened to the throne. k Vpon the p^o mels or knops.

Which countrey of the best writers is thought to be Cilicia, reade, 1. King. 10. 22.

m That is, ten horses in euery stable, which in al mount to fourtie thousand, as 1. King. 4. 26.

n Or, Euphrates.

o The abundance of these temporal treasures in Salomons kingdome is a figure of the spiritual treasures, which the elect shall enioye in the hea- uens vnder the true Salomon Christ. Or, Iddo. p That is, which prophesied against him.

q 1. King. 11. 41.

1. King. 10. 2. mat. 12. 14. Luke 11. 31.

a To know whether his wisdom were so great as the report was.

b There was no question so hard that he did not solve.

c Or, galleries where by he went up.

d Or, there was no more spirit in her.

e Or, all.

f Meaning, that the Israelites were Gods peculiar people, & that Kings are 3 lieutenants of God, which ought to grant vnto him the superiority, and minister iustice to al.

g Reade, Chap. 28.

h Or, pillars: meaning, the garnishing and trimming of the staires or pillars. i That is, which the King gaue her for recompence of that treasure which she brought.

both for the r and also the worke- ship.

meaning, the ea.

1 King 9.1.

Now 12.6.

e I wil cause the pestilence to cease & destroye the beasts y hurt the fruits of the earth, and sende raine in due season.

Chap. 8. 16.

f Which thing declareth that God had more respect to their saluation, then to the aduancemēt of his owne glorie: & where as men abuse those things, which God hath appointed to set forth his prayse, he doeth withdrawe his graces thence.

1 King 9. 10.

a Signifying y he was twentie yere in building them.
b That is, which Hiram gaue a gaue to Salomō because they pleased him not: & therefore called them Cabul, that is, durt or filth, 1. King 9. 13

- because of the goodnes that the Lord had done for Dauid and for Salomon, and for Israel his people.
- 11 * So Salomon finished the house of the Lorde, and the Kings house and all that came into Salomons heart to make in the house of the Lorde: and he prospered in his house.
- 12 ¶ And the Lord * appeared to Salomon by night and said to him, I haue heard thy prayer, and haue chosen this place for my selfe to be an house of sacrifice.
- 13 If I shut the heauē that there be no raine, or if I commande the grasshopper to deuoure the lande, or if I sende pestilence among my people,
- 14 If my people, among whom my Name is called vpon, do humble themselues, and pray, and seeke my presence, & turne from their wicked wayes: then will I heare in heauen, and be mercifull to their sinne, & will * heale their land.
- 15 Then mine eyes shalbe open and myne eares attent vnto the prayer made in this place.
- 16 For I haue nowe chosen and sanctified this house, that my Name may be there for euer: and mine eyes and myne heart shalbe there perpetually.
- 17 And if thou wilt walke before me, as Dauid thy father walked, to doe according vnto all that I haue commanded thee, and shalt obserue my statutes and my iudgements,
- 18 Then will I stablish the throne of thy kingdom, according as I made the couenāt with Dauid thy father, saying, * Thou shalt not want a man to be ruler in Israel.
- 19 But if ye turne away, and forsake my statutes and my commandements which I haue set before you, and shall go and serue other gods, and worship them,
- 20 Then will I plucke them vp out of my lande, which I haue given them, and this house which I haue sanctified for my Name, will I cast out of my sight, and will make it to be a prouerbe and a common talke among all people.
- 21 And this house which is most hie, shalbe an astonishment to euery one that passeth by it, so that he shall saye, Why hath the Lorde done thus to this lande, and to this house?
- 22 And they shall answer, Because they forsake the Lord God of their fathers, which brought thē out of the land of Egypt, and haue taken hold on other gods, and haue worshipped them, & serued them, therefore hath he brought all this euill vpon them.

CHAP. VIII.

- The cities that Salomon buylt. 7 People that were made tributarie vnto him. 12 Husacrifices. 17 He sendeth to Ophir.
- 1 And * after * twenty yere when Salomon had buylt the house of the Lord, and his owne house,
- 2 Then Salomon buylt the cities that Hiram b gaue to Salomon, and caused the

children of Israel to dwell there.

- 3 And Salomon went to Hamath Zobah, & ouercame it.
- 4 And he buylt Tadmor in the wildernes, and repaired all * the cities of store which he buylt in Hamath.
- 5 And he buylt d Beth-horon the vpper, & Beth-horon the nether, cities defended with walles, gates and barres:
- 6 Also Baalath, and all the cities of store that Salomon had, and all the charret cities, and the cities of the horsemen, and euerie pleasant place that Salomon had a minde to buyld in Ierusalem, and in * Lebanon, and throughout all the land of his dominion,
- 7 And all the people that were left of the Hittites, and the Amorites, and Perizites, and the Hiuuities, and the Iebusites, which were not of Israel,
- 8 But of their childrē which were left after them in the land, whom the children of Israel had not consumed, euen thē did Salomon make * tributaries vntil this day.
- 9 But of the children of Israel did Salomon make no seruants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charrets and of his horsemen.
- 10 So these were the chiefe of the officers which Salomon had, euen f two hundred and fiftie that bare rule ouer the people.
- 11 ¶ Thē Salomō brought vp the daughter of Pharaoh out of the cite of Dauid, into the house that he had buylt for her: for he said, My wife shal not dwell in the house of Dauid King of Israel: for it is holy, because that the Arke of the Lord came vnto it.
- 12 ¶ Then Salomon offred burnt offerings vnto the Lord, on the * altar of the Lord, which he had buylt before the porche,
- 13 To * offer according to the commandement of Moses g euery daye, in the Sabbaths, and in the new moones, and in the solemne feastes, h three times in the yere, that is, in the feast of y Vnleauened bread, and in the feast of the Weekes, and in the feast of the Tabernacles.
- 14 And he set the courses of the Priests to their offices, according to the order of Dauid his father, & the Lewites in their watches, for to praise and minister before the Priests euery day, & the porters by * their courses, at euery gate: for so was the commandement of Dauid the man of God.
- 15 And they declined not from the commandement of the King, concerning the Priests & the Lewites, touching all things, and touching the treasures.
- 16 ¶ Now Salomon had made prouision for all the h worke, from the day of the foundation of the house of the Lorde, vntill it was finished: so the house of the Lord was perfected.
- 17 Then went Salomon to Ezion geber, and to Elothy by the i seaside in the land of Edom.
- 18 And Hiram sent him by the hands of his seruants,

c Meaning, of munitions and treasures for the warre.
d That is, here paired & fortified them: for they were builde long before by Seerah a noble woman of the tribe of Ephraim, 1. Chro. 6. 24.
e Read, 1. King. 7. 2.

f Ebr. to come up to tribute.

f For in al there were 3300. but here he meaneth of them that had the principal charge, read 1. King. 9. 23.

Chap. 4. 1.

Exod. 29. 39.
g Or, after the manner of euery day.
h Read Leuit. 23.

1 Chro. 24. 1.

i Both for the matter and also for the worke: manship.

j Meaning, the red Sea.

Which summe
is thought to
mount to three
millions and six
hundred thousand
crownes: for here is mención made of thirtie mo,
then are spoken of, 1. King. 9. 28.

seruants, shippes, and seruants that had
knowledge of the sea: and they went with
the seruants of Salomon to Ophir, and
brought thence ^afour hundred and fiftie
talents of golde, and brought them to
king Salomon.

for here is mención made of thirtie mo,
then are spoken of, 1. King. 9. 28.

CHAP. IX.

1. 9. The Queene of Sheba commeth to see Salomon and
bringeth gifts. 13. His yearly revenues. 30. The time of
his reign, 31. His death.

1. **A**ND^a when the Queene of Sheba heard
of the fame of Salomon, she came to
proue Salomon with hard questiōs at Ierusalem,
with a very great traine, and camels that bare
sweete odours and muche golde, and precious stones:
and when she came to Salomon, she cōmuned with him
of all that was in her heart.

2. And Salomon declared her all her questions,
& there was ^bnothing hid from Salomon, which he
declared not vnto her.

3. Then the Queene of Sheba sawe the wisdom
of Salomon, and the house that he had built,

4. And the meat of his table, & the sitting of his
seruants, and the order of his wayters, and their
apparel, and his butlers, and their apparel, & his
burnt offerings, which he offered in the house of the
Lord, and she was greatly astonied.

5. And she said to the King, It was a true word
which I heard in mine owne land of thy sayings,
and of thy wisdom:

6. Howbeit I beleueed not their report vntill I
came, and mine eyes had seene it: and beholde, the
one halfe of thy great wisdom was not tolde me:
for thou exceedest the fame that I heard.

7. Happie are thy men, & happie are these thy
seruants, which stand before thee all way, and heare
thy wisdom.

8. Blessed be the Lord thy God, which loued thee,
to set thee on his throne as King, in the steade of the
Lord thy God: because thy God loueth Israel, to
establish it for euer, therefore hath he made thee
King ouer them, to execute iudgement and iustice.

9. Then he gaue the King six score talents of
golde, and of sweete odours exceeding much &
precious stones: neither was there such sweete
odours since, as the Queene of Sheba gaue vnto
king Salomon.

10. And the seruants also of Hiram, and the
seruants of Salomon which brought golde from
Ophir, brought ^dAlgummim wood and precious
stones.

11. And the King made of the Algummim wood
staires in the house of the Lord, & in the Kings
house, and harpes and vials for singers: and there
was no suche seene before in the land of Iudah.

12. And King Salomon gaue to the Queene of
Sheba euery pleasant thing that she asked, ^ebesides
for that which she had brought vnto the King:
so she returned

and went to her owne countrey, both she, and her
seruants.

13. **A**lso the weight of golde that came to
Salomon in one yere, was six hundred three
score and six talents of golde,

14. Besides that which chapmen and marchants
brought: and all the Kings of Arabia, & the
princes of the countrey brought golde and siluer
to Salomon.

15. And king Salomon made two hundred
targats of beaten golde, and ^gsix hundred
shekels of beaten golde went to one targat,

16. And three hundred shields of beaten
golde: three hundred ^hshekels of gold went to
one shield, & the King put them in the house
of the wood of Lebanon.

17. And the King made a great throne of yuorie
and ouerlayed it with pure golde:

18. And the throne had six steppes, with a
foote stole of gold ⁱfastened to the throne, and
stayed on either side on the place of the seate,
and two lions standing by the ^kstayed.

19. And twelue lions stood there on the six
steppes on either side: there was not the like
made in any kingdom.

20. And all king Salomons drinking vessels
were of golde, and all the vessels of the house
of the wood of Lebanon were of pure golde:
for siluer was nothing esteemed in the dayes
of Salomon.

21. For the Kings shippes went to Tarshish
with the seruants of Hiram, euery three yere
once came the shippes of ^lTarshish, and
brought golde, and siluer, yuorie, and apes,
and peccocks.

22. So King Salomon excelled all the Kings
of the earth in riches and wisdom.

23. And all the Kings of the earth sought
the presence of Salomon, to heare his wisdom
that God had put in his heart.

24. And they brought euery man his present,
vessels of siluer, and vessels of golde, and
raiment, armour, and sweete odours, horses,
and mules, from yere to yere.

25. And Salomon had ^mfour thousand stallions
of horses, & charrets, & twelue thousand
horsemen, whome he bestowed in the charret
cities, and with the King at Ierusalem.

26. And he reigned ouer all the Kings from
the ⁿRiuer euen vnto the land of the Philistims,
and to the border of Egypt.

27. And the King gaue siluer in Ierusalem, ^oas
the abundance of these temporal treasures in
Salomons kingdom is a figure of the spiritual
treasures, which the elect shall enioy in the
heauen vnder the true Salomon Christ.

28. And they brought vnto Salomon horses
out of Egypt, and out of all lands.

29. Concerning the rest of the actes of
Salomon first & last, are they not written in
the booke of Nathan the Prophet, and in the
prophecie of Ahijah the Shilonite, & in the
visions of ^pIedoo the Seer against Ieroboam
the sonne of Nebat?

30. And Salomon reigned in Ierusalem ouer
all Israel fortie yeres.

31. And Salomon ^qslept with his fathers, &
they buried him in the cite of David his
father:

Which summe
mounteth to
2400 crownes
of the sunne,
Budeus de affe.
h Or, pounds,
called mine,
whereof euery
one seemed to
make an hundred
shekels.

i That is, 5 steps
and the footestole
were fastened to the
throne.

k Vpon the pō-
mels or knops.

l Which countrey
of the best writers
is thought to be
Cilicia, reade, 1.
King. 10. 22.

m That is, 2000
horses in euery
stable, which in
all mount to
fourtie thousand,
as 1. King.
4. 26.

n Or, Euphrates.

o The abundance
of these temporal
treasures in
Salomons king-
dome is a figure
of the spiritual
treasures, which
the elect shall
enioy in the
heauen vnder the
true Salomon
Christ.

p Or, Iddo.

q That is, which
prophecie a-
gainst him.

r King. 11. 41.

Hh. j. father:

1. King. 10. 2.
mat. 12. 14.
luke. 11. 31.

a To know whether
his wisdom
were so great as
the report was.

b There was no
question so hard
that he did not
solue.

c Or, galleries where
by he went up.

d Or, there was no
more spirit in her.

e Or, all.

f Meaning, that
the Israelites
were Gods pecu-
liar people, &
that Kings are
lieutenants of
God, which
ought to grant
vnto him the su-
perioritie, and
minister iustice
to all.

g Reade, Chap.
2. 8.

h Or, pillars:
meaning, the
garnishing and
trimming of the
staires or pillars.
i That is, which
the King gaue
her for recom-
pence of that
treasure which
she brought.

father : and Rehoboam his sonne reigned in his steade.

CHAP. X.

4. 14 The vigour of Rehoboam. 15 He followeth Ieroboam's counfel. 16 The people rebelle.

^a King. 12. 1. After the death of Salomon.

1 THEN * Rehoboam * went to Shechem: for to Shechem came all Israel to make him King.

2 And when Ieroboam the sonne of Nebat heard it, (which was in Egypt, whither he had fled from the pretence of Salomon the King) he returned out of Egypt.

3 And they sent & called him: so came Ieroboam and all Israel, & communed with Rehoboam, saying,

^b That is, handled vs rudely. It seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

4 Thy father ^b made our yoke grievous: now therefore make thou the grievous servitude of thy father, and his fore yoke, that he put vpon vs, lighter, and we will serue thee.

5 And he said to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counfel with the olde men that had stand before Salomon his father, while he yet liued, saying, What counfel giue ye that I may answer this people?

7 And they spake vnto him, saying, If thou be kind to this people, and please them, & speake louing wordes to them, they wil be thy seruants for euer.

8 But he left the counfel of the ancient men that they had giuen him, and tooke counfel of the yong men that were brought vp with him, and waited on him.

^c Or, that stood by him, that is, which were of his counfel and secrets.

9 And he said vnto them, What counfel giue ye, that we may answer this people, which haue spoken to me, saying, Make the yoke which thy father did put vpon vs, lighter?

10 And the yong men that were brought vp with him, spake vnto him, saying, Thus shalt thou answer the people that spake to thee, saying, Thy father made our yoke heauy, but make thou it lighter for vs, thus shalt thou say vnto them, My ^d least part shall be bigger then my fathers loines.

^d Or, little finger: meaning that he was of farre greater power then was his father.

11 Now where as my father did burden you with a grievous yoke, I wil yet increase your yoke: my father hath chastised you with rodde, but I wil correct you with scourges.

^e Or, scorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the King had appointed, saying, Come againe to me the third day.

^e Gods wil impose such a necessitie to the second causes, & nothing can be done, but according to the same and yet mans wil worketh as of it self, so that it can not be excused in doing euil, by alledging that it is Gods ordinance.

13 And the King answered them sharply: and King Rehoboam left the counfel of the ancient men,

14 And spake to them after the counfel of the yong men, saying, My father made your yoke grievous, but I wil increase it: my father chastised you with rodde, but I wil correct you with scourges.

15 So the King hearkened not vnto the people: for it was the ordinance of God that the Lord might performe his saying, which

he had spoken * by Ahijah the Shilonite ^{"Ebr. by the hand,} to Ieroboam the sonne of Nebat.

16 So when all Israel sawe that the King woulde not heare them, the people answered the King, saying, * What portion haue we in Dauid? for we haue none inheritance in the sonne of Ishai. O Israel, euery man to your tentes, now see to thine owne house, Dauid. So all Israel departed to their tentes.

^{"King. 12. 16.}

17 Howbeit Rehoboam reigned ouer the children of Israel, that dwelt in the cities of Iudah.

18 Then King Rehoboam sent Hadoram that was ouer the tribute, and the children of Israel stoned him with stones, that he died: then King Rehoboam made speede to get him vp to his charret, to flee to Ierusalem.

^{"Or, receiver.}

^{"Ebr. strengthened him selfe.}

19 And Israel rebelled against the house of Dauid vnto this day.

CHAP. XI.

4 Rehoboam is forbidden to fight against Ieroboam. 5 Cities which he built. 21 He hath eighteen wives, & three score concubines, and by them eight and twentie sonnes & three score daughters.

1 AND * when Rehoboam was come to Ierusalem, he gathered of the house of Iudah and * Benjamin nine score thousand chosen men of warre to fight against ^b Israel, and to bring the kingdome againe to Rehoboam.

^{"King. 12. 20.}
^a That is, the halfe tribe of Benjamin: for the other halfe was gone after Ieroboam.
^b Meaning, the ten tribes which rebelled.

2 But the word of the Lord came to She-maiah the man of God, saying,

3 Speake vnto Rehoboam, the sonne of Salomon king of Iudah, and to all Israel that are in Iudah, and Benjamin, saying,

4 Thus saith the Lord, Ye shal not go vp, nor fight against your brethren: returne euery man to his house: for this thing is done of me. They obeyed therefore the word of the Lord, & returned from going against Ieroboam.

5 And Rehoboam dwelt in Ierusalem, and built strong cities in Iudah.

^c Or, repaired them and made them strong, to be more able to resist Ieroboam.

6 He built also Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, & Adullam,

8 And Gath, and Marsha, and Ziph,

9 And Adoraim, & Lachish, & Azekah,

10 And Zorah, & Aialon & Hebron, which were in Iudah & Benjamin, strong cities.

11 And he repaired the strong holdes and put captaines in them, and store of vitaille, and oyle and wine.

^{"Or, strengthened.}

12 And in all cities he put shields & speares, and made them exceeding strong: so Iudah and Benjamin were his.

13 ¶ And the Priests and the Leuites that were in all Israel, resorted vnto him out of all their coastes.

^{"Ebr. floods.}

14 For the Leuites left their suburbs and their possession, and came to Iudah & to Ierusalem: * for Ieroboam and his sonnes had cast them out from ministring in the Priests office vnto the Lord.

^{Chap. 12. 9.}

15 * And he ordeined him Priests for the hie places, and for the deuils and for the calues

^{"King. 12. 31.}
^d Meaning, idoles, made like
34. 15.

^e Which were zealous of true religion, and feared God.

^f So long as they feared God, and set forth his word, they prospered.

^g Called also Abiiah, who reigned three yere, 1. King. 15. 1.

^h He gaue him selfe to haue manie wiues.

calues which he had made.

16 And after the Leuites there came to Ierusalem of all the tribes of Israel, such as set their ^e heartes to seeke the Lord God of Israel, to offer vnto the Lord God of their fathers.

17 So they strengthened the kingdome of Iudah, and made Rehoboam the sonne of Salomon mightie, three yere long: for three yere they ^f walked in the way of Dauid and Salomon.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the sonne of Dauid to wife, and Abihail the daughter of Eliab the sonne of Ithai,

19 Which bare him sonnes Ieufh, and Shemariah, and Zaham.

20 And after her he tooke Maakah the daughter of Abisalom which bare him Abijah, and Atthai, and Ziza, and Shelomith.

21 And Rehoboam loued Maakah the daughter of Abisalom aboute all his wiues and his concubines: for he tooke eightene wiues, and three score concubines, & begate eight and twentie sonnes, and three score daughters.

22 And Rehoboam made ^g Abijah the sonne of Maakah the chief ruler among his brethren: for he thought to make him King.

23 And he taught him: and disperfed all his sonnes throughout all the countreis of Iudah & Benjamin vnto euery strong citie: and he gaue them abundance of vitaille, and ^h desired many wiues.

CHAP. XII.

ⁱ Rehoboam forsaketh the Lord and is punished by Shishak, 5 Shemaiah reproveth him. 6 He humbled him selfe. 7 God sendeth him succour. 9 Shishak taketh his treasures. 13 His reigne and death. 16 Abiiah his sonne succedeth him.

^a Or, when the Lord had established Rehoboams kingdome. a For such is the inconstancie of the people that for y^e most part they follow the vices of their gouernours.

^b Which were a people of Africa called the Troglodites, because they dwelled in holes. ^c Or, blacke Mores.

^e Signifying y^e no calamitie can come vnto vs except we forsake God, and y^e he neuer leueth vntill we haue cast him off. d And therefore doth iustly punish you for your sinnes.

1 And when ^a Rehoboam had established the Kingdome & made it strong, he forooke the Lawe of the Lord, and ^a all Israel with him.

2 Therefore in the fift yere of king Rehoboam, Shishak the king of Egypt came vp against Ierusalem (because they had transgressed against the Lord)

3 With twelue hundred charets, & three score thousand horsemen, and the people were without number, that came with him from Egypt, ^b even the Lubims, ^b Sukkijms, and the ^c Ethiopians.

4 And he tooke the strong cities which were of Iudah, and came vnto Ierusalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah, that were gathered together in Ierusalem, because of Shishak, & said vnto them, Thus saith the Lord, Ye haue forsaken me, ^e therefore haue I also left you in the hands of Shishak.

6 Then the princes of Israel, and the King humbled them selues, and said, The Lord is ^d iuste.

7 And when the Lord sawe that they humbled them selues, the word of the Lord came to Shemaiah, saying, They haue hu-

bled them selues, ^e therefore I wil not destroy them, but I wil send them deliuerance shortly, and my wrath shal not ^e be powred out vpon Ierusalem by the hand of Shishak.

8 Neuertheles they shalbe his seruants: so shal they know my ^e seruice, and the seruice of the kingdomes of the earth.

9 ¶ Then Shishak king of Egypt came vp against Ierusalem, and tooke the treasures of the house of the Lord, and the treasures of the Kings house: he tooke ^e even all, and he caried away the shields of golde, ^e which Salomon had made.

10 In stead whereof king Rehoboam made shieldes of brasse, & committed them to the hands of the chiefe of the garde, that waited at the doore of the Kings house.

11 And when the King entred into the house of the Lord, the garde came & bare them and brought them againe vnto the garde chamber.

12 And because he ^f humbled him selfe, the wrath of the Lord turned from him, that he woulde not destroye all together. And also in Iudah the things prospered.

13 ¶ So king Rehoboam was strong in Ierusalem & reigned: for Rehoboam was one and fourtie yere olde, when he began to reigne, and reigned ^g seuentene yeres in Ierusalem, the citie which the Lord had chosen out of all the tribes of Israel to put his Name there. And his mothers name was Naamah an Ammonitess.

14 And he did euil: for he prepared not his heart to seeke the Lord.

15 The actes also of Rehoboam, first & last, are they not written in the ^e booke of Shemaiah the Prophet, & Iddo the Seer, in rehearsing the genealogie: and there was warre alway betwene Rehoboam and Ieroboam.

16 And Rehoboam slept with his fathers, & was buried in the citie of Dauid, and ^e Abijah his sonne reigned in his stead.

CHAP. XIII.

ⁱ Abiiah maketh warre against Ieroboam. 4 He sheweth the occasion. 12 He trusteth in the Lord and ouercometh Ieroboam. 21 Of his wiues and children.

1 IN the eighteenth yere of king Ieroboam began Abijah to reigne ouer ^a Iudah.

2 He reigned three yere in Ierusalem: (his mothers name also was ^b Michaiah the daughter of ^c Vriel of Gibeia) & there was warre betwene Abijah and Ieroboam.

3 And Abijah set the battel in aray with the armie of valiant men of warre, ^e even foure hundred thousand chosen men. Ieroboam also set the battel in aray against him with eight hundred thousand chosen men which were strong and valiant.

4 And Abijah stode vp vpon mount ^d Zemeraim, which is in mount Ephraim, and said, O Ieroboam, and all Israel, heare you me,

5 Ought you not to knowe that the Lord God of Israel hath giuen the kingdome ouer Israel to ^e Dauid for euer, ^e even to him

Hh. ij. and

^e He sheweth y^e Gods punishments are not to destroy his vtterly, but to chastise them, to bring them to the knowledge of themselves & to knowe how much better it is to serue God then tyrants.

Chap. 9. 13.

^f Which declareth that God seeketh not the death of a sinner but his conversion, Ezek. 18. 32 & 33. 11. ^g King. 14. 31. ^h That is, twelue yeres after that he had bene overcome by Shishak, vers. a

^e Ebr. saying.

^e Or, Abiiah.

^a He meaneth Iudah and Benjamin.

^b Or, Maacha,

1. King. 15. 2.

^c called also Abi

shalom, for Abi

shalom was her

grandfather,

1. King. 15. 2.

^d Which was

one of the tops

of mount Ephraim.

^e And therefore

whosoever doth

vsurpe it or take

it fro that stock,

transgresseth y^e

ordinance of the

lord, thus like an

hypocrite he al-

ledged the word

of God for his

aduantage.

f That is, perpetual, because y^e thing, which is salted, is preferred from corruption: he meaneth also that it was made solemnely & confirmed by offering of sacrifices, whereas they vsed salt according as was ordeined, Nom. 18.19.

1. King. 11.26. g This word in Chaldee tongue is Racha, which our Sauiour vseth, Mat. 5.22. h Ebr children of Bebal. i Meaning, in heart & courage. Or, first hearted. Lewis. 26.38.

1. King. 12.31. chap. 11.14. i Ebr, sit his hand. i He sheweth y^e nature of idolaters which take notriall of the vocation, life & doctrine of their ministers, but thinke the most vilest & greatest beastes sufficient, to serue their turne.

k As it was appointed in the Law, Exod. 29.39.

l Because their cause was good and approved by the Lord, they doubted not of y^e successe and victorie. m Contemning the good counsel which came of the Spirit of god, he thought to haue overcome by deceit.

n Or, gaue him the ouerthrow.

n He sheweth that the stay of al kingdomes & assurance of victories depend vpon our trust and confidence in the Lord. Ebr, daughters.

and to his sonnes by a couenant^f of salt? 6 And Ieroboam the sonne of Nebat the seruant of Salomon the sonne of Dauid is risen vp, and hath^{*} rebelled against his lord.

7 And there are gathered to him^{*} vaine men, and^{*} wicked, and made them selues stronge against Rehoboam the sonne of Salomon: for Rehoboam was^b but a childe and^{*} tender hearted, and could not resist them.

8 Now therefore ye thinke that ye be able to resist against the kingdom of the Lord, which is in the hands of the sonnes of Dauid, and ye be a great multitude, and the golden calues are with you which Ieroboam made you for gods.

9 * Haue ye not driuen away the Priests of the Lord the sonnes of Aaron and the Leuites, & haue made you Priests like the people of other countreyes? whoeoeuer commeth to^{*} consecrate with a¹ yong bullocke and seuen rams, the same may be a Priest of them that are no gods.

10 But we belong vnto the Lord our God, & haue not forsaken him, and the Priests the sonnes of Aaron minister vnto the Lord, and the Leuites in their office.

11 And they burne vnto the Lord euerie morning and euerie euening burnt offerings and sweete incense, and the bread is set in order vpon the pure table, and the candellsticke of gold with the lampes thereof, to burne euerie euening: for we keepe the watch of the Lord our God: but ye haue forsaken him,

12 And beholde, this God¹ is with vs, as a captaine, and his Priests with the sounding trumpets, to crie an alarme against you. O ye children of Israel, fight not against the Lord God of your fathers: for ye shal not prosper.

13 ¶ But Ieroboam caused an ambushment^m to compasse, and come behind them, when they were before Iudah, and the ambushment behind them,

14 Then Iudah looked, and behold, the battel was before and behind them, and they cried vnto the Lord, and the Priests blew with the trumpets,

15 And the men of Iudah gaue a shout: and euen as the men of Iudah shouted, God¹ smote Ieroboam and also Israel before Abijah and Iudah.

16 And the children of Israel fled before Iudah, and God deliuered them into their hand.

17 And Abijah and his people slewe a great slaughter of them, so that there fel downe wounded of Israel siue hundred thousand chosen men.

18 So the children of Israel were brought vnder at that time: and the children of Iudah preuailed, because they stayed vpon the Lord God of their fathers.

19 And Abijah pursued against Ieroboam, & tooke cities from him, euen Beth-el, & the villages thereof, and Ieshanah with her

villages, and Ephron with her villages.

20 And Ieroboam recouered no strength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abijah waxed mightie, and married fourteene wiues, and begate two & twentie sonnes, and sixteine daughters.

22 The rest of the actes of Abijah and his maners and his sayings are written in the storie of the Prophet Iddo.

CHAP. XIII.

3 Afa destroyeth idolatrie and commandeth his people to serue the true God. 11 He prayeth vnto God when he should go to fight. 12 He obtaineth the victorie.

1 SO^{*} Abijah slept with his fathers, and they buried him in the citie of Dauid, & Afa his sonne reigned in his steade: in whose dayes the land was quiet ten yere. 2 And Afa did that was good and right in the eyes of the Lord his God.

3 For he toke away the altars of the strange gods and the hie places, and brake downe the images, and cut downe the² groues,

4 And commanded Iudah to fecke the Lord God of their fathers, and to do according to the Law and the commandement.

5 And he tooke away out of all the cities of Iudah the hie places, and the images: therefore the kingdome was^b quiet before him.

6 He built also strong cities in Iudah, because the land was in rest, and he had no warre in those yeres: for the Lord had giuen him rest.

7 Therefore he said to Iudah, Let vs build these cities and make walles about, and towres, gates, and barres, whiles the land is before vs: because we haue sought the Lord our God, we haue sought him, and he hath giuen vs rest on euerie side: so of. they built and prospered.

8 And Afa had an armie of Iudah that bare shields and speares, three hundred thousand, & of Benjamin that bare shields and drew bowes, two hundred & foure score thousand: all these were valiant men.

9 ¶ And there came out against them Zerah^d of Ethiopia with an hoste of ten hundred thousand, and three hundred charrets, and came vnto^e Marefbah.

10 Then Afa went out before him, and they set the battel in aray in the valley of Zephathah beside Marefbah.

11 And Afa^{*} cried vnto the Lord his God, and said, Lord, it is nothing with thee to helpe¹ with many, or with no power: helpe vs, O Lord our God: for we rest on thee, & in thy Name are we come against this multitude: O Lord, thou art our God, let not man preuaile against thee.

12 ¶ So the Lord smote the Ethiopians before Afa and before Iudah, and the Ethiopians fled.

13 And Afa and the people that was with their enemies, but consider the cause and see whether their enterprises tend to Gods glorie, and thereupon assure them selues of the victorie by him, which is onely almighty, and can turne al flesh into dust with the breath of his mouth.

1. King. 15.8.

a Which were planted contrary to the law, Deut 16.20.

b He sheweth that the rest and quietnes of kingdomes standeth in abolishing idolatrie, & aduancing true religi¹

c Whiles we haue the fulgouernement thereof.

d The King of Ethiopia or Egypt.

e Which was a citie in Iudah, Iosh. 15.44: where Michaiah the Prophet was borne.

1. King. 14.4. Or, against many, without power.

f Thus the children of God nei ther trust in their owne power or policie, neither feare the strength and subtiltie of

him,

him, pursued them vnto Gerar. And the Ethiopians hoste was ouerthrowen, so that there was no life in them: for they were destroyed before the Lord and before his hoste: & they caried away a mighty great spoile.

^g The Lord had stricken the with feare.

14 And they smote all the cities round about Gerar: for the feare of the Lord came vpon them, and they spoiled all the cities, for there was exceeding much spoile in them.

15 Yea, and they smote the tentes of cattel, and caried away plentie of sheepe and camels, and returned to Ierusalem.

CHAP. XV.

¹ The exhortation of Azariah. ² Asa purgeth his country of idolatrie. ¹¹ He sacrificeth with the people. ¹⁴ They sweare together to serue the Lord. ¹⁶ He deposeth his mother for her idolatrie.

1 Then the Spirit of God came vpon ^a Azariah the sonne of Oded.

^a Who was called Oded, as his father was, vers. 8.

2 And he went out to meete Asa, and said vnto him, O Asa, and all Iudah, and Benjamin, heare ye me. The Lord is with you, while ye be with him: and if ye seeke him, he wil be found of you, but if ye forsake him, he wil forsake you.

3 Now for a long season Israel hath bene without the true God, & without Priest to teache and without Lawe.

4 But whosoever returned in his affliction to the Lord God of Israel, and sought him, he was founde of them.

5 And in that time there was no peace to him, that did go out and go in: but great troubles were to all the inhabitants of the earth.

6 For nation was destroyed of nation, and citie of citie: for God troubled them with all aduersitie.

7 Be ye strong therefore, and let not your hands be weak: for your worke shal haue a rewarde.

8 And when Asa heard these wordes, & the prophesie of Oded the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah, and Benjamin, and out of the cities which he had taken of mount Ephraim, and he renued the altar of the Lord, that was before the porche of the Lord.

9 And he gathered all Iudah and Benjamin, & the strangers with them out of Ephraim, and Manasseh, and out of Simeon: for there fell many to him out of Israel, when they sawe that the Lord his God was with him.

10 So they assembled to Ierusalem in the third moneth, in the fiftenth yere of the reigne of Asa.

11 And they offered vnto the Lord the same time of the spoile, which they had brought, *even* seven hundred bullockes, and seven thousand sheepe.

12 And they made a couenant to seeke the Lord God of their fathers, with all their heart, and with all their soule.

13 And whosoever wil not seeke the Lord God of Israel, shal be staine, whether he

were smal or great, man or woman.

14 And they sware vnto the Lord with a loude voyce, and with shouting and with trumpets, and with cornets.

15 And all Iudah reioyced at the othe: for they had sworne vnto the Lord with all their heart, and sought him with a whole desire, & he was found of them. And the Lord gaue them rest round about.

16 ¶ And king Asa deposed Maachah his mother from her regencie, because she had made an idole in a groue: & Asa brake downe her idole, and stamped it, & burnt it at the brooke Kidron.

17 But the hie places were not raken away out of Israel: yet the heart of Asa was ^m perfit all his dayes.

18 Also he brought into the house of God the things that his father had dedicate, & that he had dedicate, siluer, and golde, and vessels.

19 And there was no warre vnto the fise & thirtieth yere of the reigne of Asa.

lacke of zeale in him, partly through the negligence of his officers and partly by the superstition of the people, that al were not taken away. ¹ Because that God was called the God of Israel by reason of his promises to Iakob: therefore Israel is some time taken for Iudah, because Iudah was his chief people. ^m In respect of his predecessors.

CHAP. XVI.

² Asa for feare of Baascha king of Israel, maketh a couenant with Benhadad king of Aram. ⁷ He is reproveth by the Prophet. ¹⁰ VVhom he putteth in prison. ¹² He putteth his trust in the Phisitions. ¹³ His death.

1 IN the six & thirtieth yere of the reigne of Asa, came ^a Baascha king of Israel vp against Iudah, & built ^b Ramah to let none passe out or go in to Asa king of Iudah.

2 Then Asa brought our siluer and golde out of the treasures of the house of the Lord & of the kings house, & sent to Benhadad king of Aram that dwelt at Damascus, saying,

3 There is a couenant betwene me & thee, & betwene my father and thy father: behold, I haue sent thee siluer & golde: come & breake thy league with Baascha king of Israel that he may depart from me.

4 And Benhadad hearkened vnto king Asa, and sent the captaines of the armies which he had, against the cities of Israel. And they smote lion, & Dan, and Abel-maim, & all the store cities of Naphtali.

5 And when Baascha heard it, he left building of Ramah, & let his worke cease.

6 Then Asa the king tooke all Iudah, & caried away the stones of Ramah & the rymber thereof, wherewith Baascha did build, & he built therewith Geba and Mizpah.

7 ¶ And at that same time Hanani the Seer came to Asa king of Iudah, and said vnto him, Because thou hast rested vpon the king of Aram, and not rested in the Lord thy God, therefore is the host of the king of Aram escaped out of thine hand.

8 * The Ethiopians and the Lubims, were they not a great host with charrets & horsemen, exceeding many: yet because thou didest rest vpon the Lord, he deliuered them into thine hand.

^h So long as they serued him aright, so long did he preferue & prosper them. ⁱ Or grandmother: and herein he shewed that he lacked zeale: for she ought to haue dyed both by the couenant, and by the Lawe of God: but he foolishly pitie, and would also seme after a sort to satisfie the Law. ^k Which partly cameth through

^a Who reigned after Nadab the sonne of Ieroboam. ^b He fortified it with walles and ditches: it was a citie in Benjamin nere to Gibzon. ^c Or, Darmesek.

^c He thought to repulse his aduersarie by an vnlawful meane, that is, by seeking helpe of infidels, as they that seeke the Turkes amitie, thinking thereby to make them selues more strong.

^d Or, Prophet.

^e Chap. ix.

2. Mac. 9. 5. &
22. 22.

^aEbr. prison house
d Thus in steade
of turning to
God by repen-
tance, he disdain-
ed the admoni-
tion of the Pro-
phet, and puni-
shed him, as the
wicked do when
they be tolde of
their fautes.

^bOr, gentle, or
swollen.

^cOr, to the top of
his head.

^eGod plagued
his rebellion, &
hereby decla-
reth that it is no
thing to begin
wel, except we
fo continue to
the end, that is,
zealous of Gods
glorie, and put
our whole trust
in him.

^fHe sheweth y
it is in vaine to

seeke to y Phisitions, except first we seeke to God to purge our sinnes,
which are the chiefe cause of al our diseases, and after vñe the helpe
of the phisition, as a meane by whome God worketh.

CHAP. XVII.

1 Iehoshaphat trusting in the Lord, prospereth in riches &
honour. 6 He abolisheth idolatrie. 7 And causeth the
people to be taught. 11 He receiveth tribute of strangers.
13 Humiliators and men of warre.

1 And Iehoshaphat his sonne reigned in
his stead, & preuailed against Israel.

2 And he put garisons in all the strong ci-
ties of Iudah, and set bands in the land of
Iudah and in the cities of Ephraim, which
Asa his father had taken.

3 And the Lord was with Iehoshaphat, be-
cause he walked in the first wayes of his
father Dauid, and sought not Baalim,

4 But sought the Lord God of his father,
and walked in his commandements, and
not after the trade of Israel.

5 Therefore the Lord stablished the king-
dome in his hand, and all Iudah brought
presents to Iehoshaphat, so that he had of
riches and honour in abundance.

6 And he lift vp his heart vnto the wayes
of the Lord, & he tooke away moreouer
the hie places & the groues out of Iudah.

7 And in the third yere of his reigne he
sent his princes, Ben-hail, and Obadiah,
& Zechariah, & Nethaneel, & Michaiah,
that they shoulde teach in the cities of
Iudah,

8 And with them Leuites, Shemaiah, and
Nethaniah, and Zebadiah, and Afahel, &
Schemiramoth, and Iehonathan, and Ado-
nijah, and Tobijah, & Tob-adonijah, Le-
uites, and with them Elishama and Icho-
ram Priests.

9 And they taught in Iudah, and had the
booke of the Law of the Lord with them,
and went about throughout all the cities
of Iudah, and taught the people.

10 And the feare of the Lord fell vpon all
the kingdoms of the lands that were round
about Iudah, and they fought not against
Iehoshaphat.

11 Also some of the Philistims brought Ie-
hoshaphat gifts and tribute siluer, and the A-
rabians brought him flockes, seuen thou-
sand and seuen hundreth rams, and seuen
thousand and seuen hundreth he goates.

12 So Iehoshaphat prospered and grewe vp
on hie: and he built in Iudah palaces and
cities of store.

13 And he had great workes in the cities of
Iudah, and men of warre, and valiant men
in Ierusalem.

14 And these are the nombres of them af-
ter the house of their fathers. In Iudah
were captaines of thousands, Adnah the
captaine, and with him of valiant men
three hundreth thousand.

15 And at his hand Iehohanan a captaine,
and with him two hundreth & foure score
thousand.

16 And at his hand Amasiah the sonne of
Zichri, which willingly offred him selfe
vnto the Lord, & with him two hundreth
thousand valiant men.

17 And of Benjamin, Eliada a valiant man,
& with him armed men with bow & shield
two hundreth thousand.

18 And at his hand Iehozabad, & with him
an hundreth and foure score thousand ar-
med to the warre.

19 These waited on the King, besides those
which the King put in the strong cities
throughout all Iudah.

CHAP. XVIII.

1 Iehoshaphat maketh affinities with Ahab. 10 Foure hun-
dred Prophets counsel Ahab to go to warre. 16 Micha-
iah is against them. 23 Zedekiah smiteth him. 25 The
King putteth him in prison. 29 The effect of his prophesie.

1 And Iehoshaphat had riches and ho-
nour in abundance, but he was joy-
ned in affinity with Ahab.

2 And after certaine yeres he went
downe to Ahab to Samaria: and Ahab
slew sheepe and oxen for him in great
number, and for the people that he had
with him, and entised him to go vp vnto
Ramoth Gilead.

3 And Ahab king of Israel said vnto Ie-
hoshaphat king of Iudah, Wilt thou go with
me to Ramoth Gilead? And he answered
him, I am as thou art, and my people as
thy people, and we will sojorne with thee in
the warre.

4 And Iehoshaphat said vnto the king of
Israel, Aske counsel, I pray thee, at the
word of the Lord this day.

5 Therefore the King of Israel gathered of
Prophets foure hundreth men, and said
vnto them, Shal we go to Ramoth Gilead
to battell, or shal I cease? And they said, Go
vp: for God shal deliuer it into the Kings
hand.

6 But Iehoshaphat said, Is there here ne-
uer a Prophet more of the Lord that we
might inquire of him?

^eThus God
prospereth all
such that with a
pure heart seeke
his glorie, and
keepe their ene-
mies in feare,
that they can
not be able to
execute their
rage against the

^fEbr. in his hand,

^gOr, next to him.

^fMeaning,
which was a
Nazarian.

^gThat is, they
were as his or-
dinarie garde.

¹King. 22. 3.

^aFor Ioram Ie-
hoshaphats
sonne married
Ahab's daughter
^bThat is, the
third yere.
¹King. 22. 3.
^cTo recover it
out of the hands
of the Syrians.

^dHeare the ad-
uise of some
Prophet, to
know whether
it be Gods wil-
^eWhich were
the Prophets of
Baal, signifying
that the wicked
esteeme not but
flatterers and
such as will beare
with their inor-
dinate affections

f Yet the true ministers of god ought not to cease to do their dutie; though the wicked magistrates can not abide them to speak the truth. Meaning, that he ought not to refuse to heare any that was of God.
h That is, in their maiestie & royal apparel.

i Reade, 1. King. 22. 11.

k Thinking, that whereas foure hundred Prophets had agreed in one thing, that he being but one man, and in least estimation durst not gaine say it.

l He speaketh by derision of the false Prophets, as the King well perceived.

m He prophesieth how the people should be dispersed & Ahab slaine.

n Meaning, his Angels.

o Or, deceiue.

o That is, the Lord.

7 And the King of Israel said vnto Iehoshaphat, There is yet one man, by whom we may aske counsel of the Lord, but I hate him, for he doeth not prophesie good vnto me, but alway euill: it is Michaiah the sonne of Imla. Then Iehoshaphat said, Let not the King say so.

8 And the King of Israel called an eunuch, and said, Cal quickly Michaiah the sonne of Imla.

9 And the King of Israel, and Iehoshaphat King of Iudah sate either of them on his throne clothed in their apparel: they sate euen in the threshing floore at the entering in of the gate of Samaria: and all the Prophets prophesied before them.

10 And Zidkiah the sonne of Chenaanah made him ⁱ hornes of yron, and said, Thus saith the Lord, With these shalt thou push the Aramites vntill thou hast consumed them.

11 And all the Prophets prophesied so, saying, Go vp to Ramoth Gilead, and prosper: for the Lord shal deliuer it into the hand of the King.

12 ¶ And the messenger that went to cal Michaiah, spake to him, saying, Behold, the words of the Prophets declare good to the King with one ^k accorde: let thy worde therefore, I pray thee, be like one of theirs and speake thou good.

13 And Michaiah said, As the Lord liueth, whatsoeuer my God saith, that wil I speake.

14 ¶ So he came to the King, and the King said vnto him, Michaiah, shal we go to Ramoth Gilead to battel, or shal I leaue of? And he said, ^l Go ye vp, and prosper, and they shal be deliuered into your hand.

15 And the King said to him, How oft shal I charge thee, that thou tel me nothing but the truth in the Name of the Lord?

16 Then he said, I sawe all Israel scattred in the mountaines, as sheepe that haue no shepheard: and the Lord said, ^m These haue no master: let them returne euery man to his house in peace.

17 And the King of Israel said to Iehoshaphat, Did I not tel thee, that he would not prophesie good vnto me, but euill?

18 Again he said, Therefore heare ye the word of the Lord: I saw the Lord sit vpon his throne, and all the ⁿ host of heauen standing at his right hand, and at his left.

19 And the Lord said, Who shall ^o perswade Ahab King of Israel, that he may go vp and fal at Ramoth Gilead? And one spake, and said thus, and another said that.

20 Then there came forth a spirit & stode before the Lord; and said, I wil perswade him. And the Lord said vnto him, Where art thou?

21 And he said, I wil go out, and be a false spirit in the mouth of all his Prophets. And ^o he said, Thou shalt perswade, and shalt also preuaile: go forth and do so.

22 Now therefore beholde, the Lord hath

put a ^a false spirit in the mouth of these thy Prophets, and the Lord hath determined euill against thee.

23 Then Zidkiah the sonne of Chenaanah came nere, and smote Michaiah vpon the cheekes, and said, By what way went the Spirit of the Lord from me, to speake with thee?

24 And Michaiah said, Beholde, thou shalt see that day when thou shalt go from chamber to chamber to hide thee.

25 And the King of Israel said, Take ye Michaiah, and cary him to Amon the gouernour of the citie, & to Ioash the Kings sonne,

26 And say, Thus saith the King, Put this man in the prison house, & feede him with bread of affliction and with water of affliction vntill I returne in peace.

27 And Michaiah said, If thou returne in peace, the Lord hath not spoken by me. And ^r he said, Heare, a ye people.

28 So the King of Israel and Iehoshaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Israel said vnto Iehoshaphat, I wil change my selfe, and enter into the battel: but put thou on thine apparel. So the King of Israel changed himselfe, & they went into the battel.

30 And the King of Aram had commanded the captaines of the charrets that were with him, saying, Fight you not with smal nor great, but against the King of Israel onely.

31 And when the captaines of the charrets sawe Iehoshaphat, they said, It is the King of Israel: and they compassed about him to fight. But Iehoshaphat ^t cryed, and the Lord helped him and moued them to depart from him.

32 For when the captaines of the charrets saw that he was not the King of Israel, they turned backe from him.

33 Then a certaine man drew a bowe mightely, and smote the King of Israel betwene the ioyntes of his brigandine: therefore he said to his charretman, Turne thine hand, and cary me out of the hoste: for I am hurt.

34 And the battel increased that day: and the King of Israel stode ^u stil in his charret against the Aramites vntill euen, and died at the time of the sunne going downe.

CHAP. XIX.

¶ After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. ^s He appointeth iudges and ministers, ⁹ And exhorteth them to feare God.

1 And Iehoshaphat the King of Iudah returned ^v safe to his house in Ierusalem.

2 And Iehu the sonne of Hanani the Seer went out to meete him, and said to King Iehoshaphat, ^w Wouldst thou helpe the wicked, & loue them that hate the Lord? therefore for this thing the wrath ^x of the Lord is vpon thee.

3 Neuertheless good things are found in thee, because thou hast taken away the

Hh.iii.j.

groues

p To them that wil not beleue the truth, God sendeth strong delusion, that they should beleue lyes, 2. Thef. 2. 10.
q By this crueltye his ambition and hypocritie was discovered: thus the hypocrites boast of the Spirit which they haue not, and declare their malice against them, in whome ^y true Spirit is.

r Keepe him straightly in prison and let him feele hunger and thirst.
^z Or, Michaiah.

t Thus the wicked thinke by their owne subtiltie to escape Gods iudgements which he threateth by his word.

u He cryed to the Lord by acknowledging his faulte in going ^z this wicked King to warre against the word of the Lord by his Prophet, & also by desiring mercie for the same.

v Ebr in his simplicitie, or ignorantly.
^z Or, betwene the habergine.
u He dissembled his hurt, that his souldiers might fight more courageously.

w Ebr in peace.
x He declareth the wrath and iudgement of God is ouerall such, support wicked, and rather shew not in deece that they are enemies to all such as hate the Lord.
^z Ebr. wrath from the Lord.

^b He visited al his countrey & brought his people from idolatrie to the knowledge of the true God.

^c Both to preserve you, if you do iustly, or to punish you, if you do the contrary. ^d He wil declare by the sharpnes of the punishment, that he hateth al iniquitie. *Deut. 10.17. iob. 34.19. alt. 10.34. rom. 2.11. gal. 2.6. eph. 6.9. col. 3.26. 2.pet. 1.17.*

^e The Priests & Leuites which shoulde iudge matters according to the word of the Lord. ^f That is, to trie whether y mur-der was done at vnwares or els on set purpose, Nomb. 35.11. deut. 4.41. ^g Meaning, that God would punish them most sharply, if they would not execute iustice a-right. ^h Shalbe chiefe ouersee of the publike affaires of the realme. ⁱ They shal haue the handling of inferiour causes. ^k God wil assit them that do iustice.

groues out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went ^b through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

5 And he set iudges in the land throughout al the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heede what ye do: for ye execute not the iudgements of man, but of the Lord, and he wil be with you in the cause and iudgement.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and do it: for there is no ^d iniquitie with the Lord our God, neither ^{*} respect of persones, nor receiving of reward.

8 Moreouer in Ierusalem did Iehoshaphat set of the Leuites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of the Lord: and they ^{*} returned to Ierusalem.

9 And he charged them, saying, Thus shal ye do in the feare of the Lord faithfully & with a perfite heart.

10 And in euery cause that shal come to you of your brethren that dwell in their cities, betwene ^f blood and blood, betwene lawe and precept, statutes and iudgements, ye shal iudge them, and admonish them that they trespass not against the Lord, that ^g wrath come not vpon you and vpon your brethren. Thus shal ye do & trespass not.

11 And behold, Amariah the Priest shal be the chiefe ouer you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah, shal be for all the ^h Kings affaires, and the Leuites shal be officers ^{*} before you. Be of courage, and do it, and the Lord shal be with the ^k good.

CHAP. XX.

^a Iehoshaphat and the people pray vnto the Lord. ²² The marvellous victorie that the Lord gaue him against his enemies. ³⁰ His reigne and actes.

1 ¶ After this also came the children of Moab and the children of Ammon, & with them of the ^a Ammonites against Iehoshaphat to battell.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the ^b Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is in En-gedi.

3 And Iehoshaphat feared, and set himselfe ^c to seeke the Lord: and proclaimed a fast throughout al Iudah.

4 And Iudah gathered them selues together to aske counsell of the Lord: they came euery one out of al the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stode in the Congregation of Iudah & Ierusalem in the house of the Lord before the new court,

and to depend on the Lord, where as it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

6 And said, O Lord God of our fathers, art not thou God in heauen? and reignest not thou on al the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and ^d gauest it to the seede of Abraham thy friend for euer?

8 And they dwelt therein, and haue built thee a Sanctuary therein for thy Name, saying,

9 ^{*} If euil come vpon vs, as the ^{*} sword of iudgement, or pestilence, or famine, we wil stand before this house and in thy presence (for thy Name ^e is in this house) and wil cry vnto thee in our tribulation, and thou wilt heare and helpe.

10 And now behold, the children of ^{*} Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel go, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

11 Beholde, I say, they reward vs, in coming to cast vs out of thine inheritance, which thou hast caused vs to inherit.

12 O our God, wilt thou not iudge them? for there is no strength in vs to stand before this great multitude that commeth against vs, neither do we knowe what to do: but our eyes ^g are toward thee.

13 And al Iudah stode ^h before the Lord with their yong ones, their wiues, & their children.

14 And Iahaziel the sonne of Zechariah the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Leuite of the sonnes of Asaph was there, vpon whome came the Spirit of the Lord, in the middes of the Congregation.

15 And he said, Harken ye, all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraied for this great multitude: for the ^k battell is not yours, but Gods.

16 To morowe go ye downe against them: beholde, they come vp by the cleft of Ziz, and ye shal finde them at the ende of the brooke before the wildernes of Ieruel.

17 Ye shal not neede to fight in this battell: ^{*} stand still, moue not, & behold the ^e saluation of the Lord toward you: O Iudah, and Ierusalem, feare ye not, neither be afraied: to morowe go out against them, & the Lord wil be with you.

18 ¶ Then Iehoshaphat bowed downe with his face to the earth, and al Iudah and the inhabitants of Ierusalem fel downe before the Lord, worshipping the Lord.

19 And the Leuites of the children of the Kohathites & of the children of the Korathites stode vp to praise the Lord God of Israel with a loud voyce on hie.

20 And when they arose early in the morning, they went forth to the wildernes of Tekoa: and as they departed, Iehoshaphat stode

^d He groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercie, which he wil continue toward his, for as much as he hath once chosen the and begonne to shew his graces toward them.

^e King. 3.37. chap. 6.21. ^f Meaning, war which cometh by Gods iust iudgements for our finnes. ^g That is, it is here called vpon and thou declarest thy presence and fauour.

^h Deut. 3.9. nehem. 13.3.

ⁱ We only put our trust in thee and waite for our deliuerance from heauen. ^j That is, before the Arke of the couenant.

^k Which was moued by the Spirit of God to prophesie.

^l They fight against God and not against you: therefore he wil fight for you.

^m Exod. 14.17. ⁿ Or, deliuerance.

^o I declaring his faith and obedience to the word of the Lord, and giuing thanks for the deliuerance promised.

m Giue credite to their wordes and doctrine.

n This was a Psalme of thankes giuing, which they vied commonly to sing when they praised the Lord for his benefites, and was made by Dauid. Psal. 136.

o Meaning, the Idumeis, which dwelt in mount Seir.

p Thus § Lord according to Iehoshaphats praier declared his power, when he deliuered his by causing their enemies to kill one another.

q To giue thanks to the Lord for the victorie: and therefore the valley was called Berachah, that is, blessing or thanks giuing, which was also called the valley of Iehoshaphat. 1. 2. & 12. because the Lord iudged § enemies according to Iehoshaphats praier.

r He declareth hereby, that the workes of God bring euer comfort or deliuerance to his, and feare or destruction to his enemies.

s King. 2. 47.

t § Meaning, in his vertues & those waies, wherein he followed God.

u § If great care and diligence of this good King was not able utterly to abolishe al superstition & idolatrie out of this people, but that they would stil retein their filth and idolatrie, how much lesse are they able to reforme euil, which either haue litle zeale, or not such as he had: though herein he was not to be excused?

v King. 14. 1.

stooode and said, Heare ye me, O Iudah, & ye inhabitants of Ierusalem: put your trust in the Lord your God, & ye shal be assured: beleeue his ^m Prophets, & ye shal prosper.

21 And when he had consulted with the people, & appointed sigers vnto the Lord, & them that should praise him that is in the beautiful Sanctuarie, in going forth before the men of armes, & saying, ⁿ Praise ye the Lord, for his mercy lasteth for euer.

22 And when they began to shout, and to praise, the Lord laied ambushmets against the children of Ammon, Moab, and ^o moût Seir, which were come against Iudah, and they slew one another.

23 For the children of Ammon and Moab rose against the inhabitants of mount Seir, to slay & to destroy them: and when they had made an end of the inhabitants of Seir, euery one helped to ^p destroy another.

24 And when Iudah came toward Mizpah in the wildernes, they looked vnto the multitude: and behold, the carkeises were fallen to the earth, and none escaped.

25 And when Iehoshaphat and his people came to take away the spoyle of them, they found among them in abundance both of substance & also of bodies laden with precious iewels, which they tooke for them selues, til they could cary no more: they were three dayes in gathering of the spoyle: for it was much.

26 And in the fourth day they ^q assembled them selues in the valley of Berachah: for there they blessed the Lord: therefore they called the name of that place, The valley of Berachah vnto this day.

27 Then euery man of Iudah and Ierusalem returned with Iehoshaphat their head, to go againe to Ierusalem with ioye: for the Lord had made thê to reioyce ouer their enemies.

28 And they came to Ierusalem with viols and with harpes, and with trumpets, ^r euen vnto the house of the Lord.

29 And the ^s feare of God was vpon al the kingdomes of the earth, when they had heard that the Lord had fought against the enemies of Israel.

30 So the kingdom of Iehoshaphat was quiet, and his God gaue him rest on euery side.

31 ¶ And Iehoshaphat reigned ouer Iudah, and was siue and thirty yere olde, when he began to reigne: and reigned siue & twenty yere in Ierusalem, & his mothers name was Azubah the daughter of Shilhi.

32 And he walked in the ^t way of Asa his father, and departed not therefrom, doing that which was right in the sight of the Lord.

33 Howbeit the hie places were ^u not taken away: for the people had not yet prepared their hearts vnto the God of their fathers.

34 Concerning the rest of the actes of Iehoshaphat first and last, behold they are written in the booke of Iehu the sonne of Hanani, which ^v is mentioned in the booke

of the Kings of Israel.

35 ¶ Yet after this did Iehoshaphat King of Iudah ioine him selfe with Ahaziah King of Israel, who was giuen to do euil.

36 And he ioyned with him, to ^w make shippes to go to Tarshish: and they made the shippes in Ezion Gaber.

37 Then Eliezer the sonne of Doduah of Mareshah prophesied against Iehoshaphat, saying, Because thou hast ^x ioyned thy selfe with Ahaziah, the Lord hath broken thy workes. and the shippes were broken, that they were not able to go to Tarshish.

1. King. 22. 49.

u Thus God would not haue his to ioine in societie with idolaters and wicked men.

CHAP. XXI.

1 Iehoshaphat dyeth. 3 Iehoram succeedeth him, 4 Which killeth his brethren. 6 He was brought to idolatrie, 11 And seduceth the people. 16 He is oppressed of the Philistines. 18 His miserable end.

1 Iehoshaphat then slept with his fathers, & was buried with his fathers in the citie of Dauid: and Iehoram his sonne reigned in his steade.

2 And he had brethren the sonnes of Iehoshaphat, Azariah, and Ichiel, and Zechariah, and Azariah, and Michael, & Shephatiah. Al these were the sonnes of Iehoshaphat King of ^y Israel.

a Reade chap. 15. 17 how by Israel is ment Iudah.

3 And their father gaue them great giftes of siluer and of golde, and of precious things, with strong cities in Iudah, but the kingdom gaue he to Iehoram: for he was the eldest.

4 ¶ And Iehoram rose vp vpon the kingdom of his father, & made him self strôg, and ^b slew al his brethren with the sword, and also of the princes of ^y Israel.

b Because the wicked liue euer in feare and also are ambitious, thei become cruel, & spare not to murder them, whom by nature they ought most to cherish and defend.

5 Iehoram was two and thirty yere olde, when he began to reigne, and he reigned eight yere in Ierusalem.

6 And he walked in the way of the Kings of Israel, as the house of Ahab had done: for he had the daughter of Ahab to ^d wife, & he wrought euil in the eies of the Lord.

7 Howbeit the Lord would not destroy the house of Dauid, because of the ^e couenant that he had made with Dauid, and because he had promised to giue a light to him, & to his sonnes for euer.

c Meaning, of Iudah and Benjamin.

8 ¶ In his dayes Edom rebelled from vnder the hand of Iudah, and made a King ouer them.

d So that we see how it can not be that we shuld ioine with the wicked & serue God.

9 And Iehoram went forth with his princes, and al his charets with him: and he rose vp by night, and smote Edom, which had compassed him in, and the captaines of the charets.

e Sam. 7. 12. 1. King. 2. 4. & 9. 2. King. 1. 19. chap. 6. 16.

10 But Edom rebelled from vnder the hand of Iudah vnto this day. then did ^f Libnah rebel at the same time from vnder his hâd, because he had forsaken the Lord God of his fathers.

f Reade, 2. King. 8. 22.

11 ¶ Moreouer he made hie places in the mountaines of Iudah, and caused the inhabitants of Ierusalem to commit ^g fornication, and compelled Iudah thereto.

g Meaning, idolatrie, because the idolater breaketh promises to God, as doeth the adulteresse to her husband.

12 And there came a writing to him from ^h Eliiah the Prophet, saying, Thus saith the Lord God of Dauid thy father, Because

h Some thinke that this was Eliha, so called, because he had the Spirit in abundance, as had Eliiah.

cause

cause thou hast not walked in the wayes of Iehoshaphat thy father, nor in the wayes of Afa King of Iudah,

13 But hast walked in the waye of the Kings of Israel, and hast made Iudah and the inhabitants of Ierusalem to go a whoring, as the house of Ahab went a whoring, and hast also slaine thy brethren of thy fathers house, which were better then thou,

14 Beholde, with a great plague wil the Lord smite thy people, and thy children, & thy wiues, and al thy substance,

15 And thou shalt be in great diseases in the disease of thy bowels, vntil ^h thy bowels fall out for the disease, day by day,

16 ¶ So the Lord stirred vp against Iehoram the spirit of the Philistims, and the Arabians that were beside the ⁱ Ethiopians.

17 And they came vp into Iudah, and brake into it, and caryed away al the substance that was founde in the Kings house, & his sonnes also, and his wiues, so that there was not a sonne left him, saue ^k Ichoahaz, the yongest of his sonnes.

18 And after al this, the Lord smote him in his bowels with an incurable disease.

19 And in procelse of time, euen after the end of two yeres, his guttes fell out with his disease: so he dyed offore diseases: & his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirte yere olde, and reigned in Ierusalem eight yere, ^l and liued without being desired: yet they buried him in the citie of Dauid, but not among the sepulchres of the Kings.

CHAP. XXII.

¹ Ahaziah reigneth after Iehoram. ² Iehu King of Israel killeth Ahaziah. ³ Athaliah putteth to death al the Kings lineage. ⁴ Iosab escapeth.

1 And ^{*} the inhabitants of Ierusalem made Ahaziah his yongest sone King in his steade: for the armie that came with ^a the Arabians to the campe, had slaine al the eldest: therefore Ahaziah the sonne of Iehoram King of Iudah reigned.

2 Two and ^b fourty yere olde was Ahaziah when he began to reigne, and he reigned ^c one yere in Ierusalem. and his mothers name was Athaliah the daughter ^d of Omri.

3 He walked also in the wayes of the house of Ahab: for his mother counseled him to do wickedly.

4 Wherefore he did euil in the sight of the Lord, like the house of Ahab: for they were his ^e counsellors after the death of his father, to his destruction.

5 And he walked after their counsel, and went with Iehoram the sonne of Ahab King of Israel to fight against Hazael King of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And he returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when he fought with Hazael King of Aram. Now

Azariah the sonne of Iehoram King of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah ^f came of God in that he went to Ioram: for when he was come, he went forth with Iehoram against Iehu the sonne of Nimshi, ^{*} whom the Lord had anointed to destroy the house of Ahab.

8 Therefore when Iehu ^g executed iudgement vpon the house of Ahab, and founde the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

9 And he sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him, and buried him, because, said they, he is the sonne of ^h Iehoshaphat, which sought the Lord with al his heart. So the house of Ahaziah was not able to retaine the kingdom.

10 ¶ Therefore when Athaliah the mother of Ahaziah sawe that her sonne was dead, she arose and ^h destroyed al the Kings seede of the house of Iudah.

11 But Iehoshabeath the daughter of the King, tooke Iosab the sonne of Ahaziah, & stale him from among the Kings sonnes, that should be slaine, and put him and his nurse in the bed chamber: so Iehoshabeath the daughter of King Iehoram the wife of Ichoiada the Priest (for she was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

12 And he was with them hid in the ⁱ house of God six yeres, whiles Athaliah reigned ouer the ^k land.

Leuites slept, which kept their courses weekly in the Temple.
k To wit, of Iudah.

CHAP. XXIII.

¹ Iosab the sonne of Ahaziah is made King. ² Athaliah is put to death. ³ The Temple of Baalis destroyed. ⁴ Ichoiada appointeth ministers in the Temple.

1 And ^{*} in the seuenthyere Ichoiada waxed bolde, and tooke the captaines of hundreths, ²⁰ wit, Azariah the sonne of Ieroham, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elisaphat the sonne of Zichri in couenant with him.

2 And they went about in Iudah, and gathered the Leuites out of al the cities of Iudah, and the chiefe fathers ^b of Israel: & they came to Ierusalem.

3 And al the Congregation made a couenant with the King in the house of God: & he said vnto them, Beholde, the Kings sonne must reigne, ^{*} as the Lord hath said of the sonnes of Dauid.

4 This is it that ye shal do, The third part of you that come on the Sabbath of the Priests, and the Leuites, shalbe porters of the doores.

5 And another third part toward the Kings house, and another third part at the ^{*} gate of the ^c fundation, and al the people shalbe in

^f Hereby we see how nothing came to anie, but by Gods providence and as he hath appointed, and therefore he causeth al meanes to serue to his will.
^{2. King. 9. 7.}
^{Or, tooke vengeance.}

^g This was the iust plague of God, because he ioyned him selfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moued them to giue him the honour of burial.
^{2. King. 11. 1.}
^h To the intent that ther should be none to make title to the crowne, and so she might vsurp the gouernement.
ⁱ Meaning, in the chamber, where the Priests and

^{2. King. 11. 14.}
^a Of the reigne of Athaliah, or after the death of Ahaziah.

^b Meaning, of Iudah and Benjamin, reade why they are called Israel, Chap. 15. 17.
^{1. Sam. 7. 12.}
^{1. King. 2. 4.}
^{chap. 11. 7.}

^{2. King. 11. 8.}
^c Which was the chiefe gate of the Temple toward the East.

^h We see this example daily practised vpon them that fall a way from God, and become idolaters and murderers of their brethren.
ⁱ There were other Arabians in Africa Southward toward Egypt.
^k Called also Ahaziah, as Chap. 22. 1. or Azariah, vers. 6.
^l That is, as some write, he was not regarded, but depofed for his wickednes and idolatrie: so that his sonne reigned 22 yeres (his father yet liuing) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22. 2.

^{2. King. 8. 24.}

^a Meaning, the Philistims.

^b Reade, Chap. 2. 21. 20.

^c That is, after the death of his father.

^d She was Ahabs daughter, who was the sonne of Omri.

^e Hesheweth, ^h it must needs follow that the rulers are such as their counsellors be, and that there cannot be a good King, that suffreth wicked counsellors.

in the courtes of the house of the Lord.

6 But let none come into the house of the Lord, saue the Priests, and the Leuites that minister: they shal go in, for they are holy: but al the people shal keepe the watch of the Lord.

7 And the Leuites shal compasse the King round about, and euery man with his weapon in his hand, and he that entreth^d into the house, shal be slaine, and be you with the King, when he commeth in, and when he goeth out.

8 ¶ So the Leuites and all Iudah did according to al things that Iehoiada the Priest had commanded, and tooke euery man his men that came on the Sabbath, with them that^e went out on the Sabbath: for Iehoiada the Priest did not discharge the courtes.

9 And Iehoiada the Priest deliuered to the captaines of hundreths speares, and shieldes, and bucklers which had bene King Dauids, and were in the house of God.

10 And he caused al the people to stand (euery man with his weapon in his hand) fr^o the right side of the house, to the left side of the house by the altar and by the^f house round about the King.

11 Then they brought out the Kings sonne, and put vpon him the crowne and *gave him the^g testimonye*, and made him King. And Iehoiada & his sonnes anointed him, and said, God saue the King.

12 ¶ But when Athaliah heard the noyse of the people running and praising the King, she came to the people into the house of the Lord.

13 And when she^h looked, behold, the King stood by his pillar at the entring in, & the princes & the trumpets by the King, and al the people of the land reioyced, and blew the trumpets, and the singers were with instruments of musike, and they that coude sing praise: then Athaliah rent her clothes, and said, *Treason, treason.*

14 Then Iehoiada the Priest brought out the captaines of hundreths that were gouernours of the host, and said vnto them, Haue her forth of the ranges, and he thatⁱ followeth her, let him dye by the sword: for the Priest had said, Slay her not in the house of the Lord.

15 So they layed hands on her: and when she was come to the entring of the horse-gate by the Kings house, they slewe her there.

16 ¶ And Iehoiada made a^k couenant betwene him, and al the people, and the King, that they would bee the Lords people.

17 And al the people went to the house of Baal, and^l destroyed it, and brake his altars and his images, and slewe^m Mattan the Priest of Baal before the altars.

18 And Iehoiada appointed officers for the house of the Lord, vnder the hands of the Priests and Leuites, whom Dauid had di-

tributed for the house of the Lord, to offer burnt offerings vnto the Lord,* as it is written in the Lawe of Moses, with reioycyng and singing by the appointment of Dauid.

19 And he set porters by the gates of the house of the Lord, that none that was vn-cleane in any thing, should enter in.

20 And he tooke the captaines of hundreths, and the noble men, and the gouerners of the people, and al the people of the land, and he caused the King to come downe out of the house of the Lord, and they went throughⁿ the hie gate of the Kings house, and set the King vpon the throne of the kingdome.

21 Then al the people of the land reioyced, & the citie was quiet,^o after that they had slaine Athaliah with the sword.

CHAP. XXXIII.

4 *Ioash repaireth the house of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He slo- neth to death Zechariah the Prophet. 25 Ioash is killed of his owne seruants. 27 After him reigneth Amaziah.*

1 *Ioash*^{1. King. 12. 1.} was seuen yere olde, when he began to reigne, and he reigned fourtie yere in Ierusalem: and his mothers name was Zibiah of Beer-sheba.

2 And Ioash did vprightly in the sight of the Lord, al the dayes of^a Iehoiada the Priest.

3 And Iehoiada^a rooke him two wiues, and he begate sonnes and daughters.

4 ¶ And afterward it came into Ioash mind, to renew the house of the Lord.

5 And he assembled the Priests and the Leuites, and said to them, Go out vnto the cities of Iudah, and gather of al^b Israel money to repaire the house of your God, but only the from yere to yere, and haue the thing: but the Leuites hausted not.

6 Therefore the King called Iehoiada, the^c chiefe, and said vnto him, Why hast thou not required of the Leuites to bring in out of Iudah and Ierusalem^c the taxe of Moses the seruant of the Lord, and of the Congregation of Israel, for the Tabernacle of the testimonye?

7 For^d wicked Athaliah, and her children brake vp the house of God: and al the things that were dedicate for the house of the Lord, did they bestowe vpon Baalim.

8 Therefore the King commanded,* and they made a chest, and set it at the gate of the house of the Lord without.

9 And they made proclamation through Iudah and Ierusalem, to bring vnto the Lord^e the taxe of Moses the seruant of God, layed vpon Israel in the wilderness.

10 And al the princes and al the people reioyced, and brought in, and cast into the chest, vntil they had finished.

11 And when it was time,* they brought the chest vnto the Kings officer by the hand of the Leuites: & when they saw that there was much siluer, then the Kings Scribe (and one appointed by the hie Priest) came

d Meaning, to make anie tumult or to hinder their enterprise.

e Which had finished their course on y Sabbath, and so the other part entered to keepe their turne.

f Meaning, the most holie place where the Arke stood.

g That is, the booke of y Law, or as some read, they put vpon him his royal apparel.

h Or, saue the King standing.

i Declaring her vile impudencie which hauing vnjustly, and by murder vsurped the crowne, would stil haue defeated the true possessor, and therefore called true obedience, treason.

k To ioyne with her partie, and to mainteine her authoritie.

l That they would onely serue him and renounce al idolatrie.

m According to their couenant made to the Lord.

n As the Lord commanded in his Law both for the person & also the citie, Deut. 13. 9. & 15 Or, charge.

n Which was the principal gate, y the King might be seene of al y people.

o For where a tyrant and an ido later reigneth, there can be no quietnes: for the plagues of God are euer among such people.

a Who was a faithful counsellor, & gouerned him by y word of God.

b Or, gave him two wiues.

c He meaneth not y ten tribes, but only the two tribes of Iudah and Benjamin.

d For he was the hie Priest. Exod. 30. 13.

e The Scripture doeth terme her thus, because she was a cruel murderer, and a blasphemous idolatresse. 2. King 12. 9.

f Such as were faithful men, whom the King had appointed for that matter.

^fSignifying, that this thing was done by aduise and counsell, and not by any one mans affection.

^gFor the wicked kings his predecessors and Athaliah had destroyed the vessels of ^hTemple, or turned them to the use of their idoles.

ⁱSignifying, ^jthey could not honour him to much, who had so excellently serued in the worke of ^kLord & in the affaires of the common wealth.

^kWhich were flatterers, and knew now that the king was destitute of him who did watch ouer him as a father, and therefore brought him to most vile idolatrie.

^lThey tooke heauen & earth and all creatures to witness, that except they returned to ^mLord, he would most grievously punish their inuidie and rebellion.

ⁿIn a place about the people to the intent ^ohe might be heard.

^pThere is no rage so cruel & beastly as of the whose hearts God hath hardened, & which delite more in superstition and idolatrie, then in the true seruice of God and pure simplicitie of his word.

^qReuenge my death & require my blood at your hands: or he speaketh this by prophesie, because he knew that God would do it. This Zacharie is also called the sonne of Barachie, Mar. 23. 35. because his progenitours were Iddo, Barachiah, Iehoiada, &c.

came and emptied the chest, and tooke it, and caryed it to his place againe: thus they did day by day, and gathered siluer in abundance.

12 And the King and ^fIehoiada gaue it to such as did the labour and worke in the house of the Lord, and hired masons and carpenters to repaire the house of the Lord: they gaue it also to workers of yron and brasle, to repaire the house of the Lord.

13 So the workemen wrought, & the worke ^gamended through their handes: and they restored the house of God to his state, and strengthened it.

14 And when they had finished it, they brought the rest of the siluer before the King and Iehoiada, and he made thereof ^hvessels for the house of the Lord, ⁱeven vessels to minister, both morters and incense cuppes, and vessels of golde, and of siluer: and they offred burnt offerings in the house of the Lord continually all the dayes of Iehoiada.

15 ^jBut Iehoiada waxed olde, and was full of dayes and dyed. An hundreth and thirtie yere olde was he when he dyed.

16 And they buried him in the citie of Dauid with the ^kKings, because he had done good in Israel, and towarde God and his house.

17 ^lAnd after the death of Iehoiada, came the ^mprinces of Iudah, and did reuerence to the King, and the King hearkened vnto them.

18 And they left the house of the Lord God of their fathers, and serued groues and idoles: and wrath came vpon Iudah and Ierusalem, because of this their trespasse.

19 And God sent Prophets among them, to bring them againe vnto the Lord: and they ⁿmade protestation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the sonne of Iehoiada the Priest, which stood ^oabout the people and said vnto them, Thus saith God, Why transgresse ye the commandements of the Lord, surely ye shal not prosper: because ye haue forsaken the Lord, he also hath forsaken you.

21 Then they conspired against him and stoned him with stones at the ^pcommandement of the King, in the court of the house of the Lord.

22 Thus ioash the King remembred not the kindnes which Iehoiada his father had done to him, but slew his sonne. And when he dyed, he said, The Lord ^qlooke vpon it, and require it.

23 ^rAnd when the yere was out, the host of Aram came vp against him, and they came against Iudah and Ierusalem, and destroyed all the princes of the people from among the people, and sent all the spoyle

of them vnto the King of Damascus.

24 Though the armie of Aram came with a smal companie of men, yet the Lord deliuered a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they ^sgaue sentence against Ioash.

25 And when they were departed from him, (for they had left him in great diseases) his owne seruants conspired against him, for the blood of the ^tchildren of Iehoiada the Priest, and slew him on his bed, and he dyed, and they buryed him in the citie of Dauid: but they buried him not in the sepulchers of the Kings.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitisse, and Iehozabad the sonne of Shimrath a Moabiteisse.

27 But ^uhis sonnes, and the summe of the taxe gathered by him, and the ^vfoundation of the house of God, behold, they are written in the story of the booke of the Kings. And Amaziah his sonne reigned in his steade.

CHAP. XXV.

¹ Amaziah putteth them to death which slew his father. ² He sendeth backe them of Israel. ³ He ouercometh the Edomitte. ⁴ He falleth to idolatrie. ⁵ And Ioash King of Israel ouercometh Amaziah. ⁶ He is slaine by a conspiracie.

1 ^AMaziah was five and twenty yere old when he began to reigne, & he reigned nine and twenty yere in ²Ierusalem: and his mothers name was Iehoaddan, of Ierusalem.

2 And he did ³vprightly in the eyes of the Lord, but not with a perfite heart.

3 And when the kingdome was established vnto him, he slew his seruants, that had slaine the King his father.

4 But he slew not their children, but ⁴did, as it is written in the Law, & in the booke of Moses, where the Lord commanded, saying, ⁵The fathers shal not dye for the children, neither shal the children dye for the fathers, but euery man shal dye for his owne sinne.

5 ⁶And Amaziah assembled Iudah, and made them captaines ouer thousands, and captaines ouer hundredes according to the houses of their fathers, throughout all Iudah, and Benjamin: and he nombred the from ⁷twenty yere olde and aboue, and founde among them three hundred thousand chosen men, to go forth to the warre, and to handle speare and shield.

6 He hyred also an hundred thousand valiant men ⁸out of Israel for an hundred talents of siluer.

7 But a man of God came to him, saying, O King, let not the armie of Israel go with thee: for the Lord is not ⁹with Israel, neither with all the house of Ephraim.

8 If ¹⁰not, go thou on, do it, make thy selfe strong to the battel, but God shal make thee ¹¹fall before the enemy: for God hath power to helpe, and to cast downe.

6 And Amaziah said to the man of God, What

^oThat is, reproued and checked him, and handled him rigorously.

^pMeaning, Zacharie, which was one of Iehoiadas sonnes and a Prophet of the Lord.

^qThat is, concerning his sonnes, &c. ^rThat is, the reparation.

²King. 14.2.

^aMeaning, in respect of his predecessors, albeit he had his imperfections.

^{Deut. 24. 16.}

²King. 14.6.

¹ere. 31. 30.

²ek. 18. 30.

^bThat is, for fault wherefore the childe is punished, except he be culpable of the same.

^cSo manie as were able men to beare weapons and go to the warre.

^dThat is, out of the ten tribes, which had separated the selues before, both from God and their true King.

^eAnd therefore to think to haue helpe of them, whom the Lord fauoureth not, is to cast of the helpe of ^fLord. If thou wilt not giue credit to my words.

g He sheweth that if we deped only vpon God, we shal not neede to be troubled wth these worldly respects: for he wil giue at all times that which shal be necessarie, if wee obeye his worde.

h For y^e Idumeas wh^o Dauid had brought to subiection, rebelled vnder Iehoram Iehoshaphats sonne.

i In the 2. kings 14. 7 this rocke is called the cite Sela.

k That is, the hundredth thousand of Israel.

l Thus where he should haue giuen the praye to God for his benefices & great victorie, he fell from God, and did most vilely dishonour him.

m He proueth that whatsoeuer can not saue him self, nor his worshippers, is no god but an idole.

n Meaning, the King.

o So hard it is for the carnal mā to be admonished of his faute, that he contemne, mocketh & threateneth him that warneth him: yea im prisoneth him & putteth him to death. 2. Chro. 16. 10. & 18. 26. & 24. 21.

p That is, let vs try the matter hand to hand: for he was offended y^e the arm^y of y^e Israelites, wh^o he had in wages, & dimissed by the counsell of y^e Prophet, had destroyed certene of the cities of Iudah.

1. King. 14. 9.

q Thus God oft times plagueth by those means, wherin mē most trust, to teache the to haue their recourse only to him: and to shew his iudgements, moueth their hearts to follow y^e which shal be their destruction.

What shal we do then for the hundredth talents, which I haue giuen to the hoste of Israel? Then the mā of God answered, The Lord is able to giue thee more then this.

10 So Amaziah separated the, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of ^b Seir, ten thousand.

12 And other ten thousand did the children of Iudah take aliue, and caryed them to the toppe of a¹ rocke, and cast them down from the toppe of the rocke, and they all burst to peeces.

13 But the men of the ^a armie, which Amaziah set away, that they should not go with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, & smote three thousand of them, and tooke much spoyle.

14 Now after that Amaziah was come from the slaughter of the Edomites, he brought the gods of the children of Seir, and set them vp to be his gods, and ¹ worshipped them, and burned incence vnto them.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which saide vnto him, Why hast thou sought the gods of the people, which were not able to ^m deliuer their own people out of thine hand?

16 And as he talked with him, ⁿ he said vnto him, Haue they made thee the Kings counselor? cease thou: why should they ^o smite thee? And the Prophet ceased, but said, I knowe that God hath determined to destroye thee, because thou hast done this, and hast not obeyed my counsell.

17 ¶ Then Amaziah King of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu King of Israel, saying, Come, ^p let vs see one another in the face.

18 But Ioash King of Israel sent to Amaziah King of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, ^q Giue thy daughter to my sonne to wife: & the wild beast that was in Lebanon went and trode down the thistle.

19 Thou thinkest: lo, thou hast smitten Edom, and thine heart listeth thee vp to bragge: abide nowe at home: why doest thou prouoke to ^r thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for ^s it was of God, that he might deliuer them into his hand, because they had sought the gods of Edom.

21 So Ioash the King of Israel went vp: and he, and Amaziah King of Iudah sawe one another in the face at Bethshemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled euery man to his tents.

23 But Ioash the King of Israel tooke Amaziah King of Iudah, the sonne of Ioash, the sonne of Iehoahaz in Bethshemesh, & brought him to Ierusalem, & brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundredth cubites.

24 And he tooke all the golde and the siluer, and all the vessels that were founde in the house of God with ^t Obed Edom, and in the treasures of the Kings house, and the children that were in hostage, and returned to Samaria.

25 ¶ And Amaziah the sonne of Ioash King of Iudah lued after the death of Ioash sonne of Iehoahaz King of Israel, fixtene yere.

26 Concerning the rest of the actes of Amaziah first & last, are they not written in the booke of the Kings of Iudah and Israel?

27 Nowe after the time that Amaziah did turne away from the Lord, ^u they wrought treason against him in Ierusalem: & when he was fled to Lachish, they sent to Lachish after him, and slewe him there.

28 And they brought him vpon horses, and buried him with his fathers in the cite of Iudah.

CHAP. XXVI.

1. 5 Vziah obeyng the Lord, prospereth in his enterprises.

16 He waxeth proude and vsurpeth the Priests office.

19 The Lord plagueth him. 20 The Priests drive him out of the Temple, & exclude him out of the Lords house.

23 He burneth and his successours.

31100

1 **T**hen ^a all the people of Iudah tooke Vziah, which was fixtene yere old, ^a & made him King in the stead of his father Amaziah.

2 He buylt ^b Eloth, & restored it to Iudah ^b after that the King slept with his fathers. ^b He fortified it after that the King slept with his fathers.

3 ^c Sixtene yere olde was Vziah, when he began to reigne, and he reigned two and fiftie yere in Ierusalem, and his mothers name was Iecoliah of Ierusalem. ^c This city was also called Elath and Elanon, neere to the red Sea.

4 And he did vprightly in the sight of the Lord, according to al that his father Amaziah did.

5 And he sought God in the dayes of ^d Zechariah (which vnderstode the visions of God) and when as ^d he sought the Lorde, God made him to prosper. ^d This was not that Zechariah y^e was the sonne of Iehoiada, but some other Prophet of y^e name.

6 For he went forth & fought against the Philistims and brake downe the wall of Gath, and the wall of Iabneh, and the wall of Ashdod, and buylt cities in Ashdod, and among the Philistims. ^e For God neuer forsake th any y^e seeketh vnto him and therefore mā is the cause of his owne destruction.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal and Hammeunim.

8 And the Ammonites gaue ^f giftes to Vziah, and his name spred to the entring in of Egypt: for he did most valiantly. ^f That is, they payed tribute in signe of subiection.

9 Moreover Vziah buylt towres in Ierusalem at the corner gate, and at the valley

li. j.

gate,

King. 15. 3. 2.
According to
Commandment
of Lord, Levi.
146.

So Vzziah slept with his fathers, and

CHAP. XXVII.

9 And Iotham slept with his fathers, & they buried him in the citie of Dauid: & Ahaz his sonne reigned in his stead.

CHAP. XXVIII.

Wherefore the Lorde his God deliuered
him

a To wit, to offer incense against the words of God, which thing is spoken in the commendation of Ioh. 1. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841.

Dr, made them
pass through the
re, as Chap. 93. &
omit. 18. 31.

^a Ebr. a great cap-
tivity.

^b Who was
King of Israel.
^c Ebr. sonnes of
strength.
^d Or, tyrant.

^e Thus by the
iust judgement
of God Israel de-
stroyed Iudah.

^f For they
thought they
had overcome
them by their
owne valiantnes,
& did not consi-
der that God had
delivered them
into their hands,
because Iudah
had offended
him.

^g May not God
aswell punish
you for your
sinnes, as he hath
done these men
for theirs, seeing
yours are grea-
ter?
^h Which tribe
was now grea-
test, & had most
authoritie.

ⁱ God wil not
suffer this sinne,
which we com-
mit against him,
to be unpuni-
shed.

^j Whose names
were rehearsed
before, vers. 12.

^k Either for their
wounds or wea-
rines.

^l To them of the
tribe of Iudah.

^m To Tilgath
Pileser, and
those Kings that
were vnder his
domini^o, 2. King.
16. 7.

him into the hand of the King of the Ara-
mites, and they smote him, and tooke of
his, many prisioners, and brought them to
Damascus: and he was also deliuered into
the hand of the King of Israel, which smote
him with a great slaughter.

6 For Pekah the sonne of Remaliah slewe
in Iudah six score thousand in one day, all
valiant men, because they had forsaken
the Lord God of their fathers.

7 And Zichri a mightie man of Ephraim
slewe Maaseiah the Kings sonne, and Az-
rikam the gouernour of the house, and El-
kanah the second after the King.

8 And the childre of Israel tooke prisioners
of their brethren, two hundred thousand
of women, sonnes and daughters, and car-
ried away much spoile of them, & brought
the spoile to Samaria.

9 But there was a Prophet of the Lordes,
(whose name was Oded) and he went out
before the hoste that came to Samaria, &
said vnto them, Behold, because the Lord
God of your fathers is wroth with Iudah,
he hath deliuered them into your hand, &
ye haue slayne them in a rage, that reacheth
vp to heauen.

10 And now ye purpose to keepe vnder the
children of Iudah and Ierusalem, as ser-
uants and handmaides vnto you: but are
not you such, as sinnes are with you be-
fore the Lord your God?

11 Now therefore heare me, and deliuer the
captiues againe, which ye haue taken pri-
soners of your brethren: for the feare
wrath of the Lord is toward you.

12 Wherefore certeine of the chiefe of the
children of Ephraim, Azariah the sonne
of Iehohanan, Berechiah the sonne of Me-
shillemoth, and Iehizkiah the sonne of
Shallum, and Amasa the sonne of Hadlai,
stode vp against them that came from the
warre.

13 And said vnto them, Bring not in the ca-
ptiues hither: for this shal be a sinne vpon
vs against the Lord: ye entred to adde more
to our sinnes and to our trespass, though
our trespass be great, & the feare wrath
of God is against Israel.

14 So the armie left the captiues and the
spoile before the princes and al the Con-
gregation.

15 And the men that were named by name,
rose vp and tooke the prisioners, and with
the spoile clothed all that were naked a-
mong them, and arayed them, and shod
them, and gaue them meat and gaue them
drinke, and anointed them, and caryed
all that were feeble of them vpon asses, &
brought the to Iericho the cite of Palme
trees to their brethren: so they returned
to Samaria.

16 At that time did King Ahaz sende vnto
the Kings of Asshur, to helpe him.

17 (For the Edomites came moreouer, and
slewe of Iudah, and caried away captiues.)

18 The Philistims also inuaded the cities in
the lowe countrey, and toward the South

of Iudah, and tooke Bethshemesh & Aia-
lon, and Gederoth and Shochu, with the
villages thereof, & Timnah, with her vil-
lages, and Gimzo, with her villages, and
they dwelt there.

19 For the Lorde had humbled Iudah, be-
cause of Ahaz King of Israel: for he had
brought vengeance vpon Iudah and
had grieuouly transgressed against the
Lord.

20 And Tilgath Pileser King of Asshur
came vnto him who troubled him and did
not strengthen him.

21 For Ahaz tooke a porcion out of the
house of the Lorde and out of the Kings
house and of the Princes, & gaue vnto the
King of Asshur: yet it helped him not.

22 And in the time of his tribulation did he
yet trespass more against the Lord, (this
is King Ahaz)

23 For he sacrificed vnto the gods of Da-
mascus, which plagued him, and he said,
Because the gods of the Kings of Aram
helped them, I will sacrifice vnto them, and
they will helpe me: yet they were his
ruine, and of all Israel.

24 And Ahaz gathered the vessels of the
house of God, and brake the vessels of the
house of God, & shut vp the doores of the
house of the Lord, and made him altars in
euery corner of Ierusalem.

25 And in euery cite of Iudah he made hie
places, to burne incense vnto other gods,
and prouoked to anger the Lorde God of
his fathers.

26 Concerning the rest of his actes, and all
his wayes first and last, beholde, they are
written in the booke of the Kings of Iu-
dah, and Israel.

27 And Ahaz slept with his fathers, and they
buried him in the cite of Ierusalem, but
brought him not vnto the sepulchres of
the Kings of Israel: & Hezekiah his sonne
reigned in his steade.

ⁿ Hemeaneeth
Iudah, because
Ahaz forsoke
the Lord & sought
helpe of the infi-
dels, reade of Is-
rael taken for
Iudah, Chap. 15.

^o Ebr. diuiled.
^p 2. King 16. 3.

^q As he falsely
supposed.

^r Thus the wic-
ked measure
Gods fauour by
pseueritie & ad-
ueritie: for if
idolaters pro-
per, they make
their idole gods
not considering
that God puni-
sheth them oft.

^s times whom he
loueth & giueth
his enemies
good successe
for a time, whom
afterwarde he
wil destroy.

^t Or, Iudah and
Beniamin.

^u Or, in Ierusalem.

^v They buried
him not in the
cite of David
where were the
sepulchres of the
Kings.

CHAP. XXIX.

1. 5 Hezekiah reparaeth the Temple and aduertiseth the
Leuites of the corruption of religion. 12 The Leuites
prepare the Temple. 20 The King and his princes sa-
crifice in the Temple. 25 The Leuites sing praises. 32
The oblation of the people.

1 HEzekiah began to reigne, when he
was five and twentie yere olde, and
reigned nine & twentie yere in Ierusalem:
and his mothers name was Abijah the
daughter of Zechariah.

2 And he did vprightly in the sight of the
Lord, according to all that David his fa-
ther had done.

3 He opened the doores of the house of
the Lord in the first yere and in the first
moneth of his reigne, and repared them.

4 And he brought in the Priests and the
Leuites, and gathered them into the East
streete,

5 And said vnto them, Heare me, ye Le-
uites: sanctifie now your selues, and san-
ctifie the house of the Lorde God of your
fathers,

¹ 2. King 22. 5.

² Or, Abi.

^a Which Ahaz
had shut vp,
Chap. 28. 24.

^b This is a nota-
ble example for
all princes: first
to establish the
pure religion of
God, & to pro-
cure that the
Lord may be
honored & ser-
ued a right.

Ii. ij.

c Meaning, al the idoles, altars, grones & whatſoeuer was occupied in their ſeruice, and where with the Tēple was polluted.

fathers, and cary forth the filthines out of the Sanctuarie.

6 For our fathers haue trespaſſed, and done euil in the eyes of the Lord our God, and haue forſaken him, and turned away their faces from the Tabernacle of the Lord, & turned their backs.

7 They haue alſo ſhut the doores of the porche, and quenched the lampes, & haue neither burnt incenſe, nor offered burnt offrings in the Sanctuarie vnto the God of Iſrael.

d He ſheweth the contempt of religion is the cauſe of al Gods plagues.

^{Or, a nodding of the head & moueris.}

^{Ebr. it is in mine heart.}

e He proueth by the iudgements of God vpon thoſe that haue contemned his worde, that there is no way to auoyle his plague, but by conforming the ſelues to his wil. *Nom. 1. 6.*

8 Wherefore the wrath of the Lord hath bene on Iudah and Ieruſalem: and he hath made them a ſcatering, a deſolation, and an hiſſing, as ye ſee with your eyes.

9 For lo, our fathers are fallē by the ſword, and our ſonnes, and our daughters, & our wiues are in captiuitie for the ſame cauſe.

10 Now I purpoſe to make a covenant with the Lord God of Iſrael, that he may turne away his fierce wrath from vs.

11 Nowe my ſonnes, be not deceiued: for the Lord hath choſen you to ſtand before him, to ſerue him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Leuites aroſe, Mahath the ſonne of Amathai, and Ioel the ſonne of Azariah the ſonnes of the Kohathites & of the ſonnes of Merari, Kiſh the ſonne of Abdi, and Azariah the ſonne of Iehalelel: and of the Gerſhonites, Ioah the ſonne of Zimma, and Eden the ſonne of Ioah:

13 And of the ſonnes of Eliſaphan, Shimri, and Iehiel: and of the ſonnes of Afaph, Zechariah, and Matthanah:

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and ſanctified them ſelues and came according to the commandement of the King, and by the wordes of the Lord, for to clenſe the houſe of the Lord.

^{Or, concerning the things of the Lord.}

16 And the Prieſts wēt into the inner parts of the houſe of the Lord, to clenſe it, and brought out all the vncleannes that they found in the Temple of the Lord, into the court of the houſe of the Lorde: and the Leuites tooke it, to carie it out vnto the brooke Kidron.

f From the pollutions and filth that Ahaz had brought in.

g Which contained parte of March & part of April.

17 They began the firſt day of the firſt moneth to ſanctifie it, and the eight daye of the moneth came they to the porche of the Lorde: ſo they ſanctified the houſe of the Lord in eight dayes, and in the fixteenth day of the firſt moneth they made an end.

18 ¶ Then they went in to Hezekiah the King, and ſaide, We haue clenſed all the houſe of the Lorde and the altar of burnt offering, with all the veſſels thereof, and the ſhewebread table, with all the veſſels thereof:

^{Or, table where the bread was ſet in order.}

19 And all the veſſels which King Ahaz had caſt aſide when he reigned, and tranſgreſſed, haue we prepared and ſanctified: and beholde, they are before the altar of

the Lord.

20 ¶ And Hezekiah the King^a roſe early, & gathered the princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeuē bullockes, and ſeuē rams, and ſeuē lambes, and ſeuē he goats, for a ſinne offering for the kingdome, and for the ſanctuarie, and for Iudah. And he commanded the Prieſts the ſonnes of Aaron, to offer them on the altar of the Lord.

22 So they ſlew the bullockes, and the Prieſts receiued the blood, and ſprinkled it vpon the altar: they ſlew alſo the rams and ſprinkled the blood vpon the altar, and they ſlew the lambes, and they ſprinkled the blood vpon the altar.

h By this manner of ſpeche the Ebreues meane a certaine diligence & ſpede to do a thing, and when there is no delay *Leuit. 1. 14.*

23 Then they brought the he goats for the ſinne offering before the King & the Congregation, and they layed their handes vpon them.

i For without ſprinkling of blood nothing could be ſanctified, *Ebr. 9. 21. exo 24. 8.*

24 And the Prieſts ſlew them, and with the blood of them they clenſed the altar to reconcile all Iſrael: for the King had commanded for all Iſrael the burnt offering and the ſinne offering.

k That is, the King and the Elders, *as Leuit. 4. 15.* for they that offered a ſinne offering, muſt lay their hands vpon it, to ſignifie that they had eſteemed that death,

25 He appointed alſo the Leuites in ſ houſe of the Lord with cymbales, with vioules, & with harpes, according to the commandement of Dauid, & Gad the Kings Seer, and Nathan the Prophet: for the commandement was by the hand of the Lord, and by the hand of his Prophets.

l alſo they did conſecrate it to God to be there by ſanctified, *Exod. 29. 10. 1. Chron. 16. 4.*

26 And the Leuites ſtoode with the inſtruments of Dauid, and the Prieſts with the trumpets.

m This thing was not appointed of man, but it was the commandement of God.

27 And Hezekiah commanded to offer the burnt offering vpon the altar: and when the burnt offering began, the ſong of the Lord began with the trumpets, and the inſtruments of Dauid King of Iſrael.

n The Pſalme which Dauid had appointed to be ſung for thank giuing.

28 And all the Congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this continued vntill the burnt offering was finiſhed.

o Which Dauid had appointed to praife the Lord with.

29 And when they had made an end of offering, the King and all that were preſent with him, bowed them ſelues, and worſhipped.

30 ¶ Then Hezekiah the King and the princes commanded the Leuites to praye the Lord with the wordes of Dauid, and of Afaph the Seer. ſo they prayed with ioy, and they bowed them ſelues, and worſhipped.

p With ſ pſalme whereof mention is made, *1. Chron. 16. 8.*

31 And Hezekiah ſpake, and ſayd, Now ye haue conſecrate your ſelues to the Lord: come nere and bring the ſacrifices and offrings of praife into the houſe of the Lord. And the Congregation brought ſacrifices, and offrings of praifes, and euery man that was willing in heart, offered burnt offerings.

^{Ebr. filled your hands.}

32 And the number of the burnt offerings, which the Congregation brought, was ſeuē bullockes, an hundred rammes, & two hundred lambes: all theſe were for a burnt offering to the Lord:

33 And for ſanctification ſix hundred bullockes,

q That is, for the holy offerings.

lockes, and three thousand sheepe.

34 But the Priests were to few, and were not able to slay all the burnt offerings: therefore their brethré the Leuites did helpe them, til they had ended the worke, & vntil other Priests were sanctified: for the Leuites were more vpright in heart to sanctifie them selues, then the Priests.

35 And also the burnt offerings were many with the fat of the peace offerings and the drinke offerings for the burnt offering. so the seruice of the house of the Lord was set in order.

36 Thē Hezekiah reioyced & al the people, that God had made the people so ready: for the thing was done suddenly.

CHAP. XXX.

1. 19 The keeping of the Pascheouer by the Kings commandement. 6 He exhorteth Israel to turne to the Lorde. 18 He praiseth for the people. 24 His oblation and the princes. 27 The Leuites blisse the people.

1 And Hezekiah sent to all Israel, and Iudah, and also wrote letters to Ephraim and Manasseh, that they should come to the house of the Lord at Ierusalem, to keepe the Pascheouer vnto the Lord God of Israel.

2 And the King and his princes and all the Congregation had taken counsell in Ierusalem to keepe the Pascheouer in the second moneth.

3 For they could not keepe it at this time, because there were not Priests inowe sanctified, neither was the people gathered to Ierusalem.

4 And the thing pleased the King, and all the Congregation.

5 And they decreed to make proclamation throughout all Israel from Beer sheba euē to Dan, that they should come to keepe the Pascheouer vnto the Lord God of Israel at Ierusalem: for they had not done it of a great time, as it was written.

6 So the postes went with letters by the commission of the King, and his princes, throughout all Israel and Iudah, and with the commandement of the King, saying, Ye childré of Israel, turne againe vnto the Lord God of Abraham, Izhak, and Israel, and he will returne to the remnant that are escaped of you, out of the hands of the Kings of Asshur.

7 And be not ye like your fathers, and like your brethren, which trespassed against the Lord God of their fathers: and therefore he made them desolate, as ye see.

8 Be not ye nowe stifnecked like your fathers, but giue the hand to the Lord and come into his sanctuarie, which he hath sanctified for euer, and serue the Lord your God, and the fearenes of his wrath shall turne away from you.

9 For if ye returne vnto the Lord, your brethren and your children shall finde mercie before them that led them captiues, and they shall returne vnto this land: for the Lord your God is gracious and mercifull,

and wil not turne away his face from you, if ye conuert vnto him.

10 So the postes went from citie to citie through the land of Ephraim and Manasseh, euen vnto Zebulun: but they laughed them to scorne, and mocked them.

11 Neuertheles diuers of Asher, and Manasseh, & of Zebulun submitted them selues, and came to Ierusalem.

12 And the hande of God was in Iudah, so that he gaue them one heart to do the commandement of the King, and of the rulers, according to the word of the Lord.

13 And there assembled to Ierusalem much people, to keepe the feast of the vnleavened bread in the second moneth, a verie great assemblee.

14 And they arose, & tooke away the altars that were in Ierusalem: and all those for incense tooke they away, and cast them into the brooke Kidron.

15 Afterward they slewe the Pascheouer the fourteenth day of the second moneth: and the Priests and Leuites were ashamed, & sanctified them selues, and brought the burnt offerings into the house of the Lord.

16 And they stode in their place after their maner, according to the Lawe of Moses the man of God: and the Priests sprinkled the blood, receiued of the handes of the Leuites.

17 Because there were many in the Congregation that were not sanctified, therefore the Leuites had the charge of the killing of the Pascheouer for al that were not clean, to sanctifie it to the Lord.

18 For a multitude of the people, euen a multitude of Ephraim, and Manasseh, Issachar and Zebulun had not clenfed them selues, yet did eat the Pascheouer, but not as it was written: wherfore Hezekiah prayed for them, saying, The good Lord be mercifull toward him,

19 That prepareth his whole heart to seeke the Lorde God, the God of his fathers, though he be not clenfed, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, & healed the people.

21 And the children of Israel that were present at Ierusalem, kept the feast of the vnleavened bread seuen dayes with great ioye, & the Leuites, & the Priests prayed the Lord, day by day, singing with lowde instruments vnto the Lord.

22 And Hezekiah spake comfortably vnto al the Leuites that had good knowledge, saying vnto the Lord: and they did eat in that feast seuen dayes, and offred peace offerings, & praised the Lord God of their fathers.

23 And the whole assemblee tooke counsell to keepe it other seuen daies. So they kept it seuen dayes with ioy.

24 For Hezekiah King of Iudah had giuen to the Congregation a thousand bullocks, and seuen thousand sheepe. And the princes had giuen to the Congregation a thousand bullockes, and ten thousand

h Though I wis ked mocked at the seruants of God, by whom he calleth them to repentance, as Gen. 19. 14 yet the word ceaseth not to fructifie in the hearts of Gods elect.

i Hesheweth cause why some obey and some mocke at Gods calling, to wit, because his Spirit is with yone fort and moueth their heart, and the other are left to themselves.

k Which declarereth we must put away those things wherewith God is offended, before we can serue him aright. l Seeing their owne negligence (who should haue bene most prompt) and the readines of the people, Chap. 29. 16. m To wit, of the lambe of the Pascheouer.

n He knew, that faith and sinceritie of heart was more agreeable to God, then the obseruation of these ceremonies: and therefore he praised vnto God to pardon this faule vnto the people, which did not offend of malice but of ignorance.

o That is, did accept them as purified.

p Ebr. spake to the heart.

p This great liberalitie declarereth how Kings Princes and all they, to whom God hath giuen wherewith, ought to be most ready to bestowe it in setting forth of Gods glory.

Ii. iij. sheepe:

p Meaning, were more zealous to set forward the religion.

Leuit. 3. 2.

r He sheweth that religion can not proceede, except God touche the heart of the people.

a Meaning, all Israel who Tigath Pileseer had not taken away into the captivity.

2. King. 15. 29. b Though they ought to haue done it in the first moneth, as Exod. 12. 18.

Nom. 9. 3. yet if any were not cleane, or else had a long journey, they might defer it vnto the second moneth, as Nom. 9. 10.

c From one end of the land to the other, North & South.

d In such sort & perfectio, as God had appointed.

e He will haue compassion on the, & preserve the.

f Submit your selues to the Lord, & rebel no more.

g God will not onely preferre you, but thorow your repentance restore your brethren, which for their finnes he gaue into the hands of the enemies.

sheepe: and many Priests were sanctified.

25 And all the Congregation of Iudah reioyced with the Priests & the Leuites & all the Congregation that came out of Israel, & the strangers that came out of the land of Israel, and that dwelt in Iudah.

26 So there was great ioye in Ierusalem: for since the time of Salomon the sonne of Dauid king of Israel there was not the like thing in Ierusalem.

27 Then the Priests and the Leuites arose, and blessed the people, and their voyce was heard, and their prayer came vp vnto heauen, to his holy habitation.

CHAP. XXXI.

1 The people destroye idolatrie. 2 Hezekiah appointeth Priests and Leuites, 4 And prouideth for their lining. 23 He ordereth ouerseers to distribute to euery one his portion.

1 **A**Nd when all these things were finished, all Israel that were found in the cities of Iudah, went out and brake the images, & cut downe the groues & brake down the hie places, & the altars through out all Iudah and Benjamin, in Ephraim also and Manassih, vntil they had made an end: afterward all the children of Israel returned euerie man to his possession, into their owne cities.

2 And Hezekiah appointed the courses of the Priests and Leuites by their turnes, euerie man according to his office, both Priests and Leuites, for the burnt offering and peace offerings, to minister and to giue thanks, and to praise in the gates of the tents of the Lord.

(And the Kings portion was of his owne substance for the burnt offerings, *euery* for the burnt offerings of the morning and of the euening, & the burnt offerings for the Sabbaths, and for the new moones, and for the solemne feastes, * as it is written in the Lawe of the Lord)

4 He commanded also the people that dwelt in Ierusalem, to giue a part to the Priests, and Leuites, that they might be encouraged in the Lawe of the Lord.

5 ¶ And when the commandement was spread, the children of Israel brought abundance of first fruites, of corne, wine, & oyle, and honie, and of all the increase of the field, & the tithes of all things brought they abundantly.

6 And the children of Israel & Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes & sheepe, and the holy tithes which were consecrate vnto the Lord their God, and laid them on many heapes.

7 In the third moneth they began to laye the foundation of the heapes, and finished them in the seuenth moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they blessed the Lord and his people Israel.

9 And Hezekiah questioned with the Priests and the Leuites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, & said, Since the people began to bring the offerings into the house of the Lord, we haue eaten and haue bene satisfied, & there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

11 ¶ And Hezekiah commaunded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruites, and the tithes, & the dedicate things faithfully: & ouer them was Conaniah the Leuite, the chief, and Shimei his brother the second.

13 And Iehiel, & Azariah, & Nahath, & Asahel, & Ierimoth, & Iozabad, and Eliel, & Ismachiah, and Mahath, & Benaiah were ouerseers by the appointment of Conaniah, and Shimei his brother, and by the commandement of Hezekiah the king, & of Azariah the chief of the house of God.

14 And Kore the sonne of Imnah the Leuite porter toward the East, was ouer the things that were willingly offred vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand were Eden, and Miniamin, & Ieshua, & Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their daily portion: beside their generation being males from three yere olde & aboue, *euery* to all that entred into the house of the Lord to their office in their charge, according to their courses:

17 Both to the generation of the Priests after the house of their fathers, & to the Leuites from twentie yere olde & aboue, according to their charge in their courses:

18 And to the generation of all their children, their wiues, and their sonnes & their daughters throughout all the Congregation: for by their fidelitie are they partakers of the holy things.

19 Also to the sonnes of Aaron, the Priests, which were in the fields and suburbs of their cities, in euery citie the men that were appointed by names, should giue portions to all the males of the Priests, & to all the generation of the Leuites.

20 And thus did Hezekiah throughout all Iudah, and did wel, and vprightly, & truly before the Lord his God.

21 And in all the workes that he began for the seruice of the house of God, both in the Law and in the commandements, to seeke his God, he did it with all his heart, and prospered.

CHAP. XXXII.

1 Saneherib innueth Iudah. 3 Hezekiah prepareth for the warre. 7 He exhorteth the people to put their trust in the Lord. 9 Saneherib blasphemeth God. 20 Hezekiah prayeth. 21 The Angel destroyeth the Assyrians, and the King is slaine. 25 Hezekiah is not thankfull toward the Lord. 32 His death.

1 **A**FTER these things faithfully described, Saneherib King of Aschur came, and

He sheweth that this plentiful Liberalitie is expedient for the maintenance of the ministers, and that God therefore prospereth his people and increaseth by his blessing that which is giuen.

Elc. by the hand

k Who had also a portion and allowance in this distribution.

l Meaning, that cyther by the faithfull distributions of the officers, euery one had their part in the things that were offred, or els that their wiues and children were relieved, because the Leuites were faithfull in their office, and so depended on them

g According to which is written, Nom. 6. 23. when they should dimitt the people.

a According to the commandement of the Lord, Deut. 7. 25. iosh. 7. 1. 2. mac. 12. 40.

b That is, al they which came to Passouer.

c That is, in the Temple where they assembled as in a tent.

Nom. 21. 3. & 9.

d The tithes and first fruites for maintenance of the Priests and Leuites.

e That their mindes might not be entangled with prouision of worldly things, but that they might wholly & cherefully serue the Lord.

f Or, published. Which they had dedicate to the Lord by a vow.

g For the relief of the Priests, Leuites, widows, pupilles, fatherlesse, strangers, & such as were in necessitie.

h They prayed the Lord, and praied for al prosperitie to his people.

2 King. 19. 37. isa. 37. 36. & eccl. 45. 20.

² Ebr. he was strong
wth.

³ Ebr. fast.

⁵ Ebr. he was strong
wth.

^a He made a
double wall.

^b Reade 2. Sam.

^{5-9.}

^c Some reade,
swords or dag-
gers.

³ Ebr. he spake to
their heart.

^d That is, the
power of man.

^e This declarerh
f. Hezekiah did
ouer put his trust
in God, and yet
made himselfe
strong and vsed
lawfull meanes,
lest he should
seeme to tempt
God.

² King. 18. 17.

^f While he be-
sieged Lachish.

^g Thus the wic-
ked put no diffi-
rence betweene
true religion and
false, God and
idoles: for Heze-
kiah only destroy-
ed idolatry and
placed true reli-
gion. thus y^e Pa-
pists slander the
seruants of God:
for when they
destroy idolatry
they say that
they abolish re-
ligion.

^h This is his blas-
phemie, that he
will compare the
liuing God to
vile idoles.

and entred into Iudah, and besieged the strong cities, and thought to winne them for him selfe.

2 When Hezekiah sawe that Sanherib was come, and that his purpose was to fight against Ierusalem,

3 Then he tooke counsell with his princes and his nobles, to stoppe the water of the fountaines without the citie: and they dyd helpe him.

4 So many of the people assembled them selues, and stopt all the fountaines, and the riuer that ranne through the middes of the country, saying, Why should the Kings of Asshur come, and finde much water?

5 And he tooke courage, and buylt all the broken wall, and made vp the towres, and another wall without, and repaired a Millo in the citie of Dauid, and made many darts and shields.

6 And he set captaines of warre ouer the people and assembled them to him in the broad place of the gate of the citie, and spake comfortably vnto them, saying,

7 Be strong and couragious: feare not, neither be a fraied for the King of Asshur, neither for all the multitude that is with him: for there be mo with vs, then is with him.

8 With him is an arme of flesh, but with vs is the Lord our God for to helpe vs, & to fight our battels. Then the people were confirmed by the wordes of Hezekiah King of Iudah.

9 After this, did Sanherib King of Asshur send his seruants to Ierusalem (while he was against Lachish, and all his dominion with him) vnto Hezekiah King of Iudah and vnto all Iudah that were at Ierusalem, saying,

10 Thus saith Sanherib the King of Asshur, Wherein do ye trust, that ye will remaine in Ierusalem, during the siege?

11 Doeth not Hezekiah entice you to giue ouer your selues vnto death by famine & by thirst, saying, The Lord our God shall deliuer vs out of the hand of the King of Asshur?

12 Hath not the same Hezekiah taken away his hie places, and his altars and comanded Iudah and Ierusalem, saying, Ye shall worshippinge before one altar, and burne incense vpon it?

13 Know ye not what I and my fathers haue done vnto all the people of other countreys? were the gods of the nations of other lands able to deliuer their land out of mine hand?

14 Who is he of all the gods of those nations (that my fathers haue destroyed) that could deliuer his people out of mine hand? that your God should be able to deliuer you out of mine hand?

15 Now therefore let not Hezekiah deceiue you, nor seduce you after this sort, neither beleue ye him: for none of all the gods

of any nation or kingdome was able to deliuer his people out of mine hand and out of the hand of my fathers: how much lesse shall your gods deliuer you out of mine hand?

16 And his seruants spake yet more against the Lord God, and against his seruant Hezekiah.

17 He wrote also letters, blaspheming the Lord God of Israel and speaking against him, saying, As the gods of the nations of other countreys could not deliuer their people out of mine hand, so shall not the God of Hezekiah deliuer his people out of mine hand.

18 Then they cryed with a loude voyce in the Iewes speech vnto the people of Ierusalem that were on the wall, to feare them and to astonish them, that they might take the citie.

19 Thus they spake against the God of Ierusalem, as agaynst the gods of the people of the earth, *even* the workes of mans hands,

20 But Hezekiah the King, and the Prophet Ifaiah the sonne of Amoz, prayed against this and cryed to heauen.

21 And the Lorde sent an Angel which destroyed all the valiant men, and the princes and captaines of the hoste of the King of Asshur: so he returned with shame to his owne land. And when he was come into the house of his god, they that came forth of his owne bowels, slewe him there with the sword.

22 So the Lord saued Hezekiah & the inhabitants of Ierusalem from the hand of Sanherib King of Asshur, and from the hand of all other, and maintained them on euery side.

23 And many brought offerings vnto the Lord to Ierusalem, and presents to Hezekiah King of Iudah, so that he was magnified in the sight of all nations fro thence forth:

24 In those dayes Hezekiah was sicke vnto the death, and prayed vnto the Lord, who spake vnto him, and gaue him a signe.

25 But Hezekiah did not render according to the reward bestowed vpon him: for his heart was lift vp, and wrath came vpon him, and vpon Iudah and Ierusalem.

26 Notwithstanding Hezekiah humbled him selfe (after that his heart was lifted vp) he and the inhabitants of Ierusalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah also had exceeding much riches and honour, and he gate him treasures of siluer, and of golde, and of precious stones, and of sweete odours, and of shields, and of al pleasant vessels:

28 And of store houses for the increase of wheat, and wine and oyle, and stalles for al beastes, and rowes for the stables.

29 And he made him cities, and had possession of sheepe and oxen in abundance: for

i When man hath prosperitie, he swelleth in pride & thinketh himselfe able to resist and ouercome euen God himselfe.

k Herein we see that when the wicked speake euil of the seruants of God, they care not to blaspheme God himselfe: for if they feare God, they would loue his seruants.

l Their wordes are written, 2. King. 18. 19.

m. Which were invented, made and authorized by man.

n This sheweth what is the best refuge in all troubles & dangers.

o To the number of an hundredreth thousand, as 2. King. 19. 35.

³ Ebr. with shame of face.

p Meaning, Adramelech, and Shazeret his sonnes. Or, gouerned.

q Thus after trouble, God sendeth comfort to al them that patiently waite on him, & constantly put their trust in his mercies.

² King 20. 1.

r To confirme his faith in Gods promise, who declared to him by his Prophet that his life should be prolonged fiftene yere.

s He was lifted vp with pride of his victorie & treasures, & shewed them for an ostentation to the ambassadors of Babylon.

³ Or, ranges, and partitions. Or, racks.

God had giuen him substance exceeding much.

^g Which also was called Siloe, wherof mention is made, Isa. 8. 6. Ioh. 9. 7.

^u Here we see the cause, why the faithfull are tempted, which is to trie whether they haue sayth or no, and that they may feeble the prefence of God, who suffreth them not to be ouercome by tentations, but in their weakenes minisheth strength.

³⁰ This same Hezekiah also stopped the vpper water springs of ^g Gihon, and led them streight vnderneath toward the citie of Dauid Westward, so Hezekiah prospered in all his workes.

³¹ But because of the ambassadours of the princes of Babel, which sent vnto him to enquire of the wonder that was done in the land, God left him to ^u trie him, and to knowe all that was in his heart.

³² Concerning the rest of the actes of Hezekiah, and his goodnes, beholde, they are written in the vision of Ishaiah the Prophet, the sonne of Amoz, in the booke of the Kings of Iudah and Israel.

³³ So Hezekiah slept with his fathers, and they buried him in the highest sepulchre of the sonnes of Dauid: and all Iudah and the inhabitants of Ierusalem dyd him honour at his death: and Manasseh his sonne reigned in his steade.

CHAP. XXXIII.

¹ Manasseh an idolater. ⁹ He causeth Iudah to erre. ¹¹ He led away prisoner into Babylon. ¹² He prayeth to the Lord, and is deliuered. ¹⁴ He abolisheth idolatrie, ¹⁶ And setteth vp true religion. ²⁰ He dyeth and Amon his sonne succeedeth, ²⁴ VVhom his owne seruants slay.

³ King. 31. 1.

¹ Manasseh was twelue yere olde, * when he began to reigne, and he reigned fise and fiftie yere in Ierusalem:

² Sam. 11. 9.

² And he did euil in the sight of the Lorde, like the abominations of the heathen, * whom the Lord had cast out before the children of Israel.

³ King. 18. 4. ¹⁷ 31. 34.

³ For he went backe and buylt the hie places, * which Hezekiah his father had broken downe: * and he set vp altars for Baalim, and made groues, and worshipped all the hoste of the heauen, and serued them.

³ King. 31. 5.

⁴ Also he buylt altars in the house of the Lord, whereof the Lord had said, * In Ierusalem shall my Name be for euer.

^a Read 2. King. 16. 3.

⁵ And he buylt altars for all the hoste of the heauen in the two courtes of the house of the Lord.

¹ King. 8. 39. & 9. ³ King. 7. 10. and 31. 7.

⁶ And he caused his sonnes to passe through the fire in the valley of Ben-hinnom: he gaue him selfe to witchcraft and to charming, and to forcerie, and he vsed them that had familiar spirits, & sothefayers: he did very much euil in the sight of the Lord to anger him.

² Sam. 7. 10.

⁷ He put also the karued image, which he had made, in the house of God: whereof God had said to Dauid and to Salomon his sonne, * In this house and in Ierusalem, which I haue chosen before all the tribes of Israel, will I put my Name for euer,

⁸ Neither will * I make the foote of Israel to remoue any more out of the land which I haue appointed for your fathers, so that they take heede, and do al that I haue commanded them, according to the Law and statutes and iudgements by the ^b hand of Moses.

^b By the charge giuen to Moses.

⁹ So Manasseh made Iudah and the inhabitants of Ierusalem to erre, & to do worse then the heathen, whom the Lord had destroyed before the children of Israel.

¹⁰ ¶ And the Lord spake ^c to Manasseh and to his people, but they would not regarde.

¹¹ Wherefore the Lord brought vpon them the captaines of the hoste of the King of Asshur, which tooke Manasseh and put him in fetters, and bound him in chaines, and caryed him to Babel.

¹² And when he was in tribulation, he prayed to the Lord his God, and humbled him selfe greatly before the God of his fathers,

¹³ And prayed vnto him: and God was ^d entreated of him, and heard his prayer, and brought him againe to Ierusalem and to his kingdome: then Manasseh knewe that the Lord was God.

¹⁴ Now after this he buylt a wall without the citie of Dauid, on the Westside of ^e Gihon in the valley, euen at the entrie of the fish gate, and compassed about ^f Ophel, and raised it very hie, and put captaines of warre in all the strong cities of Iudah.

¹⁵ And he tooke away the strange gods and the image out of the house of the Lord, & al the altars that he had buylt in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

¹⁶ Also he prepared the ^g altar of the Lord, and sacrificed thereon peace offerings, and of thanks, and commanded Iudah to serue the Lord God of Israel.

¹⁷ Neuertheles the people did sacrifice still in the hie places, but vnto the ^h Lord their God.

¹⁸ ¶ Concerning the rest of the actes of Manasseh, and his ⁱ prayer vnto his God, and the wordes of the Seers, that spake to him in the Name of the Lord God of Israel, beholde, they are written in the booke of the Kings of Israel.

¹⁹ And his prayer & how God was intreated of him, and all his sinne, and his trespassse, and the places wherein he built hie places, and set groues and images (before he was humbled) beholde, they are written in the booke of the ^j Seers.

²⁰ So Manasseh slept with his fathers, and they buried him in his owne ^k house: and Amon his sonne reigned in his steade.

²¹ ¶ Amon was two and twentie yere olde, when he began to reigne, and reigned two yere in Ierusalem.

²² But he did euill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and serued them,

²³ And he humbled not him selfe before the Lord, as Manasseh his father had humbled him selfe: but this Amon trespassed more and more.

²⁴ And his seruants ^l conspired against him, and slewe him in his owne house.

²⁵ But the people of the land slewe all them that had conspired against King Amon: and

^c Meaning, by his prophets, but their hearts were not touched to beleue & refect without the which the preaching of the worde taketh no place.

^d Thus affliction giueth vnderstanding: for he that hated God in his prosperitie, now in his misery he seeketh vnto him.

^e Reade Chap. 32. 30. ^f Reade Chap. 27. 3.

^g Which Salomon had caused to be made.

^h Thus by ignorance they were deceived, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise than he hath appointed.

ⁱ Which albeit that it is not contained in the E-brew, yet because it is here mentioned & is written in the Greke, we haue placed it in the end of this booke.

^k Because hee had so horribly offended against the Lorde, they did not bury him in the Sepulchres of the Kings, but in the garden of the Kings house.

^l King 31. 32.

and the people of the land made Iofiah his sonne King in his stead.

CHAP. XXXIII.

a Iofiah destroyeth the idoles, b And restoreth the Temple. c The booke of the Law is founde. d He sendeth to Huldah the Prophetesse for counsell. e God heareth his prayer. f He maketh a covenant with God.

b King. 22. 4.

a He followed Dauid in all points that he followed the Lord.

b When he was but fixtene yere olde, he shewed himselfe zealous of Gods glorie, and at twentie yere olde he abolished idolatry & restored the true religion.

c Which sheweth that he would see the reformation with his owne eyes.

d Read 2. King. 23. 16.

e This great zeale of this godly King the holy Ghost setteth forth as an example and pattern to other Kings & rulers, to teache them what God requirereth of them.

b King. 22. 3.

**Or, they returned to Ierusalem, meaning, Shaphan, &c.*

f For there were many portions & pieces annexed to the Temple.

g Meaning, that they were in such credite for their fidelitie, that they made none accomptes of that which they received, 2. King. 22. 9.

1 Iofiah ^a was eight yere olde when he began to reigne, and he reigned in Ierusalem one and thirtie yere.

2 And he did vprightly in the sight of the Lord, and walked in the wayes of ^a Dauid his father, and bowed neither to the right hand nor to the left.

3 And in the eight yere of his reigne (when he was yet ^a childe) he began to seeke after the God of Dauid his father: and in the twelvt yere he began to purge Iudah, and Ierusalem from the hie places, and the groues, and the karued images, and molten images:

4 And they brake downe ^c in his sight the altars of Baalim, and he caused to cut downe the images that were on hie vpon them: he brake also the groues, and the karued images, and the molten images, & stampd them to poudre, and strowed it vpon the graues of them that had sacrificed vnto them.

5 Also he burnt the ^d bones of the Priests vpon their altars, & purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim, and Simeon, euen vnto Naphtali, with their maules *they brake* ^e *all round about.*

7 And when he had ^a destroyed the altars and the groues, and had broken and stampd to poudre the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ^a Then in the eighteenth yere of his reigne when he had purged the land & the Temple, he sent Shaphan the sonne of Azaliah, and Maaseiah the gouernour of the citie, and Ioah the sonne of Ioahaz the recorder, to repaire the house of the Lord his God.

9 And when they came to Hilkiah the hie Priest, they deliuered the money that was brought into the house of God, which the Leuites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, & of al the residue of Israel, and of all Iudah and Benjamin, and ^f of the inhabitants of Ierusalem.

10 And they put it in the hands of them that should do the worke and had the ouersight in the house of the Lorde: and they gaue it to the workemen that wrought in the house of the Lord, to repaire & amend the house.

11 Euen to the workemen & to the buylders gaue they it, to bye hewed stone and timber for couples & for beames of the houses, which the Kings of Iudah had destroyed.

12 And the men did the worke ^g faithfully,

and the ouerscers of them were Iabath and Obadiah the Leuites of the children of Merari, and Zechariah, and Meshullam, of the children of the Kohathites to set it forwarde: and of the Leuites all that could skill of instrumentes of musike.

13 And they were ouer the bearers of burdenes, and them that set forwarde all the workemen in euery worke: and of the Leuites were scribes, and officers and porters.

14 ^a And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the ^b booke of the Lawe of the Lord ^c giuen by the hand of Moses.

h Read 2. King. 22. 8.

15 Therefore Hilkiah answered and said to Shaphan the chanceler, I haue founde the booke of the Lawe in the house of the Lorde: and Hilkiah gaue the booke to Shaphan.

16 And Shaphan caryed the booke to ⁱ the King, & brought the King worde agayne, saying, All that is committed to the hand of thy seruants, that do they.

i For the King was commanded to haue continually a copie of this booke, & to read therein day & night, Deut. 17. 18.

17 For they haue gathered the money that was founde in the house of the Lord, and haue deliuered it into the hands of the ouerscers, and to the hands of the workemen.

18 Also Shaphan the chanceler declared to the King, saying, Hilkiah the Priest hath giuen me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he ^k tare his clothes.

20 And the King commanded Hilkiah, and Abikam the sonne of Shaphan, & Abdon the sonne of Micah, & Shaphan the chanceler, and Asaiah the Kings seruant, saying,

k For sorrow that the word of God had bene so long suppressed, and the people kept in ignorance, considering also the curses contained therein against the transgressors.

21 Go and enquire of the Lorde for me, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great ^l is the wrath of the Lord that is fallen vpon vs, because our ^m fathers haue not kept the word of the Lord, to do after al that is written in this booke.

l Thus the godly do not onely lament their owne sinnes, but also that their fathers and predecessors haue offended God.

22 Then Hilkiah and they that the King ⁿ had appointed, went to Huldah the prophetesse the wife of Shallum, the sonne of Tokhath, the sonne of ^o Hasrah keeper of the ^p wardrobe (and she dwelt in Ierusalem within the ^q colledge) and they communed hereof with her.

o Or, Harhas. m Meaning, either of the Priests apparel, or of the Kings.

23 And he answered them, Thus saith the Lord God of Israel, Tel ye ^r the man that sent you to me,

n Read hereof, 2. King. 22. 15. o That is, to the King.

24 Thus saith the Lord, Behold, I will bring euill vpon this place, and vpon the inhabitants thereof, ^s euen all the curses, that are writtē in the booke which they haue read before the King of Iudah:

p This she speaketh in contempt of the idolaters, who contrary to reason & nature make that a god, which they haue made, & framed with their owne hands.

25 Because they haue forsaken me, and burnt incense vnto other gods, to anger me with al the workes of their ^t hands, therefore shall my wrath fall vpon this place, & shall not be quenched.

26 But to the King of Iudah, who sent you to

[¶] This declareth what is the ende of Gods threatenings, to call us to repentance, & to assure the vnrrepentant of their destruction.

[¶] It may appeare that very fewe were touched w true repentance, seeing that God spared them for a time onely for the Kings sake.

[¶] Forasmuch as neither yong nor olde coulde be exempted from the curses contened therein, if they did trasgresse, he knewe it apperteyned to all, and was his duetie to see it red to all forts, & every one might learne to auoide those punishments by seruing God aright.

[¶] Because he had charge ouer all & must answer for every one & perished, hee thought it his duetie to see that all should make profession to receiue the worde of God.

[¶] King. 22. 22.

^a The Scripture vseth in sundrie places to call the lambe the Passeouer, which was but ^b signe of the passeouer, because in all sacraments the signes haue the names of the thinges which are signified.

^b So that the Leuites charge was not onely to minister in the Temple, but also to instruct the people in the worde of God. ^c As it was before the Temple was built: therefore your office onely is now to teache the people, and to praise God.

to enquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel, The wordes which thou hast heard, shall come to passe.

²⁷ But because thine heart did melt, and thou didest humble thy selfe before God, whē thou heardest his wordes against this place and against the inhabitants thereof, and humbledst thy selfe before me and tarest thy clothes, and wepest before me, I haue also heard it, saith the Lord.

²⁸ Beholde, I wil gather thee to thy fathers, & thou shalt be put in thy graue in peace, and thine eyes shall not see all the euill, which I wil bring vpon this place, and vpon the inhabitants of the same. Thus they brought the King word againe.

²⁹ ¶ Then the King sent and gathered all the elders of Iudah and Ierusalem.

³⁰ And the King went vp into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priests and the Leuites, and all the people from the greatest to the smallest, and he read in their eares all the wordes of the booke of the couenant that was founde in the house of the Lord.

³¹ And the King stoode by his pillar, and made a couenant before the Lord, to walke after the Lord, and to keepe his commandements, and his testimonies, and his statutes, with all his heart, and with all his soule, and that he woulde accomplishe the wordes of the couenant written in the same booke.

³² And he caused al that were founde in Ierusalem, and Benjamin to stand to it: and the inhabitants of Ierusalem did according to the couenant of God, ^{euen} the God of their fathers.

³³ So Iosiah tooke away all the abominations out of all the countreis that pertained to the children of Israel, and compelled all that were found in Israel, to serue the Lord their God: so all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

¹ Iosiah keepeth the Passeouer. ² He setteth forth Gods seruice. ³⁰ He fighteth agaynst the King of Egypt, and dyeth. ³¹ The people bewayle him.

¹ Moreover * Iosiah kept a Passeouer vnto the Lord in Ierusalem, & they slew the * Passeouer in the fourtenth day of the first moneth.

² And he appointed the Priests to their charges, and encouraged them to the seruice of the house of the Lord,

³ And hee sayde vnto the Leuites, that ^b taught all Israel & were sanctified vnto the Lord, Put the holy Arke in the house which Salomon the sonne of Dauid King of Israel did build: it shall be no more a burden vpon your shoulders: serue nowe the Lord your God and his people Israel,

⁴ And prepare your selues by the houses so to instruct the people in the worde of God. ^c As it was before the Temple was built: therefore your office onely is now to teache the people, and to praise God.

of your fathers according to your courses, as * Dauid the King of Israel hath written, and according to the writing of Salomon his sonne,

⁵ And stand in the Sanctuarie according to the deuision of the families of your brethren * the children of the people, and after the deuision of the familie of the Leuites:

⁶ So kill the Passeouer, and sanctifie your selues, and ^d prepare your brethren that they may do according to the worde of the Lord by the hand of Moses.

⁷ Iosiah also gaue to the * people sheepe, to al that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

⁸ And his princes offred willingly vnto the people, to the Priests and to the Leuites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God, gaue vnto the Priests for the Passeouer, ^{euen} two thousand & six hundred sheepe & three hundred bullocks.

⁹ * Conaniah also and Shemaiah and Ne-thaneel his brethren, & Hahabiah & Ieiel, & Iozabad, chief of the Leuites gaue vnto the Leuites for the Passeouer, five thousand sheepe, and five hundred bullockes.

¹⁰ Thus the seruice was prepared, and the Priests stoode in their places, also the Leuites in their orders according to the Kings commandement:

¹¹ And they slewe the Passeouer, and the Priests sprinkled the blood with their hands, and the Leuites slayed them.

¹² And they tooke away from the * burnt offering to giue it according to the diuision of the families of the children of the people, to offer vnto the Lord, as it is writte in the booke of Moses, & so of the bullockes.

¹³ And * they roasted the Passeouer with fire, according to the custome, but the sanctified thinges they sod in pottes, pannes, & cauldrons, and distributed them quickly to all the people.

¹⁴ Afterward also they prepared for them selues & for the Priests: for the Priests the sonnes of Aaron were occupied in offering of burnt offerings, & the fat vntil night: therefore the Leuites prepared for them selues, and for the Priests the sonnes of Aaron.

¹⁵ And the fingers the sonnes of Asaph stood in their standing * according to the commandement of Dauid, and Asaph, and Heman, and Ieduthun the Kings ^b Seer: and the porters at euery gate, who might not depart from their seruice: therefore their brethren the Leuites prepared for them.

¹⁶ So al the seruice of the Lord was prepared the same day, to keepe the Passeouer, and to offer burnt offerings vpon the altar of the Lorde, according to the commandement of King Iosiah.

¹⁷ And the children of Israel that were present, kept the Passeouer the same time, and ³ feast of the vnleauened bread seue dayes.

¹⁸ And there was no Passeouer kept lyke that, in Israel, from the dayes of Samuel the

^{Or, the people.}

^d Exhort euery one to examine themselves, that they be not vnlike the Passeouer.

^e Ebr. sonnes of the people.

^e So that euery one, & of al sorts gaue of that they had a liberrall portion to the seruice of God

^f Meaning of the libe, which was called the Passeouer: for onely ³ Priests might sprinkle, and in necessitie the Leuites might kill the sacrifice.

^g They reserved for the people that which was not expedient to be offered, that euery man might offer peace offerings, and so haue his portion. Exod. 12. 8.

¹ Chron. 23. 1.

^h Meaning hereby his Prophet, because he appointed the Psalmes & prophetes which were to be sung.

Ebr. founde

i Which was in the six and twentieth yere of his age.

k Which was a citie of the Assyrians, and Iofiah fearing lest he passing through Iudah, would haue taken his kingdome, made warre against him & consulted not the Lord.

Or, Emphrases.
l That is, armed himselfe, or disguised himselfe because he might not be knowne.

m The people so much lamented the losse of this good King, that after when there was any great lamentation, this was spoken of as a prouerbe reade Zach. 12. 11.

n Which some thinke Ieremie made, wherein he lamenteth y^e state of the Church after this Kings death.

the Prophet: neyther did all the Kings of Israel keepe such a Passeouer as Iofiah kept, and the Priests and the Leuites, & al Iudah, and Israel that were present, and the inhabitants of Ierusalem.

19 This Passeouer was kept in the eighteenth yere of the reigne of Iofiah.

20 ¶ After all this, when Iofiah had prepared the Temple, Necho King of Egypt came vp to fight against Carchemish by Perath, and Iofiah went out against him.

21 But he sent messengers to him, saying, What haue I to do with thee, thou King of Iudah? I come not against thee this day, but against the house of mine enemy, and God commanded me to make hast: leaue of to come against God, which is with me, lest he destroy thee.

22 But Iofiah would not turne his face from him, but changed his apparel to fight with him, and hearkened not vnto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

23 And the shooters shot at King Iofiah: the King said to his seruants, Cary me away, for I am very sicke.

24 So his seruants toke him out of that charret, & put him in the second charret which he had, and when thei had brought him to Ierusalem, he dyed, and was buried in the sepulchres of his fathers: and al Iudah and Ierusalem mourned for Iofiah.

25 And Ieremiah lamented Iofiah, and all singing men and singing women mourned for Iofiah in their lamentations to this day, and made the same for an ordinance vnto Israel: and beholde, they be written in the lamentations.

26 Concerning the rest of the actes of Iofiah and his goodnes, doing as it was written in the Law of the Lord,

27 And his deedes, first and last, behold, they are written in the booke of the Kings of Israel and Iudah.

CHAP. XXXVI.

1 After Iofiah, reigneth Iehoahaz, 2 Iehoahaz, 3 After him Iehoiachin. 11 After him Zedekiah. 14. 17 In whose time al the people were caryed away to Babel, for contemning the admonitions of the Prophets. 22 And were restored againe the seventeenth yere after by King Cyrus.

2 King 23. 30.

1 Then the people of the land tooke Iehoahaz the sonne of Iofiah, and made him King in his father's stead in Ierusalem.

2 Iehoahaz was three and twentie yere old when he began to reigne, and he reigned three monethes in Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an hundredth talents of siluer, and a talent of golde.

4 ¶ And the King of Egypt made Eliakim his brother King ouer Iudah and Ierusalem, and turned his name to Iehoiakim: & Necho tooke Iehoahaz his brother, & caryed him to Egypt.

5 Iehoiakim was foue and twentie yere olde

when he began to reigne, and he reigned eleuen yere in Ierusalem, and did euill in the sight of the Lord his God.

6 Against him came vp Nebuchadnezzar king of Babel, and bound him with chaines to carye him to Babel.

7 Nebuchadnezzar also caryed of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which he did, and that which was found vpon him, behold, they are written in the booke of the Kings of Israel and Iudah, and Iehoiachin his sonne reigned in his steade.

9 ¶ Iehoiachin was eight yere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did euill in the sight of the Lord.

10 And when the yere was out, King Nebuchadnezzar sent and brought him to Babel with the precious vessels of the house of the Lord, and he made Zedekiah his brother King ouer Iudah and Ierusalem.

11 Zedekiah was one and twentie yere olde, when he began to reigne, and reigned eleuen yere in Ierusalem.

12 ¶ And he did euill in the sight of the Lord his God, and humbled not him selfe before Ieremiah the Prophet at the commandment of the Lord,

13 But he rebelled moreouer against Nebuchadnezzar, which had caused him to sweare by God: and he hardened his necke & made his heart obstinate that he might not returne to the Lord God of Israel.

14 All the chief of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, & polluted the house of the Lord which he had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them by his messengers, rising early and sending: for he had compassion on his people, and on his habitation.

16 But they mocked the messengers of God and despised his wordes, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no remedie.

17 For he brought vpon them the King of the Caldeans, who slewe their yong men with the sword in the house of their Sanctuary, and spared neither yong man, nor virgine, auncient, nor aged. God gaue all into his hand,

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the King, and of his princes: all these caryed he to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the palaces thereof with fire, and al the precious vessels therof: to destroy al.

20 And they that were left by the sword, caryed he away to Babel, and they were seruants to him and to his sonnes, vntill the kingdome

c Because he, & the people turned not to God by his first plague, he brought a new vpon him, and at length rooted them out 2 King. 17. 14.

d He meaneth superstitious markes which were found vpon his body, when he was dead, which thing declared how deeply idolatrie was rooted in his heart, seeing he bare the markes in his flesh.

e That is, he began his reigne at eyght yere olde, & reigned ten yeres when his father was a line, & after his fathers death, which was the eighteenth yere of his age, he reigned alone three moneths & ten dayes.

Or, vnclie.
2 King 24. 17. 18. 19. 20.

f By this phrase scripture meaneth often times and diligently, as Iere. 11. 7. 25. 3 and .26. 5 and 32. 33.

g Til god could no longer suffer their finnes, but must needs punish them.

h Whither they fled, thinking to haue bene saued for the holinesse thereof.

i Which is not because God aproueth him which yet is the minister of his iustice, but because God wold by his iust iudgement punish this people: for this King was led w ambition and vaine glorie, wherunto were ioyned fury and crueltie: therefore his worke was condemnable, notwithstanding it was iust & holy on Gods part, who vfed this wicked instrument to declare his iustice.

k When Cyrus King of Persia, had made the Babylonians subject.

l Who threatened vengeance of God, and 70. yeres captiuitie, which he calleth 3 Sabbaths or rest of the land, Iere. 25. 11. Iere. 25. 12. & 29. 10. 2. after 1. 1.

m In the first yere he reigned ouer the Caldeans.

kingdome of the Persians had rule,

21 To fulfill the worde of the Lord by the mouth of Ieremiah, vntill the land had her fill of her Sabbaths: for all the dayes that she lay desolate, she kept Sabbath, to fulfill seuentie yeres.

22 ¶ But in the first yere of Cyrus King of Persia (when the word of the Lord, spoken by the mouth of Ieremiah, was finished) the Lord stirred vp the spirit of Cyrus

King of Persia, & he made a proclamation through all his kingdome, and also by writing, saying,

23 Thus sayth Cyrus King of Persia, All the kingdomes of the earth hath the Lord God of heauen giuen me, and he hath commanded me to buylde him an house in Ierusalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God is? let him go vp.

n God had so prophesied aboute an hundred yeres, before Cyrus was borne, Isa. 44. 28. Ierusalem & the Temple shoulde be built againe by Cyrus his anointed: so called, because God vsed his seruice for a time to deliuer his Church.

The prayer of Manasseh King of the Iewes.

This prayer is not in the Hebrew, but is translated out of the Greeke.

O Lord almightie, God of our fathers, Abraham, Isaac and Iacob, and of their righteous seede, which hast made heauen & earth with all their ornamēt, which hast bound the sea by the worde of thy commandement, which hast shut vp the deepe and sealed it by thy terrible & glorious Name, whome al do feare and tremble before thy power: for the maiestie of thy glory can not be borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearcheable. For thou art the most high Lorde, of great compassion, long suffering and most mercifull, and repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised repentance and forgiveness to them that sinne against thee, and for thine infinit mercies hast appointed repentance vnto sinners that they may be saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac and Iacob, which haue not sinned against thee, but thou hast appointed repentance vnto me that am a sinner: for I haue sinned aboute the number of the sande of the sea. My

transgressions, O Lord, are multiplied: my transgressions are exceeding many: & I am not worthy to beholde and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I can not lift vp mine head, neither haue any release. For I haue prouoked thy wrath & done euil before thee. I did not thy will, neyther kept I thy commandments. I haue set vp abominations & haue multiplied offences. Nowe therefore I bowe the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord, I haue sinned, & I acknowledge my transgressions: but I humbly beseech thee, forgive me: O Lord, forgive me, & destroy me not with my transgressions. Be not angrie with me for euer by referueng euill for me, neither condemne me into the lower partes of the earth. For thou art the God, even the God of them that repent: and in me thou wilt shewe all thy goodnes: for thou wilt saue me that am vnworthy, according to thy great mercy: therefore I will praye thee for euer al the dayes of my life. for all the power of the heauens praye thee, and thine is the glory for euer and euer, Amen.

a Thou hast promised that repentance shalbe the way for them to returne to thee.
b He speaketh this in comparison of himself & those holy fathers which haue their commendation in the Scriptures, so in respect of himselfe he calleth their sinnes nothing, but attributeth vnto the righteousness.

E Z R A.

THE ARGUMENT.

AS the Lord is euer mercifull vnto his Church, and doeth not punishe them, but to the intent they should see their owne miseries, and be exercised vnder the crosse, that they might condemne the world and aspire vnto the heauens: so after that he had visited the Iewes and kept them now in bondage seuentie yeres in a strange countrey among infidels and idolaters, he remembered his tender mercies and their infirmities, and therefore for his owne sake raised them vp a deliuerer, and moued both the heart of the chief ruler to pize them, and also by him punished such, which had kept them in seruitude. Notwithstanding lest they should growe into a contempt of Gods great benefite, he keepeth them still in exercise, and raiseeth domestical enemies, which endeavour as much as they can to hinder their most worthy enterprises: yet by the exhortation of the Prophets they went forward by litle and litle till their woork was finished. The author of this booke was Ezra, who was Priest, and Scribe of the Law, as chap. 7. 6. He returned to Ierusalem the sixt yere of Darius, who succeeded Cyrus, that is, more then fourtie yeres after the returne of the first vnder Zerubbabel, when the Temple was built. He brought with him a great companie, and much treasures, with letters to the Kings officers for all such things as should be necessarie for the Temple: and at his coming he redressed that which was amisse, and set the things in good order.

CHAP. I.

2. Chron. 36. 22.

3. Chron. 36. 22.

25. 12. & 29. 10.

a After that he and Darius had wonne Babylon. b Who promised them deliuerance after that 70. yeeres were past, Iere. 25. 11. c That is, moued him, & gaue him heart. d For he was chief Monarche, & had manie nations vnder his domination, which this heathē King confesseth to haue receiued of the living God. e If any through pueritie were not able to returne, the kings commission was that he should be furnished wyth necessities. f Which they themselves should sende toward the reparatiō of the Temple. g The Babilonians & Chaldeas gaue them these presents: thus rather then y^e children of G^o D should want for their necessities, he woulde stir vp the heart of the very infidels to helpe them.

2. Kings. 25. 13. 2. Chron. 36. 7. Iere. 27. 20. Dan. 1. 2. h So the Chaldeans called Zerubbabel, who was y^e chiefe gouernour, so that the preeminence still remained in y^e house of David i Which serued to kill the beasts that were offred in sacrifice. k With y^e Iewes that had bene kept captiue in Babylon. Neh. 7. 6. 2. Esdr. 21.

l stirred vp the spirit of Cyrus King of Persia, & he made a proclamation through all his kingdome, and also by writing, saying, Thus sayeth Cyrus King of Persia, The Lorde God of heauen hath giuen me all the kingdomes of the earth, and he hath commaunded me to buylde him an house in Ierusalem, which is in Iudah.

1. Who is he among you of all his people with whome his God is? let him go vp to Ierusalem which is in Iudah, and buylde the house of the Lorde God of Israel: he is the God, which is in Ierusalem. 2. And euerie one that remayneth in any place (where he sojourneth) let the men of his place relieue hym wyth siluer and with golde, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

3. Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had rayed to go vp, to buylde the house of the Lorde which is in Ierusalem. 4. And alls they that were about them, strengthened their handes wyth vessels of siluer, with gold, with substance, and with cattell, and with precious things, besides all that was willingly offred.

5. Also the King Cyrus brought forth the vessels of the house of the Lorde, which Nebuchadnezzar had taken out of Ierusalem, & had put the in the house of his God. 6. Euen then dyd Cyrus Kyng of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto Sheshbazzar the Prince of Iudah. 7. And this is the number of them, thirrie basins of golde, a thousande basins of siluer, nyne and twentie kniues, thirrie bowles of golde, and of siluer bowles of the seconde sort, foure hundred and ten, and of other vessels, a thousande.

8. All the vessels of golde and siluer were five thousand & foure hundred. Sheshbazzar brought vp all with the of the captiuitie that came vp from Babel to Ierusalem. 9. And this is the number of them that returned from the captiuitie. These also are the sonnes of the prouince, that went vp out of the captiuitie (whome Nebuchadnezzar King of Babel had caryed away vnto Babel) and returned to Ierusalem, and to Iudah euery one vnto



Now^a in the first ycare of Cyrus Kyng of Persia (that the woorde of the Lorde, spoken by the mouth of Ieremiah, might be accompyshed) the Lord

stirred vp the spirit of Cyrus King of Persia, & he made a proclamation through all his kingdome, and also by writing, saying, Thus sayeth Cyrus King of Persia, The Lorde God of heauen hath giuen me all the kingdomes of the earth, and he hath commaunded me to buylde him an house in Ierusalem, which is in Iudah.

1. Who is he among you of all his people with whome his God is? let him go vp to Ierusalem which is in Iudah, and buylde the house of the Lorde God of Israel: he is the God, which is in Ierusalem.

2. And euerie one that remayneth in any place (where he sojourneth) let the men of his place relieue hym wyth siluer and with golde, and with substance, and with cattell, and with a willing offering, for the house of God that is in Ierusalem.

3. Then the chiefe fathers of Iudah and Benjamin, and the Priests and Leuites rose vp, with all them whose spirit God had rayed to go vp, to buylde the house of the Lorde which is in Ierusalem.

4. And alls they that were about them, strengthened their handes wyth vessels of siluer, with gold, with substance, and with cattell, and with precious things, besides all that was willingly offred.

5. Also the King Cyrus brought forth the vessels of the house of the Lorde, which Nebuchadnezzar had taken out of Ierusalem, & had put the in the house of his God.

6. Euen then dyd Cyrus Kyng of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto Sheshbazzar the Prince of Iudah.

7. And this is the number of them, thirrie basins of golde, a thousande basins of siluer, nyne and twentie kniues,

8. Thirrie bowles of golde, and of siluer bowles of the seconde sort, foure hundred and ten, and of other vessels, a thousande.

9. All the vessels of golde and siluer were five thousand & foure hundred. Sheshbazzar brought vp all with the of the captiuitie that came vp from Babel to Ierusalem.

10. And this is the number of them that returned from the captiuitie.

11. These also are the sonnes of the prouince, that went vp out of the captiuitie (whome Nebuchadnezzar King of Babel had caryed away vnto Babel) and returned to Ierusalem, and to Iudah euery one vnto

his citie.

2. Which came with Zerubbabel, ^{so was} Ieshua, Nehemiah, Seraiah, Reelaiah, Mordecai, Bilshan, Mispar, Biguai, Rehum, Banah. The number of the men of the people of Israel was,

3. The sonnes of Parosh, two thousande, an hundred, seuentie and two:

4. The sonnes of Shephatiah, three hundred, seuentie and two:

5. The sonnes of Arah, seuen hundred, and seuentie and five:

6. The sonnes of Pahath Moab, of the sonnes of Ieshua and Ioab, two thousande, eyght hundred and twelue:

7. The sonnes of Elam, a thousande, two hundred and foure and fiftie:

8. The sonnes of Zattu, nyne hundred, and five and fourtie:

9. The sonnes of Zaccai, seuen hundred, and threescore:

10. The sonnes of Bani, sixe hundred and two and fourtie:

11. The sonnes of Bebai, sixe hundred, and three and twentie:

12. The sonnes of Azgad a thousande, two hundred, and two and twentie:

13. The sonnes of Adonikam, sixe hundred, threescore and fixe:

14. The sonnes of Biguai, two thousand, and sixe and fiftie:

15. The sonnes of Adin, foure hundred and foure and fiftie:

16. The sonnes of Ater of Hizkiah, ninetie and eight:

17. The sonnes of Bezai, three hundred, and three and twentie:

18. The sonnes of Iorah, an hundred, and twelue:

19. The sonnes of Hashum, two hundred and three and twentie:

20. The sonnes of Gibbar, nynetie and five:

21. The sonnes of Beth-lehem, an hundred and three and twentie:

22. The men of Netophah, sixe and fiftie:

23. The men of Anothoth, an hundred and eyght and twentie:

24. The sonnes of Azmaueh, two & fourtie:

25. The sonnes of Kiriatharim, of Chephirah, & Beeroth, seuen hundred and three and fourtie:

26. The sonnes of Haramah and Gaba, sixe hundred, and one and twentie:

27. The men of Michmas, an hundred, and two and twentie:

28. The sonnes of Beth-el & Ai, two hundred, and three and twentie:

29. The sonnes of Nebo, two and fiftie:

30. The sonnes of Magbish, an hundred and sixe and fiftie:

31. The sonnes of the other Elam, a thousand, and two hundred, & foure and fiftie:

32. The sonnes of Harim, three hundred and twentie:

33. The sonnes of Lod-hadid and Ono, seuen hundred, and five and twentie:

34. The sonnes of Iericho, three hundred and five and fourtie:

b Zerubbabel was chiefe captaine, Ieshua the hie Priest, & Nehemiah a man of great autoritie went not now but came after, 54. yeres.

c This was not that Mordecai which was Esters kinsman.

d Meaning, of the commune people. Or, of the duke of Moab.

e Which were of the posteritie of Hezekiah.

f That is, inhabitants: for so this word (sonne) signifieth, when it is ioyned wyth the names of places.

Kk.j.

35 The

g Before he hath declared the two Tribes of Iudah and Benjamin, & now cometh to the Tribe of Levi and beginneth at 3 Priests.

|| The Levites.

|| The singers.

|| The Porters.

h So called because they were given to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites which were appointed to this vse by Ioshua, 10f. 9. 23.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention, 2. Sam. 17. 27. & 19. 31. & because the Priests office was had in contempt, these would haue changed their estate by their name, and so by Gods iust iudgement lost both the estimation of the world & the dignitie of their office.

35 The sonnes of Senaah, three thousande, fixe hundredth and thirtie.

36 ¶ The 8 Priests: of the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie and three:

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousande, two hundredth and seuen and fourtie:

39 The sonnes of Harim, a thousande and seuentene.

40 ¶ || The Levites: the sonnes of Ieshua, and Kadmiel of the sonnes of Hodatiah, seuentie and foure.

41 ¶ || The singers: the sonnes of Asaph, an hundredth and eyght and twentie.

42 ¶ || The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all were an hundredth and nine and thirtie.

43 ¶ The ^h Nethinims: the sonnes of Ziha, the sonnes of Hafupha, the sonnes of Tabbaoth.

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Resiah,

46 The sonnes of Hagab, the sonnes of Schamlai, the sonnes of Hanan,

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Resiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Vzza, the sonnes of Pasah, the sonnes of Besai,

50 The sonnes of Asnah, the sonnes of Meunim, the sonnes of Nephusim,

51 The sonnes of Bakbuk, the sonnes of Hakupa, the sonnes of Harhur,

52 The sonnes of Bazluth, the sonnes of Mehida, the sonnes of Harsha,

53 The sonnes of Bareos, the sonnes of Sisara, the sonnes of Thamah,

54 The sonnes of Nezhiah, the sonnes of Hatipha,

55 The sonnes of Salomons ⁱ seruants: the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Peruda,

56 The sonnes of Iaalah, the sonnes of Darkon, the sonnes of Giddell,

57 The sonnes of Shephatiah, the sonnes of Hattil, the sonnes of Pohereth Hazzebaim, the sonnes of Ami.

58 All the Nethinims, and the sonnes of Salomons seruants were three hundredth nintie and two.

59 ¶ And these went vp from Telmelah, & from Telharsha, Cherub, Addan, and Immer, but they coule not discern their fathers house and their seede, whether they were of Israel.

60 The sonnes of Delaiah, the sonnes of Tobiah, the sonnes of Nekoda, fixe hundredth and two and fiftie.

61 And of the sonnes of the Priests, the sonnes of Habaiah, the sonnes of Goz, the sonnes of ^k Barzillai: which tooke of the

daughters of Barzillai the Giliadite to wife, and was called after their name.

62 These sought their writing of the genealogies, but they were not found: therefore were they put from the Priesthood.

63 And ^l Tirshatha sayd vnto them, that they shoulde not eate of the most holy thing, tyll there rose vp a Priest with ^m Vrim and Thummim.

64 The whole Congregation together was two and fourtie thousand, three hundredth and three score,

65 Beside their seruants and their maydes: of whom were seuen thousand, three hundredth and seuen and thirtie: and among them were two hundredth singing men and singing women.

66 Their horses were seuen hundredth, and fixe and thirtie: their mules, two hundredth and fise and fourtie:

67 Their camels foure hundredth and fise and thirtie: their asses, fixe thousand, seuen hundredth and twentie.

68 And ^o cerseine of the chiefe fathers, when they came to the house of the Lord, which was in Ierusalem, they offred willingly for the house of God, to set it vp vpon his fundation.

69 They gaue after their habilitie vnto the treasure of the worke, ^o euen one and threescore thousand ⁿ drammes of golde, and fise thousand ^o pieces of siluer, and an hundredth Priests garments.

70 So the Priests and the Levites, and a ^o cerseine of the people, and singers, and the porters, and the Nethinims dwelt in their cities, and all Israel in their cities.

CHAP. III.

1. They buyde the altar of God. 6. They offer to the Lorde. 7. They prepare for the Temple. 11. And sing vnto the Lorde.

1 **A**Nd ^a when the ^a seuenth moneth was come, and the children of Israel were in their cities, the people assembled themselves as one man vnto Ierusalem.

2 Then stood vp Ieshua the sonne of Ioazadak and his brethren the Priests, and Zerubbabel the ^b sonne of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt offerings thereon, as it is written in the Lawe of Moses the man of God,

3 And they set the altar vp ^c his bases (for feare was among them, because of the people of those countreis) therefore they offred burnt offerings thereon vnto the Lord, ^{euen} burnt offerings in the morning and at euen.

4 They kept also the feast of the Tabernacles, as it is written, and the burnt offering ^a daily, by number according to the custome day by day.

5 And afterward ^d the continual burnt offering, both in the new moneths and in all the feast dayes that were consecrate vnto the Lord, and in all the oblations willingly offred vnto the Lorde.

l This is a Chaldee name & signifieth hym that hath authoritie ouer others. m Reade Exod. 28. 30.

n Which mount to of our money 24826. li. 13. sh. 4. d. esteming the Frenche crowne at 6. shil. 4. d. for the dramme is the eyght part of an ounce, & the ounce the eyght part of a marke. o Which are called myne, and cotayne a peece twoo markes so 5000. mynes make 55000. frankes, Which mount to of our money 69666. li. 13. sh. 4. d. so that the whole some was 94493. li. 26. shil. 8. d.

1. Esdr. 3. 47. a Called Tirsh, which answereth to part of September, and part of October.

b Meaning, Nephewe: for he was the sonne of Pedaiah. reade 1. Chro. 3. 19.

c In the place where Salomon had placed it.

Exod. 23. 16.

d That is, after the feast of Tabernacles.

6 From the first day of the seventh moneth began they to offer burnt offerings vnto the Lord: but the fundation of the Temple of the Lorde was not layed.

7 They gaue money also vnto the masons, and to the workmen, and meate & drinke, and oyle vnto them of Zidon & of Tyrus, to bring them cedar wood from Lebanon to the sea vnto Iapho, according to the grant that they had of Cyrus King of Persia.

8 ¶ And in the second yeere of their coming vnto the house of God in Ierusalem in the second moneth began Zerubbabel the sonne of Shealtiel, & Ieshua the sonne of Iozadak, and the remnant of their brethren the Priests and the Leuites, and all they that were come out of the captiuitie vnto Ierusalem, and appointed the Leuites from twentie yeere old & aboue, to set forwarde the worke of the house of the Lord.

9 And Ieshua stood with his sonnes, and his brethren, and Kadmiel with his sonnes, & the sonnes of Iudah together to set forwarde the workemen in the house of God, and the sonnes of Henadad with their sonnes, and their brethren the Leuites.

10 And when the buylders layed the fundation of the Temple of the Lorde, they appointed the Priests in their apparell wyth trumpets, & the Leuites the sonnes of Asaph with cymbales to praise the Lord after the ordinance of Dauid King of Israel.

11 Thus they sang when they gaue prayse, and when they gaue thanks vnto the Lord, For he is good, for his mercie endureth for euer towarde Israel. And all the people shouted with a great shoute, when they prayed the Lorde, because the fundation of the house of the Lorde was layed.

12 Many also of the Priests & the Leuites and the chiefe of the fathers, ancient men which had seene the first house, (when the fundation of this house was layed before their eyes) & wept with a lowde voyce: and many shouted alowde for ioy.

13 So that the people could not discerne the founde of the shoute for ioy, from the noyse of the weping of the people: for the people shouted with alowde crye, and the noyse was heard farre of.

CHAP. IIII.

2. The buylding of the Temple is hindered and how.
11 Letters to Artaxerxes, and the answere.

1 ¶ Vnto the aduerfaries of Iudah and Benjamin heard, that the children of the captiuitie buylded the Temple vnto the Lorde God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and sayd vnto the, We will buyld with you: for we seeke the Lord your God as ye do: and we haue sacrificed vnto hym since the time of Esar Haddon King of Asshur which brought vs vp hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel, sayd vnto them. It is not for you, but for vs to build

the house vnto our God: b for we our selues together will buyld it vnto the Lord God of Israel, as King Cyrus the King of Persia hath commanded vs.

4 Wherefore the people of the land discouraged the people of Iudah, & troubled them in buylding.

5 And they chayed counsellers against the, to hinder their deuise, all the dayes of Cyrus King of Persia, euen vntill the reigne of Darius King of Persia.

6 And in the reigne of d Ahasueros (in the beginning of his reigne) wrote they an accusation agaynst the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshasht, Mithredath, Tabeel, & the rest of their companions wrote when it was peace vnto Artahshasht King of Persia, and the writing of the letter was the Aramites writing, and the thing declared was in the language of the Aramites.

8 Rehum the chancelour, and Shimshai the scribe wrote a letter agaynst Ierusalem to Artahshasht the King in this fort.

9 Then wrote Rehum the chancelour, and Shimshai the scribe, and their companions f Dinaie, & Apharsathcaie, Tarpelaie, Apharsaie, Archeuaie, Bablaie, Shuthanchaie, Dehaue, Elmaie,

10 And the rest of the people whome the great & noble s Afnapar brought ouer, & set in the cities of Samaria, and other that are beyond the h Riuer and i Cheeneth.

11 ¶ This is the copie of the letter that they sent vnto King Artahshasht, THE SERVANTS the men beyonde the Riuer and Cheeneth salute thee.

12 Be it known vnto the King that the Iewes, which came vp from thee to vs, are come vnto Ierusalem (a citie rebellious & wicked) & buylded, & lay the fundations of the walles, & haue ioyned the fundations.

13 Be it known now vnto the King, that if this citie be buylded, they will not giue toll, tribute, nor k custome: so shalt thou hinder the kings tribute.

14 Now therefore because we haue bene brought vp in the Kings palace, it was not meete for vs to see the Kings dishonour: for this cause haue we sent & certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceiue that this citie is rebellious and noysome vnto Kings and prouinces, and that they haue moued sedition of olde time, for the which cause this citie was destroyed.

16 We certifie the King therefore, that if this citie be buylded, and the fundation of the walles layed, by this meanes the portion beyond the Riuer shall not be thine.

17 ¶ The King sent an answer vnto Rehum the chancelour, and Shimshai the scribe, and to the rest of their companions that
K k ij. dwell

b For they perceived what their pretence was, to wit, to erect idolatrie in steade of true religion.

c Ebr. made their hands vneake.

d They bribed the gouerners vnder the King, to hinder their worke, thus they that halt, can not abide, that God should be purely serued.

e He was also called Artaxerxes, which is a Persian name, some thinke it was Cambises Cyrus sonne, or Darius, as verſ. 5.

f Called Artaxerxes, which signifieth in y Persian tongue, an excellent warrior.

g Or, Counsellour.

h These were certeine people, which the Assirians placed in Samaria in steade of the ten Tribes.

i Some thinke it was Samche-rib, but rather Salmanaſar.

k To wit, Euphrates, and he meaneth in respect of Babel that they dwell beyond it.

l Which were a certeyne people that enuied the Iewes.

k Meaning, the gifts that are wont to be giuen to Kings when they passe by any country.

l Ebr. In the Chalde, we haue eaten the salt of the Palace.

Or, I. ppe.

Which moneth conteyned part of April and part of May, for in the meane season they had provided for things necessarie for the worke.

f They gaue the exhortations and encouraged euery man forward in the worke.

A Chron. 11. 3.

g Because they saw that it was nothing so glorious as that Temple, which Salomon had buylded, notwithstanding Aggeus comforted the & prophesied that it shalbe more beautiful then y first: meaning the spiritual Temple, which are the members of Christs bodie.

a Meaning, the inhabitants of Samaria, whome the King of Assiria had placed in the steade of the ten Tribes, 2. King. 17. 24. and 19. 37. These professed God, but worshipped idols also, & therefore were the greatest enemies to the true seruants of God.

The building hindred.

^l Some read for Shelam, salutatio or greeting.
^m Called also Cheeneth, as verſ. 11.

- dwelt in Samaria, and vnto the other beyond the Riuer, ^l Shelam and ^m Cheeth.
- 18 ¶ The letter which ye ſent vnto vs, hath bene openly read before me,
- 19 And I haue commanded and they haue ſearched, and ſounde, that this citie of olde time hath made inſurrectiō againſt kings, and hath rebelled, & rebellion hath bene committed therein.
- 20 There haue bene mightie kings alſo ouer Ieruſalem, which haue ruled ouer all beyond the Riuer, and tolle, tribute, and cuſtome was giuen vnto them.
- 21 Make ye now a decree, that thoſe men may ceaſe, and that the citie be not buylt, till I haue giuen another commandement.
- 22 Take heede now that ye ſayle not to do this: why ſhould damage grow to hurt the King?
- 23 When the copie of King Artahſhaſtes letter was read before Rehum & Shimſhai the ſcribe, & their companions, they went vp in all the haſte to Ieruſalem vnto the Iewes, and cauſed them to ceaſe by force and power.
- 24 Then ⁿ ceaſed the worke of the houſe of God, which was in Ieruſalem, and did ſtay vnto the ſecond yeere of Darius King of Perſia.

ⁿ Not all together for the Prophets exhorted them to continue, but they vſed leſſe diligence becauſe of the troubles.

CHAP. V.

¹ Haggai and Zechariah do prophete. ³ The worke of the Temple goeth forward contrarie to the minde of Tatnai. ⁶ He letters to Darius.

^o Or, Haggai. Hag. 1. 1.
¹ Eſdr. 6. 1.

- 1 **T**Hen ^o Haggai a Prophet and Zechariah the ſonne of Iddo a Propheet prophesied vnto the Iewes that were in Iudah, and Ieruſalem, in the name of the God of Iſrael, *euen* vnto them.
- 2 Then Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Ioſadak aroſe, and began to builde the houſe of God at Ieruſalem, and wth them *were* the Prophets of God, which ^a helped them.
- 3 ¶ At the ſame tyme came to the Tatnai, which was capitaine beyond the Riuer, and Shether-boznai and their companions, & ſaid thus vnto them, Who hath giuen you commandement to buyld this houſe, and to lay the foundations of theſe walles?
- 4 ^b Then ſaid we vnto them after this manner, What are the names of the men that buyld this buylding?
- 5 But the ^c eye of their God was vpon the Elders of the Iewes, that they coulde not cauſe them to ceaſe, till the matter came to Darius: and then they answered by letters therunto.
- 6 The copie of the letter, that Tatnai capitaine beyond the Riuer, and Shether-boznai and his companions Apharſechaie, (which were beyond the Riuer) ſent vnto King Darius.
- 7 They ſent a letter vnto him, wherein it was written thus, **VNTO DARIUS** the King, all peace.
- 8 Be it knowen vnto the King, that we went into the prouince of Iudea, to the houſe of

^a Which encouraged them to go forward & accuſed them that they were more careful to buyld their owne houſes, then zealous to build the Temple of God.
^b That is, the enemies asked this, as verſ. 10.
^c His fauour & the ſpirit of ſtrength.

Ezra.

The enemies letters.

the great God, which is builded with great ^o Or, marble, ſtones, & beames are layd in the walles, and this worke is wrought ſpeedely, and prospereth in their hands.

- 9 Then asked we thoſe Elders, & ſaid vnto them thus, Who hath giuen you commandement to build this houſe, and to lay the fundation of theſe walles?
- 10 We asked their names alſo, that we might certifie thee, and that we might write the names of the men that were their rulers.
- 11 But they answered vs thus, & ſaid, We are the ſeruants of the God of heaue & earth, and buyld the houſe that was buylt of olde and many yeeres ago, which a ^d great King of Iſrael ^o buylded, and founded it.
- 12 But after that our fathers had prouoked the God of heauen vnto wrath, ^o he gaue them ouer into the hande of Nebuchadnezzar King of Babel the Caldean, and he deſtroyed this houſe, and caryed the people away captiue vnto Babel.
- 13 But in the ^e firſt yeere of Cyrus King of Babel, King Cyrus made a decree to build this houſe of God.
- 14 And the veſſels of golde & ſiluer of the houſe of God, which Nebuchadnezzar toke out of the Temple, that was in Ieruſalem, and brought them into the Temple of Babel, thoſe did Cyrus the King take out of the Temple of Babel, and they gaue them vnto one ^f Sheſhbazzar by his name, ^f whom he had made capitaine.
- 15 And he ſaid vnto him, Take theſe veſſels and go thy way, and put them in the Temple that is in Ieruſalem, and let the houſe of God be buylt in his place.
- 16 Then came the ſame Sheſhbazzar and layd the fundation of the houſe of God, which is in Ieruſalem, and ſince that tyme *euen* vntill now, hath it bene in buylding, yet is it not finiſhed.
- 17 Now therefore if it pleaſe the King, let there be ſearche made in the houſe of the Kings & treaſures, which is there in Babel, whether a decree hath bene made by King Cyrus, to buyld this houſe of God in Ieruſalem, and let the King ſende ^g his minde concerning this.

^d To wit, Salomon.

¹ King. 6. 3.
² chro. 3. 2.
³ King. 24.
¹³ & 25. 9.

^e Reade Ch. 1. 1.

^f Reade Ch. 1. 3.

^g Meaning, in the librarie, or places where lay the registers, or records of times.

CHAP. VI.

At the commandement of Darius King of Perſia, after the Temple was buylded and dedicate, the children of Iſrael kept the feaſt of unleaſened bread.

- 1 **T**Hen ^o King Darius gaue commandement, & they made ſearche in the ^o librarie of the treaſures, which were there layd vp in Babel.
- 2 And there was found in a ^a coffer (in the place that was in the prouince of the Medes) a volume, and therein was it thus written, as a memorial,
- 3 **IN THE FIRST YEERE** of King Cyrus, King Cyrus made a decree for the houſe of God in Ieruſalem, Let the houſe be buylt, *euen* the place where they offered ſacrifices, & let the walles thereof be ioyned together: let the height thereof be three ſcore

¹ Eſdr. 6. 3.
^o Ebr. houſe of bookes.

^a Wherein were the actes of the Kings of Medes and Perſians.

^a Or, routes, or
courses.
^b Or, murie.

^b Meaning, Ze-
rubabel, to
whom he giued
charge.

^c Meddle not
with them, nei-
ther hinder this.

^d For lacke of
money.

^e Who hath
appointed that
place to haue his
Name called vp-
pon there.

^f Ezra 7. 1.

^f Whom God
stirred vp to as-
sure them that
he woulde giue
their worke
good successe.

^g This is the
twelfth moneth,
and contrayneth
part of February
& part of March
h And the twoo
and fourtyeth af-
ter their first re-
turne.

score cubites, and the breadth thereof three score cubites,

4 Three "orders of" great stones, and one order of tymbre, and let the expenses be giuen of the Kings house.

5 And also let them render the vessels of the house of God (of gold and silver, which Nebuchadnezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let ^b him go vnto the Temple that is in Ierusalem to his place and put them in the house of God.

6 Therefore Tattai captaine beyonde the Riuer, and Sethar Boznai, (and their companions Apharfeac, which are beyonde the Riuer) be ye farre ^c from thence.

7 Suffer ye the worke of this house of God, that the captayne of the Iewes and the Elders of the Iewes may build this house of God in his place.

8 For I haue giuen a commandement what ye shall doe to the Elders of these Iewes, for the buylding of this house of God, that of the reuenues of the Kyng, which is of the tribute beyonde the Riuer, there be incontinently expenses giuen vnto these men that they ^d cease not.

9 And that which they shall haue nede of, let it be giuen vnto them day by day, whether it be yong bullocks, or rams, or lambs for the burnt offerings of the God of Heauen, wheat, salt, wine, and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no faute.

10 That they may haue to offer sweete odours vnto the God of Heauen, and pray for the Kings lyfe, and for his sonnes.

11 And I haue made a decree, that whosoener shall alter this sentence, the wood shall be pulled downe from his house, and shall be set vp, & he shall be hanged thereon, and his house shall be made a dunghill for this.

12 And the God that hath caused his Name ^e to dwell there, destroy all Kings and people that put to their hande to alter, & to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speede.

13 ¶ Then Tattai the captaine beyond the Riuer, & Shethar Boznai and their companions, according to that which Darius had sent, so they did speedely.

14 So the Elders, of the Iewes, buylded, and they prospered by the Prophefying of ^f Haggai the Prophet, and Zechariah the sonne of Iddo, and they buylded and finished it, by the appoyntment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshashtre King of Persia.

15 And this house was finished the thirde day of the moneth 8 Adar, which was ^h the sixt year of the reygne of King Darius.

16 ¶ And the children of Israel, the Priests, and the Leuites, and the residue of the children of the captiuitie kept the dedication of this house of God with ioy,

17 And offered at the dedication of this house

of God an hundred bullockes, two hundred rams, foure hundred lambes, and twelue goates, for the sinne of all Israel, according to the number of the Tribes of Israel.

18 And they set the Priestes in their order, and the Leuites in their courses ouer the seruice of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captiuitie kept the Passouer on the fourtene daye of the first moneth.

20 (For the Priestes and the Leuites were purified altogether) and they killed the Passouer for all the children of the captiuitie, and for their brethren the Priestes, and for themselves.

21 So the children of Israel which were come agayne out of captiuitie, and all such as had ⁱ separated themselves vnto them, from the fylthynesse of the Heathen of the lande, to seeke the Lorde God of Israel, dyd eate,

22 And they kept the feast of vnleavened bread seuen dayes with ioy: for the Lord had made them glad, and turned the heart of the Kyng of ^k Asshur vnto them, to "incourage the in the worke of the house of God, euē the God of Israel.

CHAP. VII.

1. By the commandement of the King, Ezra and his companions come to Ierusalem. 27. He giueth thanks to God.

1 **N**OW after these things, in the reygne of ^a Artahshashtre King of Persia, was Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah.

2 The sonne of Shallum, the sonne of Zaddock, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth.

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of ^b Aaron the chiefe Priest.

6 This Ezra came vp from Babel, and was a ^c scribe prompt in the Lawe of Moses, which the Lorde God of Israel had giuen, and the King gaue him all his request according to the hande of the Lord his God ^{which was vpon him.}

7 And there went vp ^{certaine} of the children of Israel, and of the Priestes, and the Leuites, and the fingers, and the porters, and the Nethinims vnto Ierusalem, in the seuenth yeere of King Artahshashtre.

8 And he came to Ierusalem in the ^d fift moneth, which was in the seuenth yeere ^e of the King.

9 For vpon the first day of the first moneth began he to go vp from Babel, and on the first daye of the fift moneth came he to Ierusalem, according to the good hande of his God ^{that was vpon him.}

10 For Ezra had prepared his heart to seeke the Law of the Lorde, and to doe it, and to teach

Nem. 3. 4.
& 8. 9.

ⁱ Which were
of the heathen
and forsaked
their idolatrie to
worship the true
God.

^k Meaning, Da-
rius who was
King of the Me-
des, Persians and
Assirians.

^l Ebr. to streng-
then their handes.

^a The Ebrewes
write that diuers
of the Kinges of
Persia were cal-
led by this name
as Pharaoh was
a comūne name
to the Kinges of
Egypt, and Cesar
to ^{Emperours}
Romaine.

^b Ezra deduceth
his kinred, till he
cometh to Aaron,
to proue
that he came of
him.

^c He sheweth
here what a
scribe is, who
had charge to
write the Law &
to expounde it,
whom Marke
callet a scribe,
Mar. 12. 28. Mat.
and Luke call
him a Lawyer, or
doctōr of the
Law, Mat. 22. 35.
Luke. 10. 25.

^d That contain-
ed part of Iulie
and part of Au-
gust.

^e Of King Da-
rius.

teach the precepts & iudgements in Israel.

11 ¶ And this is the copie of the letter that Kyng Artahshaste gaue vnto Ezra the Priest and scribe, *euen* a writer of the words of the commandements of the Lord, and of his statutes ouer Israel.

12 ARTAHSHASTE King of Kinges to Ezra the Priest & perfite scribe of the Law of the God of heauen, and to f Cheeneth.

f Some take this for the name of a people, some for tyme to continuance, meaning that the King wished him long lyfe. g Which remained as yet in Babylon, & had not returned wyth Ierubbabel. h To examine who liued according to the Law. i Whereof thou art expert.

13 I haue giuen commandement, that euery one, that is willing in my kingdome of the people of Israel, and of the Priests, and Leuites & to go to Ierusalem with thee, shall go.

14 Therefore art thou sent of the King and his feuen counsellers, to h enquire in Iudah and Ierusalem, according to the Lawe of thy God, which is in i thyne hande,

15 And to carie the siluer and the golde, which the King & hys counsellers willingly offer vnto the God of Israel (whose habitation is in Ierusalem.)

16 And all the siluer and golde that thou canst finde in all the Prouince of Babel, with the free offering of the people, and that which the Priests offer willingly to the house of their God which is in Ierusalem,

17 That thou mayest bye speedily with this siluer, bullockes, rams, lambes, with theyr meate offerings & their drinke offerings: and thou shalt offer them vpon the altar of the house of your God, which is in Ierusalem.

18 And whatsoeuer it pleaseth thee and thy brethren to doe with the rest of the siluer, and golde, doe ye it according to the will of your k God.

k As ye knowe best may serue to Gods glorie.

19 And the vessels that are giuen thee for the seruice of the house of thy God, those deliuer thou before God in Ierusalem.

20 And the residue that shall be needefull for the house of thy God, which shall be meete for thee to bestow, thou shalt bestow it out of the Kings treasure house,

21 And I King Artahshaste haue gyuen comāndement to all the treasurers which are beyonde l the Riuer, that whatsoeuer Ezra the Priest and scribe of the Lawe of the God of heauen shall require of you, that it be done incontinently,

22 Vnto an hundredth talents of siluer, vnto an hundredth m measures of wheat, and vnto an hundredth baths of wyne, and vnto an hundredth n baths of oyle, and salt without writing.

l Which was the Ryuer Euphrates, & they were ioyned it in respect of Babylon.

m Ebr. Corim. n Read 1. King. 7. 26. & 2. Chro. 3. 10.

n This declareth that the feare of Gods iudgements caused him to vse this liberalitie, and not the loue that he bare to Gods glorie or affection to his people.

o He gaue Ezra full authoritie to restore all things according to the word of God, & to punish them that resisted and would not obey.

23 Whatsoeuer is by the commandement of the God of heauē, let it be done speedily for the house of the God of Heauen: for why shoulde he be wrath n agaynst the Realme of the King, and his children?

24 And we certifie you, that vpon any of the Priests, Leuits, singers, porters, Nethinims, or Ministers in this house of God, there shall no gouernour laye vpon them tolle, tribute nor custome.

25 And thou Ezra (after the wysdome of thy God, that is in thyne hande) o set iudges and arbiters, which maye iudge all the people that is beyonde the Riuer, *euen* all

that know the Law of thy God, and teache ye them that know it not.

26 And whosoever will not doe the Law of thy God, and the Kings law, let him haue iudgement without delay, whether it be vnto death, or to banishment, or to confiscation of goodes, or to imprisonment.

27 p Blessed be the Lorde God of our fathers, which so hath put in the Kings heart, to beautifie the house of the Lorde that is in Ierusalem,

p Thus Ezra gaue God thanks for that he gaue him so good successe in his sayres by reason of the King.

28 And hath enclined mercie towarde me, before the King and hys counsellers, and before all the Kings mightie Princes: and I was comforted by the hande of the Lorde my God which was vpon me, and I gathered the chiefe of Israel to go vp wyth me.

CHAP. VIII.

1. The number of them that returned to Ierusalem vnto Ezra. 21 He causeth the to fast. 24 He admonisheth the Priests of theyr dutie. 31 VVhat they dyd vnto when they came to Ierusalem.

1 These * are now the chiefe fathers of them, and the genealogie of them that came vp with me from Babel, in the reigne of King a Artahshaste.

1 Esdr. 8. 19.

a Reade Chap. 7. 1.

2 Of the sonnes of Phinehas, Gershom: of the sonnes of Ithamar, Daniel: of the sonnes of Dauid, Hattulh:

3 Of the sonnes of Shechaniah, of the sonnes of Pharoah, Zechariah, and with him the count of the males, an hundredth and fiftie.

4 Of the sonnes of b Pahath Moab, Elihoenai, the sonne of Zerachiah, and with hym two hundredth males.

b Or, captayns of Moab.

5 Of the sonnes of Shechaniah, the sonne of Iahaziel, and with him three hundredth males.

6 And of the sonnes of Adin. Ebed the sonne of Ionathan, & with him fiftie males.

7 And of the sonnes of Elam, Ieshaiiah the sonne of Athaliah, and with him seuentie males.

8 And of the sonnes of Shephatiah, Zebadiah the sonne of Michael, and with him fourescore males.

9 Of the sonnes of Ioab, Obadiah the sonne of Iehiel, and with him two hundredth and eyghtene males.

10 And of the sonnes of Shelomith the sonne of Iosiphiah, and with him an hundredth and threescore males.

11 And of the sonnes of Bebai, Zechariah, the sonne of Bebai, and with him eight and twentie males.

12 And of the sonnes of Azgad, Iohanan the sonne of Hakkatan, and with him an hundredth and ten males.

13 And of the sonnes of Adonikam, that were the b last, whose names are these: Elipheler, Iehiel and Shemaiah, & with them threescore males.

b That came to go wyth Ezra.

14 And of the sonnes of Biguai, Vthai, and Zabbud, and with them seuentie males.

c To that place of Euphrates, where Ahaua the riuer entred into it.

15 And I gathered them to the c Riuer that goeth towarde Ahaua, and there abode we three

three dayes : then I vewed the people, and the Priests, and founde there none of the sonnes of Leui.

16 Therefore sent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meshullam the chiefe, and to Ioarib and to Elnathan, men of vnderstanding,

17 And I gaue them commandement, to Iddo the ^d chiefest at the place of Casaphia, and I^e tolde them the wordes that they shoulde speake to Iddo, and to his brethren the Nethinims at the place of Casaphia, that they shoulde cause the ministers of the house of our God to come vnto vs.

18 So by the good hande of our God, *which was vpon vs*, they brought vs a man of vnderstanding of the sonnes of Mahali the sonne of Leui, the sonne of Israel, and Sherebiah with his sonnes and his brethren, *even* eightene.

19 Also Hashabiah, and with him Ieshaiah of the sonnes of Merari, with his brethren, and their sonnes twentie.

^e Read Chap. 2. 20 And of the ^e Nethinims, whome Dauid had set, and the Princes for the seruice of the Levites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the Riuer, by Ahaua, I proclaimed a fast, that we might humble ⁱ our selues before our God, and seeke of him a right way for vs, and for our children, and for all our substance.

22 For I was ^g ashamed to require of the King an armie and horsemen, to helpe vs agaynst the enimie in the waye, because we had spoken to the King, saying, The hande of our God *is* vpon all them that seeke him in goodnesse, but his power and his wrath *is* agaynst all them that forsake him.

23 So we fasted, and besought our God for this: and he was intreated of vs.

24 Then I separated twelue of the chiefe of the Priests, Sherebiah, and Hashabiah, and ten of their brethren with them,

25 And weighed them the siluer, and the golde, and the vessels, *even* the offering of the house of our God, *which* the King and his counsellers, and his Princes, and all Israel that were present had offered.

26 And I weighed vnto their hande sixe hundreth and fiftie ^h talentes of siluer, and in siluer vessell, an hundreth talentes, and in golde, and hundreth talentes:

27 And twentie basins of golde, of a thousande ⁱ drammes, and two vessels of shining brasse verye good, and precious as golde.

28 ¶ And I sayde vnto them, Ye are consecrate vnto the Lorde, and the vessels *are* consecrate, and the golde and the siluer *are* frelye offered vnto the Lorde God of your fathers.

29 Watch ye, and keepe *them* vntill ye weigh them before the chiefe Priests and the Levites, and the chiefe fathers of Israel in Ie-

rusalem in the chambers of the house of the Lorde.

30 So the Priests and the Levites receyued the weight of the siluer and of the golde, and of the vessels to bring *them* to Ierusalem, vnto the house of our God.

31 ¶ Then we departed from the Ryuer of Ahaua on the twelue *daye* of the first moneth, to go vnto Ierusalem, and the hande of our God was vpon vs, and deliuered vs from the hande of the enimie, and of such as layed ^k wayte by the way.

32 And we came to Ierusalem, and abode there three dayes.

33 And on the fourth daye was the siluer weighed, and the golde and the vessel in the house of our God by the hande of Meremoth the sonne of Uriah the Priest, and with him *was* Eleazar the sonne of Phinehas, and with them *was* Iozabad the sonne of Ieshua, & Noadiah the sonne of Binnui the ^l Levites,

34 By number and by weight of euery one, and all the weight was written at the same tyme.

35 Also the children of the captiuitie, which were come out of captiuitie, offered burnt offrings vnto the G O D of Israel, twelue bullockes for all Israel, ninetie and sixe rams, seuentie and seuen lambes, & twelue he goates for sinne: all *was* a burnt offering of the Lorde.

36 And they deliuered the Kings commission vnto the Kings officers, & to the captaynes beyonde the Ryuer: and they promoted the people, and the house of God.

CHAP. IX.

1. Ezra complayneth on the people that had turned themselves from God, and married vwith the Gentiles. 2 He prayeth vnto God.

1 **W**Hen ^r as these things were done, the rulers came to mee, saying, The people of Israel, and the Priestes and the Levites are not ^a separated from the people of the landes (as touching theyr abominations) *to wit*, of the Caananites, the Hittites, the Perizzites, the Iebusites, the Ammonites, the Moabites, the Egyprians, and the Amorites.

2 For they haue taken their daughters to themselves, and to their sonnes, and they haue mixed the holy seede with the people of the landes, & the hande of the ^b princes & rulers hath bene chiefe in this trespasse.

3 But when I hearde this saying, I rent my clothes and my garment, and pluckt of the haire of myne heade, and of my beard, and sate downe ^c astonyed.

4 And there assembled vnto me all that feared the wordes of the God of Israel, because of the transgression of them of the captiuitie. And I sate downe astonyed vntill the ^e euening sacrifice.

5 And at the euening sacrifice I arose vp from mine heauines, & when I had rent my clothes and my garment, I fel vpon my knees and spread out myne handes vnto the Lord

^k This declared that their journey was full of danger, and yet G O D deliuered them according to theyr prayer.

^l This was a token of a good conscience and of hys integritie, that he woulde haue witness of his fidelitie.

^r Esdr. 9.7.

^a Fro the tyme they came home vnder Zerubbabel vntill the coming of Ezra, they had degenerate contrarie to ^y law of God, & married where it was not lawfull, Deut. 7.3.

^b That is, the gouerners are the chiefe beginners hereof.

^c As one doubting whether God would continue hys benefites towards vs or else destroye vs which he had begun. Exod. 29.39. num. 28.3.

my

^d He was the chiefest & taught there the Lawe of God vnto the Levites. ^e Ebr. put wordes in their mouth.

^e Read Chap. 2. 42.

^f He sheweth that the ende of fasting is to humble the bodie to the spirite, which must proceede of the heart liuelye touched, or else it is but hypocrisie. ^g He thought it better to commit himselfe to the protection of God, then by seeking these ordinarie meanes, to giue an occasion to others to thinke that he did doubt of Gods power.

^h Read 1. King. 9. 14.

ⁱ Reade Chap. 3. 69.

my God,

6 And sayde, O my God, I am confounded & ashamed, to lift vp myne eyes vnto thee my God: for our iniquities are increased ouer d our head, & our trespasse is growen vp vnto e the Heauen.

d That is, wee are drowned in sinne.

e They so exceede that they can not growe greater.

7 From the dayes of our fathers haue wee bene in a great trespasse vnto this day, and for our iniquities haue we, our Kings, and our Priests bene deliuered into the hande of the Kings of the lands, vnto the sworde, into captiuitie, into a spoyle, and into confusion of face, as appeareth this day.

f Ingiuing vs a resting place. It is a similitude taken of them that remaine still in a place, which finite nayles to hang things vpon, Isa. 22. 23

8 And now for a litle space grace hath bene shewed from the Lorde our God, in causing a remnant to escape, and in giuing vs a f nayle in his holye place, that our God may light our eyes, and giue vs a litle reuiuing in our seruitude.

9 For though we were bondme, yet our God hath not forsaken vs in our bondage, but hath enclined mercie vnto vs in the sight of the Kings of Persia, to giue vs lyfe, and to erect the house of our God, and to redresse the desolate places thereof, and to giue vs a wall in Iudah and in Ierusalem.

10 And now, our God, what shall we saye after this? for we haue forsaken thy commandements.

Exod. 32. 31. & 34. 12. 15. deu. 7. 9.

11 Which thou hast commanded by thy seruants the Prophets, saying, * The land wherevnto ye go to possesse it, is an vnclene land, because of the filthinesse of the people of the landes, which by their abominations, and by their vnclannesse haue filled it from corner to corner.

12 Nowe therefore shall ye not giue your daughters vnto their sonnes, neyther shall ye take their daughters vnto your sonnes, nor seeke their * peace nor welth for euer, that ye may be strong and eate the goodnesse of the lande, and leaue it for an inheritance to your sonnes for euer.

Deut. 22. 6.

13 And after all that is come vpon vs for our euill deedes, and for our great trespases (seeing that thou our God hast stayed vs from being beneath s for our iniquities, and hast giuen vs such deliuerance.)

g Hast not vtterly cast vs downe and destroyed vs for our sinnes, Deut. 18. 13.

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of such abominacions? wouldst not thou be angrie toward vs till thou haddest consumed vs, so that there should be no remnant nor any escaping?

15 O Lorde God of Israel, thou art iust, for we haue bene h referued to escape, as appeareth this day: beholde, we are before thee in our trespasse: therefore we cannot stande before thee because of it.

h He sheweth that God is iust in punishing hys people, and yet merciful in reseruing a residue to whom he sheweth fauour.

CHAP. X.

1. The people repent and turne, and put awaye theyr strange wyues.

1. Esdr. 8. 908

2 He confessed his sinnes & the sinnes of the people.

1 W Hyles * Ezra prayed thus, & a confessed him selfe weeping, and falling downe before the house of God, there assembled vnto him of Israel a very great Congregation of men and women & chil-

dren: for the people wept with a great lamentacion.

2 Then Shechaniah the sonne of Ichiel one of the sonnes of Elam, answered, and sayde to Ezra, We haue trespased agaynst our God, and haue taken strange wyues of the people of the lande, yet nowe there is b hope in Israel concerning this.

b Meaning, that God would receyue them to mercie.

3 Now therefore let vs make a couenant with our God, to put away c all the wyues (and such as are borne of them) according to the counsel of the Lorde, and of those that feare the commandementes of our God, and let it be done according to the Lawe.

c Which are strangers & married contrarie to the Law of God.

4 Arise: for the matter d belongeth vnto thee: wee also will be wyth thee: be of comfort and doe it.

d Because God hath giuen thee autoritie, & learning to persvade the people herein and to commande them.

5 ¶ Then arose Ezra, and caused the chiefe Priests, the Leuits, and all Israel, to sweare that they woulde doe according to this worde. So they sware.

6 * And Ezra rose vp from before the house of God, and went into the chamber of Iohanan the sonne of Eliahib: he went euen thither, but he did eate neyther bread, nor druncke water: for he mourned, because of the transgression of them of the captiuitie.

1. Esdr. 9. 1.

7 And they caused a proclamation to go throughout Iudah and Ierusalem, vnto * all them of the captiuitie, that they shoulde assemble them selues vnto Ierusalem.

* Or, sonnes of the captiuitie.

8 And whosoever woulde not come within three dayes according to the counsel of the Princes and Elders, all his substance shoulde be * forfayt, and he shoulde be separate from the Congregation of them of the captiuitie.

* Or, condemned.

9 ¶ Then all the men of Iudah and Benjamin assembled them selues vnto Ierusalem within three dayes, which was the twentyeth day of the e ninth moneth, and all the people sate in the streete of the house of God, trembling for this matter, and for the f rayne.

e Which contained part of Nouember and part of December.

10 And Ezra the Priest stood vp, and sayd vnto them, Ye haue transgressed, and haue taken strange wyues, to s increase the trespasse of Israel.

f For the season was giuen to raine, & so y weather was more sharp and colde, & also their conscience touched them.

11 Nowe therefore h giue prayse vnto the Lorde God of your fathers, and do his will and separate your selues from the people of the lande, and from the strange wyues.

g Ye haue layed one sinne vpon another.

12 And all the Congregation answered, and sayde with a lowde voyce, So will wee doe according to thy wordes vnto vs.

h Read Iosh. 7. 19.

13 But the people are many, and it is a raynie wether, and we are not able to stande without, neyther is i the worke of one day or two: for we are many that haue offended in this thing.

14 Let our rulers stande therefore i before all the Congregation, and let all them which haue taken strange wiues in our cities, come at the tyme appointed, and with them the Elders of euerie Citie and the iudges

i Let them be appointed to examine this matter.

1 While each part member of Dec was the month

k They went to the chiefe cities to sit on this matter which was three moneths in finishing.

l As a toké that they would kepe promises & do it.

m Meanings, of the common people : for before he spake of the Priests and Leuites.

judges thereof, till the fierce wrath of our God for this matter turne away from vs.
 15 Then were appointed Ionathan the sonne of Afah-el, and Iahaziah the sonne of Tikuah ouer this matter, and Meshullam and Shabbethai the Leuites helped them.
 16 And they of the captiuitie did so & k departed, *even* Ezra the Priest, and the men *that* were chiefe fathers to the familie of their fathers by name, and sate downe in the first day of the tenth moneth to examine the matter.
 17 And vntill the first day of the first moneth they were finishing the busines with all the men that had taken strange wiues,
 18 And of the sonnes of the Priests there were men found, that had taken strange wiues, *to wit*, of the sonnes of Ieshua, the sonne of Iozadak, & of his brethren, Maaseiah, A Eliezer, and Iarib and Gedaliah.
 19 And they gaue l their hands, that they wold put away their wiues, & they that had trespassed, *gaue* a ramme for their trespass.
 20 And of the sonnes of Immer, Honani, & Zebadiah.
 21 And of the sonnes of Harim, Maaseiah, & Eliah, & Shemaiah, and Iehiel, & Vzziah.
 22 And of the sonnes of Pathur, Elioenai, Maaseiah, Ithmael, Nethaneel, Iozabad, & Elafah.
 23 And of the Leuites, Iozabad and Shimci & Kelaiah, (which is Kelitah) Pethahiah, Iudah and Eliezer.
 24 And of the singers, Eliahshib. And of the porters, Shallum, and Talem, and Vri.
 25 And of m Israel: of the sonnes of Parosh, Ramiah, & Iefiah, & Malchiah, & Miamin,

and Eleazar, and Malchiah, and Benaiah.
 26 And of the sonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.
 27 And of the sonnes of Zattu, Elioenai, Eliahshib, Mattaniah, and Ierimoth, & Zabad, and Aziza.
 28 And of the sonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.
 29 And of the sonnes of Bani, Meshullam, Malluch, and Adaiah, Iafhub, and Sheal, Ieremoth.
 30 And of the sonnes of n Pahath Moab, Adna, & Chelal, Benaiah, Maaseiah, Mattaniah, Bezaleel, and Binui, and Manasseh.
 31 And of the sonnes of Harim, Eliezer, Ithiah, Malchiah, Shemaiah, Shimeon,
 32 Benjamin, Malluch, Shamariah.
 33 Of the sonnes of Hashum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Menasseh, Shimci.
 34 Of the sonnes of Bani, Maadai, Amram, and Vel,
 35 Banaiah, Bediah, Chelluh,
 36 Vaniah, Meremoth, Eliahshib,
 37 Mattaniah, Mattenai, and Iasau,
 38 And Banni and Bennui, Shimci,
 39 And Shelemiah, and Nathan, & Adaiah,
 40 Machnadebai, Shashai, Sharai,
 41 Azareel, and Shelemiah, Shemariah,
 42 Shallum, Amariah, Ioseph.
 43 Of the sonnes of Nebo, Ieiel, Matithiah, Zabad, Zebina, Iadai, and Ioel, Benaiah.
 44 All these had taken strange wiues : and among them were women that had n children.
 n Or, the captaine of Moab.

n Which also were made illegitimate because the marriage was vnlawfull.

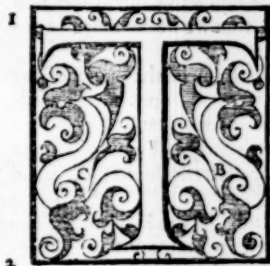
NEHEMIAH.

THE ARGUMENT.

God doeth in all ages and at all times set up worthy persones for the commoditie and profit of his Church, as now within the compasse of seuentie yeeres he raysed up diuers excellent men for the preservation of his people, after their returne from Babylon, as Zerubbabel, Ezra, and Nehemiah. Whereof the first was their captaine to bring them home, and provided that the Temple was buylded : the second reformed their maners and plantid religion : and the third buylded up the walles, deliuered the people from oppression, and provided that the law of God was put in execution among them. He was a godlie man and in great autoritie with the King, so that the king fauoured him greatly, and gaue him most ample letters for the accomplishment of all things which he could desire. This booke is also called of the latins the second of Ezra, because he was the writer thereof.

CHAP. I.

1 Nehemiah bevvayleth the calamitie of Ierusalem. 5 He confesseth the finnes of the people, & praiseth God for them.



HE woordes of Nehemiah the sonne of Hachaliah, in the moneth a Chisleu, in the twentieth yere, as I was in the palace of Shushan, Came Hana-

ni, one of my b brethren, he and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the residue of the captiuitie, and concerning Ierusalem.

3 And they sayd vnto me, The residue that are left of the captiuitie there in the c province, *are* in great affliction & in reproche, and the Wall of Ierusalem is broken downe, and the gates thereof are burnt with fyre.

4 And when I heard these wordes, I sate downe and wept, and mourned certaine dayes, & I fasted & prayed before the God of

c Meaning, in Iudea.

a Which cōteyneth part of November and part of December, & was their ninth moneth.

b A Iewe as I was.

Nehemiahs request.

Dan. 9. 4.

of heauen,

5 And said, * O Lord God of heauen, the great and terrible God, that kepeth covenant and mercy for them that loue him, & obserue his commandements,

6 I pray thee, let thine eares be attent, and thine eyes open, to heare the prayer of thy seruant, which I pray before thee dayly, day and night for the children of Israel thy seruants, and confesse the finnes of the children of Israel, which we haue sinned agaynst thee, both I and my fathers house haue sinned:

99 Ebr. corrupted.

7 We haue ⁹⁹ grievously sinned agaynst thee, & haue not kept the commandements, nor the statutes, nor the iudgements, which thou commandedst thy seruant Moses.

8 I beseeche thee, remember the worde that thou commandedst thy seruant Moses saying, Ye will transgresse, and I * will scatter you abroad among the people.

Deut. 30. 4.

9 But if ye turne vnto me, & keepe my commandements, and do them, though your scattering were to the vtermost part of the heauen, yet will I gather you from thence and will bring you vnto the place that I haue chosen, to place my Name there.

10 Now these are thy seruants and thy people whome thou hast redeemed by thy great power, and by thy mightie hand.

11 O Lorde, I beseeche thee, let thine eare now hearken to the prayer of thy seruant, and to the prayer of thy seruants, who desire to ^d seare thy Name, and I pray thee, cause thy seruant to prosper this day, and giue him fauour in the presence of ^e thys man: for I was the Kings butler.

d That is, to worship thee.

e To wit, the King Artahashate.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes. 11 He came to Ierusalem. 17 And buylded the wualles.

a Which was the first moneth of the yeece and conteyneth part of March & part of April.

b Who is also called Darius: read Ezr. 7. 1.

1 N Owe in the moneth ^a Nisan in the twentyeth yere of King ^b Artahashate, the wine ^{stode} before him, and I toke vp the wine, & gaue it vnto the King. nowe I was not before ^{time} sad in his presence.

2 And the King sayd vnto me, Why is thy countenance sad, seeing thou art not sicke? this is nothing, but sorow of heart. Then was I fore afrayed,

3 And I said to the king, God saue the King for euer: why should not my countenance be sad, when the citie and house of the sepulchres of my fathers lyeth waste, and the gates thereof are deuoured wyth fyre?

4 And the King sayd vnto me, For what thing dost thou require? Then I prayed ^c to the God of heauen,

e I desired God in mine heart to prosper mine enterprise.

5 And sayd vnto the King, if it please the King, and if thy seruant haue found fauour in thy sight, I desire that thou wouldest send me to Iudah vnto the citie of the sepulchres of my fathers, that I may buyld it.

Nehemiah.

The people encouraged.

6 And the King said vnto me, (the queene also sitting by him) How long shal thy iourney be? and when wilt thou come againe? So it pleased the King, and he sent me, and I set him a time.

7 After I said vnto the King, If it please the King, let them giue me letters to the captaines beyond the ⁹ Riuer, that they may conuay me ouer, til I come into Iudah,

Or, Emphratim.

8 And letters vnto Asaph the keeper of the Kings ⁹ parke, that he may giue me timber to build the gates of the palace (which appertained to the house) and for the walles of the citie, and for the house that I shal entre into. And the King gaue me according to ^d the good hand of my God vpon me.

Or, Paradisi.

9 Then came I to the captaines beyond the Riuer, & gaue them the Kings letters. And the King had sent captaines of the armie and horsemen with me.

d As God moued me to aske, and as he gaue me good successe therein.

10 But ^e Sanballat the Horonite, and Tobiah a seruant an Ammonite heard it, and it grieved them sore, that there was come a man which sought the welth of the children of Israel.

e These were great enemies to the Iewes and labored alwayes both by force & subtiltie to ouercome them, and Tobiah because his wife was a Iewesse, had aduertisement euer of their affaires, and so wrought them great trouble.

11 So I came to Ierusalem, and was there three dayes.

12 And I rose in the night, I, and a few men with me: for I told no man, what God had put in mine heart to do at Ierusalem, and there was not a beast with me, saue the beast whereon I rode.

13 And I went out by night by the gate of the valley, and came before the dragon well, and to the dung porte, and vewed the walles of Ierusalem, how they were broken downe, and the portes therof deuoured with the fyre.

14 Then I went forth vnto the gate of the ⁹ fountaine, and to the kings fishpoole, and there was no roume for the beast that was vnder me to passe.

Or, conduits.

15 Then wet I vp in the night by the broke, and vewed the wall, and turned backe, and comming backe, I entred by the gate of the valley and returned.

16 And the rulers knew not whether I was gone, nor what I did, neither did I as yet tell it vnto the Iewes, nor to the Priests, nor to the noble men, nor to the rulers, nor to the rest that laboured in the worke.

17 Afterward I said vnto them, Ye see the misery that we are in, how Ierusalem lieth waste, and the gates thereof are burnt with fier: come and let vs buyld the wall of Ierusalem, that we be no more ^f a reproche.

f That is, contemned of other nations, as though God hath forsaken vs.

18 Then I told them of the hand of my God, (which was good ouer me) and also of the Kings wordes that he had spoken vnto me. And they sayd, Let vs ryse, and buyld. So they ^g strengthened their hand to good.

g They were encouraged and gaue themselves to do wel, and to trauel in this worthy enterprise.

19 But when Sanballat the Horonite, & Tobiah the seruant an Ammonite, and ^h Gessem the Arabian heard it, they mocked

h These were three chiefe gouerners vnder the King of Persia beyond Euphrates.

vs

i Thus the wicked when they will burthen the children of God, euer lay treason vnto their charge both because it maketh the most odious to the world, & also stirreth the hatred of Princes moste agaynst them.

k Neyther ye are of the number of the children of God (to whome he hath appointed this Citie onely) neyther dyd any of your predecessours euer feare God.

a In Ebrew they sanctified it, that is, they finished it, and so dedicated it to y^e Lorde by prayer, in desiring him to maintayne it.

b The ryche and mightie woulde not obey them, which were appointed officers in this worke, neyther woulde they helpe therunto.

Isa. 22. 17.

c Vnto the place where the Duke was wont to sit in iudgement, who gouerned the Countrey in their abtence.

^a Or, of Zorophim.

^b Or, of the aposthi-

vars.

^c Or, measure.

vs and despised vs, and sayde, What a thing is this that ye doe? Will ye i^e rebell agaynst the King?

20 Then answered I them, and sayde to them, The God of heauen, he will prosper vs, and we his seruants will ryse vp and buylde: but as for you, ye haue no portion nor right, nor k^e memoriall in Ierusalem.

CHAP. III.

1. The number of them that buylded the wallee.

1 Then arose Eliashib the hie Priest with hys brethren the Priests, and they buylt the shepegate: they a^e repayed it, and set vp the doores thereof: euen vnto the towre of Meah repaired they it, and vnto the towre of Hananeel.

2 And next vnto him buylded the men of Iericho, and beside him Zaccur the sonne of Imri.

3 But the fish porte did the sonnes of Senaah buylde, which also layed the beames thereof, and set on the doores thereof, the lockes therof, and the barres therof.

4 And next vnto them fortified Merimoth, the sonne of Vriiah, the sonne of Hakkoz: and next vnto them fortified Meshullam, the sonne of Berechiah, the sonne of Meshazabeel: and next vnto them fortyfied Zadok, the sonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them b^e put not their neckes to the worke of their Lords.

6 And the gate of the * olde fishpoole fortified Ichoiada the sonne Paseah, and Meshullam the sonne of Besodaiah: they layed the beames thereof, and set on the doores thereof, and the lockes thereof, and the barres thereof.

7 Next vnto them also fortyfied Melatiah the Gibeonite, & Iadon the Meronothite, men of Gibeon, and of Mizpah, vnto the throne of the Duke, which was beyonde the Riuer.

8 Next vnto him fortified Vzziel the sonne of Harhohiah of the golde smithes: next vnto hym also fortyfied Hananiah, the sonne of Harakkahim, and they repayed Ierusalem vnto the broad wall.

9 Also next vnto them fortified Rephaiah, the sonne of Hur, the ruler of the halfe part of Ierusalem.

10 And next vnto him fortyfied Iedaiah the sonne of Harumaph, euen ouer agaynst his house: and next vnto him fortyfied Hattush, the sonne of Hashabniah.

11 Malchiiah the sonne of Harim, and Hashub the sonne of Pahath Moab fortyfied the seconde portion, and the towre of the fornaces.

12 Next vnto him also fortyfied Shallum, the sonne of Halloeih, the ruler of the halfe part of Ierusalem, he, and his daughters.

13 The valley gate fortyfied Hanum, and the inhabitants of Zanuah: they buylt it, and set on the doores thereof, the lockes therof, and the barres therof, euen a thousande cubites on the Wall vnto the dung

porte.

14 But the dung porte fortified Malchiiah, the sonne of Rechab, the ruler of the fourth part of Beth-haccarem: he buylt it, and set on the doores thereof, the lockes thereof, and the barres thereof.

15 But the gate of the fountayne fortyfied Shallum, the sonne of Col-hozeh, the ruler of the fourth part of Mizpah: he buylded it, and couered it, & set on the doores thereof, the lockes thereof, and the barres thereof, and the wall vnto the fishpoole of Shelah by the Kings garden, and vnto the steppes that go downe from the citie of Dauid.

16 After him fortified Nehemiah the sonne of Azbuk, the ruler of the halfe part of Beth-zur, vntill the other side ouer agaynst the Sepulchres of Dauid, and to the fishpoole that was repayed, & vnto the house of the mightie.

17 After him fortyfied the Leuites, Rehum the sonne of bani, and next vnto him fortyfied Hashabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortyfied their brethren: Bauai, the sonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the sonne of Iethua the ruler of Mizpah, the other portion ouer agaynst the going vp to the d^e corner of the armour.

20 After him was earnest Baruch the sonne of Zaccchai, and fortyfied another portion fro the corner vnto the doore of the house of Eliashib the hie priest.

21 After him fortyfied Merimoth, the sonne of Vriiah, the sonne of Hakkoz, another portion from the doore of the house of Eliashib, euen as long as the house of Eliashib extended.

22 After him also fortified the Priestes, the men of e the playne.

23 After them fortyfied Benjamin, and Hashub ouer agaynst their house: after him fortyfied Azariah, the sonne of Maaseiah, the sonne of Ananiah, by his house.

24 After him fortyfied Binnui, the sonne of Henadad another portion, from the house of Azariah vnto the turning and vnto the corner.

25 Palal, the sonne of Vzai, from ouer agaynst the corner, and the high towre, that lyeth out from the Kings house, which is beside the court of the pryson. After him, Pedaiah, the sonne of Parosh.

26 And the f^e Nethinims they dwelt in the fortresse vnto the place ouer agaynst the water gate, Eastwarde, and to the towre that lyeth out.

27 After him fortyfied the Tekoites another portion ouer agaynst the great towre, that lyeth out, euen vnto the wall of the fortresse.

28 From aboue the horsegate forth, fortyfied the Priestes, euerie one ouer agaynst his house.

29 After them fortyfied Zadok the sonne of Immer

^{Or, Silas.}

d Where the weapons and armour of the citie laye.

e Which dwelt in the playne countrey by Iordan and Iericho.

f Reade Ezra Chap. 2. 43.

Immer ouer agaynst his house: and after him fortified Shemaiah, the sonne of Shechaniah the keeper of the East gate.

30 After him fortified Hananiah, the sonne of Shelemiah, and Hanun, the sonne of Zaphan, the 8 sixt, another portion: after him fortified Meshullam, the sonne of Berechiah, ouer agaynst his chamber.

31 After him fortified Malchiah the goldsmithes sonne, vntill the house of the Nethinims, and of the marchants ouer against the gate h Miphkad, and to the chamber in the corner.

32 And betwene the chamber of the corner vnto the sheepegate, fortified, the goldsmithes and the marchaunts.

CHAP. IIIII.

7. The buylding of Ierusalem is hindered. 15. But God breakeb their enterprise. 17. The Iewes buyde with one hande, and holde their v weapons in the other.

1 B Vt when Sanballat heard that we buylded the Wall, then was he wroth and sore griued, and mocked the Iewes,

2 And sayde before his a brethren and the armie of Samaria, thus he sayde, What do these b weake Iewes? will they fortifie themselves? will they sacrifice? will they finish it in a daye? will they make the stones whole agayne out of the heapes of dust, seeing they are burnt?

3 And Tobiah the Ammonite was beside him, and sayde, Although they buylde, yet if a foxe go vp, he shall euen breake downe their stonie Wall.

4 c Heare, O our God (for we are despised) and tourne their shame vpon their owne head, and giue them vnto a pray d in the lande of their captiuitie,

5 And couer not their e iniquitie, neyther let their sinne be put out in thy presence: for they haue prouoked vs before the buylders.

6 So wee buylt the Wall, and all the wall was ioyned vnto the h halfe thereof, and the heart of the people was to worke.

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, & the Ashdodims heard that the walles of Ierusalem were repayed, (for the breaches began to be stopp'd) then they were very wroth,

8 And conspired altogether to come and to fight agaynst Ierusalem, and to i hinder them.

9 Then we prayed vnto our God, and set watchmen by them, day & night, because of them.

10 And Iudah sayde, The strength of the bearers is weakened, and there is much earth, so that we are not able to buylde the Wall.

11 Also our aduersaries had sayde, They shall not know, neyther see, tyll we come into the middes of them & slay them, and cause the worke to cease.

12 But when the Iewes (which dwelt beside them) came, they tolde vs f ten tymes,

g From all places whence ye shall returne,

they will be vpon vs.

13 Therefore set I in the lower places behinde the wall vpon the toppes of the stones, and placed the people by theyr families, with their swoordes, their speares, and their bowes.

14 Then I beheld, and rose vp, & sayd vnto the Princes, and to the rulers, & to the rest of the people, Be not afraide of them: h remember the great Lord, & fearfull, & fight for your brethren, your sonnes, and your daughters, your wyues, and your houses.

15 And when our enimyes heard that it was knowne vnto vs, then God brought their counsell to naught, and we turned all agayne to the wall, euerye one vnto his worke.

16 And from that daye, halfe of the yong men dyd the labour, and the other halfe part of them, helde the speares, & shields, and bowes, and habergins: and the rulers stood i behinde all the house of Iudah.

17 They that buylded on the wall, and they that bare burdens, and they that laded, did the worke with one hande, and wyth the other helde the swoorde.

18 For euery one of the buylders had his swoorde girde on his loynes, and so buylded: and he that blew the trumpet, was beside me.

19 Then sayde I vnto the Princes, & to the rulers, and to the reast of the people, The worke is great and large, & we are seperated vpon the wall, one farre from another.

20 In what place therefore ye heare the sound of the trumpet, k resort ye thither vnto vs: our God shall fight for vs.

21 So we laboured in the worke, and halfe of them helde the speares, from the appearing of the morning, tyll the starres came forth.

22 And at the same tyme sayde I vnto the people, Let euery one with his seruauant lodge within Ierusalem, that they may be a watche for vs in the night, and labour in the daye.

23 So neyther I, nor my brethren, nor my seruants, nor the men of the warde, (which followed mee) none of vs dyd put of our clothes, sars euerye one put them of for washing.

CHAP. V.

1. The people are oppressed and in necessitie. 6. Nehemiah remedyeth it. 14. He tooke not the portion of others that had ruled before, least he should grieue the people.

1 N Ow there was a great cry of the people, and of their wiues a against their brethren the Iewes.

2 For there were that saide, We, our sonnes and our daughters are many, therefore we take vp b corne, that we may eate and liue.

3 And there were that sayde, We must gage our landes, and our vineyardes, and our houses, and take vp corne for the famine.

4 There were also that sayde, We haue borrowed money for the Kings c tribute vpon our landes and our vineyardes.

5 And nowe our fleshe is as d the fleshe of our

h Who is euer at hande to deliuer his out of danger, & therefore seeing they shoulde fight for the maintenance of Gods glorye, & for the preservation of their owne lyues and of theirs, hee incourageb them to play the valiant men.

i To oversee the & to encourage them to their worke.

k Meaning, to resist their enimies, if neede required.

l That is, when they purified the selues, or els whē they washed their clothes.

a Agaynst the riche, which oppressed them. b This is y complaint of the people, shewing to what extremitye they were brought vnto. c To paye our tribute to y King of the Persians, which was exacted yerely of vs. d By nature the rich is no better than the poore.

g Meaning, the list of hys sonnes.

h Whych was the place of iudgement, or execution.

a Of his companions that dwell in Samaria.

b Thus the wicked, that consider not that Gods power is euer in a readynesse for the defence of his, mocke them as though they were weake and feeble.

c This is the remedie that the children of God haue agaynst the derision & threatnings of their enimies, to flye to God by prayer.

d Let them be spoyled and led away captiue.

e Let thy plagues declare to the worlde that they set them selues agaynst thee, and agaynst thy Church: thus he prayeth, onely hauing respect to Gods glorye, and not for any priuate affection, or grudge.

f Or, halfe heigh. g Elr make to stay, meaning the people.

f That is, oftentimes.

g They, which brought the tydings, sayd thus, when you leaue your worke, and go eyther to eate or to rest, your enimies wyll asayle you.

our brethre, & our sonnes as their sonnes: & lo, we bring into subiection our sonnes, and our daughters, as seruants, and there be of our daughters now in subiection, and there is no power in our hands: for other men haue our lands and our vineyards.

6 Then was I very angry when I heard their crye and these wordes.

7 And I thought in my minde, and I rebuked the princes, and the rulers, & said vnto them, You lay fburthens euery one vpon his brethren: and I set a great & assēbly against them,

8 And I said vnto them, We (according to our abilitie) haue redeemed our brethren the Iewes, which were solde vnto the heathen: & will you sel your brethren againe, or shall they be sold vnto vs? Then held they their peace, and coulede not answer.

9 I said also, That which ye do, is not good. Ought ye not to walke in the feare of our God, for the k reproche of the heathen our enemies?

10 For euen I, my brethren, and my seruants do lend them money & corne: I pray you, let vs leaue of this burden.

11 Restore, I pray you, vnto them this day their lands, their vineyardes, their oliues, and their houses, and remis the hundreth part of the siluer, and of the corne, of the wine, & of the oile that ye exact of them.

12 Then said they, We will restore it, and wil not require it of them: we will do as thou hast said. Then I called the Priests, & caused them to sweare, that they should do according to this promes.

13 So I shooke my lappe, & said, So let God shake out euery m that will not performe this promise from his house, and from his labour: euen thus let him be shaken out, and emptied. And all the Congregation said, Amen, and praised the Lord: and the people did according to this promes.

14 And frō the time that the King gaue me charge to be gouernour in the land of Iudah from the twentieth yere, eue vnto the two and thirtieth yere of King Artahastate, that is, twelue yere, I, and my brethre haue not eatē the m bread of the gouernour:

15 For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fortie shekels of siluer yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

16 But rather I fortified a porch in the worke of this wall, and we bought no land, and all my seruants came thither together vnto the worke.

17 Moreover there were at my table an hundreth and fiftie of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared daily an oxe, and fix chosen shepe, and birdes were prepared

for me, and within ten dayes wyne for al n in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

19 Remember me, O my God, in goodnes, according to all that I haue done for this people.

CHAP. VI.

8 Nehemiah answereth vnto great vsifedome, and zeale to his aduersarie. 11 He is not discouraged by the falsē Prophets.

1 And when Sanballat, and Tobiah, and Geshem the Arabiam, and the rest of our enemies heard that I had buylt the wal, and that there were no mo breaches therin (though at that time I had not set vp the doores vpon the gates.)

2 Then sent Sanballat & Geshem vnto me, saying, Come thou that we may meete together in the villages in the plaine of Ono: and they thought to do me euil.

3 Therefore I sent messengers vnto them, saying I haue a great worke to do, & I can not come downe: b why should the worke cease, whiles I leaue it, and come downe to you?

4 Yet they sent vnto me foure times after this sorte. And I answered them after the same maner.

5 Then sent Sanballat his seruant after this sort vnto me the fift time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and Gathum hath said it, that thou & the Iewes thinke to rebell, for the which cause thou buyldest the wall and thou wilt be their King according to these words.

7 Thou hast also ordeined the d Prophets to preache of thee at Ierusalem, saying, There is a King in Iudah: and now according to these wordes it shall come to the Kings eares: come now therefore, and let vs take counsell together.

8 Then I sent vnto him, saying, It is not done according to these wordes that thou sayest: for thou seynest the of thine owne heart.

9 For all they afraied vs, saying, Their hāds shal be weakened frō the worke, & it shall not be done: now therefore incourage thou me.

10 ¶ And I came to the house of Shemaiah the sōne of Delaiah the sonne of Mehetabeel, & he was shut vp, & he said, Let vs cōe together into the house of God in the middes of the Tēple, & shut the doores of the Tēple: for they will come to slay thee: yea, in the night will they come to kill thee.

11 Then I said, Should such a man as I flee? Who is he, being as I am, that woulde go into the Tēple to liue? I will not go in.

12 And lo, I perceyued, that God had not sent him, but that he pronounced this prophesie against me: for Tobiah and Sanballat had hyred him.

13 Therefore was he hyred, that I might be I. I. j. afayde,

ⁿ Or, once in ten dayes.

ⁿ Whereas at other times they had by measure, at this time they had most liberally.

^a That is, that they were ioined together. Chap. 4. 6.

^b Meaning, that if he should obey their request, the worke, which God had appointed, should cease: shewing hereby that we should not commit our selues to the hands of the wicked.

^c Or, Geshem.

^c As the same goeth.

^d Thou hast bribed, and set vp false Prophets, to make thy selfe King, & so to defraude the King of Persia of that subiection, which you owe vnto him.

^e Ebr. strengthen thou mine hands.

^f As though he would be secret, to the intent that he might pray vnto God with greater libertie, and receiue some reuelation, which in him was but hypocrisie.

^f He doubted not but God was able to preserue him, and knew if he had obeyed this counsell, he should haue discouraged all the people: thus God giueth power to his, to resist false prophesies, though they seeme to haue neuer so great probability.

^e We are not able to redeme them, but for pouertie are constrained to let them to others.

^f You presse the with vfurie, and seeke how to bring all things into your hands. ^g Both because they should be roused with pittie, seeing how many were by them oppressed, & also here the indignation of others, which should be as it were witnesses of their dealing thus and their brethren.

^h Seeing God hath once delivered them frō the bondage of the heathen, that we make them our slaves?

ⁱ Meaning Nehemiah.

^k Who by this occasiō will blaspheme the name of God, seeing that our aites are no better then theirs.

^l Or, vsurie. ^m When ye take of them for the loan.

^m I receiued not that portion, and diet, which the gouernors, that were before me, exacted: where in he declareth that he rather sought the wealth of the people, then his owne commoditie.

ⁿ King Artahastate, that is, twelue yere, I, and my brethre haue not eatē the m bread of the gouernour: ^o For the former gouernours that were before me, had bene chargeable vnto the people, and had taken of them bread and wine, besides fortie shekels of siluer yea, and their seruants bare rule ouer the people: but so did not I, because of the feare of God.

g Very griefe caused him to pray against such which vnder y^e pretence of being the ministers of God, were aduersaries to his glorie, and went about to overthrow his church, declaring also hereby y^e where there is one true minister of God, the deuill hath a great fort of hirlinges. h Which was the first month and conteyned part of August, & part of September. i After that I had sent Sanballat his answer. k Thus y^e Church of God hath euermore enemies within it self, which are more dangerous then the outward and professed enemies.

Ex. 49. 13.

a To wit, they that are mentioned, verse. 2
"Ere hold them, Meaning til the barres were put in."

Ex. 8. 1.

b That is, y^e inhabitants of Iudah.

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap. 22.

afraide, and do thus, and sinne, and that they might haue an euill reporte that they might reprocche me.

14 My God, remember thou Tobiah, and Sanballat according vnto these their workes, & Noadiah the p^ropheteisse also, and the rest of the Prophets that woulde haue put me in feare.

15 ¶ Notwithstanding the wall was finished on the fife and twentieth day of h^e Elul, in two and i^l fiftie dayes.

16 And whē all our enemies heard thereof, euen al the heathen that were about vs, they were afraied, & their courage failed them: for they knewe, that this worke was wrought by our God.

17 And in these daies were there many of the princes of Iudah, whose k^e letters went vnto Tobiah, and those of Tobiah came vnto them.

18 For there were many in Iudah, that were sworne vnto him: for he was the sonne in law of Shechaniah, the sonne of Arah: & his sonne Iehonathan had the daughter of Meshullam, the sonne of Berechiah.

19 Yea, they spake in his praise before me, & tolde him my wordes, and Tobiah sent letters to put me in feare.

CHAP. VII.

1 After the wall once buylded, is the watch appointed. 6 They that returned from the captiuitie are nombred.

1 **N**OW * when the wall was buylded, & I had set vp the doores, & the porters, and the singers and the Leuites were appointed,

2 Then I commanded my brother Hanani and Hananiah the prince of the palace in Ierusalem (for he was doubtles a faithfull man, and feared God aboute many)

3 And I said vnto them, Let not the gates of Ierusalem be opened, vntil the heate of the sunne: and while a they stand by, let them shut the doores, and " make them fast: & I appointed wardes of the inhabitants of Ierusalem, euerie one in his warde, and euerie one ouer against his house.

4 Now the citie was large and great, but the people were fewe therein, & the houses were not buylded.

5 And my God put into mine heart, & I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them, * which came vp at the first, and founde written therein,

6 These are the sonnes of the prouince that came vp fro the captiuitie that was caryed away (whome Nebuchadnezzar King of Babel had caryed away) and they returned to Ierusalem & to Iudah, euerie one vnto his cite.

7 They which came with Zerubbabel, Ieshua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Biguai, Nehum, Baanah. This is, the number of the men of the people of Israel.

8 The sonnes of Parosh, two thousand an hundredth seuentie and two.

9 The sonnes of Shephatiah, three hundredth seuentie and two.

10 The sonnes of Arah, six hundredth fiftie and two.

11 The sonnes of Pahath Moab of the sonnes of Ieshua, and Ioab, two thousand, eight hundredth and eightene. ^{Or, the captiue of Moab.}

12 The sonnes of Elam, a thousand, two hundredth fiftie and foure.

13 The Sonnes of Zattu, eight hundredth and fyue and fourtie.

14 The sonnes of Zacchai, seuen hundredth and three score.

15 The sonnes of Binnui, six hundredth and eight and fourtie.

16 The sonnes of Bebai, six hundredth and eight and twentie.

17 The sonnes of Azgad, two thousand, three hundredth and two and twentie.

18 The sonnes of Adonikam, six hundredth three score and seuen.

19 The sonnes of Biguai, two thousand three score and seuen.

20 The sonnes of Adin, six hundredth, and fyue and fiftie.

21 The sonnes of Ater of Hizkiah, ninetie and eight.

22 The sonnes of Hashum, three hundredth and eight and twentie.

23 The sonnes of Bezaï, three hundredth and foure and twentie.

24 The sonnes of Hariph, an hundredth and twelue.

25 The d^d sonnes of Gibeon, ninetie and fyue. ^{d That is, the inhabitants of Gibeon.}

26 The men of Beth-lehem and Netophah, an hundredth foure score and eight.

27 The men of Anathoth, an hundredth and eight and twentie.

28 The men of Beth-azmaueh, two and fourtie.

29 The men of Kiriah-iearim, Chephirah and Beeroth, seuen hundredth, and three and fourtie.

30 The men of Ramah and Gaba, six hundredth and one and twentie.

31 The men of Michmas, an hundredth and two and twentie.

32 The men of Beth-el and Ai, an hundredth and three and twentie.

33 The men e of the other Nebo, two and fiftie. ^{e For there were two cities of this name.}

34 The sonnes of the other Elam, a thousand, two hundredth and foure and fiftie.

35 The sonnes of Harim, three hundredth and twentie.

36 The sonnes of Iericho, three hundredth and fyue and fourtie.

37 The sonnes of Lod-hadid and Ono, seuen hundredth, and one and twentie.

38 The sonnes of Senaah, three thousand, nine hundredth and thirtie.

39 The Priests: the sonnes of Iedaiah of the house of Ieshua, nine hundredth seuentie & three.

40 The sonnes of Immer, a thousande and two

two

g Me hemi thach Chai signi fier. Exod.

two and fiftie.

41 The sonnes of Pashur, a thousand, two hundred and seuen and fourtie.

42 The sonnes of Hariin, a thousand and seuentene.

^{Or, Hodiau.}

43 ¶ The Leuites: the sonnes of Ieshua of Kadmiel, and of the sonnes of Hodiau, seuentie and foure.

44 ¶ The singers: the children of Asaph, an hundredth, and eight and fourtie.

45 The porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai, an hundredth and eight and thirtie.

^{Read Ezra, 2. 58}

46 ¶ The Nethinims: the sonnes of Zihah, the sonnes of Hashupha, the sonnes of Tabaoth,

47 The sonnes of Keros, the sonnes of Sia, the sonnes of Padon,

48 The sonnes of Lebana, the sonnes of Hagaba, the sonnes of Shalmai,

49 The sonnes of Hanan, the sonnes of Giddel, the sonnes of Gahar,

50 The sonnes of Reaiah, the sonnes of Rezin, the sonnes of Nekoda,

51 The sonnes of Gazzam, the sonnes of Vzza, the sonnes of Paseah,

52 The sonnes of Besai, the sonnes of Meunim, the sonnes of Nephthelim,

53 The sonnes of Bakbuk, the sonnes of Hakupha, the sonnes of Harhur,

54 The sonnes of Bazlith, the sonnes of Mehida, the sonnes of Harsha,

55 The sonnes of Barkos, the sonnes of Sisera, the sonnes of Tamah,

56 The sonnes of Nezhiah, the sonnes of Hatipha.

57 The sonnes of Salomons seruants, the sonnes of Sotai, the sonnes of Sophereth, the sonnes of Perida,

58 The sonnes of Iaala, the sonnes of Darkon, the sonnes of Giddel.

59 The sonnes of Shephatiah, the sonnes of Hatit, the sonnes of Pochereth of Zebaim, the sonnes of Amon.

60 All the Nethinims, and the sonnes of Salomons seruants were three hundredth, ninetie and two.

61 ¶ And these came vp from Tel-melah, Tel-haresa, Cherub, Addon, and Immer: but they could not shewe their fathers house, nor their seede, or if they were of Israel.

62 The sonnes of Delaiah: the sonnes of Tobiah, the sonnes of Nekoda, sixe hundredth and two and fourtie.

63 And of the Priests: the sonnes of Habaiah, the sonnes of Hakkoz, the sonnes of Barzillai, which tooke one of the daughters of Barzillai the Giliadite to wife, and was named after their name.

^{g Meaning, Nehemiah: for Tirshatha in the Chaldee tongue signifieth a butler.}
^{Ezra. 2. 50.}

64 These sought their writing of the genealogies, but it was not founde: therefore they were put from the Priesthode.

65 And the Tirshatha said vnto them, that they shoulde not eate of the most holy, till there rose vp a Priest with * Vrim and

Thummim.

66 All the Congregation together was two and fourtie thousand, three hundredth and threescore,

67 Besides their seruants & their maides, which were seuen thousand, three hundredth and seuen and thirtie: and they had two hundredth and fise and fourtie singing men and singing women.

68 Their hories were seuen hundredth and sixe and thirtie, and their mules two hundredth and fise and fourtie.

69 The camels, foure hundredth and fise and thirtie, and sixe thousand, seuen hundredth and twentie asses.

70 And certeine of the chiefe fathers gaue vnto the worke. The Tirshatha gaue to the treasure, a thousand ^h drammes of golde, fiftie basins, fise hundredth and thirtie Priests garments. ^{h Read Ezra. 2. 69.}

71 And some of the chiefe fathers gaue vnto the treasure of the worke, twentie thousand drammes of golde, and two thousand and two hundredth ⁱ pieties of siluer. ^{i Or, mines.}

72 And the rest of the people gaue twentie thousand drammes of golde, & two thousand pieces of siluer, and three score & seuen Priests garments.

73 And the Priests and Leuites, and the porters and the singers and the rest of the people and the Nethinims, and all Israel dwelt in their cities: and when the seuenth moneth came, the children of Israel were in their cities. ^{i Which conteined part of September & part of October.}

CHAP. VIII.

¹ Ezra gathereth together the people, and readeth to them the Law. ² They reioyce in Israel for the knowledge of the worde of God. ³ They kepe the feast of Tabernacles or boothes.

1 **A**Nd all the people assembled themselves together, in the streat that was before the watergate, and they spake vnto Ezra the scribe, that he would bring the booke of the Lawe of Moses, which the Lord had commanded to Israel. ^{h Ebr. as one man.}

2 And Ezra the Priest brought the Law before the Congregation both of men and women, & of all that could heare & vnderstand it, in the first day of the seuenth moneth. ^{a Read Ezra. 7. 5.}

3 And he read therein in the streat that was before the watergate (from the morning vntill the midday) before men and women, and of them that vnderstode it, and the eares of all the people hearkened vnto the booke of the Law. ^{b Which had age and discretion to vnderstand.}

4 And Ezra the scribe stode vpon a pulpit of wood, which he had made for the preaching, and beside him stode Mattithiah, and Shema, and Ananiah, & Vriiah, & Hilkiah, and Maaseiah on his right hand, and on his left hand Pedaiah, & Mishael, and Malchiah, and Hashum, and Hashbadana, Zechariah, and Meshullam. ^{c This declareth the great zeale, that the people had to heare the worde of God.}

5 And Ezra opened the booke before all the people: for he was aboute all the people: and when he opened it, all the people stode vp. ^{d To the intent that his voyce might be the better heard.}

L Iij.

6 And

CHAP. IX.

1 The people repent, and forsake their strange viuers. 5 The Leuites exhorthe them to praise God. 6 Declaring his wonders. 26 And their ingratitude. 30 And Gods great mercies toward them.

6 And Ezra prayfed the Lord the great God, and all the people answered, Amen, Amen, with lifting vp their hands: & they bowed themselves, & worshiped the Lord with their faces toward the ground.

7 Also Ieshua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai Hodiaiah, Maaseiah, Kelita, Azariah, Iozabad, Hanan, Peliaiah, and the Leuites caused the people to vnderstand the Law, & the people stood in their place.

8 And they read in the booke of the Law of God distinctly and gaue the sense, and caused them to vnderstand the reading.

9 Then Nehemiah (which is Tirshatha) & Ezra the Priest and scribe, and the Leuites that instructed the people, said vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weep: for all the people wept, when they heard the wordes of the Law.

10 He said also vnto them, Go, and eate of the fat, and drinke the sweete, & send part vnto them, for whome none is prepared: for this day is holy vnto our Lord: be ye not sory therefore: for the joye of the Lord is your strength.

11 And the Leuites made silence throughout all the people, saying, Hold your peace for the day is holy, be not sad therefore.

12 Then all the people went to eate and to drinke, and to send away parte, & to make great joy, because they had vnderstand the wordes that they had taught them.

13 And on the second day the chiefe fathers of all the people, the Priests and the Leuites were gathered vnto Ezra the scribe, that he also might instruct them in the wordes of the Law.

14 And they found writte in the Law, (that the Lord had commanded by Moses) that the children of Israel should dwell in boothes in the feast of the seventh moneth,

15 And that they should cause it to be declared and proclaimed in all their cities, & in Ierusalem, saying, Go forth vnto the mount, and bring olue branches, and pine branches, and branches of myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

16 So the people went forth and brought them and made them boothes, euerie one vpon the hofe of his house, and in their courts, & in the courts of the house of God, and the strete by the watergate, & in the strete of the gate of Ephraim.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, & sate vnder the boothes: for since the time of Ieshua the sonne of Nun vnto this day, had not the children of Israel done so, & there was very great joye.

18 And he read in the booke of the Law of God euery day, from the first daye vnto the last day. And they kept the feast seven dayes, and on the eighth day a solemne assembling, according vnto the maner.

1 IN the foure and twentieth daye of this moneth the children of Israel were assembled with * fasting, & wyth sackcloth, and earth vpon them.

2 (And they that were of the seede of Israel were seperated from all the * strangers) & they stood and confessed their sinnes and the iniquities of their fathers.

3 And they stood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, & they confessed and worshiped the Lord their God foure times.

4 Then stood vp vpon the staires of the Leuites Ieshua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, & Chenani, and cryed with a loud voyce vnto the Lord their God.

5 And the Leuites said, *emen* Ieshua & Kadmiel, Bani, Hashabaniah, Sherebiah, Hodiaiah, Shebaniah and Pethahiah, Stand vp, and praise the Lord your God for euer, and euer, & let them praise thy glorious Name, O God, which excelleth aboue all thanksgiving and praise.

6 Thou art Lord alone: thou hast made heauen, & the heauen of all heauens, with all their hoste, the earth, and all things that are therein, the seas, and all that are in them, and thou preseruest them all, and the hoste of the heauen worshipeth thee.

7 Thou art, O Lord, the God, that hast chosen Abram, and broughtest him out of * Vr in Caldea * and madest his name Abraham, *Gen. 12. 31. Gen. 22. 5.*

8 And foundest his heart faithful before thee, * and madest a couenant with him, to giue vnto his seede the land of the Cananites, Hittites, Amorites, and Perizzites, and Iebusites, and Girgashites, & hast performed thy wordes, because thou art iust. *Gen. 15. 18.*

9 * Thou hast also considered the affliction of our fathers in Egypt, and heard their crye by the red Sea, *Exod. 3. 7.*

10 And shewed tokens and wonders vpon Pharaoh, and on all his seruants, and on all the people of his land: for thou knewest that they dealt proudly agaynst them: therefore thou madest thee a Name, as appeareth this day. *Exod. 14. 22.*

11 * For thou didest breake vp the Sea before them, & they went through the middes of the Sea on drye land: and those that pursued them, hast thou cast into the bottons as a stone, in the mightie waters:

12 And * leddest them in the daye with a pillar of a cloude, and in the night with a pillar of fyre to giue them light in the way that they went. *Exod. 13. 21.*

13 * Thou camest downe also vpon mount Sinai, and spakest vnto them from heauen, and gauest them right iudgements, & true lawes, ordinances and good commandments, *Exod. 24. 1.*

14 And

e In considering their offences agaynst the Lawe. Therefore the Leuites do not reprove them for mourning, but assure the of Gods mercies for as much as they are repentant.
f That is, remember the poore.
g Reioyce in the Lord, and he will giue you strength.

Leui. 23. 34.

* Or, goodly branches, as Leui. 23. 40.

h For their houses were made flat aboue, reade Deut. 22. 8.

i Which was almost a thousand yeeres.

a Meaning, the seventh.

1. Esdr. 9. 4.

b Euer. strange children.

b They made confession of theyr sinnes and vsed prayers.

14 And declaredst vnto them thine holy Sabbath, & commandedst them precepts, and ordinances, and lawes, by the hand of Moses thy seruant :

Exod. 16. 13.
Exod. 17. 6.

15 * And gauest them bread from heauen for their hunger, * and broughtest forth water for them out of the rocke for their thirst : and * promisedst them that they should go in, & take possession of the land : for the which thou haddest lift vp thine hand for to giue them.

Deut. 3. 8.

16 But they and our fathers behaued them selues proudly, and hardened their necke, so that they harkened not vnto thy commandements,

17 But refused to obey, and would not remember thy merucious workes that thou haddest done for them, but hardened their neckes and had in their heades to returne to their bandage by their rebellion : but thou, O God of mercies, gracious and full of compassion, of long suffering and of great mercie, yet forsokest them not.

18 Moreouer when they made them a molten calfe (and sayd, This is thy God that brought thee vp out of the land of Egypt) and committed great blasphemies,

Exod. 32. 22.
Num. 14. 1-4.
1. Cor. 10. 3.

19 Yet thou for thy great mercies forsokest them not in the wilderness : * the pillar of the cloude departed not from them by day to leade them the way, neither the pillar of fyre by night, to shew them light, and the way whereby they should go.

20 Thou gauest also thy good Spirit to instruct them, and withheldst not thy MAN from their mouth, and gauest them water for their thirst.

21 Thou didest also feede the fourtie yeres in the wilderness : they lacked nothing : * their clothes waxed not olde, and their feete c swelled not.

Deut. 8. 4.

c Though y way was tedious and long.
d Meaning, the heathen whom he dr oue out.
Numb. 21. 26.

22 And thou gauest them kingdomes and people, and scatteredst them into corners : so they possessed * the land of Sihon and the land of the King of Heshbon, and the land of Og King of Bashan.

23 And thou didest multiplie their childre, like the starres of the heauen, and broughtest the into the land, wherof thou haddest spoken vnto their fathers, that they should go, and possesse it.

24 So the children went in, and possessed the land, and thou subduedst before them the inhabitants of the land, *even* the Canaanites, and gauest them into their hands, with their kings & the people of the land, that they might do with them what they would.

25 And they tooke their strong cities & the fat land, and possessed houles, full of all goodes, cisternes digged out, vineyards, & oliues, and trees for foode in abundance, & and they did eate, and were filled, and became fat, and liued in pleasure through thy great goodnes.

e Taking heauen and earth to witness y God would destroy them, except they returned, as 2. Chro. 34. 19.

26 Yet they were disobedient, and rebelled against thee, & cast thy Lawe behind their backes & slew thy Prophets (which e pro-

tested among them to turne them vnto thee,) and committed great blasphemies.

27 Therefore thou deliueredst them into the hand of their enemies that vexed the : yet in the time of their affliction, when they cryed vnto thee, thou heardest them from the heauen, and through thy great mercies thou gauest them sauours, who saued them out of the hand of their aduersaries.

28 But when they had f rest, they returned f He declareth howe Gods mercies euer contended with y wickednes of the people, who euer in their prosperitie forgate God.

29 And protestest among them that thou mightest bring them againe vnto thy Law : but they behaued themselues proudly, and hearkened not vnto thy commandements, but sinned against thy iudgements (which a man should do and liue in them) and s pulled away the shoulder, and were stifnecked, and would not h heare.

Leuit. 23. 5.

Exod. 20. 17.

Roma. 10. 5.

Gal. 3. 12.

g Which is a similitude taken

of oxen, y think

at the yoke or

burden, as Zach.

7. 11.

h Whē thou didst admonish

the by thy Pro-

phets.

i Ebr. thou didst prolong upon

the many yeeres.

Exod. 34. 6.

Psal. 143. 2.

30 Yet thou * didest forbare them many yerres, and protestest among them by thy Spirit, *even* by the hand of thy Prophets, but they would not heare : therefore gauest thou them into the hand of the people of the lands.

31 Yet for thy great mercies, thou hast not consumed them, neither forsaken them : for thou art a gracious and mercifull God.

32 Nowe therefore our God, * thou great God, mightie and terrible, that kepest covenant and * mercie, let not all the affliction that hath come vnto vs, seeme a lide before thee, *that is*, to our Kings, to our princes, and to our Priests, and to our Prophets, and to our fathers, and to all thy people since the time of the Kings of i Ashur vnto this day.

i By whome we were led away into captiuitie, & haue bene appointed to be slayne, as Ester 3. 13.

33 Surely thou art iust in all that is come vpon vs : for thou * hast dealt truly, but we haue done wickedly.

34 And our Kings and our princes, our Priests and our fathers haue not done thy Law, nor regarded thy commandements nor thy protestations, wherewith thou hast l protested among them.

k He confesseth that all these things came to them iustly for their sinnes, but he appealeth fro Gods iustice to his mercies.

35 And they haue not serued thee in their kingdome, and in thy great goodnes that thou shewedst vnto them, and in the large and fat land which thou settest before the, and haue not conuerted from their euill workes.

l That thou wouldst destroy the, except they would returne to thee.

36 Beholde, we are seruants this day, and the land that thou gauest vnto our fathers, to eate the m fruite thereof, and the goodnes thereof, behold, we are seruants therein.

m That is, to be the lords thereof.

37 And it yeldeth much fruite vnto the Kings whome thou hast set ouer vs, because of our sinnes : & they haue dominion ouer our bodies & ouer our cattel at their pleasure,

L liij.

n Thus by affliction they promise to keepe Gods commandements, wherunto they could not be brought by Gods great benefices.

^a Or, *unlike*.

a Which subscribed to keepe the promises.

^c Or, *captaine of Moab*.

b Reade Ezra 2.

c Which being idolaters forsoke their wickednes and gaue themselves to serue God.

d They made the othe in the name of y whole multitude.

e Wherunto they gaue themselves, if they brake y Law, as Deut. 28. 25.

f Which notwithstanding they brake sone after, as Nehem. 13. 23. *Leuit. 25. 4. deut. 32. 1.*
^g *Kier, hand*.

sure, and we are in great affliction.

38 Now because of all this we make ^a a sure covenant, and write it, and our princes, our Leuites and our Priests seale vnto it.

CHAP. X.

¹ The names of them that sealed the covenant betwixt God and the people.

1 Now they that sealed were Nehemiah the Tirshatha the sonne of Hachaliah, and Zidkiah,

2 Seraiah, Azariah, Jeremiah,

3 Pashur, Amariah, Malchiah,

4 Hattush, Shebaniah, Malluch,

5 Harim, Merimoth, Obadiah,

6 Daniel, Ginnethon, Baruch,

7 Meshullam, Abiah, Miamin,

8 Maaziah, Bilgai, Shemaiah: these are a the Priests.

9 ¶ And the Leuites: Ieshua the sonne of Azaniah, Binnui, of the sonnes of Henadad Kadmiel.

10 And their brethren, Shebaniah, Hodiah, Kelita, Pelaiah, Hanan,

11 Micha, Rehob, Hashabiah,

12 Zaccur, Sherebiah, Shebaniah,

13 Hodiah, Bani, Beninu.

14 ¶ The chiefe of the people were Parosh, Pahath Moab, Elam, Zattu, Bani,

15 Binnui, Azgad, Bebai,

16 Adoniah, Biguai, Adin,

17 Ater, Hizkiah, Azzur,

18 Hodiah, Hashum, Bezai,

19 Hariph, Anathoth, Nebai,

20 Magpiash, Meshullam, Hezir,

21 Mehezabeel, Zadok, Iaddua,

22 Pelatiah, Hanan, Anaiah,

23 Hoshea, Hananiah, Hashub,

24 Halloheh, Pilcha, Shobek,

25 Rehum, Hashabnah, Maaseiah,

26 And Ahiah, Hanan, Anan,

27 Malluch, Harim, Baanah.

28 And the reast of the people, the Priests, the Leuites, the porters, the fingers, the b Nethinims, and all that were c separated from the people of the lands vnto the Law of God, their wiues, their sonnes, & their daughters, all that could vnderstand.

29 The chiefe of the d receiued it for their brethren, and they came to e the curse and to the othe to walke in Gods Lawe, which was giuen by Moles the seruant of God, to obserue and do all the commandements of the Lord our God and his iudgements and his statutes:

30 And that we would not giue our daughters to the people of the land, neither take their daughters for our sonnes.

31 And if the people of the land brought ware on the Sabbath or any vitayles to sell, f that we would not take it of them on the Sabbath and on the holy dayes: * and that we would let the seuenth yere be free, and the debtes of euery * person.

32 And we made statutes for our selues to giue by the yere the third part of a shekel for the seruice of the house of our

God,

33 For the g shewbread, and for the dayly offering, and for the daily burnt offering, the Sabbaths, the new moones, for the solemne feastes, and for the things that were sanctified, & for the sinne offerings to make an atonement for Israel, and for all the worke of the house of our God.

34 We cast also lottes for the offering of the wood, ^h *euē* the Priests, the Leuites and the people to bring it into the house of our God, * by the house of our fathers, yerely at the times appointed, to burne it vpon the altar of the Lord our God, as it is written in the Law,

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yere by yere, into the house of the Lord,

36 And the firstborne of our sonnes, and of our cattel, as it is ^h written in the Law, and the firstborne of our bullockes and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

37 And that we should bring the first fruit of our dough, & our offerings, & the fruite of euery tree, of wine & of oyle, vnto the Priests, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, and the Leuites might haue the tithes in all the cities of our trauaile.

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

39 For the children of Israel, and the children of Leui shall bring vp the offerings of the corne, of the wine, and of the oyle, vnto the chambers: and there ⁱ *shalbe* the vessels of the Sanctuarie, and the Priests that minister, and the porters, and the fingers, and ^k we will not forsake the house of our God.

CHAP. XI.

¹ VVho dwelled in Ierusalem after it was builded, ² And vvho in the cities of Iudah.

1 And the rulers of the people dwelt in Ierusalem: the other people also cast lottes, a to bring one out of ten to dwell in Ierusalem the holy citie, and nine partes ^a *so be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These nowe are the chiefe of the prouince, that dwelt in Ierusalem, but in the cities of Iudah, euery one dwelt in his owne possession in their cities of Israel, the Priests and the Leuites, & the Nethinims, and the sonnes of Salomons seruants.

4 And in Ierusalem dwelt ^b *certaine* of the children of Iudah, and of the children of Benjamin. Of the sonnes of Iudah, Athaiah, the sonne of Vziah, the sone of Zechariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes

g This declared wherefore they gaue this thirde part of the shekel, which was besides the halfe shekel, that they were bounde to pay, Exod. 30. 13.

^h Or, *into the house of*.

h By this rehearsal is ment that there was no part nor ceremony in the Law, wherunto they did not binde themselves by covenant.

i Wherefoeuer we laboured, or trauailed, there the thithes were due vnto the lord both by the Law and according to the othe and covenant that we made. *Nomb. 18. 26.*

k Wee will not leaue it destitute of that, that shal be necessary for it.

a Because their enemies dwelt round about the they prouyded that it myght be replenished with men, & vied this policie, because there were fewe that offed themselves willingly.

f Meare Templ
g Of the dwellers in Ierusalem

^h Or, *Op*

^b Which came
of Perez & sonne
of Iudah.

^c Or, of a Shilonite

^e That is, was
the hie Priest.
^d That is, ruled &
ministered, in the
Temple.

^a Or, of one of the
young men.

^e That is, he be-
gan the psalme,
& was the chan-
ter.

^f Meaning of the
Temple.

^g Of the, which
dwelt not in Je-
rusalem.

^h Or, Ophel.

sonnes of ^b Perez,

And Maaseiah the sonne of Baruch, the
sonne of Col Hozeh, the sonne of Hazaiah
the sonne of Adaiah, the sonne of Ioarib,
the sonne of Zechariah, the sonne of ^c Shi-
loni.

6 All the sonnes of Perez that dwelt at Je-
rusalem, were foure hundredth, three score
and eight valiant men.

7 These also are the sonnes of Benjamin,
Sallu, the sonne of Meshullam, the sonne
of Ioed, the sonne of Pedaiah, the sonne of
Kolaiah, the sonne of Maaseiah, the sonne
of Ithiel, the sonne of Ieshaiah.

8 And after him Gabai, Sallai, nine hun-
dredth and twentie and eight.

9 And Ioel the sonne of Zichri was gouver-
nour over them: and Iudah, the sonne of
Senuah was the second over the cite:

10 Of the Priests, Iedaiah, the sonne of Io-
arib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne
of Meshullai, the sonne of Zadok, the sonne
of Meraioth, the sonne of Ahitub: ^e was
chiefe of the house of God.

12 And their brethren ^d that did the worke
in the Temple, were eight hundredth, twen-
tie and two: and Adaiah, the sonne of Je-
roham, the sonne of Pelaliah, the sonne of
Amzi, the sonne of Zechariah, the sonne of
Pashur, the sonne of Malchiah:

13 And his brethren, chiefe of the fathers,
two hundredth and two and fourtie: and
Amashai the sonne of Azareel, the sonne
of Ahazai, the sonne of Meshilemoth, the
sonne of Immer:

14 And their brethren, valiant men, an hun-
dredth and eight & twentie: and their ouer
seer was Zabdiel the sonne of Hagedolim.

15 And of the Levites Shemaiah, the sonne
of Hashub, the sonne of Azrikah, the sonne
of Hashabiah, the sonne of Bunni.

16 And Shabbethai, & Iozabad of the chief
of the Levites were ouer the workes of the
house of God without.

17 And Mattaniah, the sonne of Micha, the
sonne of Zabdi, the sonne of Asaph was the
chiefe to begin the thankesgeuing & prai-
er: and Bakbukiah the second of his bre-
thren, and Abda, the sonne of Shammua,
the sonne of Galal, the sonne of Ieduthun.

18 All the Levites in the holy cite were two
hundredth foure score and foure.

19 And the porters Akkub, Talmon & their
brethren that kept the ^f gates were an hun-
dredth twentie and two.

20 And the ^g residue of Israel, of the Priests,
and of the Levites dwelt in all the cities of
Iudah, euery one in his inheritance.

21 And the Netthinims dwelt in the ^h for-
tres, and Ziha, and Gispa was ouer the Ne-
thinims.

22 And the ouerseer of the Levites in Je-
rusalem was Vzzi the sonne of Bani, the
sonne of Ashabiah, the sonne of Mattaniah,
the sonne of Micha: of the sonnes of A-
saph singers were ouer the worke of the
house of God.

23 For it was the Kings commandement
concerning them, that faithfull *promission*
should be for the fingers euery day.

24 And Pethahiah the sonne of Mesheza-
beel, of the sonnes of Zerach, the sonne of
Iudah ^h was at the Kings hand in all mat-
ters concerning the people.

25 And in the villages in their lands, *some*
of the children of Iudah dwelt in Kiria-
arba, and in the villages thereof, and in Di-
bon, and in the villages thereof, and in Ie-
kabzeel, and in the villages thereof,

26 And in Ieshua, and in Moladah, and in
Beth-palet,

27 And in Hazer-shual, and in Beer-sheba,
and in the villages thereof,

28 And in Ziklag, and in Mechonah, and
in the villages thereof,

29 And in En-rimmon, and in Zareah, and
in Iarmuth,

30 Zanoah, Adullam, and in their villages,
in Lachish, and in the fields thereof, at A-
zekah, and in the villages thereof: and they
dwelt from Beer-sheba vnto the valley of
Hinnom.

31 And the sonnes of Benjamin from Ge-
ba, in Michmash, and Aiia, and Beth-el, &
in the villages thereof,

32 Anathoth, Nob, Ananiah,

33 Hazor, Ramah, Gittaim,

34 Hadid, Zeboim, Nebat,

35 Lod and Ono, in the carpenters valley.

36 And of the Levites were deuisions in Ju-
dah and in Benjamin.

CHAP. XII.

^a The Priests and Levites, which came with Zerub-
babel vnto Ierusalem, are numbered. 27 And the wall is
dedicated.

1 These also are the Priests and the Le-
uites that ^a went vp with Zerubbabel, the
sonne of Shealtiel, and Ieshua: ^a to wit, Seraiah,
Jeremiah, Ezra,

2 Amariah, Malluch, Harush,

3 Shecaniah, Rehum, Merimoth,

4 Iddo, Ginnetho, Abiah,

5 Miamin, Maadiah, Bilgah,

6 Shemaiah, and Ioarib, Iedaiah,

7 Sallu, Amok, Hilkiah, Iedaiah: these

were the ^b chiefe of the Priests, & of their
brethren in the dayes of Ieshua.

8 And the Levites, Ieshua, Binnui, Kadmiel,
Sherebiah, Iudah, Mattaniah ^c were ouer
the thankesgiuings, he, and his brethren.

9 And Bakbukiah and Vnni, and their bre-
thren were about them in the ^d watches.

10 And Ieshua begate Ioiakim: Ioiakim also
begate Eliashib, & Eliashub begate Ioiaza.

11 And Ioiaza begat Ionathan, and Iona-
than begat Iaddua.

12 And in the dayes of Ioiakim were these,
the chiefe fathers of the Priests: vnder
^e Seraiah was Meraiah, vnder Jeremiah,
Hananiah,

13 Vnder Ezra, Meshullam, vnder Amariah,
Iehohanan,

14 Vnder Melicu, Ionathan, Vnder Sheba-
niah, Ioseph,

15 Vnder

^h Was chiefe a-
bout the King
for all his af-
aires.

^a From Babylon
to Ierusalem.

^b Next indignity
to the hie Priests
& which were of
the stocke of A-
aron.
^c Had charge of
them that sang
the Psalmes.
^d They kept their
wardes & wat-
ches according
to their turnes, as
1. Chro. 23. 6.

^e That is, next to
Seraiah, or rather
of that order,
which was called
after the name of
Seraiah.

The wall dedicated.

Nehemiah.

Thanksgéuing.

- 15 Vnder Harim, Adna, vnder Meraioth, Helkai,
 16 Vnder Iddo, Zechariah, vnder Ginnitho, Meshullam,
 17 Vnder f Abiah, Zichri, vnder Miniamin, and vnder Moadiah, Piltai,
 18 Vnder Bilgah, Shammua, vnder Shemaiah, Ichonathan,
 19 Vnder Ioarib, Mattenai, vnder Iedaiah, Vzzi,
 20 Vnder Sallai, Kallai, vnder Amok, Eber,
 21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
 22 In the daies of Eliafub, Ioiada, and Iohanan and Iaddua were the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
 23 The sonnes of Leui, the chiefe fathers were written in the booke of the Chronicles euen vnto the dayes of Iohanan the sonne of Eliafub.
 24 And the chiefe of the Leuites were Hashabiah, Sherebiah, and Ieshua the sonne of Kadmiel, and their brethren about them to giue prayse and thanks, according to the ordinance of Dauid the man of God, warde ouer & agaynst warde.
 25 Mattaniah & Bakbukiah, Obadiah, Meshullam, Talmon and Akkub were porters keeping the ward at the thresholds of the gates.
 26 These were in the dayes of Ioiakim the sonne of Ieshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, & of Ezra the Priest and scribe.
 27 And in the dedication of the wall at Ierusalem they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnes, both with thanksgéuings and with songs, cymbales, viols and with harpes.
 28 Then the " fingers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of h Netophathi,
 29 And from the house of Gilgal, and out of the countreis of Geba, and Azmaueth: for the fingers had buylt them villages round about Ierusalem.
 30 And the Priests and Leuites were purified, and censed the people, and the gates, and the wall.
 31 And I brought vp the princes of Iudah vpon the wall, and appointed two great companies to giue thanks, and the one went on the right hand of the wall toward the dung gate.
 32 And after them went Hoshaiah, & halfe of the princes of Iudah,
 33 And Azariah, Ezra and Meshullam,
 34 Iudah, Benjamin, and Shemaiah, & Ieremiah,
 35 And of the Priests sonnes with trumpets, Zechariah the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
 36 And k his brethren, Shemaiah, and Aza-

reel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the muscicall instruments of Dauid the man of God: & Ezra the scribe went before them.

37 And to the gate of the fountaine, euen ouer agaynst them went they vp by I the staires of the citie of Dauid, at the going vp of the wall beyond the house of Dauid, euen vnto the water gate Eastward.

38 And the second companie of them that gaue thanks, went on the other side, and I after them, and the halfe of the people was vpon the wall, and vpon the towre of the furnaces euen vnto the broad way.

39 And vpon the gate of Ephraim, & vpon the olde gate, and vpon the fishgate, and the towre of Hananeel, and the towre of Meah, euen vnto the sheepegate: and they stode in the gate of the warde.

40 So stode the two companies (of them that gaue thanks) in the house of God, and I and the halfe of the rulers with me.

41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elieoenai, Zechariah, Hananiah, with trumpets,

42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, & Iehohanan, & Malchiah, and Elam, & Ezer: and the fingers " sang " loude, hauing Izrahiah which was the ouerfeer.

43 And the same day they offered great sacrifices and reioyced: for God had giuen them great ioy, so that both the women, and the children were ioyfull: and the ioy of Ierusalem was heard farre of.

44 Also at the same time were men appointed ouer the chambers of the store for the offerings (for the first fruites, and for the tithes) to gather in to them out of the fields of the citie, the porcions of the Law for the Priests and the Leuites: for Iudah reioyced for the Priests and for the Leuites, that serued.

45 And both the fingers and the Leuites kept the warde of their God, & the warde of the purification according to the commandement of Dauid, and Salomon hys sonne.

46 For in the dayes of Dauid and Asaph, of olde were chiefe fingers, and songs of prayse and thanksgéuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Israel giue porcions vnto the fingers & porters, euerie day his porcion, and they gaue the holy things vnto the Leuites, and the Leuites gaue the holy things vnto the sonnes of Aaron.

CHAP. XIII.

1 The Levites were, 2 They separate from them all strangers, 3 Nehemiah reprehendeth them that break the Sabbath, 30 An ordinance to serue God.

1 And on that day did they reade in the booke of Moses, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite should not enter into the Congregation of God,

2 Because

f Whereof was Zacharie Iohn Baptists father.

g That is, one after another, and euerie one in his soule.

" Ebr. sonnes of the fingers.

h Which were a certeine familie & had their possessions in the fields, 1. Chro. 2 54.

i Meaning, Nehemiah.

k That is, brethren of Zaccur.

l Which was the going vp to the mount Zion, which is called the citie of Dauid.

" Ebr. sang loudly heare.

m Which were chabes appointed by Hezekiah to put in the tythes, and such things, 2. Chro. 31. 11. and now were repaired againe for the same vse.

1. Chro. 25. 10.

n That is, the tenth part of the tithes.

Deu. 23. 2.

Numb. 32. 5.

a That is, all such, which had joined in unlawful marriage, and also those, with whom God had forbidden the to haue for etie.

b That the separation was made.

c He was dyed in affinitie wyth Tobiah the Ammonite, and enemye of Iewes.

d Called also Darius, Ezra. 7. 1
"Or, at the yeeres end.

e Thus we see to what inconueniences the people fall into, when they are destitute of one that hath feare of God, seeing that their chief gouernour was but a while absent, and yet they fel into such great absurdities as appeareth also, Exod. 32. 1.

f He protesteth that he did hys duetie wyth a good conscience, yet he doeth not iustifie him selfe herein, but desireth God to fauour him, and to be merciful vnto him for his owne goodnes sake, as ver. 22.
g I declared vnto them, that God woulde not suffer such transgressours of his Law to be vnpunished

2 Because they met not the children of Israel with bread & with water, * but hired Balaam agaynst them, that he should curse them: and our God turned the curse into a blessing.

3 Now when they had heard the Law, they separated from Israel a all those that were mixed.

4 ¶ And before b this had the Priest Eliashib the ouersight of the chamber of the house of our God, being c kinsman to Tobiah :

5 And he had made him a great chamber and there had they aforetime layd the offerings, the incense, and the vessels, and the tithes of corne, of wine, & of oyle (appointed for the Leuites, and the singers, & the porters) and the offerings of the Priests.

6 But in all this time was not I in Ierusalem: for in the two and thirtieth yeere of d Artahshasthe King of Babel, came I vnto the King, & " after certeine dayes I obtained of the King.

7 And when I was come to Ierusalem, I vnderstoode e the euill that Eliashib had done for Tobiah, in that he had made him a chamber in the court of the house of God,

8 And it grieved me sore: therefore I cast forth all the vessels of the house of Tobiah out of the chamber.

9 And I commanded them to cleanse the chambers: and thither brought I agayne the vessels of the house of God with the meate offering and the incense.

10 And I perceiued that the porcions of the Leuites had not bene giuen, and that euery one was fled to his land, *even* the Leuites and singers that executed the worke.

11 Then reprovued I the rulers and sayd, Why is the house of God forsaken? And I assembled them, & set them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treasures.

13 And I made treasurers ouer the treasures, Shelemiah the Priest, & Zadok the scribe, and of the Leuites, Pedaiah, & vnder their hand Hanan the sonne of Zaccur the sonne of Mattaniah: for they were counted faithful, and their office was to distribute vnto their brethren.

14 Remember me O my God, herein, and wipe not out my f kindnes that I haue shewed on the house of my God, and on the offices thereof.

15 In those dayes saw I in Iudah them, that trode wine presses on the Sabbath, & that brought in sheaues, and which laded asses also with wine, grapes, and figges, and all burdens, and brought them into Ierusalem vpon the Sabbath day: & I protested to them in the day that they solde vitayles.

16 There dwelt men of Tyrus also therein, which brought fish and all wares, and solde on the Sabbath vnto the children of Iudah cuen in Ierusalem.

17 Then reprovued I the rulers of Iudah, & said vnto them, What euill thing is this that ye do, and breake the Sabbath day?

18 Did not your fathers h thus, & our God brought all this plague vpon vs, and vpon this citie? yet ye increate the wrath vpon Israel, in breaking the Sabbath?

19 And when the gates of Ierusalem began to be i darke before the Sabbath, I commanded to shut the gates, and charged, that they should not be opened till after the Sabbath, and some of my seruants set I at the gates, that there should no burden be brought in on the Sabbath day.

20 So the chapmen and marchants of all marchandise remayned once or twise all night without Ierusalem.

21 And I protested among them, and sayd vnto them, Why tary ye all night about the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I said vnto the Leuites that they should cleanse themselves, and that they should come and k keepe the gates, to sanctifie the Sabbath day. Remember me, O my God, concerning this, and pardon me according to thy great mercie.

23 In those dayes also I saw Iewes that married wiues of l Alhdod, of Ammon, and of Moab.

24 And their children spake halfe in the speech of Alhdod, and could not speake in the Iewes language, and according to the language of the one people, and of the other people.

25 Then I reprovued them, & m cursed the, and smote certeine of them, and pulled of their heare, and tooke an othe of them by God, Ye shall not giue your daughters vnto their sonnes, neither shall ye take of their daughters vnto your sonnes, nor for your selues.

26 * Did not Salomon the King of Israel n sinne by these things? yet among many nations was there no King like him: for he was beloued of his God, & God had made him King ouer Israel: yet strange women caused him to sinne.

27 Shall we then obey vnto you, to do all this great euill, and to transgresse against our God, *even* to marry strange wiues?

28 And one of the sonnes of Ioiada the sonne of Eliashib the hie Priest, was the sonne in law of Sanballat the Horonite: but I chased him from me.

29 Remember them, O my God, that n defile the Priesthode, and the couenant of the Priesthode, and of the Leuites.

30 Then cleansed I them from all strangers, and appointed the wardes of the Priests & of the Leuites, euery one in his office,

31 And for the offering of the wood at times appointed, & for the first fruites. Remember me, O my God, o in goodnes.

h Was not this a great cause, why God plagued vs in times past? meaning, that if they transgressed nowe in the same againe, their plague should be greater.

i About the time that the sunne went downe: for the Sabbath lasted fro the sunne going downe of the one daye, to the sunne setting of the other.

k Meaning, of the Temple that none, that was vnclene, should enter.

l Which was a citie of the Philistis, & they had married wiues thereof, & so had corrupted the speech, and religion.

m That is, I did excommunicate the, & drue the out of the Congregation.

n King. 3. 7.

o King. 11. 2.

n Punish the according to their faulte, & euill example, which they haue giuen to the rest of thy people, contrary to their vocation o That is, to shew mercie vnto me.

ESTER.

ESTER.

THE ARGUMENT.

BECAUSE of the diuerſitie of names, whereby they uſed to name their Kings, & the ſupputation of yeres, wherein the Ebrewes, and the Grecians do varie, diuers authors write diuerſely as touching this Ahaſhueruſh, but it ſeemeth Daniel 6.1. and 9.1. that he was Darius King of the Medes, and ſome of Aſtyages, called alſo Ahaſhueruſh, which was a name of honour, and ſignified great and chiefe, as chiefe head. Herein is declared the great mercies of God toward his Church: who neuer ſayleth them in their greateſt dangers, but when all hope of worldly helpe ſayleth, he euer ſtirreth vp ſome, by whome he ſendeth comfort, and deliuerance. Herein alſo is deſcribed the ambition, pride and crueltie of the wicked, when they come to honour, and their ſodeine fall when they are at higheſt: and how God preferueth, and preferreth them which are zealous of his glory, and haue a care and loue toward their brethren.

CHAP. I.

1 King Ahaſhueruſh maketh a royall feaſt, 10 VVhen-
unto the Queene Vaſhti will not come, 19 For which
cauſe ſhe is diſorced. 20 The Kings decrees touching the
preeminence of man.

a Called alſo Darius, who was now ſouereigne Monarch, & had the gouernemēt of the Medes, Perſians & Chaldeas, ſome think he was Darius Hyſtaſpis ſonne, called alſo Artaxerxes.

b Daniel chap. 6. 1. maketh mention but of fixe ſcore, leauing out the number that is vnperfit, as the Scripture in diuers places vſeth c That is, had reſt, & quietnes. Nehem. 1. 1.



N the dayes of Ahaſhueruſh (this is Ahaſhueruſh that reigned, from India eue vnto Ethiopia, ouer an hundred, & ſeuē & twentie prouinces)

1 In thoſe dayes when the King Ahaſhueruſh ſate on his throne, which was in the palace of Shuſhan,

2 In the third yere of his reigne, he made a feaſt vnto all his princes & his ſeruants, euen the power of Perſia and Media, and to the captaynes and gouernours of the prouinces, which were before him,

3 That he might ſhew the riches and glory of his kingdome, and the honour of his great maieltie many dayes, euen an hundred and foure ſcore dayes.

4 And when theſe dayes were expired, the King made a feaſt to all the people that were found in the palace of Shuſhan, both vnto great and ſmall, ſeuē dayes, in the court of the garden of the Kings palace,

5 Vnder an hanging of white, greene, and blew cloſhes, faſtened with cordes of fine linen & purple, in ſiluer rings, & pillars of marble: the beddes were of golde, and of ſiluer vpon a pauement of porphyre, and marble and alabaſter, and blew coulour.

6 And they gaue them drinke in veſſels of golde, and changed veſſel after veſſel, and royal wine in abundance according to the power of the King.

7 And the drinking was by an order, none might compel: for ſo the King had appointed vnto all the officers of his houſe, that they ſhoulde do according to euery mans pleaſure.

8 The Queene Vaſhti made a feaſt alſo for the women in the royal houſe of King Ahaſhueruſh.

9 Vpon the ſeuenth day when the King

was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, & Abagtha, Zethar, & Carcas, the ſeuē eunuches (that ſerued in the preſence of King Ahaſhueruſh)

11 To bring Queene Vaſhti before the King with the crowne royall, that he might ſhew the people & the princes her beautie: for ſhe was faire to looke vpon.

12 But the Queene Vaſhti reſuſed to come at the Kings word, which he had giuen in charge to the eunuches: therefore the King was very angrie, and his wrath kindled in him.

13 Then the King ſayd to the wiſe men, that knew the times (for ſo was the Kings maner towardes all that knew the law and the iudgement:

14 And the next vnto him was Carſhena, Shethar, Admatha, Tarſiſh, Meres, Marſena and Memucan the ſeuē princes of Perſia and Media, which ſawe the Kings face, and ſate the firſt in the kingdome)

15 What ſhal we do vnto the Queene Vaſhti according to the law, becauſe ſhe did not according to the worde of the King Ahaſhueruſh by the comiſſion of the eunuches?

16 Then Memucan answered before the King and the princes, The Queene Vaſhti hath not only done euil againſt the King, but agaynſt all the princes, and agaynſt all the people that are in all the prouinces of King Ahaſhueruſh.

17 For the aſte of the Queene ſhall come abrode vnto all women, ſo that they ſhall deſpiſe their huſbandes in their owne eyes, and ſhal ſay, The King Ahaſhueruſh commanded Vaſhti the Queene to be brought in before him, but ſhe came not.

18 So ſhall the princeſſes of Perſia & Media this day ſay vnto all the Kings Princes, whē they heare of the aſte of the Queene: thus ſhall there be much deſpituſnes and wrath.

19 If it pleaſe the King, let a royal decree procede from him, and let it be written among the ſtatutes of Perſia & Media (and let it not be tranſgreſſed) that Vaſhti come no more before King Ahaſhueruſh: and let the King giue her royal eſtate vnto her companion that is better then ſhe.

20 And when the decree of the King which ſhall

11 Ebr. which was in the hand of the eunuches.

12 That had experience of things as they had learned by diligent marking in continuance of time.

13 i which were his chiefe counſelers, that might haue alwayes acceſſe to him.

14 k By her diſobedience ſhe hath giuen an example to all women to do the like to their huſbandes. l That is, her diſobedience.

15 m Meaning, that they would take firſt occaſion hereof to do the like, & that the reſt of women would by continuance do the ſame.

16 n Let her be diſorced & a new ther made Queene.

d Which they vſed in thoſe countreys in ſtead of tables.

e As was beſee-
ming for ſo mag-
nificall a King.
f None might be
compelled to
drinke more then
it pleaſed him.

g Which was the
laſt day of the
feſt that the
King made for
people, as verſ. 5.

^o For he had vnder him an hundred twentie & feuen countreys.

shalbe made, shalbe published throughout all his kingdome (though it be ^o great) all the women shall giue their husbands honour, both great and small.

²¹ And this saying, pleased the King and the princes, and the King did according to the worde of Memucan.

²² For he sent letters into all the prouinces of the King, into euery prouince according to the writing thereof, and to euery people after their language, that euery man should p beare rule in his owne house, and that he should publish it in the language of that same people.

^p That is, that the wife should be subject to the husband and at his commandement.

CHAP. II.

² After the Queene is put away, certaine yong maidens are brought to the King. ¹⁴ Ester pleash the King, and is made Queene. ²² Mordecai discloseth vnto the King those that would betray him.

¹ Ater these things, when the wrath of King Ahasuerus was appeased, he remembered Vashti, and what she had done, and what was decreed ^b against her.

² And the Kings seruants that ministred vnto him, said, Let them seeke for the King beautifull yong virgins,

³ And let the King appoint officers through all the prouinces of his kingdome, and let them gather all the beautifull yong virgins vnto the palace of Shushan, into the house of the women, vnder the hand of Hege the Kings eunuche, ^c keeper of the women, to giue them their things ^d for purification.

⁴ And the maid that shall please the King, let hir reigne in the stead of Vashti. And this pleased the King, and he did so.

⁵ ¶ In the cite of Shushan, there was a certaine Iewe, whose name was Mordecai the sonne of Iair, the sonne of Shimei, the sonne of Kish, a man of Iemeni,

⁶ Which had bene caried away from Ierusalem ^e with the captiuitie that was caried away with Iekoniah King of Iudah (whom Nebuchadnezzar King of Babel had caried away)

⁷ And he nourished Hadassah, that is Ester, his vnckles daughter: for he had neither father nor mother, and the maid was faire, and beautifull to looke on: and after the death of her father, and her mother, Mordecai tooke hir for his owne daughter.

⁸ And when the Kings commandement, & his decree was published, and many maids were brought together to the palace of Shushan, vnder the hād of Hege, Ester was brought also vnto the Kings house vnder the hand of Hege the keeper of the womē.

⁹ And the maid pleased him, and she found fauour in his sight: therefore he caused her things for purification to be giuen her speedely, and her ^f state, and seuen comely maidens to be giuen her out of the Kings house, and he gaue change to her and to her maidens of the best in the house of the women.

¹⁰ But Ester shewed not her people and her kindred: for Mordecai had charged her,

that she should not tell it.

¹¹ And Mordecai walked ^e euery day before the court of the womens house, to knowe if Ester did well, and what should be done with her.

¹² And when the course of euery maid came, to go in to King Ahasuerus, after that shee had bene twelue moneths according to the maner of the women (for so were the dayes of their purifications accomplished, six moneths with oyle of myrrhe, and six moneths with sweete odours and in the purifying of the women:

¹³ And thus went the maids vnto the King) whatsoeuer she required, was ^f giuen her, to go with her out of the womens house vnto the Kings house.

¹⁴ In the euening she went, and on the morrow she returned into the second house of the women vnder the hand of Shaasgaz the Kings eunuche, which kept the concubines: she came in to the King no more, except she pleased the King, and that she were called by name.

¹⁵ Now when the course of Ester the daughter of Abihail the vnckle of Mordecai (which had taken her as his owne daughter) came, that she should go in to the King, she desired nothing, but what Hege ^g the Kings eunuche the keeper of the women ^h said: and Ester found fauour in the sight of all them that looked vpon her.

¹⁶ ¶ So Ester was taken vnto King Ahasuerus into his house royal in the tenth moneth, which is the ⁱ moneth Tebeth, in the seuenth yere of his reigne.

¹⁷ And the king loued Ester aboute all the women, and she found grace and fauour in his sight more then all the virgins: so that he set the crowne of the kingdome vpon her head, and made her Queene in stead of Vashti.

¹⁸ Then the King made a great feast vnto all his princes, & his seruants, ^j which was the feast of Ester and gaue rest ^k vnto the prouinces, and gaue giftes, according to the power of a King.

¹⁹ And when the virgins were gathered the ^m second time, then Mordecai sate in the Kings gate.

²⁰ Ester had not yet shewed her kindred nor her people, as Mordecai had charged her: for Ester did after the word of Mordecai, as when she was nourished with him.

²¹ ¶ In those dayes when Mordecai sate in the kings gate, two of the Kings eunuches, Bigthan & Tereh, which kept the doore, were wroth, and sought to lay ⁿ hand on the King Ahasuerus,

²² And the thing was knowne to Mordecai, and he tolde it vnto Queene Ester, and Ester certified the King thereof in Mordecais name: and when inquisition was made, it was found so: therefore they were both hanged on a tree: and it was written in the booke of the ^o Cronicles before the King.

^e For though she was taken away by a cruel law, yet he ceased not to haue a fatherly care o- uer her, & therefore did resort oft times to heare of her.

^f What apparel she asked of the eunuch, that was he bound to giue her.

^g Or H. gai. ^h Wherein her modestie appeared because she sought not apparel to commend her beautie, but stode to the Eunuches appointment.

ⁱ Which contained part of Decēber & part of Ianuarie.

^j That is, made for her sake. ^k He released their tribute. ^l That is, great & magnifical.

^m That is, at the marriage of Ester, which was the second marriage of the king.

ⁿ Meaning, to kil him.

^o In the Cronicles of the Medes & Persians, as Cha. 10. 2.

^a That is, he called the matter againe into communication. ^b By the seuen wise men of his council.

^c The abuse of these countries was so great, that they inuented many meanes to serue the lustes of princes, and therefore, as they ordeined wicked lawes that the king might haue whose daughters he would, so they had diuers houses appointed, as one for them, whiles they were virgins, another when they were concubines, & for ^y Queenes another. ^d Reade what this purification was, ver. 13. ¹ King. 2. 4. 13.

^e Her portions.

CHAP. III.

1 Haman after he was exalted, obtained of the King, that all the Iewes should be put to death, because Mordecai had not done him vnderſhip as other had.

1 After theſe things did King Ahaſhueros promote Haman the ſonne of Hammedatha the Agagite, & exalted him, and ſet his ſeat about all the princes that were with him.

2 And all the kings ſeruants that were at the Kings gate, bowed their knees, and reuerenced Haman: for the King had ſo commanded concerning him: but Mordecai bowed not the knee, neither did reuerence.

3 Then the Kings ſeruants which were at the Kings gate, ſaid vnto Mordecai, Why tranſgreſſeſt thou the Kings commandement?

4 And albeit they ſpake daily vnto him, yet he would not heare them: therefore they tolde ^b Haman, that they might ſee how Mordecais matters would ſtand: for he had tolde them, that he was a Iewe.

5 And when Haman ſawe that Mordecai bowed not the knee vnto him, nor did reuerence vnto him, then Haman was full of wrath.

6 Now he thought it to lide to lay hands onely on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman fought to deſtroy all the Iewes, that were throughout the whole kingdome of Ahaſhueros, *even* the people of Mordecai.

7 In the firſt moneth (that is the moneth ^c Niſan) in the twelfth yere of King Ahaſhueros, they caſt Pur (that is a lot) ^d before Haman, from day to day, and from moneth to moneth, vnto the twelfth moneth, that is the moneth ^e Adar.

8 Then Haman ſaid vnto King Ahaſhueros, There is a people ſcattered, & diſperſed among the people in all the prouinces of thy kingdome, and their lawes are diuers from all people, and they do not obſerue the Kings lawes: therefore it is not the Kings profite to ſuffer them.

9 If it pleaſe the King, let it be written that they may be deſtroyed, and I wil pay ten thouſand talents of ſiluer by the hands of them that haue the charge of this buſines to bring it into the Kings treaſurie.

10 Then the King tooke his ryng from his hand and gaue it vnto Haman the ſonne of Hammedatha the Agagite the Iewe aduerſarie.

11 And the King ſaid vnto Haman, Let the ſiluer be thine, and the people to do with them as it pleaſeth thee.

12 Then were the Kings ſcribes called on the thirteenth day of the firſt moneth, and there was written (according to all that Haman commanded) vnto the Kings officers, and to the captaines that were ouer euery prouince, and to the rulers of euery people and to euery prouince according to the writing thereof, and to euery people according to their language: in the name of King Ahaſhueros was it written, and

ſealed with the Kings ring.

13 And the letters were ſent by poſtes into all the Kings prouinces, to rote out, to kill and to deſtroye all the Iewes, both yong and olde, children and women, in one day vpon the thirteenth daye of the twelfth moneth (which is the moneth Adar) and to ſpoyle them as a pray.

14 The contents of the writing was, that there ſhould be giuen a comandement in all prouinces, and published vnto all people, that they ſhould be ready againſt the ſame day.

15 And the poſtes compelled by the Kings commandement went forth, and the commandement was giue in the palace at Shuſhan: and the King and Haman ſate drinking, but the ſcite of Shuſhan was in perplexitie.

CHAP. IIII.

5 Mordecai giueth the Queene knowledge of the cruell decree of the King againſt the Iewes. 16 She velleth that they pray for her.

1 Now when Mordecai perceiued al that was done, Mordecai rent his clothes, and put on ſackcloth, and aſhes, and went out into the middes of the cite, and cryed with a great crie, and a bitter.

2 And he came euē before the Kings gate, but he might not enter within the Kings gate, being clothed with ſackcloth.

3 And in euery prouince, & place, whether the Kings charge & his commiſſion came, there was great ſorowe among the Iewes, and faſting, and weeping and mourning, & many lay in ſackcloth and in aſhes.

4 ¶ Then Eſters maids and her eunuches came & told it her: therfore the Queene was very heauie, and ſhe ſent raiment to cloth Mordecai, and to take away his ſackcloth from him, but he receiued it not.

5 The called Eſter Hatach one of the Kings eunuches, whome he had appointed to ſerue hir, and gaue him a commandement vnto Mordecai, to knowe what it was, and why it was.

6 So Hatach went forth to Mordecai vnto the ſtreet of the city, which was before the Kings gate.

7 And Mordecai tolde him of al that which had come vnto him, and of the ſumme of the ſiluer that Haman had promiſed to pay vnto the Kings treaſures, becauſe of the Iewes, for to deſtroy them.

8 Alſo he gaue him the copy of the writing & commiſſion that was giuen at Shuſhan, to deſtroy them that he might ſhew it vnto Eſter and declare it vnto her, & to charge her, that ſhe ſhould go in to the King, and make petition and ſupplication before him for hir people.

9 ¶ So when Hatach came, he tolde Eſter the wordes of Mordecai.

10 Then Eſter ſaid vnto Hatach, and commanded him, to ſay vnto Mordecai.

11 All the Kings ſeruants and the people of the Kings prouinces do know, that whoſoever,

^a The Perſians manner was to kneele downe and reuerence their Kings, and ſuch as he appointed in chiefe autoritie, which Mordecai would not do to this ambitious and proude man.
^b Thus we ſee that there is none ſo wicked, but they haue their flatterers to accuſe the godlye.
^c Ebr. deſſed in his eyes.

^c Which answered to parte of March and part of April.
^d To know what moneth and day ſhould be good to enterpriſe this thing, that it might haue good ſuccesse: but God diſappointed their lottes & expectation.
^e Concerning part of Februarie and part of Marche.
^f Theſe be the two arguments which commonly & worldlings & the wicked vſe toward princes againſt the godly, that is, the cōtempt of their lawes, & diminuiſhing of their profit without reſpect how God is eyther pleaſed or diſpleaſed.
^g Ebr. vuergh.
^h Or ſecretaries.

^g Ebr. the hands of poſtes.

^g To wit, the Iewes, that were in Shuſhan.

^a Becauſe he would aduertife Eſter of this cruell proclamation.

^g Ebr. ſackcloth and aſhes were ſpred for many.

^g Ebr. had cauſed to ſtande before her.

^g Ebr. declaration.

^g Or, contents.

^g Ebr. Thus ſpake Iulice wh ch children to haue is that deſiuer though ly mean e For Gods out of ſent dan d I will life in d referre ceſſe to ing it is glorie & luercance Chui ch.

^a To wit, that the I had begu ſalt.

^b Which a ſigne th couning agreeable him, as Ch ii.

^c Meaning by that wh uer the ſhould be ted, as Mar.

^d Becauſe ried to dri exceſſiue ly their bank they called bicker by t name of th which was r in vie or eſte mod.

foeuer, man or woman, that cometh to the King into the inner court, which is not called, there is a law of his, that he shall dye, except him to whome the King holdeth out the golden rod, that he may liue. Now I haue not bene called to come vnto the King these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answer Ester thus, Thinke not with thy selfe that thou shalt escape in the Kings house, more then all the Iewes.

14 For if thou holdest thy peace at this time, comfort and deliuerance ^b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for ^c such a time?

15 Then Ester commanded to answer Mordecai,

16 Go, and assemble all the Iewes that are found in Shushan, & fast ye for me, & eate not, nor drinke in three dayes, daye nor night. I also and my maydes will fast likewise, and so will I go in to the King, which is not according to the Law: & if I perish, I perish.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entereth in to the King, and biddeth him and Haman to a feast. 11 Haman prepareth a galout for Mordecai.

1 And on the third daye Ester put on a royal apparel, & stode in the court of the Kings palace within, ouer agaynst the Kings house: and the King sate vpon his royal throne in the Kings palace ouer against the gate of the house.

2 And when the King sawe Ester the Queene standing in the court, she founde fauour in his sight: & the King ^b held out the golden scepter that was in his hand: so Ester drew nere, and touched the toppe of the scepter.

3 Then said the King vnto her, What wilt thou, Queene Ester? & what is thy request? it shall be euen giuen ^c thee to the halfe of the kingdome.

4 Then said Ester, if it please the King, let the King and Haman come this day vnto the banket, that I haue prepared for him.

5 And the King said, Cause Haman to make haist that he may do as Ester hath sayd. So the King and Haman came to the banket that Ester had prepared.

6 And the King said vnto Ester at the banket of wine, What is thy petition, that it may be giuen thee? and what is thy request? it shall euen be perfourmed vnto the halfe of the kingdome.

7 Then answered Ester, and sayd, My petition and my request is,

8 If I haue found fauour in the sight of the

King, and if it please the King to giue me my petition, and to perfourme my request, let the King and Haman come to the banket that I shall prepare for them, & I will do to morow according to the Kings saying.

9 Then went Haman forth the same day ioyfull and with a glad heart. But whē Haman sawe Mordecai in the Kings gate, that he stode not vp, nor moued for him, then was Haman full of indignation at Mordecai.

10 Neuertheles Haman refrained himselfe: and when he came home, he sent, and called for his friendes, and Zeresh his wyfe.

11 And Haman told them of the glorie of his riches, and the multitude of his children, and all the things wherein the King had promoted him, and how that he had set him about the princes and seruants of the King.

12 Haman said moreover, Yea, Ester the Queene did let no man come in with the King to the banket that she had prepared, saue me: and to morow am I bidden vnto her also with the King.

13 But all this doeth nothing auaille me, as long as I see Mordecai the Iewe sitting at the Kings gate.

14 Then sayd Zeresh his wife and all his friends vnto him, Let them make a tree of fiftie cubites hie, and to morow speake thou vnto the King, that Mordecai may be hanged thereon: then shalt thou go ioyfully with the King vnto the banket. And the thing pleased Haman, and he caused to make the tree.

CHAP. VI.

1 The King turneth ouer the chronicles, and findeth the fidelitie of Mordecai, 10 And commandeth Haman, to cause Mordecai to be had in honor.

1 The same night the King slept not, & he commanded to bring the booke of the records & the chronicles: & they were read before the King.

2 Then it was found written that Mordecai had told of Bigtana, and Teresh two of the Kings eunuches, keepers of the dore, who sought to lay hands on the King Ahasuerosh.

3 Then the King said, What honor & dignitie hath bene giuen to Mordecai for this? And the Kings seruants that ministered vnto him, said, There is nothing done for him.

4 And the King said, Who is in the court? (Nowe Haman was come into the inner court of the Kings house, that he might speake vnto the King to hang Mordecai on the tree that he had prepared for him.) And the Kings seruants sayd vnto him, behold, Haman standeth in the court. And the King said, Let him come in.

5 And when Haman came in, the King said vnto him, What shall be done vnto the mā,

M m.j. whome

^e I will declare what thing I dema-

^f Thus wicked when they are promoted, in stead of acknowledging their charge & humbling themselves, waxe ambitious disdainfull and cruell.

^g Meaning, the highest that could be found,

^e Ebr. the kings sleepe departed.

^{Chap. 2. 29.}

^a For he thought it vnworthy his estate to receive a benefit, and not reward it.

^b Thus whyle wicked imagine the destruction of others, they themselves fall into the same pit.

^a Ebr. breathing. ^b Thus Mordecai spake in the confidence of his faith, which all Gods children ought to haue: which is that God will deliuer them, though al worldly meanes fayle. ^c For to deliuer Gods Church out of these present dangers. ^d I will put my life in danger & referre the successe to God, seeing it is for hys glorie & the deliuerance of hys Church.

^a To wit, after that the Iewes had begun to fast.

^b Which was a signe that her couining was agreeable vnto him, as Chap. 4. 11.

^c Meaning hereby that whatsoever thee asked, should be granted, as Mar. 6. 23.

^d Because they used to drinke excessively in their bankets, they called the banket by the name of that, which was most in use or esteemed.

Mordecai promoted.

whome the King will honor? Then Haman thought in his heart, To whome would the King do honor more then to me?

7 And Haman answered the King, The mā whome the King would honor,

8 Let the bring for him royal apparel, which the King useth to weare, & the horse that the King rydeth vpon, and that the crowne royal may be set vpon his head.

9 And let the raiment and the horse be deliuered by the hand of one of the Kings moste noble princes, and let them apparel the man (whome the King will honor) and cause him to ride vpon the horse through the streete of the citie, & proclaime before him, Thus shall it be done vnto the man, whome the King will honor.

10 Then the King sayd to Haman, Make haste, take the rayment and the horse as thou hast said, & do so vnto Mordecai the Iewe, that sitteth at the Kings gate: let nothing faile of all that thou hast spoken.

11 So Haman toke the raiment & the horse, and arrayed Mordecai, and brought him on horse backe through the streete of the citie, and proclaimed before him, Thus shall it be done to the man whome the King will honor.

12 And Mordecai came againe to the Kings gate, but Haman hasted home mourning and his head couered.

13 And Haman tolde Zeresh his wife, and all his friendes all that had befallen him. Then said his wisemen, and Zeresh his wife vnto him, If Mordecai be of the fede of the Iewes, before whome thou hast begonne to fall, thou shalt not preuaile against him, d but shalt surely fall before him.

14 And while they were yet talking wyth him, came the Kings eunuches and hasted to bring Haman vnto the banket that Ester had prepared.

CHAP. VII.

3 The queene biddeth the King and Haman agayne and prayeth for her selfe and her people. 6 She accuseth Haman in and he is hanged on the galow, which he had prepared for Mordecai.

1 So the King and Haman came to banket with the Queene Ester.

2 And the King said againe vnto Ester on the second daye at the banket of wine, What is thy petition, Queene Ester, that it may be giuen thee? and what is thy request? It shall be euen performed vnto the halfe of the kingdome.

3 And Ester the Queene answered, and said, If I haue founde fauour in thy sight, O King, and if it please the King, let my life be giuen me at my petition, & my people at my request.

4 For we are solde, I, and my people, to be destroyed, to be slayne and to perishe: but if we were solde for seruants, & for handmaidens, I would haue held my tongue: although the aduersarie could not recompense the Kings losse.

5 Then King Ahasuerosh answered, and

Ester.

sayd vnto the Queene Ester, Who is he? and where is he that presumeth to do thus?

6 And Ester said, The aduersarie and enemye is this wicked Haman. Then Haman was afrayed before the King and the Queene.

7 And the King arose from the banket of wine in his wrath, and went into the palace garden: but Haman stode vp, to make request for his life to the Queene Ester: for he sawe that there was a mischief prepared for him of the King.

8 And when the King came againe out of the palace garden, into the house where they dranke wine, Haman was fallen vpon the bed whereon Ester sat: therefore the King said, Will he force the Queene also before me in the house? As the word went out of the Kings mouth, they couered Hamans face.

9 And Harbonah one of the eunuches, said in the presence of the King, Behold, there standeth yet the tree in Hamans house fiftie cubites hie, which Haman had prepared for Mordecai, that spake good for the King. The King said, Hang him thereon.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 After the death of Haman was Mordecai exalted.

14 Comfortable letters are sent vnto the Iewes.

1 The same daye did King Ahasuerosh giue the house of Haman the aduersarie of the Iewes vnto the Queene Ester. And Mordecai came before the King: for Ester tolde what he was vnto her.

2 And the King toke of his ring, which he had taken from Haman, and gaue it vnto Mordecai: and Ester set Mordecai ouer the house of Haman.

3 And Ester spake yet more before the King, and fell downe at his feete weeping, and besought him that he would put away the wickednes of Haman the Agagite, & his deuise that he had imagined against the Iewes.

4 And the King held out the golde scepter toward Ester. Then arose Ester, and stode before the King,

5 And said, If it please the King, & if I haue found fauour in his sight, and the thing be acceptable before the King, and I please him, let it be written, that the letters of the deuise of Haman the sonne of Ammedatha the Agagite may be called againe which he wrote to destroy the Iewes, that are in all the Kings prouinces.

6 For how can I suffer & see the euill, that shall come vnto my people? Or howe can I suffer & see the destruction of my kinned?

7 And the King Ahasuerosh said vnto the Queene Ester, and to Mordecai the Iewe, Beholde, I haue giuen Ester the house of Haman, whome they haue hanged vpon the tree, because he layd hand vpon the Iewes.

a Meaning hereby, that the King should make him next vnto himselfe, as Joseph hereby was knowne to be next to Pharaoh, Gen. 41. 42.

d Thus God sometime putteth in the mouth of the very wicked, to speake that thing, which he hath decreed shall come to passe.

a Reade Chap. 5. 6.

b Haman could not so much profite the King by this his malice, as he should hinder him by the losse of the Iewes, and the tribute which he hath of them.

"Ester filleth his heart.

c His conscience did accuse him that as hee had conspired the death of innocents, so the vengeance of GOD might fall vpon him for the same. d He fell downe at the beddes feete or couche, whereupon shee sat, and made request for his life.

e This was the manner of the Persians, when one was out of the Kings fauour.

f Which discovered the conspiracie against the King, Chap. 2. 2.

a That is, was receiued into the Kings fauour and presence. b That he was her vncle & had brought her vp.

c Meaning, that he should abolish the wicked decrees, which he had made for the destruction of the Iewes. d Reade Chap. 5. 2.

"Or, went down to slay the Iewes.

Iewes.

8 Write ye also for the Iewes, as it liketh you in the Kings name, and seale it with the Kings ring, (for the writings written in the Kings name, and sealed with the Kings ring, may no man reuoke)

9 Then were the Kings scribes called at the same time, euen in the third moneth, that is the moneth ^f Siuan, on the three & twentieth day thereof; and it was written, according to all as Mordecai commanded vnto the Iewes and to the prouinces, and captaines, & rulers of the princes, which were from India euen vnto Ethiopia, an hundredth and seuen & twentie prouinces, vnto euerie prouince, according to the ^g writing thereof, and to euery people after their speache, and to the Iewes, according to their writing, & according to their language.

10 And he wrote in the King Ahashuerosh name, and sealed it with the Kings ring: and he sent letters by posts on horsebacke and that rode on ^h beasts of price, as dromedaries and ⁱ coltes of mares.

11 Wherein the King granted the Iewes (in what cities soeuer they were) to gather themselues together, & to stand for ^h their life, and to roote out, to slay and to destroy all the power of the people and of the prouince that vexed them, ^h both children and women, and to spoyle their goodes:

12 Vpon one daye in all the prouinces of King Ahashuerosh, euen in the thirteenth day of the twelfth moneth, which is the moneth ⁱ Adar.

13 The copie of the writing was, how there should be a commandement giuen in all & euerie prouince, published among all the people, and that the Iewes should be readie against that daye to ^k auenge themselues on their enemies.

14 So the postes rode vpon ^h beasts of price, and dromedaries, & went forth with speede, to execute the Kings commandement, and the decree was giuen at Shushan the palace.

15 And Mordecai went out from the King in royal apparel of blew, and white, and with a great crowne of golde, and with a garment of fine linen and purple, and the citie of Shushan reioyced and was glad.

16 And vnto the Iewes was come light and ioy and gladnes, and honour.

17 Also in all and euerie prouince, and in all and euerie citie and place, where the Kings commandement & his decree came, there was ioy and gladnes to the Iewes, a feast and good day, and many of the people of the land ^m became Iewes: for the feare of the Iewes fell vpon them.

CHAP. IX.

1 At the commandement of the King the Iewes put their aduersaries to death. 14 The ten sonnes of Haman are hanged. 17 The Iewes keepe a fast in remembrance of their deliuerance.

1 SO in the twelfth moneth, which is the moneth Adar, vpon the thirteenth day

of the same, when the Kings commandement and his decree drew neare to be put in execution, in the daye that the enemies of the Iewes hoped to haue power ouer them (but it ^a turned contrary: for the Iewes had rule ouer them that hated them)

2 The Iewes gathered themselues together into their cities throughout all the prouinces of the King Ahashuerosh, to lay hand on such as sought their hurt, and no man could withstand them: for the feare of them fell vpon all people.

3 And all the rulers of the prouinces, and the princes and the captaines, and the officers of the King ^b exalted the Iewes: for the feare of Mordecai fell vpon them.

4 For Mordecai was great in the Kings house, and the report of him went through all the prouinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes smote all their ^c enemies with strokes of the sword and slaughter, and destruction, and did what they would vnto those that hated them.

6 And at Shusha the palace slew the Iewes and destroyed ^d five hundredth men,

7 And Parthandatha, and Dalphon, and Aspatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmashta, and Arisai, and Aridai, and Vaiczatha,

10 The ten sonnes of Haman, the sonne of Ammedatha, the aduersarie of the Iewes slewe they: but they layed not their hands ^e on the spoyle.

11 On the same day came the number of those that were slayne, vnto the palace of Shushan before the King.

12 And the King said vnto the Queene Ester, The Iewes haue slayne in Shushan the palace and destroyed five hundredth men, and the ten sonnes of Haman: what haue they done in the rest of the Kings prouinces? and what is thy petition, that it may be giuen thee? or what is thy request moreouer, that it may be performed?

13 Then sayd Ester, If it please the King, let it be granted also to morowe to the Iewes that are in Shushan, to do according ^f vnto this dayes decree, that they may hang vpon the tree Hamans ten sonnes.

14 And the King charged to do so, and the decree was giuen at Shushan, & they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselues vpon the fourteenth day of the moneth Adar, and slewe three hundredth men in Shushan, but on the spoyle they layed not their hand.

16 And the rest of the Iewes that were in the Kings prouinces assembled theselues, and stode for ^g their liues, & had rest from their enemies, and slew of them that hated them, ^h seuentie and five thousand: but they layed not their hand on the spoyle.

17 This they did on the ⁱ thirteenth daye of

Mmij.

the

^a This was by Gods great providence, who turneth the ioye of the wicked into sorow, and the teares of the godly into gladnes.

^b Did them honour, & shewed them friendship.

^c Which had conspired their death by the permission of the wicked Haman.

^d Besides those three hundredth, that they slewe the second day, as vers. 15.

^e Whereby they declared, that this was Gods iust iudgement vpon the enemies of hys Church, for as much as they sought not their owne gaine, but to execute his vengeance.

^f This sheweth requireth not for desire of vengeance, but with zeale to see gods iudgements executed agaynst his enemies.

^g Reade Cha. 8.

^h Meaning, that they layd hands on none, that were not the enemies of God.

ⁱ Meaning, in all places sauing in Shushan.

^e This was the law of ^g Medes and Persians, as Dan. 6. 15. notwithstanding the king reuoked the former decree granted to Haman, for Esthers sake.

^f Which containeth part of May and part of Iune.

^g That is, in such letters and language, as was vsuall in euery prouince.

^h Or, mules.

^h That is, to defend themselues against all that would assaile them.

ⁱ Which hath part of Februarie and part of March.

^k The King gaue them libertie to kill all that dyd oppresse them.

^l He sheweth by these wordes that follow what this light was.

^m Conformed themselues to ^g Iewes religion.

the moneth Adar, & rested the fourteenth day thereof, and kept it a day of feasting & ioye.

18 But the Iewes that were in Shulshan, assembled themselves on the thirteenth day, and on the fourteenth thereof, and they rested on the fiftenth of the same, & kept it a day of feasting and ioye.

19 Therefore the Iewes of the villages that dwelt in the vnwalled townes, kept the fourteenth day of the moneth Adar with ioye & feasting, *even* a ioyfull day, and euerie one sent presents vnto his neighbour.

20 ¶ And Mordecai wrote these wordes, & sent letters vnto all the Iewes that were through al the prouinces of the King Ahashuerosh, both neare and farre.

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fiftenth day of the same, euerie yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned vnto them from sorow to ioy, & fro mourning into a ioyfull day, to keepe the dayes of feasting, and ioye, and to send presents every man to his neighbour, and giftes to the poore.

23 And the Iewes promised to do as they had begunne, and as Mordecai had written vnto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes aduersarie, had imagined against the Iewes, to destroy them, and had cast Pur (that is a lot) to consume and destroy them.

25 And when she came before the King, he commended by letters, Let his wicked deuiſe (which he imagined against the Iewes) turne vpon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, and because of all the wordes of this letter, & of that which they had sene besides this, & of that which had come vnto them.

27 The Iewes also ordeined, and promised

for them & for their seede, and for all that ioyned vnto them, that they would not faile to obserue those two dayes euerie yeere, according to their writing, and according to their season,

28 And that these dayes should be remembered, and kept throughout euerie generation and euerie familie, & euerie prouince, and euerie citie: euen these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seede.

29 And the Queene Ester the daughter of Abihail & Mordecai the Iewe wrote with all autoritie (to confirme this letter of Purim the second time)

30 And he sent letters vnto all the Iewes to the hundredth and seuen and twentie prouinces of the kingdome of Ahashuerosh, with wordes of peace and truth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iewe & Ester the Queene had appointed them; and as they had promised for themselves and for their seede with fasting & prayer.

32 And the decree of Ester confirmed these words of Purim, & was writte in the booke.

CHAP. X.

The estimation and autoritie of Mordecai.

1 And the Kyng Ahashuerosh layed a tribute vpon the land, and vpon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the King magnified him, are they not written in the booke of the Chronicles of the Kings of Media and Persia?

3 For Mordecai the Iewe was the second vnto King Ahashuerosh, and great among the Iewes, and accepted among the multitude of his brethren, who procured the welth of his people, and spake peaceably to all his seede.

Or, transgress.
q meaning the fourteenth, & the fiftenth daye of the moneth Adar.

r Which were letters declaring vnto them quietnes, and assurance, and putting them out of doubt, and feare.

Ebr. soules.
f That they would obserue this feast wyth fasting, and earnest prayer, which in Ebreu is signified by this word (their cry.)

a These three pointes are here set forth as commendable, & necessarie for him, that is in autoritie: to haue the fauour of the people: to procure their welth, and to be gentle, and louing toward them.

k As the Iewes do, euen to this daye, calling it in the Persians language Purim, that is the day of lots.

l The Iewes gather hereof that Mordecai wrote this storie, but it seemeth that he wrote but onely these letters, and decrees that followe.

m He setteth before our eyes the vse of this feast, which was for remembrance of gods deliuerance, the maintenance of mutual friendship, and reliefe of the poore. n Reade Chap. 3-7.

o This is, Ester. p These are the wordes of the Kings commandement to disanul Hamans wicked enterprife.

I O B.

THE ARGUMENT.

IN this historie is set before our eyes the example of a singular pacience. For this holy man Iob, was not onely extremely afflicted in outward things and in his body, but also in his minde, and conscience by the sharpe temptations of his wife, and chiefe friends: which by their vehement wordes, and subtil disputations brought him almost to despair: for they set forth God as a seuerer iudge, and mortall enemy vnto him, which had cast him of, therefore in vaine he should seeke vnto him for succour. These friends came vnto him vnder pretence of consolation, and yet they tormented him more then did all his affliction. Notwithstanding he did constantly resist them, and at length had good successe. In this storie we haue to marke that Iob mainteyneth a good cause, but handleth it euil: againe his aduersaries haue an euill matter, but they defend it craftely. For Iob held that God did not alway punish me according to their sinnes, but that he had secret iudgements, wherof man knewe not the cause, and therefore man could not reason against God therein, but he should be conuicted. Moreover he was assured that God had not reiected him, yet through his great torments, & affliction he brasteth forth in so many inconueniences both of wordes and sentences, and sheweth himselfe as a desperate man in many things, and as one that would resist God: and this is his Good cause which he doeth not handle well. Againe the aduersaries maineine with many goodly arguments, that God punisheth continually according to the trespass, grounding vpon Gods providence, his iustice, & mans sinnes, yet their intencion is euil: for they labour to bring Iob into despair, and so they maineine an euil cause. Ezechiel commendeth Iob as a iust man, Ezek. 14. 14. and Iames setteth out his pacience for an example, Iam. 5. 11.

CHAP.

C H A P. I.

1 The holines, riches, and care of Iob for his children. 10 Satan hath permission to tempt him. 13 He tempteth him by taking away his substance, and his children. 20 His faith and patience.



Here was a man in the lande of a Vz called Iob, & thys man b was an vpright and iust man, & one that feared God, and eschewed euill.

a That is, of the country of Idumea, as Lamen, 4. 21. or bordering therupon for the lande was called by the name of Vz the sonne of Dathan the sonne of Seir, Gene. 36. 28.

b Forasmuch as he was a Gentile & not a Iewe, & yet is pronounced vpright, & without hypocrisie, it declareth that among the heathē God hath his.

c Hereby is declared, what is meant by an vpright, and iust man.

d His children & riches are declared, to comend his vertue in his prosperitie, & his patience, & constancie whē God had taken them from him.

e For Children.

f Meaning, the Arabians, Chaldeans, Idumeas, &c.

g That is, comendeth that they should consider the fautes, y they had comitted, & reconcile themselves for y same.

h That is, he offered for euery one of his children an offering of reconciliation, which declared his religion toward God, & the care y he had toward his childrē.

i In Ebrewē it is, & blessed God,

which is some time taken for blaspheming and cursing, as here, & 1. King. 21. 10. & 13. &c. i While the feast lasted. k Meaning, the Angels which are called the sonnes of God, because they are willing to execute his will. l Because our infirmities cannot comprehend God in his maiestie, he is set forth vnto vs as a King, that our capacitie may be able to vnderstand that, which is spoken of him. m This declareth that although Satan be aduersarie to God, yet he is compelled to obey him, and do him all homage, without whole permission, and appointment he can do nothing. n This question is asked for our infirmities: for God knew whence he came. o Herein is described the nature of Satan, which is euē ranging for his pray, 1. Pet. 5. 8. p He feareth thee not for thine owne sake, but for the commoditie that he receyueh by thee. q Meaning, the grace of God, which serued Iob, as a rampart against all tentations. r This signifieth that Satan is not able to touche vs, but it is God that must do it. s Satan noteth the vice, whereunto men are commonly subiect: that is, to hide their rebellion, and to be coarent with God in the time of prosperitie, which vice is disclosed in the time of their aduersitie.

2 And he had seue sonnes, & thre daughters. His substance also was seuen thousand sheepe, and three thousand camels, & five hundred yoke of oxen, and five hundred shee asses, and his familie was very great, so that this man was the greatest of all the men of the East.

4 And his sonnes went & banketted in their houses, euery one his day, & sent, & called their three sisters to eate and to drink with them.

5 And when the dayes of their banketting were gone about, Iob sent, and sanctified the, & rose vp early in the morning, & offered burnt offerings according to the number of the al. For Iob thought, It may be that my sonnes haue sinned, & blasphemed God in their hearts: thus did Iob euery day.

6 ¶ Now on a day when the children of God came and stode before the Lord, Satan came also among them.

7 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, saying, From compassing the earth to and fro, and from walking in it.

8 And the Lord said vnto Satan, Hast thou not considered my seruant Iob, how none is like him in the earth? an vpright & iust mā, one that feareth God, & escheweth euill?

9 Then Satan answered the Lord, and said, Doeth Iob feare God for nought?

10 Hast thou not made q an hedge about him and about his house, and about all that he hath on euery side? thou hast blessed the worke of his hands, and his substance is encreased in the land.

11 But stretche out now thine hand & touche all that he hath, to see if he wil not blaspheme thee to thy face.

12 Then the Lord said vnto Satan, Lo, all that he hath is in thine hand: onely vpo himselfe shalt thou not stretch out thine hand. So Satan departed from the presence of the Lord.

13 ¶ And on a day, when his sonnes and his daughters were eating and drinking wine in their eldest brothers house,

14 There came a messenger vnto Iob, and said, The oxen were plowing, and the asses feeding in their places,

15 And the shebeans came violently, and toke them: yea, they haue slayne the seruants with the edge of the sworde: but I onely am escaped alone to tell thee.

16 And whiles he was yet speaking, another came, and said, The fyre of God is fallen from the heauen, and hath burnt vp the sheepe and the seruants, & deuoured them but I onely am escaped alone, to tell thee:

17 And whiles he was yet speaking, another came, and said, The Caldeans set out three bands, and fell vpon the camels, and haue taken them, and haue slayne the seruants with the edge of the sworde: but I onely am escaped alone to tell thee,

18 And whiles he was yet speaking, came another, and sayd, Thy sonnes, and thy daughters were eating, and drinking wine in their eldest brothers house,

19 And beholde, there came a great winde from beyond the wilderness, and smote the foure corners of the house, which fell vpon the children, and they are dead, & I onely am escaped alone to tell thee.

20 Then Iob arose, and rent his garment, and shaued his head, and fell downe vpon the ground, and worshiped,

21 And said, Naked came I out of my mothers wombe, and naked shall I returne thither: the Lord hath giuen, & the Lord hath taken it: blessed be the Name of the Lord.

22 In all this did not Iob sinne, nor charge God foolishly.

Eccl. 5. 14. 1. Tim. 6. 7. b That is, into the belly of the earth, which is the mother of all.

c Hereby he confesseth that God is iust, and good, although hys hand be sore vpon him. d But declared that God did all thing according to iustice and equitie.

C H A P. II.

6 Satan hath permission to afflict Iob. 9 He visiteth him to forsake God. 11 His three friends visite him.

1 And on a daye the children of God came and stode before the Lord, & Satan came also among them, and stode before the Lord.

2 Then the Lord said vnto Satan, Whence comest thou? And Satan answered the Lord, and said, From compassing the earth to and fro, and from walking in it.

3 And the Lord said vnto Satan, hast thou not considered my seruant Iob, how none is like him in the earth? an vpright and iust

i God giueth not Satan power ouer man to gratifie him, but to declare that he hath no power ouer man, but that which God giueth him.

u That is, went to execute that which God had permitted him to do: for elie he can neuer go out of Gods presence.

x That is, the Arabians.

y Which thing was also done by the craft of Satan to tempt Iob the more grievously, for asmuch as he might see, that not onely men were hys enemies, but that God made warre against him.

z This last plague declareth that when one plague is past which seemeth hard to be borne, God can sende vs another farre more grievous, to trye his, and teach them obedience.

a Which came not of impacience, but declareth that the children of God are not insensible like blocks, but that in their patience they feele affliction, and grieue of minde: yet they

keepe a meane herein, and rebell not against God, as the wicked do. Eccl. 5. 14. 1. Tim. 6. 7. b That is, into the belly of the earth, which is the mother of all.

c Hereby he confesseth that God is iust, and good, although hys hand be sore vpon him. d But declared that God did all thing according to iustice and equitie.

a That is, the Angels, as Chap. 1. 6.

b Reade, Chap. 1. 13.

Eccl. 1. 14.

M m.ij.

iust

^e Hee proueth Iobs integritie by this that he ealed not to feare God when his plagues were grieuouſly vpon him.

^d That is, when thou hadſt noght againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

^e Hereby he met ^f a mans owne ſkinne is dearer vnto him the another mans.

^f Meaning, hys owne perſon.

^g Thus Satan ca go no further in puniſhing, then God hath limited vnto him.

^h This ſore was moſt vehement, wherewith alſo God plagued the Egyprians, Exod. 9. 9. & threatneth to puniſh the rebellious people, Deut. 28. 27. ſo that this tentatiō was moſt grieuous: for if Iob had meaſured gods fauour by ⁱ vehemencie of his diſeaſe, he might haue thought that God had caſt him of.

ⁱ As deſtitute of al other helpe and meanes, and wonderfully afflicted with the ſorowe of his deſeaſe.

^k Satan vieth the ſame inſtrument againſt Iob, as he dyd againſt Adam. ^l Meaning, what gayneſt thou to ſerue God, ſeeing he thus plagueth thee as though he were thine enemies? This is the moſt grieuous tentation of the faythfull, when their fayth is aſſayled, and when Satan goeth about to perſwade them, that they truſt in God in vayne. ^m For death was appointed to the blaſphemer, and ſo ſhee ment that he ſhould be ſoone rid out of his payne. ⁿ That is, to be patient in aduerſitie, as we reioyce when he ſendeth proſperitie, and ſo to acknowledge him to be both mercifull and iuſt. ^o He ſo brideled his affections, that his tongue through impaciencie did not murmur againſt God. ^p Which were men of autoritie, wiſe and learned, and as the Septuagint write, Kings, and came to comfort him, but when they ſawe how he was viſited, they conceyued an euill opinion of him, as though he had bene but an hypocrite, and ſo iuſtly plagued of God for his finnes. ^q This was alſo a ceremonie, which they vied in thoſe countreis as the renting of their clothes in ſigne of ſorow, &c. ^r And therefore thought that hee would not haue hearkened to their counſell.

CHAP. III.

¹ Iob complayneth and curseth the day of his birth. ² He deſireth to dye, as though death were the ende of all mans miſeries.

^a The ſeuē dayes ended, Chap. 2. ¹

Afterward Iob opened his mouth, and

iust man, one that ſeareth God, and eſcheweth euill? for yet he continueth in hys vprightnes, ^c although thou moueſt me againſt him, to deſtroie ^d him without cauſe.

⁴ And Satan answered the Lord, and ſaid, ^e Skin for ſkin, & all that euer a man hath, will he giue for his life.

⁵ But ſtretch nowe out thine hande, and touch hys ^f bones and his fleſh, ^{to} ſee if he will not blaſpheme thee to thy face.

⁶ Then the Lord ſaid vnto Satan, Lo, he is in thine hand, but ſaue ^g his life.

⁷ So Satan departed from the preſence of the Lord, and ſmote Iob with ſore ^h boyles, from the ſole of his foote vnto his crowne.

And he toke a ⁱ porthard to ſcrape him, and he ſate downe among the aſhes.

⁹ Then ſaid his ^k wife vnto him, Doeſt thou continue yet in thine vprightnes? ^m Blaſpheme God, and dye.

¹⁰ But he ſayd vnto her, Thou ſpeakeſt like a fooliſh woman: what? ſhall we receiue good at the hand of God, & not ⁿ receiue euill? In all this did not Iob ſinne with his ^o lippes.

¹¹ Now when Iobs three ^p friendes heard of all this euill that was come vpon him, they came euerie one from hys owne place, ^{to} ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

^b curſed his day.

² And Iob cryed out, and ſayd,

³ Let the day ^c periſh, wherein I was borne, and the night when it was ſaid, There is a man child conceived.

⁴ Let that day be darknes, let not God ^d regard it from aboue, nether let the light ſhine vpon it,

⁵ But let darkenes, & the ^e ſhadow of death ſtaine it: let the cloude remaine vpon it, & let them make it fearefull as a bitter day.

⁶ Let darkenes poſſeſſe that night, let it not be ioyned vnto the dayes of the yeere, nor let it come into the count of the moneths.

⁷ Yea, deſolate be that night, and let no ioy be in it.

⁸ Let them that curſe the day, (being ^f ready to renew their mourning) curſe it.

⁹ Let the ſtarres of that twilight be dim through darkenes of it: let it looke for light, but haue none: nether let it ^g ſee "the dawning of the day,

¹⁰ Becauſe it ſhut not vp the dores of my mothers wombe: nor hid ſorow from mine eyes.

¹¹ Why dyed I not in the birth? or why dyed I not, whē I came out of the wombe?

¹² Why did the knees preuent me? & why did I ſucke the breaſts?

¹³ For ſo ſhould I now haue ⁱ lyen and bene quiet, I ſhould haue ſlept then, and bene at reſt,

¹⁴ With the Kings and counſellers of the earth, which haue buylded themſelues ^k deſolate place:

¹⁵ Or with the princes that had gold, and haue filled their houſes with ſiluer.

¹⁶ Or why was I not hid, as an vntimely birth, ^l either as infants, which haue not ſeene the light?

¹⁷ The wicked ^m haue there ceaſed from their tyranny, and there they that laboured valiantly, are at reſt.

¹⁸ The ⁿ priſoners reſt together, and heare not the voyce of the oppreſſour.

¹⁹ There are ſmall and great, & the ſeruant ^o is free from his maſter.

²⁰ Wherefore is the light giuen to him that is in miſerie? and ^p life vnto the that haue heavy hearts?

²¹ Which long for death, & if it come not, they would euen ſearch it more then treaſures?

²² Which ioye for gladnes and reioyce, when they can finde the graue.

²³ Why is the light giuen to the man whoſe way

were the ende of all miſeries, and as if there were no life after this, which he ſpeaketh not as though it were ſo, but the infirmities of hys fleſhe cauſed him to braſt out into this error of the wicked. ^k He noteth the ambition of them, which for their pleaſure, as it were, change the order of nature, and buyld in moſt barren places, becauſe they would hereby make their names immortal. ^l That is, by death, the crueltie of the tyrants hath ceaſed. ^m All they that ſtaine any kinde of calamitie and miſerie in this worlde: which he ſpeaketh after the iudgement of the fleſh. ⁿ He ſheweth that the benefites of God are not comfortable, except the heart be ioyfull, and the conſcience quieted.

^b Here Iob be- ginneth to feele his great imper- fection in thys battell betweene the ſpirit and the fleſh, Rom. 7. 18, and after a maner yeeldeth, yet in the ende he getteth victo- rie, though hee was in ^f meane tyme greatly wounded.

^c Men ought not to be wearie of their life, and curſe it, becauſe of the infirmities that it is ſub- iect vnto, becauſe they are giuen to ſinne & rebellion a- gainſt God.

^d Let it be put out of the num- ber of dayes, and let it not haue the light of the ſunne to ſepa- rate it from the night.

^e That is, moſt obſcure dark- neſſe, which maketh them a- frayd of death, that are in it.

^f Which curſe the day of theyr birth, let them lay that curſe, vpon this night. ^g Let it be al- wayes night, and neuer ſee day.

^h ⁱ ^j ^k ^l ^m ⁿ ^o ^p ^q ^r ^s ^t ^u ^v ^w ^x ^y ^z ^{aa} ^{ab} ^{ac} ^{ad} ^{ae} ^{af} ^{ag} ^{ah} ^{ai} ^{aj} ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh}

o That seeth not how to come out of his miserie, because he dependeth not on Gods prouidence.

p In my prosperitie I looked ever for a fall, as is come now to passe.

q The feare of troubles that shoulde mislead, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

way is o hid, & whome God hath hedged in?

24 For my sighing cometh before I eate, & my sorowes are powred out like the water.

25 For the thing I feared, is come vpon me, and the thing that I was afrayed of, is come vnto me.

26 I had no peace, neither had I quietnes, neither had I rest, q yet trouble is come.

as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

5 Iob is reprehended of impatience, 7 And vnjustice. 17 And of the presumption of his owne righteousness.

1 Then Eliphaz the Temanite answered, and saide,

2 If we assay to commune with thee, wilt thou be grieved? but a who can withhold himselfe from speaking?

3 Behold, thou hast taught many, & b hast strengthened the wearie hands.

4 Thy wordes haue confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come vpon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and the vprightnesse of thy wayes?

7 Remember, I pray thee: who euer perished being an d innocent? or where were the vpright destroyed?

8 As I haue seene, they that e plow iniquitie, and sow wickednes, reape the same.

9 With the f blasp of God they perish, and with the breath of his nostrilles are they consumed.

10 The roring of the g lion, and the voyce of the lionesse, and the teeth of the lions whelpes are broken.

11 The lion perisheth for lacke of praye, & the lions whelpes are scatred abroad.

12 But a thing was brought to me h secretly, & mine eare hath receiued a litle thereof.

13 In the thoughtes of the visions of the night, when sleepe falleth on men,

14 Feare came vpon me, and drede which made all my bones i to tremble,

15 And the winde passed before me, & made the heares of my flesh to stand vp.

16 Then stood one, and I knew not his face: an image was before mine eyes, and in k silence heard I a voyce, saying,

17 Shall man be more l iust then God? or shall a man be more pure then his maker?

18 Beholde, he found no stedfastnesse in his seruants, & layed folie vpon his m Angels.

19 How much more in them that dwell in

h A thing that I knewe not before, was declared vnto me by vision: that is, that whosoever thinketh himselfe iust, shalbe found a sinner, when he cometh before God. i In these visions which God sheweth to his creatures, there is euer a certayne feare ioynd, that the autoritie thereof might be had in greater reuerence. k When all things were quiet, or when the feare was somewhat awaged, as God appeared to Eliah. l King 19.12. m He prometh that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie. n If God finde imperfection in his Angels, when they are not maintayned by his power, how much more shall he lay folly to mans charge, when he would iustifie himselfe agaynst God?

houes of n clay, whose fundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from o the morning vnto the euening: they perish for euer, p without regarde.

21 Doth not their dignitie go away with the? do they not die, & that without q wisdom? they perish. p No man for all this doeth consider it. q That is, before that anye of them were so wise as to thinke on death.

CHAP. V.

1. 3. Eliphaz sheweth the difference betwene the children of God and the wicked. 3 The fall of the wicked. 9 gods power vnto destroyeth the wicked, & deliuereth him.

1 All now, if any will a answere thee, & to which of the Saintes wilt thou turne?

2 Doubtlesse b anger killeth the folish, and enuie slayeth the idiothe.

3 I haue sene the c folish well rooted, and suddenly I d cursed his habitation, saying,

4 His e children shalbe farre from saluation, & they shalbe destroyed in the f gate, and none shall deliuer them.

5 The hungrie shall eate vp his haruest: yea, they shall take it from among the g thornes, & the thirstie shall drinke vp their substance.

6 For miserie commeth not forth of the dust, h nether doeth affliction spring out of the earth.

7 But man is borne vnto i trauaile, as the sparkes flye vpwarde.

8 But I would inquire k at God, and turne my talke vnto God:

9 Which l doeth great things & vnsearchable, and marueilous things without number.

10 He m giueth raine vpon the earth, and powreth water vpon the stretes,

11 And setteth vp on hie them that be low, that the sorowfull may be exalted to saluation.

12 He scattereth the deuises of the craftie: so that their hands cannot accomplish that which they do enterprise.

13 n He taketh the wise in their craftines, & the counsell of the wicked is made folish.

14 They meete with o darkenes in the day time, and p grope at noone daye, as in the night.

15 But he saucth the p poore fro the sword, from their q mouth, and from the hand of the violent man,

16 So that the poore hath his hope, but iniquitie shall r stop her mouth.

17 Behold, clareth f sinne

is euer in our corrupt nature: for before sinne it was not subiect to paine and affliction. k If I suffred as thou doest, I would seeke vnto God.

l He counselleth Iob to humble himselfe vnto God, to whome all creatures are subiect, and whose workes declare that man is inexcusable, except he glorifie God in all his workes. m He sheweth by particular examples, what the workes of God are. n In things playne and euident they shew themselves fooles in steade of wise men. o This declareth that God punisheth the worldly wise, as he threatned. deu. 28.

p That is, he that humbleth himselfe before God. q He compareth the slander of the wicked to sharpe swordes. r If the wicked be compelled at Gods workes to stop their mouthes, much more they that professe God.

n That is, in this mortall bodie, subiect to corruption, 2. Cor. 5.1.

p They se death continually before their eyes, and dayly approaching towardes them.

q That is, before that anye of them were so wise as to thinke on death.

a He willett Iob to consider the example of all the that haue liued or do liue godly, whether any of them be like vnto him in raging against God as he doeth. b Murmuring against God in afflictions increaseth the paine, and vttereth mans folie. c That is, the sinner that hath not the feare of God. d I was not moued with his prosperitie, but knewe that God had cursed him & his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light vpon their wicked children. f By publique iudgement they shalbe condemned, and none shall pitie them. g Though there be but two or three eares left in the hedges, yet these shalbe taken from him. h That is, the earth is not the cause of barrennesse & mans miserie, but his owne sinne.

i Which de-

clareth f sinne

The godly rewarded.

f He will sende trouble after trouble, that his childre may not for one time, but continually trust in him: but they shall haue a comfortable issue, euen in the greatest and the last, which is here called the 7.
r Where as the wicked lament in their troubles, thou shalt haue occasion to reioyce.
u When we are in Gods fauour, all creatures shall serue vs.
x God shall so bleste thee, that thou shalt haue occasion to reioyce in all things and not to be offended.
y Though the children of God haue not alwaies this promise performed, yet God doeth recompence it otherwise to their advantage.
z We haue learned these pointes by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sultereth, commeth for his owne sinne.

- 17 Beholde, blessed is the man whome God correcteth: therefore refuse not thou the chastising of the Almighty.
- 18 For he maketh the wounde, and bindeth it vp: he smiteth, & his hands make whole.
- 19 He shall deliuer thee from fixe troubles, & in the seuenth the euil shall not touch thee.
- 20 In famine he shall deliuer thee from death: and in battell from the power of the sword.
- 21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afayed of destruction when it commeth.
- 22 But thou shalt laugh at destruction and dearch, & shalt not be afayed of the beast of the earth.
- 23 For the stones of the field shall be in league with thee, and the beastes of the field shall be at peace with thee.
- 24 And thou shalt knowe, that peace shall be in thy tabernacle, & thou shalt visite thine habitation, and shalt not sinne.
- 25 Thou shalt perceiue also, that thy seede shall be great, & thy posteritie as the graske of the earth.
- 26 Thou shalt go to thy graue in y full age, as a ricke of corne commeth in due season into the barn.
- 27 Lo, thus haue we inquired of it, and so it is: heare this and know it for thy selfe.

We haue learned these pointes by experience, that God punisheth not the innocent, that man can not compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man sultereth, commeth for his owne sinne.

CHAP. VI.

r Job answereth, that his payne is more grievous then his fruite. **s** He wisheth death. **t** He complayneth of his friends.

- a** To know whether I complaine without iuste cause.
b My griefe is so great, that I lack woordes to expresse it.
c Which declarereth that he was not onely afflicted in body, but wounded in conscience, which is the greatest battell y the faithfull can haue.
d Thinke you that I crie without cause, seeing the brute beastes do not complaine when they haue what they would e Can a mans tast delite in that y hath no sauour? meaning, y none rake pleasure in affliction, seeing they can not away wyth things that are vnauery to the mouth.
f Herein he sinneth double, both in wishing through impacience to dye, and also in desiring of GOD a thing which was not agreable to his will.
- 1 **B** Ut Job answered, and said,
 - 2 Oh that my griefe were well weighed & my miseries were layed together in the a balance.
 - 3 For it would be nowe heauyer then the sande of the sea: therefore my woordes are b swallowed vp.
 - 4 For the arrowes of the Almighty are in me, the venime whereof doeth drinke vp my spirit, and the terrours of God c fight against me.
 - 5 Doth the d wilde asse bray when he hath graske? or loweth the oxe when he hath foddre?
 - 6 That which is e vnauery, shall it be eate without salt? or is there any taste in the white of an egge?
 - 7 Such things as my soule refused to touche, as were sorowes, are my meate.
 - 8 Oh that I might haue my f desire, & that God would graunt me the thing that I long for?
 - 9 That is, that God would destroye me: that he would let his had go, & cut me off.

Job.

He complayneth of his friends.

- 10 Then should I yet haue comfort, (though I burne with sorowe, let him not spare)
- 11 & because I haue not denyed the wordes of the Holie one.
- 12 What power haue I that I shoulde endure? or what is mine h end, if I should prolong my lyfe?
- 13 Is my strength the strength of stones? or is my flesh of braske?
- 14 Is it not so, that there is in me no i helpe? and that strength is taken from me?
- 15 He that is in miserie, ought to be comforted of his neighbour: but men haue forsaken the feare of the Almighty.
- 16 My brethren haue deceyued me as a k brooke and as the ryfing of the ryuers they passe away.
- 17 Which are blackish with yce, and where in the snowe is hid.
- 18 But in time they are dried vp with heate and are consumed: and when it is hote they faile out of their places,
- 19 Or they depart from their way & course, yea, they vanish and perish.
- 20 They that go to Tema, I considered the, and they that go to Sheba, waited for them.
- 21 But they were cofounded: when they hoped, they came thether and were alhamed.
- 22 Surely now are ye like m vnto it: ye haue seene my fearefull plague, and are afayed.
- 23 Was it because I sayd, Bring vnto me? or giue a reward to me of your n substance?
- 24 And deliuer me fro the enemies hand, or ransom me out of the hand of tyrants?
- 25 Teach me, & I will o hold my tongue: & cause me to vnderstande, wherein I haue erred.

- 15 Howe p stedfast are the wordes of righteousnes? and what can any of you iustly reprove?
- 16 Do ye imagine to reprove q wordes, that the talke of the afflicted shoulde be as the winde?
- 17 Ye make your wrath to fall vpon the fatherles, and digge a pit for your friend.
- 18 Now therefore be content to r looke vpon me: for I will not lye before your face.
- 19 Turne, I pray you, let there be none iniquitie: returne, I say, and ye shall see yet my righteousnes in that behalfe. Is there iniquitie in my tongue? doth not my mouth feele sorowes?

p He that hath a good conscience, doth not shrinke at the sharpe words or reasonings of others, except they be able to perswade him by reason.
q Do you caull at my woordes, because I shoulde be thought to speake foolishly, which am now in myserie? **r** Consider whether I speake as one that is driuen to this impacience through very sorow, or as an hypocrite, as you condemne me.

CHAP. VII.

r Job sheweth the shortnes and myserie of mans lyfe.

- 1 **I** S there not an appoynted tyme to man vpon earth? and are not hys dayes as the dayes of an a hyreling.

then in this my continuall torment I am worse then an hyreling.

a Hath not an hyred seruant some rest & ease?
2 As

b My sorowe hath continued from moneth to moneth, and I have looked for hope in vaine.

c This signifieth that his disease was rare & most horrible.

d Thus he speaketh in respect of the breuitie of mans life, which passeth without hope of returning: in consideration whereof hee desireth God to haue compassion on him.

e If thou behold me in thine angre, I shal not be able to stande in thy presence. f Shall no more enioye this mortal life.

g Seeing I can by none other means comfort my selfe, I will declare my griefe by wordes: and thus he speaketh as one overcome with griefe of minde.

h Am not I a poore wretch? what needest thou then to lay so much paine on me?

i So that I can haue no rest, night nor day.

k He speaketh as one overcome with sorowe, and not of iudgement or of the examination of hys faith.

l Seeing my terme of life is so short, let me haue some rest and ease.

m Seeing that man of himselfe is so vile, why doest thou giue him that honour to contend against him? Iob vlieth all kindes of perswasio with God, that he might stay his hand.

n After all tentations faith brasteth forth and leadeth Iob to repentance: yet it was not in such perfection, that he could bridel himselfe from reasoning with God, because that he still tryed hys faith. o That is, I shalbe dead.

CHAP. VIII.

1 Bildad sheweth that Iob is a sinner, because God punisheth the wicked, and preserveth the good.

1 Then answered Bildad the Shuhite, and sayde,

2 How long wilt thou talke of these things?

2 As a seruant longeth for the shadow, and as an hyreling looketh for the end of his worke,

3 So haue I had as an inheritance the b months of vanitie, and painefull nights haue bene appointed vnto me.

4 If I layd me downe, I sayd, When shall I arise? and measuring the euening I am euen full with tossing to and fro vnto the dawning of the day.

5 My flesh is clothed with wormes & filthines of the dust: my skin is rent, and become horrible,

6 My dayes are swifter then d a weauers shuttle, and they are spent without hope.

7 Remember that my lyfe is but a winde, and that mine eye shall not returne to see pleasure.

8 The eye that hath scene me, shall see me no more: thine eyes are vpon me, & I shalbe no longer.

9 As the cloude vanisheth & goeth away, so he that goeth downe to the graue, shall come vp no more.

10 He shall returne no more to his house, nether shall his place know him any more.

11 Therefore I will not spare my mouth, but will speake in the trouble of my spirit, & muse in the bitteresse of my minde.

12 Am I a sea? or a whalefish, that thou kepest me in ward?

13 When I say, My couche shal relieue me, and my bed shal bring comfote in my meditation,

14 Then fearest thou me with dreames, & astonishest me with visions.

15 Therefore my soule k choseth rather to be strangled and to dye, then to be in my bones.

16 I abhorre it, I shall not liue alwaye: spare me then, for my dayes are but vanitie.

17 What is man, that thou dost magnifie him, and that thou settest thine heart vpon him?

18 And dost visite him euerie morning, & tryest him euerie moment?

19 How long will it be, yet thou depart from me? thou wilt not let me alone whyles I may swallow my speele.

20 I haue sinned, what shal I do vnto thee? O thou preferuer of men, why hast thou set me as a marke against thee, so that I am a burden vnto my selfe?

21 And why dost thou not pardon my trespass? and take away mine iniquitie? for now shall I sleepe in the dust, and if thou seekest me in the morning, I shal not be found.

and how long shal the words of thy mouth be as a mightie winde?

3 Doeth God peruert iudgement? or doeth the almightie subuert iustice?

4 If thy sonnes haue sinned against him, & he hath sent them into the place of their b iniquitie,

5 Yet if thou wilt early seeke vnto God, & pray to the almightie,

6 If thou be pure and vpriight, then surely he will awake vp vnto thee, & he will make the habitation of thy righteousness prosperous.

7 And though thy beginning d be small, yet thy latter end shall greatly increase.

8 Inquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.

9 (For we are but f of yesternight, & are ignorant: for our dayes vpon earth are but a shadow)

10 Shall not they teach thee & tell thee, & vtter the wordes of their heart?

11 Can a g rush grow without myre? or can the graffe grow without water?

12 Though it were in greene and not cut downe, yet shall it wither before any other herbe.

13 So are the paths of all that forget God, and the hypocrites hope shall perish.

14 His confidence also shalbe cut of, & his trust shalbe, as the house of a h spyder.

15 He shall leane vpon his house, but it shall not stand: he shall holde him fast by it, yet shall it not endure.

16 The i tree is greene before the sonne, & the branches spread ouer the garden thereof.

17 The rootes thereof are wrapped about the fountaine, and are folded about the house of stones.

18 If anie plucke it from his place, and it k denie, saying, I haue not scene thee,

19 Beholde, it will reioyce l by this meanes, that it may grow in another molde.

20 Beholde, God will not cast away an vp-right man, nether will he take the wicked by the hand,

21 Till he haue filled thy mouth with m laughter, and thy lips with ioy.

22 They that hate thee, shalbe clothed with shame, & the dwelling of the wicked shall not remaine.

yet flourisheth: so the affliction of the godly turneth to theiyr profit.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may growe at pleasure. m If thou be godly, he wil giue thee occasion to reioyce, and if not, thine affliction shall increase.

CHAP. IX.

1 Iob declareth the mightie power of God, & that mans right confesse is nothing.

1 Then Iob answered, and said,

2 I knowe verely that it is so: for how should man compared vnto God, be a iustified?

3 If he would dispute with him, he could not answere him one thing of a b thousand.

4 He b Of a thousand things which God could lay to his charge, man cannot answere him one.

a He declareth that their words which would diminish any thing from the iustice of God, is but a puffe of winde that vanisheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that he offend not God. c That is, if thou turne betime whyles God calleth thee to repentance.

d Though the beginnings be not so pleasant, as thou wouldest desire, yet in the ende thou shalt haue sufficient occasion to content thy selfe.

e He willeth Iob to examine all antiquitie, & he shall finde it true which he here sayth.

f Meaning, that it is not ynough to haue the experience of our selues, but to be confirmed by the examples of them that went before vs.

g As a rush can not grow without moistnes, so can not the hypocrite, because he hath not faith which is moistened with Gods Spirit.

h Which is to day, and to morrow swept away.

i He compareth the iust to a tree which although it be removed out of one place vnto another, yet flourisheth: so the affliction of the godly turneth to theiyr profit.

k That is, so that there remaine nothing there to proue whether the tree had growen there or no. l To be planted in another place, where it may growe at pleasure. m If thou be godly, he wil giue thee occasion to reioyce, and if not, thine affliction shall increase.

a Iob here answereth to that point of Eliphaz and Bildads oration, touching the iustice of GOD and his innocencie, confessing God to be infinit in iustice, & man to be nothing in respect.

b Of a thousand things which God could lay to his charge, man cannot answere him one.

e He declareth what is the infirmity of man by the mightie and incomprehensible power that is in God, shewing what he could do, if he would set forth his power.

d These are the names of certaine starres, whereby he meaneth that all starres both knowe & vnknowne are at his appoyntment.

e I am not able to comprehend his works, which are common & dayly before mine eyes, much lesse in those things, which are hid & secret.

f He sheweth that when God doth execute his power, he doeth it iustly, for as much as none can controle him.

g God will not be appealed for ought that man can lay for himselfe for his iustification.

h That is, all the reasons that men can lay to approue their cause.

i How shoulde I be able to answer him by eloquence: whereby he noteth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.

k Meaning, in his own opinion, signifying that man will sometime flatter himselfe to be righteous, which before God is abomination.

l Whyles I am in my pangs, I cannot but brag forth into many inconueniences, although I knowe still that God is iust.

m I am not able to feeble my finnes so great, as I feeble the weight of his plagues: and this he speaketh to condemne his dulnesse, and to iustifie God.

n After he hath accused his owne weakness, he continueth to iustifie God and his power.

o If I would stande in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart, and conscience.

p If God punish according to his iustice, he will destroy aswell them that are counted perfit, as them that are wicked.

q To wit, the wicked.

r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5. 3. why should he suffer the innocents to be so long tormented by them?

s That they cannot see to do iustice.

t That can shew the contrary.

4 He is wise in heart, & mighty in strength: who hath bene scarce against him & hath prospered?

5 He remoueth the mountaines and they feeble not when he ouerthroweth them in his wrath.

6 He remoueth the earth out of her place, that the pillars thereof do shake.

7 He commandeth the sunne, and it riseth not: he closeth vp the starres, as vnder a signet.

8 He himselfe alone spreadeth out the heauens, and walketh vpon the height of the sea.

9 He maketh the starres d Arcturus, Orion, and Pleiades, & the climates of the South.

10 He doeth great things, and vnsearchable: yea, mercurious things without number.

11 Lo, when he goeth e by me, I see him not: & when he passeth by, I perceiue him not.

12 Beholde, when he taketh a praye, f who can make him to restore it? who shall say vnto him, What doest thou?

13 God g will not withdrawe his angre and the most mightie helpe h do stoupe vnder him.

14 How much lesse shall I answer him? or how should I finde out i my wordes wyth him?

15 For though I were iust, yet could I k not answer, but I would make supplication to my Iudge.

16 If I crye, and he answer me, yet would I not beleeue, that he heard my voyce.

17 For he destroyeth me with a tempest, & woundeth me m without cause.

18 He will not suffice me to take my breath, but filleth me with bitternes.

19 If we speake of strength, beholde, he is n strong: if we speake of iudgement, who shall bring me in to plaide?

20 If I would iustifie my selfe, mine owne mouth shall condemne me: o if I would be perfit, he shall iudge me wicked.

21 Though I were perfit, yet I know not my soule: therefore abhorre I my life.

22 This is one point: therefore I sayde, He destroyeth the p perfit and the wicked.

23 If the scourge shoulde sodenly q slaye, shoulde God r laugh at the punishment of the innocent?

24 The earth is giuen into the hand of the wicked: he s couereth the faces of the iudges thereof: if not, where t is he? or who is he?

25 My dayes haue bene more swift then a post: they haue fled & haue sene no good thing.

26 They are passed as with the moste swift shippes, and as the eagle that flyeth to the praye.

27 If u I saye, I will forget my complaint, I will cease from my wrath, & comfort me,

28 Then I am afrayed of all my sorowes, knowing that thou wilt not iudge me innocent.

29 If I be wicked, why x labour I thus in vaine?

30 If I y wash my selfe with snowe water, & purge mine hands most cleane,

31 Yet shalt thou plunge me in the pit, and mine owne z clothes shall make me filthy.

32 For he is not a man as I am, that I should answer him, if we come together to iudgement.

33 Nether is there any vmpire a that might lay his hand vpon vs both.

34 Let him take his rod away from me, and let not his feare astonish me:

35 Then will I speake, and feare him not: b but because I am not so, I holde me still.

a Which might make an accord betwene God and me, speaking of impacience, and yet confessing God to be iust in punishing him. b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1 Job is vncleane of his life, and setteth out his fragilitie before God. 20 He desireth him to stay his hand. 22 A description of death.

1 My soule is cut of a though I liue: I a I am more like to a dead man then to one that liueth.

2 I will say vnto God, c Condemne me not: shew me, wherfore thou contendest with me.

3 Thinkest thou it d good to oppresse me, and to cast of the e labour of thine handes, and to fauour the f counsell of the wicked?

4 Hast thou g carnal eyes? or doest thou see as man seeth?

5 Are thy dayes as mans h dayes? or thy yeeres, as the time of man?

6 That thou inquirest of mine iniquitie, & searchest out my sinne.

7 Thou knowest that I can not do i wickedly: for none can deliuer me out of thine hand.

8 Thine k hands haue made me, and facioned me wholly rounde about, and wilt thou destroy me?

9 Remember, I pray thee, that thou hast made me as l the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as mylke? and turned me to cruds like cheefe?

11 Thou mie i

i By affliction thou keepest me as in a prison, and restraynest me from doing euill, nether can any set me at libertie. k In these eyght verses following he describeth the mercie of God in the wonderful creatio of man: and thereon groundeth that God should not shewe himselfe rigorous against him. l As brittle as a pot of clay.

u I think not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me. x Why doeth not G O D destroy me at once, thus he speaketh according to the infirmity of the flesh. y Though I seeme neuer so pure in mine owne eyes, yet al is but corruption before God. z What soeuer I would vse to couer my filthines with, shall disclose me so much more.

m That is, reason and vnderstanding, and many other gifts whereby man excelleth all earthly creatures.

n That is, thy fatherly care and prouidence, whereby thou preferrest me, & without the which I should perish straight way.

o Though I be not fully able to comprehend

these things, yet I must needs confess that it is so.

p I will alway walke in feare & humilitie, knowing that none is just before thee.

q Iob being forsaken in thys battell betwene the flesh & the spirit, bratteth out into these affections, wishing rather thortdaies then long paine.

r That is, diuersitie of diseases and in great abundance, shewing that GOD hath infinite meanes to punish man.

s He wisthed that God would leaue of his affliction, considering his great misery and the breuitie of his life.

t He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God & comfort of the resurrection.

u No distinction betwene light & darkenes, but where all is very darknes it selfe.

11 Thou hast clothed me with skin & flesh, and ioyned me together with bones and sinewes.

12 Thou hast giuen me lyfe, and grace: and thy visitation hath preserved my spirit.

13 Though thou hast hid these thinges in thine heart, yet I know that it is so with thee.

14 If I haue sinned, then thou wilt straightly looke vnto me, & wilt not hold me guiltles of mine iniquitie.

15 If I haue done wickedly, wo vnto mee: if I haue done righteously, I will not lift vp mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne & shew thy selfe q maruelous vpon me.

17 Thou renewest thy plagues against mee, and thou increasest thy wrath against me: changes and armies of sorowes are against me.

18 Wherefore then hast thou brought mee out of the wombe? Oh that I had perished, and that none eye had seene me.

19 And that I were as I had not bene, but brought from the wombe to the graue.

20 Are not my dayes fewe? let him cease, & leaue of from me, that I may take a litle comfort,

21 Before I go and shall not returne, euen to the land of darkenes and shadowe of death:

22 Into a lād, I say, darke as darkenes it self, & into the shadow of death, where is none order, but the light is there as darkenes.

s He wisthed that God would leaue of his affliction, considering his great misery and the breuitie of his life. t He speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, and therefore cannot apprehend in that state the mercies of God & comfort of the resurrection. u No distinction betwene light & darkenes, but where all is very darknes it selfe.

CHAP. XI.

1 Iob is iustly reprehended of Zophar. 7 God is incomprehensible. 14 He is mercifull to the repentant. 18 Their assurance that liue godly.

1 Then answered Zophar the Naamathite, and said,

2 Should not the multitude of wordes be answered? or should a great talker be iustified?

3 Should men holde their peace at thy lyes? and when thou mockest others, shall none make thee ashamed?

4 For thou hast said, b my doctrine is pure, and I am cleane in thine eyes.

5 But oh, that God would speake and open his lippes against thee?

6 That he might shew thee the c secreters of wisdom, how thou hast deserved double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou finde out the Almighty to his perfection?

8 The heauens are hie, what canst thou

do? d it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broder then the sea.

10 If he cut of and shut vp, or gather together, who can turne him backe?

11 For he knoweth vaine men, & seeth iniquitie, & him that vnderstandeth nothing.

12 Yet vaine man would be wise, though man new borne is like a wilde asse f colte.

13 If thou g prepare thine heart, & stretche out thine hands towards him:

14 If iniquitie be in thine h hand, put it farre away, and let no wickednes dwell in thy tabernacle.

15 Then truly shalt thou lift vp thy i face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget thy miserie, and remember it as waters that are past.

17 Thine age also shall appeare more cleare then the noone day: thou shalt shine and be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt dig pittes, & shalt lie downe safely.

19 * For when thou takest thy rest, none shall make thee afraide: yea, many shall make sute vnto thee.

20 But the eyes k of the wicked shall faile, and their refuge shall perish, & their hope shalbe sorow of mind.

i He declareth what quietnes of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leu. 26. 5.*

k He sheweth that contrary things shall come vnto them that do not repent.

CHAP. XII.

1 Iob accuseth his friends of ignorance. 7 He declareth the might, and pouer of God, 17 And how he changeth the course of things.

1 Then Iob answered, and sayd,

2 In deede because that ye are the people oney, a wisdom must dye with you.

3 But I haue vnderstanding aswell as you, and am not inferior vnto you: yea, who knoweth not such things?

4 * I am b as one mocked of his neighbour, who calleth vpon God, and he heareth him: the iust and the vpright is laughed to scorne:

5 d He that is ready to fall, is as a lampe despised in the opinion of the riche.

6 The Tabernacles of robbers do prosper, and they are in sauetie, that prouoke God, whome God had enriched with his hand.

7 Aske now the beasts, e and they shall reach thee, and the fowles of the heauen, and they shall tell thee:

8 Or speake to the earth, & it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

9 Who is ignorant of all these, but that the hand of the Lord hath made these?

10 In wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth. d As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie. *Eccl. 10. whom God hath brought in vnto his hand.* e He declareth to them that did dispute against him, that their wisdom is commune to all, and such as the very brute beastes do daily teach.

d That is, this perfection of God, and if man be not able to comprehend the height of his heauen, the depth of hell, the length of the earth, the breadth of the sea, which are but creatures: howe can he attaine to the perfection of the Creator?

e If God should turne the state of things, and establish a newe order in nature, who could control him?

f That is, without vnderstanding: so what fouer gifts he hath afterward, come of God, & not of nature.

g If thou repete, pray vnto him.

h Renounce thine owne euil workes, and see that they offend not God, ouer whom thou hast charge.

i He declareth what quietnes of conscience and successe in all things such shall haue, which turne to God by true repentance. *Leu. 26. 5.*

k He sheweth that contrary things shall come vnto them that do not repent.

l Because you feele not that, which you speake you thinke the whole standeth in wordes, & so flatter your selues as though none knew any thing, or could know but you.

m He reproveth these his friends of two fautes: the one that they thought they had better knowledge than in deede they had, and the other that in steade of true consolation they did deride and despise their friend in his aduersitie.

n The which neighbour being a mocker, and a wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.

o As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

p Eccl. 10. whom God hath brought in vnto his hand.

q He declareth to them that did dispute against him, that their wisdom is commune to all, and such as the very brute beastes do daily teach.

a Should he persuade by his great talke, that he is iust?

b He chargeth Iob with this, that he should say, that y thing which he spake, was true, & that he was without sinne in the sight of God.

c Which is, not to stand in iustifying of thy self: he signifieth that man will neuer be overcome, whyles he reasoneth with another, and therefore God must breake of the controuersie, and stop mans mouth.

d He that is ready to fall, is as a lampe despised in the opinion of the riche.

e And they shall reach thee, and the fowles of the heauen, and they shall tell thee:

f Or speake to the earth, & it shall shewe thee: or the fishes of the sea, and they shall declare vnto thee.

g Who is ignorant of all these, but that the hand of the Lord hath made these?

h In wicked man, thinketh that no man is in Gods fauour but he, because he hath all things that he desireth.

i As the riche esteeme not a light, or torch that goeth out, so is he despised that falleth from prosperitie to aduersitie.

j Eccl. 10. whom God hath brought in vnto his hand.

k He declareth to them that did dispute against him, that their wisdom is commune to all, and such as the very brute beastes do daily teach.

Or, flesh.

f He exhorteth them to be wise in iudging, and aduise to knowe the right vse whi God hath giuen them eares, as he hath done a mouth.

g Though men by age, & continuance of tyme attaine to wisdom, yet it is not comparable to Gods wisdom, nor able to comprehend his iudgements, wherein he answereth to that, which was alleged, Chap. 8. 8.

h He sheweth y there is nothing done in this worlde without Gods will & ordinance: for else he should not be almightie.

i He taketh wisdom from them.

k He abated y honour of princes, and bringeth them into the subiection of others.

l He causeth that their words haue no credit, which is when he will punish sinne.

m In this discourse of Gods wonderfull workes Job sheweth that what

foeuer is done in this worlde, both in the order and change of things is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in wordes as they that reasoned against, were.

10 In whose hande is the soule of euery liuing thing, and the breath of all mankinde.

11 Doeth not the eares discern the wordes? and the mouth taste meate for it selfe?

12 Among the ancient is wisdom, and in the length of the dayes is vnderstanding.

13 With him is wisdom and strength: he hath counsel and vnderstanding.

14 Beholde, he will breake downe, & it can not be buyt: he shutteth a man vp, and he can not be losed.

15 Beholde, he withholdeth the waters, & they drye vp: but when he sendeth them out, they destroy the earth.

16 With him is strength and wisdom: he that is deceiued, and that deceiueth, are his.

17 He causeth the counsellors to go as spoiled, and maketh the iudges fooles.

18 He loseth k the collar of Kings, and girdeth their loines with a girdle.

19 He leadeth away the princes as a pray, and ouerthroweth the mightie.

20 He taketh away the speache from the faithful counsellors, & taketh away the iudgement of the ancient.

21 He powreth contempt vpon princes and maketh the strength of the mightie weake.

22 He discouereth the deepe places from their darkenes, & bringeth forth the shadow of death to light.

23 He increaseth the people, and destroyeth them: he enlargeth the nations, and bringeth them in againe.

24 He taketh away the hearts of them that are the chiefouer the people of the earth, and maketh them to wander in the wilderness out of the way.

25 They grope in the darke without light: & he maketh them to stagger like a drunken man.

26 In this worlde, both in the order and change of things is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to set forth his power in wordes as they that reasoned against, were.

CHAP. XIII.

1 Job compareth his knowledge with the experience of his friends. 16 The penitent shalbe saved, and the hypocrite condemned. 20 He prayeth vnto God that he would not handle him rigorously.

1 **L**O, mine eye hath scene all this: mine care hath heard, and vnderstand it.

2 I know also as much as you know: I am not inferior vnto you.

3 But I will speake to the Almighty, and I desire a to dispute with God.

4 For in deede ye forge lyes, and all you are b phisicians of no value.

5 Oh, that you would holde your tongue, that it might be imputed to you for wisdom.

6 Now heare my disputation, & giue eare to the arguments of my lips.

a For although he knewe that God had a iustice, which was manifest in his ordinarie working, and another in his secret counsel, yet he would viter his affection to God, because he was not able to vnderstand the cause why he dyd thus punish him. b You do not well apply your medicine to the disease.

7 Will ye speake c wickedly for Gods defence, and talke deceitfully for his cause?

8 Will ye accept his person? or will ye contend for God?

9 It is well that he should seeke of you: will you make a lye for him, as one lyeth for a man?

10 He will surely reprocue you, if ye do secretly accept any person.

11 Shal not his excellencie make you afraid? and his feare fall vpon you?

12 Your d memories may be copared vnto ashes, and your bodies to bodies of clay.

13 Hold your tongues in my presence, that I may speake, and let come vpon what will.

14 Wherefore do I e take my flesh in my teeth, and put my soule in mine hand?

15 Lo, though he slay me, yet will I trust in him, & I will reprove my wayes in his sight.

16 He shalbe my saluation also: for the hypocrite shal not come before him.

17 Heare diligently my wordes, and marke my talke.

18 Beholde now: if I prepare me to iudgement, I know that I shalbe iustified.

19 Who is he, that will plead h with me? for if I now hold my tongue, I dyc.

20 But do not these two things vnto me: then will I not hide my selfe from thee.

21 k Withdraw thine hand from me, and let not thy feare make me afayed.

22 Then call thou, and I will answer: or let me speake, and answer thou me.

23 Howe many are l mine iniquities and sinnes? shewe me my rebellion, and my sinne.

24 Wherefore hidest thou thy face, and takest me for thine enemy?

25 Wilt thou breake a lease driuen to and fro? & wilt thou pursue the drye stubble?

26 For thou writest bitter things agaynst me, & makest me to possesse m the iniquities of my youth.

27 Thou putttest my feet also in the n stocks, and lookest narrowly vnto all my paths, & hadst sinned: but makest the print thereof in the heeles of my feete.

28 Such one consumeth like a rotten thing, and as a garment that is moth eaten.

29 Rigour, wherein he offended, that he would knowe a cause of God why he did punish him. m Thou punishest me now for the fautes that I committed in my youth. n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote. *Ebr. roots.*

CHAP. XIII.

1 Job describeth the shortnes and miserie of the life of a man. 14 Hope sustineth the godly. 22 The condition of mans life.

1 **M**An a that is borne of woman, is of short continuance, and full of trouble.

2 He shooteth forth as a flower, and is cut downe: he vanissheth also as a shadow, & continueth not.

3 And yet thou openest thine eyes vpon such b one, and causest me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthines? there is not one.

5 Are the wickednes of the flesh, when it is not subiect to the Spirit. *Psal. 143.*

c He condemneth their zeale which had not knowledge, neyther regarded they to comfort him, but alway grated on Gods iustice, as though it was not euidently seene in Job, except they had vnder-taken the probation thereof. d Your fame shall come to no thing.

e Is not this a manifest signe of mine affliction, and that I do not complaine without cause, seeing that I am thus tormented as though I should teare mine owne flesh, and put my lyfe in danger?

f Whereby he declareth that he is not an hypocrite as they charged him.

g That is, cleared, and set call of for my sinnes, as you reason.

h To proue that God doeth thus punish me for my sinnes.

i If I defende not my cause, euery man will condemne me.

k He sheweth what these two things are.

l Hys pangs thus moue hym to reason wth God, not denying but that hee had sinned: but he desired to vnderstand what were hys great sinnes that had deserued such rigour, wherein he offended, that he would knowe a cause of God why he did punish him. m Thou punishest me now for the fautes that I committed in my youth. n Thou makest me thy prisoner, and doest so presse me that I cannot stirre hand nor foote. *Ebr. roots.*

a Taking occasion of his aduersaries wordes, he describeth the state of mans life from his byrth to his death.

b His meaning is, that seeing that man is so fraile a creature, God should not handle him so extremely: where in Job sheweth

pray

c Vntill the time
f thou hast ap-
pointed for him
to die, which he
desireth, as the
hiring waite for
the ende of
his labour to re-
ceiue his wages.
d He speaketh
not here as
though he had
not hope of the
immortality, but
as a man in ex-
treme payne,
when reason is
ouercome by af-
fections and tor-
ments.
e Hereby he de-
clareth that the
feare of Gods
iudgement was
the cause why he
desired to die.
f That is, releafe
my paines, and
take me to mer-
cie.
g Meaning, vnto
the day of the re-
surrection when
he should be cha-
ged, and renewed.
h Though I be
afflicted in this
life, yet in the re-
surrection I shal
fele thy mercies
and answer when
thou callest me.
Iren. 5. 27.
i Thou layest the
all together and
sufficest none of
my sinnes vnpu-
nished.
k He murmur-
eth through the
impatience of
the flesh against
God, as though
he vied as great
seueritie against
him as against y
hard rocks, or
waters that ouer-
flowe, so y here-
by al the occasio-
n of his hope is
taken away.
l Yet whiles he
liueth, he shalbe
in payne and mi-
serie.
a That is, vayne
wordes, & vout
consolation.
b Meaning, with
matters that are
of none impor-
tance which are
forgotten asone
as they are vtte-
red, as the East
winde dryeth vp
the moylture al-
sone as it falleth.
c He chargeth
Iob as though
his talke caused
men to call off
feare of God and
prayer.
d Thou speakest as do the mockers, and contemners of God.

Are not his dayes determined? the nu-
ber of his moneths are with thee: thou hast
appointed his boundes, which he can not
passe.

Turne from him that he may cease vntill
his desired day, as an hyreling.

For there is hope of a tree, if it be cut
downe, that it will yet sproute, & the bran-
ches thereof will not cease.

Though the roote of it waxe olde in the
earth, and the stocke therof be dead in the
ground,

Yet by the sent of water it will bud, and
bring forth bowes like a plant.

But man is sicke, and dyeth, and man
perisheth, and where is he?

As the waters passe from the sea, and as
the flood decayeth and dryeth vp,

So man sleepeth and riseth not: for he shal
not wake againe, nor be raised from his
sleepe til the heauen be no more.

Oh that thou wouldest hide me in the
grauel, & keepe me secret, vntill thy wrath
were past, and wouldest giue me terme, and
remember me.

If a man die, shall he liue againe? All the
dayes of mine appointed time will I waite,
till my changing shall come.

Thou shalt call me, and I shall answer
thee: thou louest the worke of thine owne
hands.

But now thou nombrest my steps, and
doest not delay my sinnes.

Mine iniquitie is sealed vp, as in a bagge,
and thou addest vnto my wickednes.

And surely as the mountaine that falleth,
commeth to nought, and the rocke that
is remoued from his place:

As the water breaketh the stones, when
thou ouerflowest the things which growe
in the dust of the earth: so thou destroyest
the hope of man.

Thou preuailest alway against him, so
that he passeth away: he changeth his face
when thou castest him away.

And he knoweth not if his sonnes shalbe
honorable, nether shal he vnderstand con-
cerning them, whether they shalbe of lowe
degree,

But whyle his flesh is vpon him, he shall
be sorowfull, and whyle his soule is in him,
it shall mourne.

CHAP. XV.

Eliphaz reprehendeth Iob, because he ascribeth vni-
dome, and puruenes to himselfe. & he describeth the curse
that falleth on the wicked, rekenning Iob to be one of the
number.

Then answered Eliphaz the Temanite,
and said,

Shall a wise man speake wordes of the
winde, and fill his belly with the East
winde?

Shal he dispute with wordes not comely?
or with talke that is not profitable?

Surely thou hast cast off feare, and re-
strainest prayer before God.

For thy mouth declareth thine iniquitie,
seeing thou hast chosen the tongue of the

craftie.

Thine owne mouth condemneth thee, &
not I, and thy lippes testifie against thee.

Art thou the first man, that was borne?
and wast thou made before the hills?

Hast thou heard the secrete counsell of
God, and doest thou restraine wisdom
to thee?

What knowest thou that we knowe not?
and vnderstandest that is not in vs?

With vs are both auncient & very aged
men, farre older then thy father.

Seeme the consolations of God small vn-
to thee? is this thing strange vnto thee?

Why doth thine heart take thee away,
and what do thine eyes meane,

That thou answerest to God at thy plea-
sure, and bringest such wordes out of thy
mouth?

What is man, that he should be cleane?
and he that is borne of woman, that he
should be iust?

Beholde, he found no stedfastnes in his
Saintes: yea, the heauens are not cleane
in his sight.

How much more is man abominable, &
filthie, which drinketh iniquitie like wa-
ter?

I will tell thee: heare me, and I will de-
clare that which I haue seene:

Which wise men haue tolde, as they haue
heard of their fathers, and haue not kept it
secret:

To whom alone the land was giuen &
no stranger passed through them.

The wicked man is continually as one
that trauaileth of childe, and the number
of yeeres is hid from the tyrant.

A found of feare is in his eares, and in
hys prosperitie the destroyer shall come
vpon him.

He beleueth not to returne out of dar-
kenes: for he seeth the sword before him.

He wandreth to & fro for bread where
he may: he knoweth that the day of dar-
kenes is prepared at hand.

Affliction and anguish shall make him
afraid: they shall preuaile against him as
a King ready to the battell.

For he hath stretched out his hand a-
gainst God, and made himselfe strong a-
gainst the Almighty.

Therefore God shall runne vpon him, euen
vpon his necke, & against the most thicke
part of his shield.

Because he hath couered his face with
his fatnes, and hath collopes in his flanke.

Though he dwell in desolate cities, and
in houses which no man inhabiteth, but are
become heapes,

He shall not be riche, nether shall hys
substance continue, nether shall he prolong
the perfection thereof in the earth.

He shall neuer depart out of darkenes:
the flame shall drie vp his branches, & he
shal go away with the breath of his mouth.

N. j.

31 He

his great prosperitie into extreme miserie. f Meaning, that his sumptu-
ous buildings should neuer come to perfection,

e That is, y most
auncient and so
by reason the
most wise.
f Art thou one-
ly wise?
g He accuseth
Iobs pride, and
ingratitude, that
will not be com-
forted by God,
nor by their
counsell.
h Why doest
thou stande in
thine owne co-
cetit?
i Ebr is thy spirit.
i His purpose is
to proue, y Iob
as an vniust man
& an hypocrite is
punished for hys
sinnes, like as he
did before, Cha.
4. 28.
k Which hath a
desire to finne as
he that is thirstie
to drinke.
l Who by their
wisdom is so
guerd, that no
stranger inuaded
them, and so the
land seemed, to
be giuen to the
alone.
m The cruel ma
is euer in danger
of death, & is ne-
uer quiet in con-
science.
n Out of that mi-
serie where into
he once falleth.
o God doth not
only impou-
erise the wicked
oft tymes: but e-
uen in their pros-
peritie he punish-
eth them with a
greedines euer
more to gather:
which is as a beg-
ger.
p He sheweth
what weapons
God vseth a-
gainst y wicked
which lift vp the
selues agaynst
him, to wit, ter-
rour of conscience,
& outward
afflictions.
q That is, he was
so put vp with
great prosperitie,
& abundance
of all things, that
he forgate God:
noting y Iob in
his seueritie had
not y true feare
of God.
r Though hee
builde, & repaire
ruinous places
to get him fame,
yet God shall
bring all to
nought, & turne
that his sumptu-

Iobs affliction.

t He standeth so in his owne conceit, that he will giue no place to good counsell, therefore his owne pride shall bring him to destruction. **u** As one that gathereth grapes before they be ripe. **x** Which were built or maintained by pawning, and bribery. **y** And therefore all their vaine denicks shall turne to their owne destruction.

CHAP. XVI.

1 Iob moued by the importunacie of his friends, **7** Counteth in what extremitie he is, **19** And taketh God vvitnes of his innocencie.

a Which serue for vaine ostentation & for no true comfort. **b** For Eliphaz did reply against Iobes answere. **c** I wold you felt $\frac{1}{2}$ which I do. **d** That is, mocke at your miserie, as you doe at mine. **e** If this were in my power, yet wold I comfort you, & not do as ye do to me. **f** If they wold say, why doest thou not then comfort thy selfe, he answereth: $\frac{1}{2}$ the iudgements of God are more heauie, then he is able to swage, either by wordes or silence. **g** Meaning, God. **h** That is, destroyed moit of my familie. **i** In token of sorrow & griefe. **k** That is, God by his wrath: & in this diuersitie of wordes & his stile he expieth howe grievous the hand of God was vpon him. **l** That is, hath handled me most contemptuously: for so limiting on $\frac{1}{2}$ cheke signified, **1. King. 22. 24. Mar. 14. 65.** **m** They haue led me whither they wold. **n** His manifold afflictions. **o** I am wounded to the heart. **p** Meaning, his glory was brought lowe. **q** Signifying, $\frac{1}{2}$ he is not able to comprehend the cause of this his grievous punishment. **r** That is, vnswayed, and without hypocrisie.

1 **B**Ut Iob answered, and sayd,
2 I haue oft tymes heard such things:
3 Miserable comforters are ye all.
4 Shall there be none end of wordes, of a winde? or what maketh thee bold so to b answer?
5 I could also speake as ye do: (but wold God your soule were in my soules stead) I could keepe you companie in speaking, & could shake mine head at you,
6 But I wold strengthen you with my mouth, and the comfort of my lips should awage your sorowe.
7 Though I speake, my sorow $\frac{1}{2}$ can not be awaged: though I cease, what release haue I?
8 But now $\frac{1}{2}$ he maketh me weary: **O God,** thou hast made all my congregation desolate,
9 And hast made me full of wrinkles which is a witnes thereof, and my leannes ryeth vp in me, testifying the same in my face.
10 His wrath hath torne me, and he hateth me, & gnasheth vpon me with his teeth: mine enimie hath sharpened hys eyes against me.
11 They haue opened their mouthes vpon me, and smitten me on the cheek in reproch: they gather themselves together against me.
12 God hath deliuered me to the vniust, & hath made me to turne out of the way by the hands of the wicked.
13 I was in welth, but he hath brought me to nought: he hath taken me by the necke, and beaten me, and set in me as a marke for himselfe.
14 His archers compasse me round about: he cutteth my reines and doeth not spare, and powreth my gall vpon the ground.
15 He hath broke me with one breaking vpon another, & runneth vpon me like a gyant.
16 I haue sowed a sackcloth vpon my skin, and haue abased mine horn vnto the dust.
17 My face is withered with weeping, & the shadowe of death is vpon mine eyes,
18 Though there be no wickednes in my hands, and my prayer $\frac{1}{2}$ be pure.

Iob.

No hope in prosperitie.

18 O earth, couer not thou my blood, and let my crying find no place.
19 For lo, now my witness is in the heauens, and my record is on hie.
20 My friends $\frac{1}{2}$ speake eloquently agaynst me: but mine eye powreth out teares vnto God.
21 Oh that a man might $\frac{1}{2}$ pleade with God, as man with his neighbour!
22 For the yeeres accounted come, and I shall go the way, whence I shall not returne.

x Thus by his great torments he is caryed away, and brasteth out into passions, & speaketh vnadvisedly, as though God should intreat man more gently, seeing he hath but a short tyme here to liue.

CHAP. XVII.

1 Iob sayeth that he consurmeth away, and yet doeth patiently abide it. **10** He exhorteth his friends to repentance, **13** Shewing that he looketh but for death.

1 **M**Y breath is corrupt: my dayes are cut of, and the graue is ready for me.
2 There are none but mockers with me, and mine eye continueth in their bitternes.
3 Lay downe nowe and put me in suretie for thee: who is he, that will touch mine hand?
4 For thou hast hid their heart from vnderstanding: therefore shalt thou not see them vpon hie.
5 For the eyes of his children shall sayle, that speaketh flatterie to his friendes.
6 He hath also made me a buy worde of the people, and I am as a tabret before them.
7 Mine eye therefore is dimme for griefe, and all my strength is lyke a shadowe.
8 The righteous shall be astonied at this, & the innocent shall be moued against the hypocrite.
9 But the righteous will holde his k waye, & he whose hands are pure, shall increase his strength.
10 All ye therefore turne you, and come now, and I shall not finde one wise among you.
11 My dayes are past, mine enterprises are broken, and the thoughts of mine heart
12 Haue changed the night for the day, and the light that approached, for darkenes.
13 Though I hope, yet the graue shall be mine house, and I shall make my bed in the darke.
14 I shall say to corruption, Thou art my father, and to the worme, Thou art my mother and my sister.
15 Where is then now mine hope? or who shall consider the thing, that I hoped for?
16 They shall go downe into the bottome of the pit: surely it shall lye together in the dust.

as well as the wicked. **1** Iob speaketh to them three, that came to comfort him. **m** That is, haue brought me sorrow in stead of comfort. **n** Though I should hope to come from aduersitie to prosperitie as your discourse pretendeth. **o** I haue no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of the. **p** All worldly hope and prosperitie sayle, which you say, are onely signes of Gods fauour: but seeing that these things perith, I set mine hope in God, and in the lyfe euerslasting.

CHAP.

CHAP. XVIII.

1 Bildad rehearseth the paynes of the unfaithfull and vicked.

1 Then answered Bildad the Shuhite, and said,

2 When wilt thou make an end of your words? **3** cause vs to vnderstande, and then we will speake.

4 Wherefore are we counted as beasts, & are vile in your sight?

5 *Thou art c as one that teareth his soule in his anger.* Shall the earth be forsaken for thy sake? or the rocke remoued out of his place?

6 Yea, the light of the wicked shalbe quenched, and the sparke of his fire shall not shine.

7 The light shalbe darke in his dwelling, and his candle shalbe put out with him.

8 The steps of his strength shalbe restrained, and his owne counsell shall cast hym downe.

9 For he is taken in the net by his feete, & he shall walke vpon the snares.

10 The grenne shall take him by the heele, and the theefe shall come vpon him.

11 A snare is layed for him in the ground, and a trappe for him in the way.

12 Feare fulnes shall make him astayed on euery side, & shall driue him to his feete.

13 His strength shalbe & famine: and destruction shalbe readie at his side.

14 It shall deuour the partes of his skynne, and the first borne of death shall deuour his strength.

15 His hope shalbe rooted out of his dwelling, and shall cause him to go to the King of feare.

16 Feare shall dwell in his house (because it is not his) & brimstone shalbe scattered vpon his habitation.

17 His rootes shalbe dried vp beneath, and aboute shall his branche be cut downe.

18 His remembrance shall perish from the earth, and he shall haue no name in the streete.

19 They shall driue him out of the light vnto darkenes, and chase him out of the world.

20 He shall nether haue sonne nor nephew among his people, nor any posteritie in his dwellings.

21 The posteritie shalbe astonied at his day, & feare shall come vpon the ancient.

22 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reprooueth his friends, 15 And reciteth his miseries and grievous paynes. 25 He assureth himselfe of the generall resurrection.

1 Vt Iob answered, and said,

2 How long will ye vex me with wordes?

3 Ye haue now ten times reproched me, and are not ashamed: ye are impudent toward me.

4 And though I had in deede erred, mine

errour remaineth with me.

5 But in deede if ye wil aduance your selues against me, & rebuke me for my reproche,

6 Know now, that God hath ouerthrowen me, and hath compassed me with his net.

7 Beholde, I crie out of violence, but I haue none answer: I crie but there is no iudgement.

8 He hath hedged vp my way that I cannot passe, and he hath set darkenes in my paths.

9 He hath spoyled me of mine honour, and taken the crowne away from mine head.

10 He hath destroyed me on euery side & I am gone: and he hath remoued mine hope like a tree.

11 And he hath kindled his wrath against me, & counteth me as one of his enemies.

12 His armies came together, and made their way vpon me, and camped about my tabernacle.

13 He hath remoued my brethren farre from me, & also mine acquaintance were strangers vnto me.

14 My neighbours haue forsaken me, and my familiars haue forgotten me.

15 They that dwell in mine house, & my maydes tooke me for a stranger: for I was a stranger in their sight.

16 I called my seruant, but he would not answer, though I prayed him with my mouth.

17 My breath was strange vnto my wyfe, though I prayed her for the childrens sake of mine owne body.

18 The wicked also despised me, and when I rose, they spake against me.

19 All my secreete friends abhorred me, and they whom I loued, are turned against me.

20 My bone cleaueth to my skynne & to my flesh, and I haue escaped with the skin of my teeth.

21 Haue pittie vpon me: haue pittie vpon me, (O ye my friends) for the hand of God hath touched me.

22 Why do ye persecute me, as God? and are not satisfied with my flesh?

23 Oh that my wordes were now written! oh that they were written euen in a booke!

24 And graue with p an yron penne in lead, or in stone for euer.

25 For I am sure, that my Redeemer liueth, and he shall stand the last on the earth.

26 And though after my skynne worms destroy this bodie, yet shall I see God in my flesh.

27 Whom I my selfe shall see, & mine eyes shall beholde, and none other for me, though my reynes are consumed within me.

28 But ye said, Why is he persecuted? And there was a deepe matter in me:

29 Be ye afrayed of the sword: for the sword will be reuenged of wickednes, that ye may know that there is a iudgement.

30 Iudge, who shall be my deliuerer and sauour. Herein Iob declareth playnly that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection. f Though his friends thought that he was but persecuted of God for his finnes, yet he declareth that there was a deeper consideration: to wit, the trial of his fayth and patience, and so to be an example for others. t God wilbe reuenged of this halte iudgement, whereby you condemne me.

N.nij.

CHAP.

a Which count 2 your selues iust 3 as Chap. 12. 4. b Whom you take to be but beasts, as Chap. 12. 7. c That is, like a mad man. d Shal God change the order of nature for thy sake, by dealing with thee other wise than he doth with al men? e when the wicked is in his prosperitie, the God chageth his state & this is his ordinarie working for their finnes. f Meaning, that the wicked are in continual danger.

g That which should nourish him, shalbe consumed by famine. h That is, some strong & violent death shal consume his strength: or as the Ebrew word signifieth, his members or partes. i That is, with most great feare. k Meaning, not truly come by. l Though al the world would fauour him, yet God would destroy him & his. m He shal fall from prosperitie to aduersitie.

n When they shal see what came vnto him.

b That is, I my selfe shalbe punished for it, or you haue not yet comforted it. c He braueth out againe into his passions and declareth still his affliction cometh of God, though he be not able to feeble the cause in hym selfe. d Meaning, out of his afflictions. e Meaning, his children & what fouer was deare vnto him in this world. f Which is plucked vp, and hath no more hope to growe. g His manifold afflictions.

h Mine household seruants: by all these losses Iob sheweth that touching the flesh he had great occasion to be moued. i Which were hers and mine. k Besides these great losses and most cruel vnkindnes, he was touched in his owne person as followeth. l All my flesh was consumed. m Seeing I haue these iust causes to complaine, I condemne me not as an hypocrite, speciallye ye which should comfort me. n Is it not ynough that God doeth punish me except ye by reproches increase my sorowe? o To se my body punished, except ye trouble my minde. p He protesteth that notwithstanding his fore passions, his religion is persite, & that he is not a blasphemous, as they iudged him. q I do not so iustifie my self before the world, but I know that I shall come before the great

a That is, many times as Nebem. 4. 12.

The plagues of the wicked.

CHAP. XX.

1 Zophar sheweth that the wicked and the courteous shall haue a short end, 22 Though for a time they flourish.

a He declareth that two things moued him to speake to wit, be cause Iob seemed to touch him, & because he thought he had knowledge sufficient to confute him.

b His purpose is to proue Iob to be a wicked mā, and an hypocrite, because God punished him, and changed his prosperitie into aduersitie.

c Whereas the father through ambition and tyrannie oppressed the poore, & children through puerie & miserie shall seeke fauour at the poore.

d So that the thing, which he hath taken away by violence, shall be restored again by force.

e Meaning, he shall come nothing away with him, but his sinne f As poison that is sweete in the mouth bringeth destruction, when it cometh into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth euill gotten goods to the venom of a serpent, which serpent is most dangerous: noting that Iobs great riches were not truly come by, & therefore God did plague him iustly for the same.

h Though God giue to all other abundance of his blessings, yet hee shall haue no part thereof.

i That is, these raueners & spoylers of the poore shall enioy their theft but for a time: for after God will take it from them & cause

1 **T**hen answered Zophar the Naamathite and said,

2 Doubtles my thoughts cause me to answer, and therefore I make haste.

3 I haue heard a the correction of my reproche: therefore the spirit of mine vnderstanding causeth me to answer.

4 Knowest thou not this of olde? and since God placed man vpon the earth?

5 That the reioicing of the wicked is short, and that the ioye of hypocrites is but a moment?

6 Though b his excellencie mount vp to the heauen, and his head reache vnto the cloudes,

7 Yet shall he perish for euer, like his dung, and they which haue seene him, shall saye, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

11 His bones are full of the sinne of his youth, & e it shall lye downe with him in the dust.

12 When wickednes f was sweete in his mouth, and he hid it vnder his tongue,

13 And fauoured it, and woulde not forsake it, but kept it close in his mouth,

14 Then his meat in his bowels was turned: the gal of Aspes was in the middes of him.

15 He hath deuoured substance, and he shall vomit it: for God shall drawe it out of his belly.

16 He shall sucke the g gall of Aspes, and the vipers tongue shall slaye him.

17 He shall not see the h ryuers, nor the floods and streames of hony and butter.

18 He shall restore the labour, & shall deuour no more: euen according to the substance shall be his exchange, i and he shall enioy it no more.

19 For he hath vndone mmy he hath forsaken the poore, and hath spoyled houses which he buylded not.

20 Surely he shall feele no quietnes in his body, neither shall he referue of that which he desired.

21 There shall none of his k meate be left: therefore none shall hope for his goods.

22 When he shall be filled with his abundance, he shall be in paine, and the hand l of all the wicked shall assaile him.

23 He shall be about to fill his belly, but God shall send vpon him his feare wrath, m & shall cause to raine vpon him, euen vpon his meate.

24 He shall flee from the yron weapons, & the bow of Steele shall strike him through,

them to make restitution, so that it is but an exchange. k He shall leaue nothing to his posteritie. l The wicked shall neuer be in rest: for one wicked mā shall seeke to destroy another. m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scabbe.

Iob.

The prosperitie

25 The growe is drawn out, and commeth forth of the n body, and thineth of his gall, so feare commeth vpon him.

26 o All darkenes shall be hid in his secreete places: the fire that is not p blownen, shall deuour him, and that which remaineth in his tabernacle, shall be destroyed.

27 The heaue shall declare his wickednes, and the earth shall rise vp against him.

28 The q increase of his house shall go away: q Meaning, the children of the wicked shall flow away like riuers & be dispersed in diuers places.

29 This is the portion of the wicked man from r God, and the heritage that he shall haue of God for his wordes.

r Thus God will plague the wicked. f Against God, thinking to excuse himselfe and to escape Gods hand.

CHAP. XXI.

7 Iob declareth howe the prosperitie of the wicked maketh them proude, 15 In so much that they blasphem God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, yether good for prosperitie.

1 **B**Ut Iob answered, and said, 2 Heare diligently my wordes, and this a shall be in stead of your consolations.

3 Suffer me, that I may speake, and when I haue spoken, mocke on.

4 Do I direct my talke to man? If it b were so, how should not my spirit be troubled?

5 Marke me, and be abashed, and lay your hand vpon your c mouth.

6 Euen when I remember, I am afayed, & feare taketh holde on my flesh.

7 Wherefore do the wicked d liue, & waxe olde, and growe in welth?

8 Their seede is established in their sight with them, and their generation before their eyes.

9 Their houses are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, & fayleth not: their cow calueth, & casteth not her calfe.

11 They sende south their children e lyke sheepe, and their sonnes dance.

12 They take the tabret and harpe, and reioyce in the sound of the organs.

13 They spend their dayes in welth, and suddenly f they go downe to the graue.

14 They say also vnto God, Depart fro vs: for we desire not the g knowledge of thy waies.

15 Who is the Almighty, that we shoulde serue him? & what profit should we haue, if we should pray vnto him?

16 Lo, their welth is not in their had: h therefore let the counsel of the wicked i be farre from me.

17 How oft shall the candell of the wicked be put out? & their destruction come vpon them? he will deuide their liues in his wrath.

18 They shall be as stubble before the winde, and as chaffe that the storme caryeth away.

19 God will lay vp the sorow of the father for his children: when he rewardeth him, he shall knowe it.

his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt w. than, that they that loue him. h It is not their owne, but God onely lendeth it vnto them: i God kepe me from their prosperitie.

n Some reade, of the quier.

o Al feare & sorrow shall light vpon him, when hee thinketh to escape.

p That is, fyre from heauen, or the fire of Gods wrath.

q Meaning, the children of the wicked shall flow away like riuers & be dispersed in diuers places.

r Thus God will plague the wicked. f Against God, thinking to excuse himselfe and to escape Gods hand.

a Your diligent marking of my words shall be to me a great consolation.

b As though he would say, I do not talke with man, but w. God, who will not answer me, & therefore my minde must needs be troubled.

c He charged them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.

d Iob proueth against his aduersaries that God punisheth not straight wayes, & wicked, but oft tymes giueth the long life, & prosperitie: soj we must not iudge God iust or vniust by f things that appeare to our eye.

e They haue store of children, lusty & heathful, & in these points he answereth to that which Zophar alleged before.

f Not being troubled w. long sicknes.

g They desire nothing more than to be exempted from all tribulation, that they should beare to God: this Iob sheweth

k When God recompenseth his wickednes he shall knowe f his prosperitie was but vanitie.
 l Who sendeth to the wicked prosperitie & punishethly godly.
 m Meaning, the wicked.
 n To wit, the godly.
 o As concerning their bodies: and thus he speaketh according to the common iudgement.
 p Thus they called Iobs house in derision, concluding it was destroyed because he was wicked.
 q Which through long traveling haue experience & tokes hereof, to wit, that the wicked do prosper & the godly lye in affliction.
 r Though the wicked flourish here, yet God will punish hym in the last day.
 s Though men do flatter him, & none dare reprove him in this world, yet death is a token that God will bring him to an account. t He shall be glad to lye in a slimie pir, which before could not be content with a royal palace. u Saying, that the iust in this world haue prosperitie and the wicked aduersitie.

CHAP. XXII.

a Eliphaz affirmeth that Iob is punished for his finnes. b He accuseth him of vniuersal sinnes. c And thus he denieth Gods providence. d He exhorteth him to repentance.

a Though man were iust, yet God could haue no profite of this his iustice: and therefore when he punisheth him, he hath no regard to his iustice, but to his sinne.
 Chap. 35. 7.
 b Least thou shouldest reprove or hurt him.
 c Thou hast been cruel & without charitie, & wouldest do nothing for the poore, but for thine owne aduantage.
 d When thou wast in power & autoritie, thou didst not iustice, but wrong.
 e Thou hast not onely not shewed pite, but oppressed them.

20 k His eyes shall see his destruction, & he shall drinke of the wrath of the Almighty.
 21 For what pleasure hath he in his house after him, when the number of his months is cut off?
 22 Shall any teach I God knowledge, who iudgeth the hiest things?
 23 One m dyeth in his iul strength, being in all ease and prosperitie.
 24 His breasts are full of milke, & his bones runne full of marowe.
 25 And another n dyeth in the bitterness of his soule, and neuer eateth with pleasure.
 26 They shall sleepe both in o the dust, and the wormes shall couer them.
 27 Behold, I know your thoughts, and the enterprises, wherewith ye do me wrong.
 28 For ye say, Where is the princes p house? & where is the tabernacle of the wicked dwelling?
 29 May ye not q aske them that go by the way? and ye can not denie their signes.
 30 But the wicked is kept vnto the daye of r destructio, & they shall be brought forth to the day of wrath.
 31 Who shall declare his way s to his face? & who shall rewarde him for that he hath done?
 32 Yet shal he be brought to the graue, and remaine in the heape.
 33 The t slimie valleye shalbe sweete vnto him, & euerie man shall draw after him, as before him, there were innumerable.
 34 How the comfort u ye me in vaine, seeing in your answers there remaine but lyes?

and feare shall sodenly trouble thee:

11 Or darkenes that thou shouldest not see, and f abundance of waters shall couer thee.
 12 Is not God on s hie in the heauen? and behold the height of the h starres how hie they are.

13 But thou saiest, How should God i know? can he iudge through the darke cloude?

14 The cloude hide him that he can not see, and he walketh in the circle of heauē.

15 Hast thou marked the way of the world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whose fundation was as a fluier that cuer flowed:

17 Which said vnto God, Depart from vs, and asked what the Almighty could do for them.

18 Yet he m filled their houses with good things: but let the counsel of the wicked be farre from me.

19 The i righteous shall see them, and shall reioyce, n & the innocent shal laugh them to scorne.

20 Surely o our substance is hid: but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy selfe, I pray thee, q with him, and make peace: thereby thou shalt haue prosperitie.

22 Receyue, I pray thee, the lawe of hys mouth, and lay vp hys wordes in thine heart.

23 If thou returne to the Almighty, thou shalt r be buyt vp, & thou shalt put iniquitie farre from thy tabernacle.

24 Thou shalt lay vp golde for f dust, and the golde of Ophir, as the flints of the riuers.

25 Yea, the Almighty shalbe thy defence, and thou shalt haue plentie of siluer.

26 And thou shalt then delite in the Almighty, and lift vp thy face vnto God.

27 Thou shalt make thy prayer vnto him, and he shal heare thee, and thou shalt render thy vowes.

28 Thou shalt also decree a thing, & he shal establish it vnto thee, and the t light shall shine vpon thy wayes.

29 u When others are cast downe, then shalt thou say, I am lifted vp: and God shall saue the humble person.

30 The innocent shall deliuer the x yland, and it shalbe preserued by the purenes of thine hands.

their enemies. o That is, the state and preservation of the godly is hid vnder Gods wings. p Meaning, of the wicked. q He exhorteth Iob to repentance and to returne to God. r God will restore vnto thee all thy substance. s Which shalbe in abundance like dust. t That is, the fauour of God. u God will deliuer his when the wicked are destroyed rounde about them, as in the flood and in Sodom. x God will deliuer a whole cuntry from perill, euen for the iust mans sake.

CHAP. XXIII.

a Iob affirmeth that he both knoweth and feareth the pouer and sentence of the Iudge. b And thus he is not punished onely for his finnes.

1 B Vt Iob answered and said,
 2 Though my talke be thys daye in N.n.ij. a bitter-

f That is, manifold afflictions.
 g He accuseth Iob of impietie & contempt of God, as though he would say, if thou passe not for men, yet consider the height of Gods maiestie h That so much the more by that excellent werke thou maiest feare God and reuerence him.
 i He reprooueth Iob as though he denied Gods providence, and that he could not see the things y were done in this world.
 k How God hath punished them from the beginning.
 l He proueth Gods providence by the punishment of the wicked, whom he taketh awaye before they can bring their wicked purposes to passe.
 m He answereth to that, which Iob had said Chap. 21. 7. that the wicked haue prosperitie in this world: desiring that he might not be partaker of y like.
 n The iust reioyce at the destruction of the wicked for two causes: first, because God sheweth himselfe iudge of the world, & by this meanes continueth his honour and glorie: secondly, because God sheweth that he hath care ouer his in that he punisheth

Jobs confidence.

^a He sheweth the iust cause of his complaining, and as touching that Eliphaz had exhorted him to returne to God, Chap. 22. 21. he declareth that he desireth no thing more: but it seemed that God would not be found of him. ^b Vſing his absolute power and saying, Because I am God, I maye do what I will. ^c Of his mercy he would giue me power to answer him.

^d When he of his mercy hath giuen strength to maintain their cause.

^e Meaning, that if he consider Gods iustice, he is not able to comprehend his iudgements on what side or parte soeuer he turneth him selfe.

^f God hath this preeminence aboue me that he knoweth my way: to wit, that I am innocent, & I am not able to iudge of his workes: he sheweth also his confidence, that God doeth visite him for his profit.

^g His word is more precious vnto me, then the meat wherewith the bodie is sustained. ^h Job cōfesseth that at this present he felt not Gods fauour, and yet was assured, that he had appointed him to a good end.

ⁱ In many points man is not able to attaine to Gods iudgements. ^k That I should not be without feare. ^l He sheweth the cause of his feare, which is, that he being in trouble, seeth none end, neither yet knoweth the cause.

a bitternes, and my plague greater then my groning,

3 Would God yet I knew how to finde him, I would enter vnto his place.

4 I would pleade the cause before him, and fill my mouth with arguments.

5 I would know the wordes, that he would answer me, and would vnderstand what he would say vnto me.

6 Would he ^b pleade agaynst me with his great power? No, but he would ^c put strength in me.

7 ^d There the righteous might reason with him, so I should be deliuered for euer from my iudge.

8 Beholde, if I go to the East, he is not there: if to the West, yet I cannot perceiue him:

9 If to the North where he worketh, yet I cannot see him: he will hide himselfe in the South, and I cannot beholde him.

10 But he knoweth my way, and tryeth me, and I shall come forth like the golde.

11 My foote hath followed his steppes: his way haue I kept, and haue not declined.

12 Nether haue I departed from the commandement of his lippes, and I haue esteemed the wordes of his mouth more then mine appointed foode.

13 Yet he is in one minute, & who can ^h turne him? yea, he doeth what his minde desireth.

14 For he will performe that, which is decreed of me, and I many such things are with him.

15 Therefore I am troubled at his presence, and in considering it, I am afrayed of him.

16 For God ^k hath softened mine heart, & the Almighty hath troubled me.

17 For I am not cut of in ^l darkenes, but he hath hid the darkenes from my face.

CHAP. XXIIII.

^a Job describeth the wickednes of men, and sheweth what cause belongeth to the wicked, ^b How all things are gouerned by Gods providence, ^c And the destruction of the wicked.

1 How should not the times ^a be hid frō the Almighty, seeing that they which know him, see not his ^b dayes?

2 Some remoue the land markes, that robbe the flockes and feede thereof.

3 They leade away the asse of the fatherles: and take the widowes oxe to pledge.

4 They make the poore to turne out of the waye, so that the poore of the earth hide themselves together.

5 Beholde, others as wilde asses in the wilderness, go forth to their busines, and ^d rise early for a pray: the wilddernes ^e giueth him and his children foode.

^c And for crueltie and oppression dare not shew their faces. ^d That is, spare no diligence. ^e He and his line by robbing and murdering.

Job.

The oppression of the wicked.

6 They reape ^f his prouision in the field, but they gather the late & vintage of the wicked.

7 They cause the naked to lodge without garment, & without couering in the colde.

8 They are wet with the showres of the mountaines, ^h and they imbrace the rocke for want of a couering.

9 They plucke the fatherles ⁱ from the breast, and take the pledge ^k of the poore.

10 They cause him to go naked without clothing, and take the gleyning from the hungrie.

11 They that make oile ^l between their walles, and ureade their wine pressess, suffer thirst.

12 Men ^m crie out of the citie, & the soules of the slaine ⁿ crie out: yet God doeth not charge them with follie.

13 These are they, that abhorre the ^p light: they know not the wayes thereof, nor continue in the pathis thereof.

14 The murthrer riseth early and killeth the poore and the needie: & in the night he is as a theefe.

15 The eye also of the ^q adulterer waiteth for the twilight, and saith, None eye shall see me, and disguiseth his face.

16 They digge through houses in the darke, which they marked for themselves in the day: they know not the light.

17 But the morning is euen to them as the shadow of death: if one knowe them, they are in the terrors of the shadow of death.

18 He is swift vpon the waters: their ^r portion shalbe cursed in the earth: he will not beholde the way of the vineyardes.

19 As the drie ground & heat consume the snow waters, so shal the graue ^t the sinners.

20 The pittifull man shall forget him: the worme shal feele his sweetenes: he shalbe no more remembered, and the wicked shalbe broken like a tree.

21 He ^x doeth euill intreate the baren, that doeth not beare, nether doeth he good to the widowe.

22 He draweth also the ^y mighte by his power, & whē he riseth vp, none is sure of life.

23 Though men giue him assurance to be in sauetie, yet his eyes are vpon their wayes.

24 They are exalted for a litle, but they are gone, and are brought lowe as all others: they are destroyed, and cut of as the toppe of an eare of corne.

25 But if it be not ^z so, where is he? or who will prouue me a lyer, & make my wordes of no value?

^t As the drie ground is neuer full with waters, so will they neuer cease sinning, till they come to the graue. ^u Though God suffer ^y wicked for a tyme, yet their end shalbe most vyle destruction, and in this point Job commeth to himselfe and sheweth his confidence. ^x He sheweth why the wicked shall not be lamented, because he did not pitie others. ^y He declareth that after that the wicked haue destroyed the weakest, they will do like to the stronger, and therefore are iustly preuented by Gods iudgements. ^z That is, that contrary to your reasoning no man can giue a perfite reason of Gods iudgements, let me be reprooued.

CHAP. XXV.

Bildad proueth that no man is cleane nor without sinne before God.

1 Then answered Bildad the Shuhite, and sayd,

2 ^a Power

^f Meaning the poore mans.

^g Signifying, that one wicked man will not spoyle another, but for necessity.

^h The poore are driven by the wicked into rockes & holes,

where they can not lye drye for the rayne.

ⁱ That is, they so powle & pille the poore widow, that shee can not haue to sustaine her selfe

that shee may be able to giue her childre sucke.

^k That is, hye garments, where with hee should be couered or clad.

^l In such places, which are appointed for that purpose: meaning, that those that labour for the wicked, are pined for hunger.

^m For the great oppression and extortion.

ⁿ Cry out and call for vengeance.

^o God doeth not cōdemne the wicked, but seemeth to passe ouer it by his long silence.

^p That is, Gods wordes, because they are reprooued thereby.

^q By these particular vices, and the licence therevnto, he would prouue that God punisheth not ^r wicked and rewardeth the iust.

^r He fleeth to ^s waters for his succour.

^s They thinke that all ^t world is bent against them, and dare not go by the hie way.

^t He fleeth to ^u waters for his succour.

^u They thinke that all ^v world is bent against them, and dare not go by the hie way.

^v They thinke that all ^w world is bent against them, and dare not go by the hie way.

^w They thinke that all ^x world is bent against them, and dare not go by the hie way.

^x They thinke that all ^y world is bent against them, and dare not go by the hie way.

^y They thinke that all ^z world is bent against them, and dare not go by the hie way.

^z They thinke that all ^a world is bent against them, and dare not go by the hie way.

^a They thinke that all ^b world is bent against them, and dare not go by the hie way.

^b They thinke that all ^c world is bent against them, and dare not go by the hie way.

^c They thinke that all ^d world is bent against them, and dare not go by the hie way.

^d They thinke that all ^e world is bent against them, and dare not go by the hie way.

- a His purpose is to proue, that albeit God trie & afflict the iust, yet some after he sendeth prosperitie, & because he did not so to Iob, he concludeth that he is wicked.
- b Who can hide him fro his presence?
- c That is: be iust in respect of God.
- d If God shew his power, the moone and starres can not haue that light, which is giuen them, much lesse can man haue any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man can not helpe God, and prometh it by his miracl.

- 1 **B**Ut Iob answered, and said,
- 2 a Whom helpest thou? him that hath no power? fauest thou the arme that hath no strength?
- 3 b Whom counselest thou? him that hath no wisdom? thou b shewest right well as the thing is.
- 4 c To whom doest thou declare these words? or whose spirit c commeth out of thee?
- 5 d The dead things are formed vnder the waters, and neere vnto them.
- 6 e The graue is e naked before him, & there is no couering for destruction.
- 7 f He stretcheth out the 8 North ouer the empirie place, and hangeth the earth vpon nothing.
- 8 g He bindeth the waters in his cloudes, & the cloude is not broken vnder them.
- 9 h He holdeth backe the face of his throne: h and spreadeth his cloude vpon it.
- 10 i He hath set bondes about the waters, vntill the i day and night come to an end.
- 11 j The k pillars of heauen tremble & quake at his reproofe.
- 12 l The sea is calme by his power, and by his vnderstanding he smiteth the pride thereof.
- 13 m His Spirit hath garnished the heauens, and his hande hath formed the crooked I serpent.
- 14 n Lo, these are part of his wayes: but how litle a porcion heare we of him? and m who can vnderstand his fearefull power?
- i That is, he hideth the heauens, which are called hys throne.
- j So long as this world endureth.
- k Not that heauen hath pillars to vpholde it, but he speaketh by a similitude, as though he would say, The heauen it selfe is not able to abide his reproche.
- l Which is a figure of starres facioned like a serpent, because of the crookednes.
- m If these fewe things, which we see daily with our eyes, declare hys great power and prouidence, how much more would they appeare, if we were able to comprehend all his workes.

CHAP. XXVII.

The constancie and perfumes of Iob. 13 The rewarde of the wicked and of the tyrants.

- 1 **M**Oreouer Iob proceeded and continued his parable, saying,
- 2 a The liuing God hath taken away my a iudgement: for the Almighty hath put my soule in bitterness.
- 3 b Yet so long as my breath is in me, and the Spirit of God in my nostrils,
- 4 c My lips surely shall speake no wickednes,

- b and my tongue shall vtter no deceit.
- 5 d God forbid, that I should e iustifie you: vntill I dye, I will neuer take away mine d innocencie from my selfe.
- 6 e I will keepe my righteousness, and wil not forsake it: mine heart shall not reprocue me of my e dayes.
- 7 f Mine enemye shalbe as the wicked, & he that riseth against me, as the vnrighteous.
- 8 g For what f hope hath the hypocrite when he hath heaped vp riches, if God take away his soule?

- 9 h Will God heare his crye, when trouble commeth vpon him?
- 10 i Will he set his delite on the Almighty? will he call vpon God at all times?
- 11 j I will teache you what is in the hand of g God, and I will not conceale that which is with the Almighty.
- 12 k Behold, all ye your selues h haue seene it: why then do you thus vanish i in vanitie?
- 13 l This is the k porcion of a wicked man with God, & the heritage of tyrants, which they shall receiue of the Almighty.
- 14 m If his children be in great number, the sword shall destroy them, and his posteritie shall not be satisfied with bread.
- 15 n His remnant shal be buried in death, & his widowes l shall not weepe.
- 16 o Though he should heape vp siluer as the dust, and prepare rayment as the clay,
- 17 p He may prepare it, but the iust shall put it on, & the innocent shal deuide the siluer.
- 18 q He buyldeth his house as the m moth, & as a lodge that the watchman maketh.
- 19 r When the riche man sleepeeth, n he shall not be gathered to his fathers: they opened their eyes, and he was gone.
- 20 s Terroirs shall take him as waters, and a tempest shall carie him away by night.
- 21 t The East wind shall take him away, & he shall depart: and it shall hurle him out of his place.
- 22 u And God shal cast vpon him & not spare, though he would faine flee out of his hand.
- 23 v Every man shall clap their hands at him, and hisse at him out of their place.

CHAP. XXVIII.

Iob sheweth that the wisdom of God is vnsearchable.

- 1 **T**He siluer surely hath his vaine, a and the golde his place, where they take it.
- 2 b Yron is taken out of the dust, and brasie is molten out of the stone.
- 3 c God putteth an end to darkenes, b & he tryeth the perfection of all things: he setteth a bonde of darkenes, and of the shadowe of death.
- 4 d The flood breaketh out against the c inhabitant, and the waters d forgotten of the foote, being higher the m, are gone away.
- 5 e Out of the same earth commeth e bread, and vnder it, as it were fire is turned vp.
- 6 f The stones thereof are a place f of sad
- d Which a man cannot wade through.
- e That is, corne, and vnderneath is brimstone or cole, which easily conceyeth fyre.
- f He alludeth to the mines and secretes of nature, which are vnder the earth, whereinto neither foules nor beastes can enter.

- b How soeuer men iudge of me, yet will I not speake contrary to that, which I haue sayd, and so do wickedly in betraying y truth.
- c Which condemne me as a wicked man, because the hand of God is vpon me.
- d I will not confesse that God doeth thus: punish me for my finnes.
- e Of my life past.
- f What advantage hath the dilember to gaine neuer so much, seeing he shall lose hys owne soule?
- g That is, what God referreth to himselfe, and whereof he giueth not the knowledge to all.
- h That is, these secrete iudgements of God, & yet do not vnderstand them.
- i Why maintain you then this error?
- k Thus will God order the wicked, and punish him, euen vnto his posteritie.
- l None shall lament him.
- m Which breedeth in another mans possession or garment, but is soone shaken out.
- n He meaneth that the wicked tyrants shall not haue a quier death, nor be buried honorably.

phirs,

phirs, and the dust of it is golde.

7 There is a path which no foule hath known, nether hath the kites eye seene it.

8 The lions whelps haue not walked it, nor the lion passed thereby.

9 He putteth his hand vpon the 8 rockes, and ouerthroweth the mountaines by the rootes.

10 He breaketh riuers in the rockes, & hys eye seeth euery precious thing.

11 He bindeth the floods, that they do not overflow, and the thing that is hid, bringeth he to light.

12 But where is wisedome founde? h and where is the place of vnderstanding?

13 Man knoweth not the price therof: for it is not found in the land of the liuing.

14 The depth sayth, It is not in me: the sea also sayth, It is not with me.

15 k Gold shall not be giuen for it, nether shal siluer be weighed for the price therof.

16 It shall not be valued with the wedge of golde of Ophir, nor with the precious onix, nor the saphir.

17 The golde nor the chriſtall shalbe equall vnto it, nor the exchange shalbe for plate of fine golde.

18 No mention shalbe made of coral, nor of the l gabith: for wisedome is more precious then perles.

19 The Topaz of Ethiopia shal not be equal vnto it, nether shall it be valued with the wedge of pure golde.

20 Whence then commeth wisedome? and where is the place of vnderstanding,

21 Seeing it is hid from the eyes of all the liuing, and is hid from the m foules of the heauen?

22 Destruction & death say, We haue heard the fame thereof with our eares.

23 But God vnderstandeth the n way therof, and he knoweth the place thereof.

24 For he beholdeth the ends of the world, and seeth all that is vnder heauen,

25 To make the weight of the windes, and to weigh the waters by measure.

26 When he made a decree for the raine, & a way for the lightning of the thunders,

27 Then did he see it, and counted it: he prepared it and also considered it.

28 And vnto man he said, Bcholde, * the o feare of the Lord is wisedome, and to depart from euill is vnderstanding.

CHAP. XXX.

1 Iob complaineth of the prosperitie of the tyme past. 7. 21 His auerſitie, 12 Iustice and equitie.

1 O Iob proceeded & continued his pable, saying,

2 Oh that I were as in times past, when God preferred me!

3 When his a light shined vpon mine head: and when by his light I walked through the b darkenes,

4 As I was in the dayes of my youth: when c Gods prouidence was vpo my tabernacle:

5 When the Almighty was yet with me, and my children round about me:

6 When I washed my paths d with butter,

and when the rocke powred me out riuers of oyle:

7 When I went out to the gate, euen to the iudgement seat, and when I caused them to prepare my seate in the streete.

8 The yong men sawe me, and e hid themselves, and the aged arose, and stooode vp.

9 The princes stayed talke, and layed their hand on their i mouth.

10 The voyce of princes was hid, and their tongue cleaued to the rooſe of their mouth.

11 And when the e care heard me, it blessed me: and when the eye sawe me, it gaue witness to h me.

12 For I deliuered the i poore that cryed, & the fatherles, and him that had none to helpe him.

13 k The blessing of him that was ready to perith, came vpon me, and I caused the widowes heart to reioyce.

14 I put l on iustice, & it couered me: my iudgement was as a robe, and a crowne.

15 I was the eye to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and when I knewe not the cause, I sought it out diligently.

17 I brake also the chawes of the vnrighteous man, and plucked the praye out of his teeth.

18 Then I said, I shall dye in my m nest, and I shall multiplie my dayes as the sand.

19 For my roote is n spred out by the water, and the dew shall lye vpon my branche.

20 My glory shall renue toward me, and my bowe shall be restored in mine hand.

21 Vnto me men gaue eare, and waited, and helde their tongue at my counsell.

22 After my wordes they replied not, and my talke o dropped vpon them.

23 And they waited for me, as for the raine, and they opened their mouth p as for the latter raine.

24 If I q laughed on them, they beleeued it not: nether did they cause the light of my countenance r to fall.

25 I appointed out s their way, and did sit as chiefe, and dwelt as a King in the armie, and like him that cōforteth the mourners.

CHAP. XXX.

1 Iob complaineth that he is contemned of the most contemptible, 11. 21 Because of his aduersitie and affliction. 23 Death is the house of all flesh.

1 B Vt nowe they that are yonger then I, a mocke me: yea, they whole fathers I haue refused to set with the b dogges of my flockes.

2 For whereto should the strength of their hands haue serued me, seeing age c perished in them?

3 For pouertie and famine they were solitarie, fleeing into the wildernes, which is darke, desolate and waste.

4 They cut vp d nettels by the bushes, and the iuniper rootes was their meate.

5 They were d chafed forth from among men: they shouted at them, as at a theefe.

6 There-

e Being ashamed of their lightnes, & afrayed of my grauitie.

f Acknowledging my wisdom.

g Al that heard me, prayſed me.

h Testifying y I did good iustice.

i Because his aduersaries dyd so much charge him w wickednes, hee is expelled to render a couer of his lyfe.

k That is, I dyd succour him that was in distresse, and so he had cause to praise me.

l I delighted to do iustice, as others did to weare costly apparel.

m That is, at home in my bed wout all trouble, & inquietnes.

n My felicitie doeth encrease.

o That is, was pleasant vnto them.

p As the drie ground thirsteth for the raine.

q That is, they thought it not to be a leſt, or they thought not that I would condescend vnto them.

r They were afrayed to offend me, and cause me to be angrie.

s I had them at commandement.

a That is, mine estate is charged, & where as before the ancient men were glad to do me reuerence, the yong men now contemne me.

b Meaning, to be my shepheardestes, or to kepe my dogges.

c That is, theyr fathers dyed for fame before they came to age.

d Or, malous.

e Iob shewed that these that mocked him in his affliction,

were lyke to their fathers, wicked, & lewde fellows, such as he here describeth.

g After that he hath declared the wisdom of God in the secrets of nature, he describeth his power.

h Though Gods power, and wisdom may be vnderſtād in earthly things, yet his heavenly wisdom cannot be attained vnto.

i It is to hie a thing for man to attaine vnto in this world.

k It can nether be bought for golde, nor precious stones, but is only the gift of God.

l Which is thought to be a kinde of precious stone.

m Meaning, that there is no natural meanes, whereby man might attayne to y heavenly wisdom: which he meaneth by the foules, y sic hie.

n He maketh God only the autor of this wisdom, & the giuer thereof.

o He declareth that man hath so much of this heavenly wisdom, as he sheweth by fearing God, and departing from euill.

p Ebr. mensuris before.

a When I felt his fauour.

b I was free fro affliction.

c That is, seemed by euident tokens to be more present with me.

d By these similitudes he declareth the great prosperitie, that he was in, so that he had none occasion to be such a sinner as they accused him.

I am like the
wilde beastes y
defie most soli-
tarie places.
With the heat
of affliction.

6 Therefore they dwelt in the clefts of i-
ruers, in the holes of the earth and rocks.
7 They roared among the bushes, and vnder
the thistles they gathered themselves.
8 They were the children of fooles and the
children of villaines, which were more vile
then the earth.
9 And nowe am I their song, and I am
their talke.
10 They abhorre me, and flee farre from me,
and spare not to spit in my face.
11 Because that God hath loosed my f cord
and humbled me, & they haue loosed the
bridel before me.
12 The youth rise vp at my right hand: they
haue pushed my feete, & haue trode on me
as on the h paths of their destruction.
13 They haue destroyed my paths: they
tooke pleasure at my calamitie, they had
none i helpe.
14 They came as a great breache of waters,
and k vnder this calamitie they come on
heapes.
15 Feare is turned vpon me: and they pur-
sue my soule as the winde, and mine health
passeth away as a cloude.
16 Therefore my soule is now l poured out
vpon me, and the dayes of affliction haue
taken holde on me.
17 m It perceith my bones in the night, &
my sinewes take no rest.
18 For the great vehemencie is my garmēt
changed, which compasseth me about as
the colar of my coate.
19 n He hath cast me into the myre, and I
am become like ashes and dust.
20 When I crie vnto thee, thou doest not
heare me, nether regardest me, when I
stande vp.
21 Thou turnest thy selfe o cruelly agaynst
me, & art enimie vnto me with the strength
of thine hand.
22 Thou takest me vp and i caufest me to ride
vpon the p winde, and makest my strength
to fayle.
23 Surely I knowe that thou wilt bring me
to death, and to the house appointed for
all the liuing.
24 Doubles none cā stretch his hand q vn-
to the graue, though they crye in his de-
struction.
25 Did not I weepe with him that was in
trouble? was not my soule in heauines for
the poore?
26 Yet when I looked for good, & euil came
vnto me: & when I waited for light, there
came darkenes.
27 My bowels did boyle without rest: for
the dayes of affliction are come vpon me.
28 I wet mourning f without sunne: i stoode
vp in the congregation t and cryed.
29 I am a brother to the u dragons, and a
companion to the ostriches.
30 My skinne is blacke vpon me, and my
bones are burnt with x heat.
31 Therefore mine harpe is turned to mour-
ning, and mine organs into the voyce of
them that weepe.

1 **I** Made a cōuenant with mine a eyes: why
then should I thinke on ^b a mayde ?

2 For what porcion *should I haue* of God
from about ^c and *what* inheritance of the
Almightie from an hie ?

3 Is not destitutiō to the wicked & strange
punishment to ^c the workers of iniquitie ?

4 Doeth not he beholde my wayes & tell
all my steppes ?

5 If I haue walked in vanitie, or if my foote
hath made haste to deceite,

6 Let God weigh me in the iust balance, &
he shall knowe mine ^d vprightnes.

7 If my step hath turned out of the waye,
or mine heart hath ^e walked after mine
eye, or if any blot hath cleaued to mine
hands,

8 Let me fowe, and let another ^f eate : yea,
let my plants be rooted out.

9 If mine heart hath bene decciued by a
woman, or if I haue layed waite at the doore
of my neighbour,

10 Let my wife ^g grinde vnto another man,
and let other men bowe downe vpon her.

11 For this is a wickednes, and iniquitie
to be condemned.

12 Yea, this is a fyre that shall deuour ^h to
destruction, and which shall roote out all
mine increase,

13 If I did contemne the iudgement of my
ⁱ seruant, and of my mayde, when they ⁱ dyd
contend with me.

14 What then shall I do when ^k God standeth
vp ? and when he shall visite *me*, what
shall I answer ?

15 He that hath made me in the wombe,
hath he not made ^l him ? hath not he alone
facioned vs in the wombe ?

16 If I restrained the poore of *their* desire, or
haue caused the eyes of the widowe ^m to
fayle,

17 Or haue eaten my morsels alone, & the
fatherles hath not eaten thereof,

18 (For from my youth he hath grown vp
with me ⁿ as *with* a father, & from my mo-
thers wōbe I haue bene a guide vnto her)

19 If I haue sene any perish for want of clo-
thing, or any poore without couering,

20 If his loynes haue not blessed me, because
he was warmed with the flece of my shepe,

21 If I haue lift ^o vp mine hand against the
fatherles, when I sawe that I might helpe
him in the gate,

22 Let mine ^p arme fall from my shoulder,
and mine arme be broken from the bone.

23 For gods punishment was ^q fearful vnto me,
& I could not be *deliuered* frō his highnes.

24 If I made gold mine hope, or haue said to
the wedge of gold, *Thou art* my cōfidence,

25 If I reioyced because my substance was
great, or because mine hand had gotten
much,

26 If I did beholde the ^r sunne, whē it shined,
or the moone, walking in *her* brightnes,

a I kept mine
eyes from all
wanton looks.
b Would not
God then have
punished me?

c Job declareth
that the feare of
God was a bri-
dle to stay him
from al wicked-
nes.

d He sheweth
wherein his vp-
rightness standeth:
y^e is, in as much as
he was blameles
before men, and
sinned not a-
gainst the second
table.

e That is, hath
accomplished
the lust of mine
eye.

f According to
the curse of the
law, Deut. 28.33.

g Let her be
made a slave.

h He sheweth
that albeit man
neglect the pu-
nishment of ad-
ulterie, yet the
wrath of God
will neuer cease
till such be de-
stroyed.

i When they
thought them-
selves evil intrea-
red by me.

k If I had oppressed others,

how should I
have escaped

Gods indignēt?
1 He was moved

to shewe pitie
vnto seruantes

because they
were Gods crea-

tures as he was.
m By long way-

ting for her re-

n He nourished

the fatherless & maintained the

widow's cause.
To oppress

him & do him
injustice.

p Let me rotte
in peace

g I refrained not

from hinning for
feare of men but

because I feared
God.

If I was proud

of my worldly
prosperitie & fe-

ment by the Shi-

ning of the funne
and brightness of

27 If the moone,

f If mine owne doings delighted me.

t By putting confidence in any thing, but in him alone.

u My seruants moued me to be reuenged of mine enemie, yet did I neuer with him hurt.

x And not confefled it freely: whereby it is euident that he iuftified himfelfe before men and not before God.

y That is, I reuerenced & moft weake & contented & was afraid to offend them.

z I iuftified them to fpeake euill of me & went not out of my houfe to reuenge it.

a This is, a fufficient token of my righteoufnes

y God is my witnes & will iuftifie my caufe.

b Should not this booke of his accusations be a praife & commendation to me?

c I will make him a count of all my life, without feare.

d As though I had with holden their wages that laboured in it.

e Meaning, that he was no briber nor extortioner.

f That is, y talke which he had w his three friends

g Ebr. *u u u i n f i n* in his owne eye.

a Which came of Buz the fonne of Nahor Abraham's brother.

b Or, as the Chal de paraphraft readeth, Abram.

c By making himfelfe innocent, & by charging God of rigour.

d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.

f It is a fpeciall gift of God that man hath vnderftanding, & commeth neither of nature nor by age.

27 If mine heart did flatter me in fecrete, or if my mouth did kiffe mine hand,

28 (This alfo had bene an iniquitie to be condemned: for I had denyed the God aboute)

29 If I reioyced at his deftruction that hated me, or was moued to ioy whe euill came vpon him,

30 Nether haue I fuffred my mouth to finne, by wifhing a curfe vnto his foule.

31 Did not the men of my tabernacle fay, Who fhall giue vs of his flefh? we can not be fatisfied.

32 The ftranger did not lodge in the ftrete but I opened my doores vnto hym, that went by the way.

33 If I haue hid my finne, as Adam, conceyling mine iniquitie in my bosome,

34 Though I could haue made afraied a great multitude, yet the moft contemptible of the families did y feare me: fo I kept silence, and went not out of the doore.

35 Oh that I had fome to heare me! behold my a figne that the Almighty will witnes for me: though mine aduerfarie fhoulde write a booke againft me.

36 Would not I take it vpon my foulder, and binde it as b a crowne vnto me?

37 I will tell him the number of my goings, and go vnto him as to a c prince.

38 If my land d crye againft me, or the furrows thereof complaine together,

39 If I haue eaten the fruites thereof without fluer: or if I haue grieued e the foules of the mafters thereof,

40 Let thiftles growe in fteade of wheat, and cockle in the ftead of barley.

THE f WORDES OF IOB ARE ENDED.

CHAP XXXII.

1 Elihu reprooueth them of folly. 2 Age maketh not a man wife, but the Spirit of God.

1 **S**O these three men ceased to answer Iob, because he ^a esteemed himfelfe iust.

2 Then the wrath of Elihu the sonne of Barachel the ^b Buzite, of the familie of ^c Ram, was kindled: his wrath, ^d I say, was kindled against Iob, because he iuftified himfelfe ^e more then God.

3 Also his anger was kindled against his three friends, because they could not finde an answer, ^f and yet condemned Iob.

4 (Now Elihu had waited till Iob had spoken: for ^g they were more ancient in yeres then he)

5 So when Elihu fawe, that there was none answer in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the sonne of Barachel, the Buzite answered, and sayd, I am yong in yeres, and ye are ancient: therefore I doubted, and was afraied to shew you mine opinion.

7 For I foid, The dayes ^h e shall fpeake, & the multitude of yeres shall teach wifdome.

8 Surely there is a fpirit in man, ⁱ f but the

infpiration of the Almighty giueth vnderftanding.

9 Great men are not ^j alway wife, nether do the aged ^k alway vnderftande iudgement.

10 Therefore I fay, Here me, ^l and I will fhew alfo mine opinion.

11 Beholde, I did waite vpon your wordes & hearkened vnto your knowledge, whiles you fought out ^m reasons.

12 Yea, when I had confidered you, lo, there was none of you that reprooued Iob, nor answered his words:

13 Left ye fhould fay, We haue ⁿ found wifdome: for God hath caft him downe, ^o and no man.

14 Yet hath ^p he not directed ^q his wordes to me, nether will I anfwere ^r him by your wordes.

15 Then they fearing, answered no more, ^s but left of their talke.

16 When I had waited (for they fpake not, but ftoode ftill and answered no more)

17 Then answered I in my turne, and I fhewed mine opinion.

18 For I am full of ^t matter, ^u and the fpirit within me compelleth me.

19 Beholde, my bellie ^v is as the wine, which hath no vent, ^w and like the new bottels that brast.

20 Therefore will I fpeake, that I may take breath: I will open my lippes, and will anfwere.

21 I will not now accept the perfon of man, ^x nether will I giue titles to man.

22 For I may not giue ^y titles, left my Maker fhould take me away fodenly.

CHAP XXXIII.

1 Elihu accuseth Iob of ignorance. 2 He sheweth that God hath diuers meanes to instruct man and to draw him fr to fime. 3. 29 He iuftifieth man and fodenly deloueth him 26 Man being d. liueth d. giueth thanks to God.

1 **W**Herfore, Iob, I pray thee, heare my talke & hearken vnto all my wordes.

2 Behold now, I haue opened my mouth: my tongue hath fpoken in my mouth.

3 My wordes ^a are in the vprightnes of mine heart, & my lippes shall fpeake pure knowledge.

4 The ^b Spirit of God hath made me, and the breath of the Almighty hath giuen me life.

5 If thou canst giue me answer, prepare thy felfe and ftand before me.

6 Beholde, I am according to thy wifh in ^c Gods ftead: I am alfo formed of the clay.

7 Behold, my terrour fhall not feare thee, nether fhall mine hand ^d be heauie vpo thee.

8 Doubtes thou haft fpoken in mine eares, and I haue heard the voyce of ^e thy wordes.

9 I am ^f d cleane, without finne: I am innocent, and there is none iniquitie in me.

10 Lo, he hath found occafions againft me, and counted me for his enemie.

11 He hath put my feete in the ftokes, and looketh narrowly vnto all my paths.

12 Beholde,

g To proue that Iobs affliction came for his finnes.

h And flatter your felues, as though you had ouercome him.

i To wit Iob. k He vseth al- most the lyke arguments, but wout ranting, & reproches.

l I haue concey- ued in my minde great ftore of reasons.

m I will nether haue regard to riches, credit nor autoritie, but will fpeake the verie truth.

n The Ebrewe word fignifieth, to change the name, as to cal a foola wife man meaning that he would not cloke the truth to flatter men.

a I confesse the power of God, & am one of his, therefore thou oughtest to heare me.

b Because Iob had wished to difpute his caufe with God, Chap.

16. 21. fo that he might do it with- out feare, Elihu fayth, he will rea- son in Gods

ftead, whom hee needeth not to feare, because he

is a man made of the fame matter that he is.

c I will not handle thee fo roughly as these others haue done.

d He repeateth Iobs wordes, wherby he protested his innocencie in di- uers places, but fpecially in the 13. 16. & 30 Chapter.

e Innocencie in di- uers places, but fpecially in the 13. 16. & 30 Chapter.

e The cause of his iudgements is not alwaies declared to man. **f** Though God by sundry examples of his iudgements speake vnto man, yet the reason thereof is not knowne: yea and though God should speake, yet he is not vnderstand. **g** God, faith he, speaketh commonly, eyther by visions to teach vs y^e cause of his iudgements or else by afflictions, or by his messenger. **h** That is, determined to send vpon them. **i** He theweth for what end God sendeth afflictions: to beat downe mans pride, & to turne from euill. **k** That is, his painfull & miserable lyfe. **l** To them that shall burie him. **m** A man sent of God to declare his will. **n** A singular man, and as one cholen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousness standeth, which is through y^e iustice of Iesus Christ & faith therein. **o** He sheweth y^e k is a sure token of Gods mercie towards sinners, when he causeth his word to be preached vnto them. **p** That is, the minister shall by the preaching of the word pronounce vnto him the forgiveness of his finnes. **q** He shall see Gods fauour and reioyce: declaring hereby, wherein standeth the true ioy of the faithfull: & that God will restore him to health of body, which is a token of his blessing. **r** God wil forgive his finnes & except him as iust. **s** That is, done wickedly. **t** But my sinne hath bene the cause of Gods wrath toward me. **u** God wil forgive the penitent sinner. **x** Meaning, oft tymes, euen as oft as a sinner doth repent. **y** If thou doubt of any thing, or see occasion to speake against it. **z** That is, to shew thee, wherein mans iustification consisteth.

12 Behold, in this hast thou not done right: I will answer thee, that God is greater the man.

13 Why doest thou strue against him? for he doeth not giue account of all his matters.

14 For God speaketh f once or twise, & one seeth it not.

15 In dreames and visions of the nyght, when sleepe falleth vpon men, and they sleepe vpon their beddes,

16 Then he openeth the eares of men, euen by their correctiōs, which he h had sealed,

17 That he might cause man to turne away from his enterprise, & that he might hide the i pride of man,

18 And keepe backe his soule frō the pit, & that his life should not passe by the sword.

19 He is also stricken with sorowe vpon his bed, and the grieve of his bones is fore,

20 So that his k life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh sayeth that it can not be seene, & his bones which were not seene, clatter.

22 So his soule draweth to the graue, & his life l to the buryers.

23 If there be a m messenger with him, or an interpreter, one of a thousand n to declare vnto man his righteousness,

24 Then will he haue o mercie vpon him, and will say, p Deliuor him, that he go not downe into the pit: for I haue receyued a reconciliation.

25 The shall his flesh be q as fresh as a childes, & shal retu. ne as in the dayes of his youth.

26 He shall pray vnto God, and he will be fauourable vnto him, and he shall see hys face with ioy: for he will render vnto man his r righteousness.

27 He looketh vpon men, and if one say, I haue sinned, and s peruered righteousness, and it did not profit me,

28 u He will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke x twise or thrise with a man,

30 That he may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Job, & heare me: kepe silence, and I will speake.

32 If there be y matter, answer me, and speake: for I desire to z iustifie thee.

33 If thou hast nor, heare me: holde thy tongue, and I will teache thee wisdom.

hearken vnto me, ye that haue knowledge.

3 For the care tryeth the wordes, as the mouth tasteth meate.

4 Let vs seeke b iudgement among vs, & let vs know among our selues what is good.

5 For Iob hath said, I am righteous, & God hath taken c away my iudgement.

6 Should I lye in my d right? my wounde of the arowe is e grieuous without my sinne.

7 What man is like Iob, that drinketh f scornfulnes like water?

8 Which goeth in the g company of them that worke iniquitie, & walketh wyth wicked men?

9 For he hath said, h It profiteth a man nothing that he shoulde i walke with God.

10 Therefore hearken vnto me, ye men of wisdom, God forbid that wickednes shoulde be in God, and iniquitie in the Almighty.

11 For he will render vnto man according to his worke, & cause euerie one to finde according to his way,

12 And cerceynely God will not do wickedly, nether will the Almighty peruert iudgement.

13 Whome k hath he appointed ouer the earth beside himselfe? or who hath placed the whole worlde?

14 If k he set his heart vpon man, & gather vnto himselfe his spirit l and his breath,

15 All flesh shall perish together, and man shal retorne vnto dust.

16 And if thou hast vnderstanding, heare this & hearken to the voyce of my wordes.

17 Shall he that hateth iudgement, m gouerne? & wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a King, Thou art n wicked? or to princes, Ye are vngodly?

19 How much lesse to him that accepteth not the persons of princes, and regardeth not the riche, more then the poore? for they be all the worke of his hands.

20 They shall dye suddenly, o and the people shalbe troubled at midnight, p & they shall passe forth and take away the mightie without hand.

21 For his eyes are vpon the wayes of man, and he seeth all his goings.

22 There is no darkenes nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For he will not lay on man so much, that he shoulde q enter into iudgement with God.

24 He shall breake the mightie without r seeking, and shall set vp other in their steade.

25 Therefore shall he declare their s workes: he shall turne the t night, and they shalbe destroyed.

26 He striketh them as wicked men in the places of the u seers,

27 Because they haue turned backe from him, and would not consider all his wayes:

28 So that they haue caused the voyce of the poore to x come vnto him, and he hath heard the crye of the afflicted.

29 And when he giueth quietnes, who can make

b Let vs examine the matter vprightly.

c That is, hath afflicted me without measure.

d Should I say, I am wicked, being an innocent?

e I am forer punished, then my sinne deserueth.

f Which is compelled to receive the reproch and scorn of many for his foolish wordes.

g Meaning, that Iob was lyke to the wicked, because he seemed not to glorifie God, & stomie himselfe to hys iudgements.

h He wrasteth Iobs wordes, who said y Gods children are oft tymes punished in this world, & the wicked go free.

i That is, line godly, as Gene. 5. 22.

k Chap. 36. 23. To destioye him.

l The breath of lyfe, which hee gaue man.

m If God were not iust, how could he gouern the world?

n If man of nature feare to speake euill of such as haue power, then much more ought they to be afrayed to speake euill of God.

o When they looke not for it.

p The messengers or visitation y God shall send.

q God doeth not afflict man aboue measure, so that he shoulde haue occasion to contende with him.

r For al his creatures are at hand to serue him, so that he needeth not to seeke for any other armie.

s Make them manifest that they are wicked.

t Declare the things that were hid.

u Meaning, openly in the light of all men.

x By their crueltye, and extorcion.

CHAP. XXXIII.

1 Elihu chargeth Iob, that he called himselfe righteous.

2 He sheweth that God is iust in his iudgements.

3 God destroyeth the mightie.

4 By him the hypocrite is rebuked.

2 Which are e- I Oreouer Elihu answered, and said, I steemed wise of 2 M Heare my wordes, ye a wife men, and the world,

Man cannot hurt God.

y When tyrants sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites and oppress the people, it is a signe that God hath drawne back his countenance & fauour fro y place.

z Onely it belongeth to God to moderate his corrections and not vnto man.

a Thus Elihu speaketh in the person of God, as it were mocking Iob because he wold be wiser then God.

b Will God vie thy coules in doing his workes?

c Thus he speaketh in the person of God, as though Iob should chide and refuse affliction at his pleasure.

d That he may speake as much as he can, that we may answere him & all y wicked that shall vie such arguments.

e He standeth stubbornly in the maintenance of his cause.

a Iob neuer spake these wordes: but because he maintained his innocencie, it seemed as though he would say, that God tormented him without iust cause.

b Such as are in the like error.

c If thou canst not controule the clouds, wilt thou presume to instruct God?

d Nether doeth thy sin hurt God, nor thy iustice profit him: for he wil be glorified wout thee.

e The wicked may hurt man & cause him to cry, who if he sought to God, which feedeth comfort, should be deliuered.

f Because they pray not in faith as feeling Gods mercies.

g God is iust, howeuer thou iudgest of him.

h For if he did Punish thee, as thou deseruest, thou shouldst not be able to open thy mouth.

make trouble? & when he hideth his face, who can beholde him, whether it be vpon nations, or vpon a man onely?

30 Because the y hypocrite doeth reigne, & because the people are snared.

31 Surely it apperayneth vnto God to say, I haue pardoned, I will not destroye.

32 a But if I see not, teach thou me: if I haue done wickedly, I will do no more.

33 Will he performe the thing through b thee? for thou hast reprobued c it, because that thou hast chosen, & not I. now speake what thou knowest.

34 Let men of vnderstanding tell me, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, nether were his wordes according to wysedome.

36 I desire that Iob may be d tryed, vnto the end touching the answers for wicked men.

37 For he e addeth rebellio vnto his sinne: he clappeth his hands among vs, & multiplieth his wordes against God.

CHAP. XXXV.

6 Nether doeth godlines profite, or wickednes hurt God, but man. 13 The wicked crye vnto God and are not heard.

1 Elihu spake moreouer, and said, 2 Thinkest thou this right, that thou hast said, I am a more righteous then God?

3 For thou hast said, What profiteth it thee and what auaileth it me, to purge me from my sinne?

4 Therefore will I answere thee, and thy b companions with thee.

5 Looke vnto the heauen, & see & beholde the c cloudes which are hier than thou.

6 If thou sinnest, what doest thou d against him: yea, when thy sinnes be many, what doest thou vnto him?

7 If thou be righteous, what giuest thou vnto him? or what receyuest he at thine hand?

8 Thy wickednes may hurt a man as thou art: thy righteousness may profite the sonne of man.

9 They cause many that are oppressed, e to crye, which crye out for the violence of the mightie.

10 But none saith, Where is God that made me, which giueth songs in the night?

11 Which teacheth vs more then the beasts of the earth, and giueth vs more wysedome then the foules of the heauen.

12 Then they crye because of the violence of the wicked, but f he answereth not.

13 Surely God wil not heare vanitie, nether will the Almighty regarde it.

14 Although thou sayest to God, Thou wilt not regarde it, & yet iudgement is before him: trust thou in him.

15 But now because his anger hath not visited, nor called to count the euil with great extremite,

16 Therefore Iobh openeth his mouth in vain, & multiplieth wordes without knowledge.

as thou deseruest, thou shouldst not be able to open thy mouth.

Iob.

VVhy God punisheth.

CHAP. XXXVI.

1 Elihu sheweth the pouer of God, & And his iustice, 9 And vvhvherefore he punisheth. 13 The prosperie of the wicked.

1 Elihu also proceeded and sayd, 2 Suffer me a litle, & I will instruct thee: for I haue yet to speake on Gods behalfe.

3 I will fetch a my knowledge a farre of, & will attribute righteousness vnto my Maker.

4 For truly my wordes shall not be false, and he that is b perfit in knowledge, speake with thee.

5 Beholde, the mightie God casteth away none that is c mightie & valiant of courage.

6 d He mainteyneth not the wicked, but he giueth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but they are with e Kings in the throne, where he placeth them for euer: thus they are exalted.

8 And if they be bound in fetters & tyed with the cordes of affliction,

9 Then will he shewe them their f worke and their sinnes, because they haue bene proude.

10 He openeth also their eare to discipline and commandeth them that they returne from iniquitie.

11 * If they obey and serue him, they shall end their daies in prosperity, & their yerres in pleasures.

12 But if they will not obey, they shall passe by the sword, and perish g without knowledge.

13 But the hypocrites h of heart increase the wrath: for they i call not when he bindeth them.

14 Their soule dyeth in k youth, and their life among the whoremongers.

15 He deliuereth the poore in his afflictio, and openeth their eare in trouble.

16 Euen so would he haue taken thee out of the streight place into a broad place and not thus vp beneath? and l that which resteth vpon thy table, had bene full of fat.

17 But thou art full of the m iudgement of the wicked, though iudgement and equitie maintayne all things.

18 n For Gods wrath is, lest he shoulde take thee away in thine abundance: for no multitude of giftes can deliuer thee.

19 Will he regarde thy riches? he regardeth not golde, nor all them that excell in strength.

20 o Be not careful in the night, how he destroyeth the people out of theyr place.

21 Take thou hede: looke not to p iniquitie: for thou hast chosen it rather then affliction.

22 Beholde, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his waye? or who can say, Thou hast done wickedly?

24 Remember that thou magnifie his worke, which men beholde.

25 All

destroyeth any. p And so murmure against God through incapacitie.

a He sheweth y whe we speake of God we must lift our spirits more hie, then our natural sense is able to reach.

b Thou shalt perceive that I am a faithfull instructor, and that I speake to thee in y name of God.

c Strong & constant, & of vnderstanding: for these are the giftes of god, & he loueth them in man: but for asmuch as God punished now Iob, it is a signe that these are not in him.

d Therefore he will not preferre the wicked: but to the humble & afflicted heart he will shew grace.

e He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

f He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

g He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

h He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

i He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

j He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

k He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

l He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

m He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

n He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

o He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

p He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

q He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

r He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

s He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

t He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

u He preferreth the godly to the wicked: but to the humble & afflicted heart he will shew grace.

q The workes of God are so manifest, that a man may see them a-fare of and know God by the same.

r Our infirmities hindreth vs so, that we cannot attaine to y^e perfect knowledge of God.

s That is, the raine commeth of those drops of water, which he kepeth in the cloudes.

t Meaning, of y^e cloudes, which he calleth the Tabernacle of God.

u Vpon the cloudes.

x That men cannot come to the knowledge of the springs thereof. y He sheweth that the raine hath double vie: the one that it declareth Gods iudgements, when it doeth ouerflow any places; and the other that it maketh the land fruitful. z That is, one cloud to dash agaynst another. a The colde vapour sheweth him: that is, the cloud of the hore exhalation, which being taken in the colde cloud mounteth vp towards the place where the fire is, and so anger is ingendred: that is, noyse and thunder claps.

worke, which men beholde.

25 All men see it, and men beholde it a-fare of.

26 Beholde, God is excellent, & we know him not, neither can the n^ober of his yerres be searched out.

27 Wh^e he restrayneth the droppes of water, the raine f^o powreth downe by the vapour thereof,

28 Which raine the cloudes do droppe and let fall abundantly vpon man.

29 Who can knowe the diuisions of the cloudes & the thunders of his t^o tabernacle?

30 Beholde he spreadeth his light v^o it, and couereth the x^o bottome of the sea.

31 For thereby he iudgeth y^e people, & giueth meate abundantly.

32 He couereth the light with the cloudes, and commandeth them to go z^o agaynst it.

33 His companion sheweth him therof, & there is anger in ryng vp.

CHAP. XXXVII.

a Eliphaz saith that the vnsearchable wisdom of God is manifest by his workes, 4 As by the thunders, 6 The first v^o, 9 The whirle winde, 11 And the raine.

a At the maruelling of the thunder, & lightnings: whereby he declareth that the faithful are liuely touched with the maiestie of God, when they beholde his workes.

b That is, the thunder, whereby he speaketh to men to waken their dulnes, and to bring them to the consideration of his workes.

c Meaning, the raines and thunders.

d So that neither small raine nor great, snowe nor any thing els cometh with out Gods appointment.

e By raynes and thunders God causeth men to kepe themselves within their houses.

f In Ebrew it is called the scattering winde, because it driueth away the clouds and purgeth the ayre.

g That is, is frozen vp and dried. h Gather the vapours, and moue to and fro to water the earth. i That is, the cloud that hath lightenng in it. k Raine, colde, heate, tempests and such like are sent of God, eyther to punish man, or to profit the earth, or to declare his fauour towards man, as Chap. 36. 31.

1 A T this also mine heart is a^o astonied, & is moued out of his place.

2 Heare the b^o sounde of his voyce, and the noyse that goeth out of his mouth.

3 He directeth it vnder the whole heauen, and his light vnto the ends of the worlde.

4 After it a noyse soundeth: he thundreth with the voyce of his maiestie, and he will not stay e^o them when his voyce is heard.

5 God thundreth maruailously wyth his voyce: he worketh great things, which we know not.

6 For he sayth to the snowe, Be thou vpon the earth: d^o likewise to the small raine and to the great raine of his power.

7 With the force thereof he e^o shutteth vp euerie man, that all men may knowe hys worke.

8 Then the beasts go into the denne, and remaine in their places.

9 The whirle winde commeth out of the South, & the colde from the f^o North wind.

10 At the breath of God the frost is giuen, & the breadth of the waters g^o is made narrowe.

11 He maketh also the cloudes to h^o labour, to water the earth, and scattereth the cloude of i^o his light.

12 And it is turned about by his gouernement, that they may do whatsoeuer he commandeth them vpon the whole worlde:

13 Whether it be for k^o punishment, or for his lande, or of mercie, he causeth it to come.

14 Hearken vnto this, O Iob: stand & consider the wonderous workes of God.

15 Didest thou knowe when God disposed them? and caused the l^o light of his cloude to shine?

16 Hast thou knowen the m^o varietie of the cloude, & the wonderous workes of him, that is perfect in knowledge?

17 Or how thy clothes are n^o warme, when he maketh the earth quiet through the South winde?

18 Hast thou stretched out the heauens, which are strong, & as a molten o^o glasse?

19 Tell vs what we shall saye vnto him: for we can not dispose our matter because of p^o darkenes.

20 Shall it be q^o tolde him when I speake? or shal m^o speake wh^e he thalbe r^o destroyed?

21 And now men see not the light, f^o which shineth in the cloudes, but the winde passeth and clenseth them.

22 The t^o brightnes commeth out of the North: the praise thereof is to God, which is terrible.

23 It is the Almighty: we can not finde him out: he is excellent in power & iudgement, & abundant in iustice: he u^o afflicteth not.

24 Let men therefore feare him: for he will not regarde any that are wise in their owne conceit.

pine s^o The cloude stoppeth the shining of the sunne, that man can not see it till the winde haue chased away the cloude: and if man be not able to attayne to the knowledge of these things, howe much lesse of Gods iudgements? t^o In Ebrew, golde: meaning faire weather and cleare as golde. u Meaning, without cause.

CHAP. XXXVIII.

God speaketh to Iob, and declareth the weakenes of man in the consideration of his creatures, by whose excellencie the power, iustice and providence of the Creator is knowne.

1 T Hen answered the Lord vnto Iob out of the a^o whirle winde, and said,

2 Who is this that b^o darkeneth the counsel by wordes without knowledge?

3 Girde vp now thy loynes like a man: I c^o will demaunde of thee & declare thou vnto me.

4 Where wast thou when I layed the d^o fundations of the earth? declare, if thou hast vnderstanding,

5 Who hath layed the measures thereof, if thou knowest, or who hath stretched the line ouer it:

6 Wherevpon are the fundations thereof set: or who layed the corner stone thereof?

7 When the starres of the morning e^o prayed me together, and all the f^o children of God reioyced:

8 Or who hath shut vp the sea with doores, when it issued and came forth as out of the wombe:

9 When I made the cloudes as a couering thereof, and darkened as the s^o swadeling bandes thereof:

10 When I stablished my commandement vpon it, and set barres and doores,

his iudgements. e The starres and dunne creatures are sayd to prayse God, because his power, wisdom and goodnes is manifest and known therein. f Meaning, the Angels. g As though the great sea were but as a litle babe in the hands of God to turne to and fro.

O o j. 11 And

l That is, the lightning to breake forth in the cloudes i^o m Which is some tyme changed into raine, or snow, or haile or such like.

n Why thy clothes should kepe thee warme, wh^e the South winde bloweth, rather then when any other winde bloweth?

o For theyr clernes.

p That is, our ignorance: signifying that Iob was so presumptuous that he would controll the workes of God.

q Hath God neede that any should tell him when man murmureth agaynst him?

r If God would destroy a man, should he re-

ceite he re-

ceite he re-

ceite he re-

ceite he re-

ceite he re-

ceite he re-

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ceite he re-

ceite he re-

ceite he re-

The secrete workes of God.

Iob.

Gods mercie and power.

h That is, Gods decree and commandement, as verſ. 10.

i To wit, to riſe, ſince thou waſt borne.

k Who hauing in the night bene giuen to wickednes, cannot abide the light, but hide themſelues.

l The earth which ſeemed in the night to haue no forme, by the ryſing of the ſunne is as it were created anew, and all things therein clad with newe beautie.

m If thou art not able to ſeeke out the depth of the ſea, howe much leſſe art thou able to comprehend counſel of God? n That thou mighteſt appoint it his way and limites.

o To puniſhe mine enemies w them, as Exod. 9. 18. Iob. 10. 11.

p The yce couereth it, as though it were paved wyth ſtone.

q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring tyme, and bring floures.

r Which ſtarre bringeth in winter.

s Certaine ſtarres ſo called: ſome think they were the twelue ſignes.

t The North ſtarre with thoſe that are about him.

u Canſt thou cauſe the heauy bodies to haue any power ouer the earthly bodies?

x In the ſecrete partes of man.

11 And ſaid, Hetherto ſhalt thou come, but no farther, & here ſhal it ſtaie thy proud waues.

12 Haſt thou comanded the morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be ſhaken out of it?

14 It is turned as clay to facion, & all ſtand vp as a garment.

15 And from the wicked their light ſhalbe taken away, and the hie arme ſhalbe broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeke out the depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſcene the gates of the ſhadowe of death?

18 Haſt thou perceiued the breadth of the earth? tel if thou knoweſt all this.

19 Where is the way where light dwelleth? and where is the place of darkenes?

20 That thou ſhouldeſt receiue it in the boundes thereof, and that thou ſhouldeſt knowe the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne, and becauſe the number of thy daies is great?

22 Haſt thou entred into the treaſures of the ſnow? or haſt thou ſcene the treaſures of the hayle,

23 Which I haue hid agaynſt the time of trouble, againſt the day of warre & battell?

24 By what waye is the light parted, which ſcattereth the Eaſt winde vpon the earth?

25 Who hath deuided the ſpoutes for the raine? or the way for the lightning of the thunders,

26 To cauſe it to rayne on the earth where no man is, & in the wildernes where there is no man?

27 To fulfill the wilde & waſt place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the droppes of the dewe?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid as with a ſtone: & the face of the depth is froſen.

31 Canſt thou reſtrayne the ſwete influences of the Pleiades? or looſe the bandes of Orion?

32 Canſt thou bring forth Mazzaroth in their time? canſt thou alſo guide Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the rule thereof in the earth?

34 Caſt thou liſt vp thy voyce to the clouds that the abundance of water may couer thee?

35 Canſt thou ſende the lightenings that they may walke & ſay vnto thee, Lo, heare we are?

36 Who hath put wiſdome in the reins?

or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the bottels of heauen,

38 When the earth groweth into hardnes, & the clottes are faſt together?

CHAP. XXXIX.

The bounde and providence of God, which extendeth euen to the yong rauen, giueth man full occaſion to put his confidence in God. 37 Iob confeſſeth and humbleth himſelfe.

1 Wilt thou hunt the pray for the lyon? or fill the appetite of the lions whelpes,

2 When they couche in their places, and remayne in the couert to lye in waite?

3 Who prepareth for the rauen his meate, when his birdes be crie vnto God, wandering for lacke of meate?

4 Knoweſt thou the tyme when the wilde goates bring forth yong? or doeſt thou marke when the hindes do calue?

5 Canſt thou number the moneths that they fulfill? or knoweſt thou the tyme when they bring forth?

6 They bow themſelues: they bruife their yong and caſt out their ſorowes.

7 Let their yong waxe fat, and growe vp with corne: they go forth and returne not vnto them.

8 Who hath ſet the wilde aſſe at libertie? or who hath looſed the bonds of the wilde aſſe?

9 Is it I which haue made the wildernes his houſe, and the ſalt places his dwellings.

10 He derideth the multitude of the citie: he heareth not the crye of the driuer.

11 He ſeeketh out the mouſtaine for his paſture, & ſearcheth after euery grene thing.

12 Will the vnicorne ſerue thee? or wil he tarie by thy crybbe?

13 Canſt thou binde the vnicorne wyth his bande to labour in the forrowe? or will hee plow the valleys after thee?

14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt of thy labour vnto him?

15 Wilt thou beleue him, that he will bring home thy ſede, & gather it vnto thy barn?

16 Haſt thou giuen the pleaſant wings vnto the peccockes? or wings and fethers vnto the oſtriche?

17 Which leaueth his egges in the earth & maketh them hote in the duſt,

18 And forgetteth that the foote might ſcatter them, or that the wilde beaſt might breake them.

19 He ſheweth himſelfe cruel vnto his yong ones, as they were not his, and is without feare, as if he trauailed in vaine.

20 For God hath depriued him of wiſedome, and hath giuen him no part of vnderſtanding.

21 When the tyme is, he mounteth on hie: he mocketh the horſe and his rider.

22 Haſt thou giuen the horſe ſtrength? or couered his necke with neyng?

y That is, the cloudes, wherein the water is contained as in bottels.

z For whē God doeth not open theſe bottels, the earth cometh to this inconuenience.

a After he had declared Gods workes in the heauens, he ſheweth his marvellous providence in earth, euen towards the brute beaſts.

b Reade Pſal. 147. 32.

c He chiefly maketh mention of wilde goates & hindes, becauſe they bring forth their yong wyth moſt difficultie.

d That is, howe long they goe with yong.

e They bring forth with great difficultie.

f That is, the barren groundes where no good fruits growe.

g Is it poſſible to make the vnicorne tame? ſignifying that if man cannot rule a creature, that it is much more impoſſible that he ſhoulde appoint the wilde of God, whereby he gouerneth all the worlde.

h They write of the oſtrich couereth her egges in the ſand, and becauſe the cōtrey is hote and the ſunne ſtill keepeth them warme, they are hatched.

i If he ſhoulde take care for them.

k That is, to haue a care, & natural affection towards his yong.

l When the yong oſtrich is grown vp, he outrunneth the horſe.

m That is, giue him courage, which is meant by neyng and ſhaking his mane: for wyth his breath he couereth his neck.

23 Haſt

ⁿ He beateh
with his hooſe.

^o He ſo riddeth
the ground that
it ſeemeth no-
thing vnder him.

^p That is, when
calle commeth,
to ſie into the
warre countries

^q Is this the
waye for a man
that will learne
to ſtrive wyth
Gods which
thing he reproo-
ueth in Iob.
^r Whereby he
ſheweth that hee
repented, and de-
ſired pardon for
his fautes.

^{Chap. 38. 1.}
^a Signifying ſ
they that iuſtifie
themſelues, con-
demne God as
iniult.

^b Meaning, that
theſe were pro-
per vnto God, &
belonged to no
man.

^c Cauſe them to
dye if thou canſt
^d Prouing here-
by that whoſoe-
uer attributeth
to hymſelfe pow-
er, and abilitie

^e ſaue hymſelfe,
maketh himſelfe
God.

^f This beaſt is
thought to be
the elephant, or
ſome other,
which is vnknown.

^g Whome I
made aſwel as
thee.

^h This commē-
deth the prou-
idence of God to
warde man: for
if he were giuen
to deuour as a
lion, nothing were
able, to reſiſt
him or content
him.

- 23 Haſt thou made him afrayed as the graf-
hoper? his ſtrong neyng is fearefull.
24 He ⁿ diggeth in the valley, & reioyceth
in his ſtrength: he goeth forth to meete
the harneſt man.
25 He mocketh at feare, & is not afrayed, &
turneth not backe from the ſworde,
26 Though the quiuer rattle againſt him, the
glittering ſpeare and the ſhield.
27 He ^o ſwalloweth the ground for ſearce-
nes and rage, and he belecueth not that it
is the noyſe of the trumpet.
28 He ſaith among the trumpets, Ha, ha: he
ſmelleth the battel a farre of, & the noyſe
of the captaynes, and the ſhoutyng.
29 Shal the hauke ſie by thy wiſdome, ſtre-
ching out his wings toward the ^p South?
30 Doth the eagle mount vp at thy cōman-
dement, or make his neſt on hie?
31 She abideth and remaineth in the rocke,
euen vpon the top of the rocke, and the
tower.
32 From thence ſhe ſpyeth for meate, and
her eyes beholde a farre of.
33 His yong ones alſo ſucke vp blood: and
where the ſtaine are, there is ſhe.
34 Moreouer the Lord ſpake vnto Iob, and
ſayd,
35 Is this to ^q learne to ſtrive with the Al-
mighty? he that reprooueth God, let him
anſwere to it.
36 ¶ Then Iob answered the Lord, ſaying,
37 Beholde, I am ^r vile: what ſhall I anſwer
thee? I will lay mine hand vpon my mouth.
38 Once haue I ſpoken, but I will anſwere
no more, yea twiſe, but I will proceede no
farther.

CHAP. XLI.

^a Howi vreak man pouuer is, being compared to the
vorkes of God: to vvhoſe pouuer appeareth in the crea-
tion, and gouerning of the great beaſtes.

- 1 A Gaine the Lord answered Iob out of
the whirle winde, and ſaid,
2 Gird vp now thy loynes like a man: I wil
demande of thee, & declare thou vnto me.
3 Wilt thou diſanul ^a my iudgement? or wilt
thou condemne me, that thou mayſt be
iuſtified?
4 Or haſt thou an arme like God? or doeſt
thou thunder with a voyce like him?
5 Decke thy ſelfe now with ^b maiestie and
excellencie, & araye thy ſelfe with beautie
and glorie.
6 Caſt abroad the indignatiō of thy wrath,
and beholde euerie one that is proude, and
abaſe him.
7 Looke on euerie one that is arrogant, and
bring him lowe: and deſt. oy the wicked in
their place.
8 Hide them in the duſt together, & binde
their faces in a ſecrete place.
9 Then will I confeſſe vnto thee alſo, that
thy right hand can ^d ſaue thee.
10 ¶ Beholde now ^e Behemoth, (whome I
made ^f with thee) which eateth ^g graſſe as
an oxe.
11 Behold now, his ſtrength is in his loynes,

- And his force is in the naul of his belly.
12 When he taketh pleaſure, his tayle is like
a ceder: the ſinewes of his ſtones are wrapt
together.
13 His bones are like ſtaues of braſſe, and
his ſmall bones like ſtaues of yron.
14 ^h He is the chiefe of the wayes of God: ^h He is one of
the chiefest
workes of God
among ⁱ beaſts.
ⁱ he that made him, will make his ſworde to
approche vnto him.
15 Surely the mountaines bring him forth
graſſe, where all the beaſtes of the fielde
playe.
16 Lyeth he vnder the trees in the couert
of the reede and ſennes?
17 Can the trees couer him with their sha-
dowe? or can the willowes of the ryuer
compaſſe him about?
18 Beholde, he ſpoyleth the riuer, ^k and ha-
ſteth nor: he truſteth that he can draw vp
lorden into his mouth.
19 He taketh it with his eyes, and thruſteth
his noſe through whatſoeuer meeteth him.
20 ¶ Canſt thou draw out ^l Leuiathan wyth
an hooke, and with a line which thou ſhalt
caſt downe vnto his tongue?
21 Canſt thou caſt an hooke into his noſe?
canſt thou perce his iawes with an angle?
22 Wil he make many ^m prayers vnto thee,
or ſpeake thee faire?
23 Will he make a couenant with thee? and
wilt thou take ⁿ him as a ſeruant for euer?
24 Wilt thou play with him as with a bird?
or wilt thou binde him for thy maydes?
25 Shall the companions banquet with him?
ſhall they deuide hym among the mar-
chants?
26 Canſt thou fil the basket with his ſkinne?
or the ſhippanyer with his head?
27 Lay thine hand vpon him: remember
the battel, and do no more ſo.
28 Beholde, ^p his hope is in vaine: for ſhal
not one periſh euen at the ſight of him?

^h He is one of
the chiefest
workes of God
among ⁱ beaſts.
ⁱ Though man
dare not come
nere him, yet
God can kill
him.

^k He drinketh
at leaſure, & fea-
reth no body.

^l Meaning, the
whale.

^m Becauſe he
feareth leſt thou
ſhouldeſt take
him.
ⁿ To do thy bu-
ſines, and be at
thy commande-
ment.

^o If thou once
conſider ^p dan-
ger, thou wilt not
meddle with him.
^p To wit, that
truſteth to take
him.

CHAP. XLII.

¹ By the greatnes of this monſter Leuiathan God ſhe vrreth
his greatnes, and his pouuer, vvhih nothing can reſiſt.

- 1 N One is ſo ſearce that dare ſtirre him
vp. Who is he then that can ſtande
a before me?
2 Who hath preuented me that I ſhoulde
^b make an end? All vnder heauē is mine.
3 I will not keepe ſilence concerning ^c his
partes, nor his power, nor his comely pro-
portion.
4 Who can diſcouer the face ^d of his gar-
ment? or who ſhall come to him with a
double ^e bridle?
5 Who ſhall ^f open the dores of his face: his
teeth are fearefull round about.
6 The maiestie of his ſcales is like ſtrong
ſhields, and are ſure ſealed.
7 One is ſet to another, that no winde can
come betweene them.
8 One is ioyned to another: they ſticke to-
gether, that they can not be ſondered.
9 His niefings ^g make the light to ſhine, &
his eyes are like the eye lids of the mor-
ning.

^a If none dare
ſtand againſt a
whale, which is
but a creature,
who is able to
compare with
God ^h Creator?
^b Who hath
taught me to ac-
complish my
worke?
^c The partes, &
members of the
whale.
^d That is, who
dare pull off his
ſkinne?
^e Who dare put
a bridle in hys
mouth?
^f Who dare
looke in hys
mouth?
^g That is, caſteth
out flames of
fire.

Iobs repentance.

Iob.

His felicitie.

- 10 Out of his mouth go lampes, and sparkes of fyre leape out.
 11 Out of his nostrelles cometh out smoke, as out of a boyling pot or caldron.
 12 His breath maketh the coales burne: for a flame goeth out of his mouth.
 13 In his necke remaineth strength, & h labour is reiected before his face.
 14 The members of his bodie are ioyned: they are strong in themselues, and can not be moued.
 15 His heart is as strong as a stone, and as harde as the nether millstone.
 16 The mightie are afraied of his maiestie, and for feare they faynt in themselues.
 17 When the sworde doeth touche him, he will not rise vp, nor for the speare, dart nor habergeon.
 18 He esteemeth yron as strawe, and brasse as rotten wood.
 19 The archer cannot make him flee: the stones of the sling are turned into stubble vnto him.
 20 The dartes are counted as straw: & he laugheth at the shaking of the speare.
 21 Sharpe stones are vnder him, & he spreadeth sharpe things vpon the myre.
 22 He maketh the depth to k boyle like a pot, and maketh the sea like a pot of oynement.
 23 He maketh a path to shine after him: one woulde thinke the depth as an hore head.
 24 In the earth there is none like him: he is made without feare.
 25 He beholdeth all hie things: he is a King ouer all the children of pride.

CHAP. XLII.

6 The repentance of Iob. 9 His prayeth for his friends. 12 His goods are restored double vnto him. 15 His children, age and death.

- 1 **T**hen Iob answered the Lord, and said,
 2 I knowe that thou canst do all things, and that there is no a thought hyd from thee.
 3 Who is he that hideth counsel without knowledge? therefore haue I spoken that I vnderstode not, *euē* things to wonderfull for me, & which I knew not.
 4 Heare, I beseeche thee, and I will speake: I will demaunde of thee, and declare thou vnto me.

- 5 I haue heard of thee by the hearing of the eare, but now mine eye seeth thee.
 6 Therefore I abhorre my selfe, and repent in dust and ashes.
 7 ¶ Nowe after that the Lord had spoken these wordes vnto Iob, the Lord also sayde vnto Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends: for ye haue not spoken of me the thing that is right, like my seruant Iob.
 8 Therefore take vnto you now seuen bullocks, and seuen rams, and go to my seruant Iob, & offer vp for your selues a burnt offering, and my seruant Iob shall pray for you: for I will accept him, least I should put you to shame, because ye haue not spoken of me the thing, which is right, lyke my seruant Iob.
 9 So Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite went, and did according as the Lord had sayed vnto them, and the Lord accepted Iob.
 10 ¶ Then the Lord turned the captiuitie of Iob, when he prayed for his friends: also the Lord gaue Iob twise so much as he had before.
 11 Then came vnto him all his brethren, and all his sisters, & all they that had bene of his acquaintance before, & did eate bread with him in his house, & had compassion of him, and comforted him for all the euill, that the Lord had brought vpon him, and euerie man gaue him a piece of money, and euerie one an earring of golde.
 12 So the Lord blessed the last dayes of Iob more then the first: for he had 1 fourtene thousand shepe, and sixe thousand camels, and a thousand yoke of oxen, and a thousand she asses.
 13 He had also seuen sonnes, & three daughters.
 14 And he called the name of one m Iemimah, and the name of the second n Keziah, and the name of the thirde o Kerenhappuch.
 15 In all the land were no women found so faire as the daughters of Iob, and their father gaue them inheritance among theyr brethren.
 16 And after this lyued Iob an hundreth and fourtie yeres, and sawe his sonnes, and his sonnes sonnes, *euē* foure generations.
 17 So Iob dyed, being olde, & full of dayes.

e I knewe thee onely before by hear say: but now thou hast caused me to feele what thou art to me, that I may resigne my selfe o- uer vnto thee. f You tooke in hand an euill cause, in that you condemned hym by his outwarde afflictions: & not comforted him w my mercyes. g Who had a good cause, but handled it euill. h When you haue reconciled your selues to him for the fautes that you haue committed a- gainst him, he shall pray for you & I will heare him. i He deliuered him out of the affliction where- in he was. k That is, all his kinred, reade Chap. 19. 13.
 n Or, lambe, or money so marked.
 l God made him twise so riche in cattell as he was afore, and gaue him as many children, as he had taken from him. m That is, of long life, or beautifull as the day. n As pleasant as cassia, or swete spice. o That is, the home of beautie.

THE * PSALMES.

of Dauid.

THE ARGUMENT.

THis booke of Psalmes is set forth vnto vs by the holy Ghost to be esteemed as a most precious treasure, wherein all things are contained that appertaine to true felicitie: as well in this lyfe present as in the life to come. For the riches of true knowledge, and heavenly wisdom are here set open for vs, to take thereof most abundantly. If we would know the great, and his maiestie of God, here we may see the brightnes thereof shine most clearely. If we would seeke his incomprehensible wisdom, here is the schole of the same profession. If we would comprehend his ineffimable bountie, and approche nere therunto, & fill our hands with that treasure, here we may haue a most lively, and comfortable taste thereof. If we would know wherein standeth our saluation, and how to attayne to life euerslasting, here is Christ our onely redeemer, & mediator most evidently described. The riche man may learne the true vse of his riches. The poore man may finde full contentation. He that will reioyce, shall know the true ioy, and how to keepe measure therein. They that are afflicted and oppressed, shall see wherein standeth their comfort, and howe they ought to prayse God when he sendeth them deliuerance. The wicked and the persecuters of the children of God shall see how the hand of God is euer against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they can not touche an heare of ones head, except he permit them, and how in the ende their destruction is most miserable. Briefly, here we haue most present remedies against all tentations, and troubles of minde and conscience, so that being well practised herein, we may be assured against all dangers in this life, line in the true feare, and lone of God, and at length attaine to that incorruptible crowne of glorie, which is layd vp for all them that loue the coming of our Lord Iesus Christ.

* Or prayles, according to the Hebrewes: & were chiefly institute to prayse, and giue thanks to God for his benefites. They are called Psalmes or Songs of Dauid because the most parte were made by him.

PSAL. I.

Whether it was Elias or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalm first in manner of a preface to exhort all godly men to studie, & meditate the heavenly wisdom. For the effect hereof is, 1 That they be blessed, which giue themselves wholly all their life to the holy Scriptures. 2 And that the wicked enemies of God, though they seeme for a while happy, yet at length shall come to miserable destruction.



Blessed is the man that doth not walke in the counsell of the wicked, nor stande in the way of sinners, nor sit in the seat of the scornfull:

But his delight is in the * Law of the Lord, and in his law doeth he meditate day and night.

For he shall be like a * tree planted by the riuers of waters, that will bring forth her fruite in due season: whose leafe shall not fade: so whatsoeuer he shall do, shall prosper.

The wicked are not so, but as the chaffe, which the winde driueth away.

Therefore the wicked shall not stand in the iudgement, nor sinners in the assemblie of the righteous.

For the Lord knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath giuen once place to euill counsell, or to his owne concupiscence, he begetteth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scornfull.

Deut. 6.6.

Mich. 1.8.

Pro. 6.20.

b In the holy Scriptures.

Lerc. 17.8.

c Gods children are to moistened euer wyth his grace, that whatsoeuer cometh vnto them, tendeth to their saluation.

d Though the wicked seeme to beare the swinge in this worlde, yet the Lord driueth them downe that they shall not rise nor stande in the companie of the righteous. e But tremble, when they feelee Gods wrath. f Doeth approue and prosper, lyke as not to knowe, is to reprooue and reiect.

PSAL. II.

The Prophet Dauid reioyeth that notwithstanding his enemies rage, yet God will continue his kingdome for euer, and aduance it euen to the ende of the worlde, so And therefore exhorteth Kings and rulers, that they would humbly submit themselves vnder Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

Why do the heathen * rage, & the people murmur in vaine?

The Kings of the earth band themselves, and the princes are assembled together against the Lord, and against his Christ.

Let vs breake their bands, and cast their cordes from vs.

But he that dwelleth in the heauen shall laugh: the Lord shall haue them in derision.

Then shall he speake vnto them in his wrath, & vexe them in his sore displeasure, saying,

Euill I haue set my King vpon Zion mine holie mountaine.

I will declare the decree, that is, the Lord hath said vnto me, * Thou art my Sonne: this day haue I begotten thee.

Aske of me, and I shall giue thee the heathen for thine inheritance, and the fendes of the earth for thy possession.

Thou shalt kruih them with a scepter of yron, and breake them in peeces like a potters vessell.

Be wise now therefore, ye Kings: be learned ye Iudges of the earth.

Serue the Lord in feare, and reioyce in trembling.

Kisse the Sonne, least he be angry, and ye perish in the way, when his wrath shall suddenly burne. blessed are all that trust in him.

In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of theyr purposes, then shall destruction suddenly come. 2. Thefts 5.3.

a The conspiracie of the Gentiles, the murmuring of the Iewes, and power of Kings can not preuaile against Christ.

Act. 4.25.

* Or, maintained.

b Thus the wicked say, that they will cast off the yoke of God and of his Christ.

Psalm. 1.26.

c Gods plagues will declare that in resisting his Christ, they fought against him.

d To shewe that my vocation to the kingdome is of God.

Act. 13.23.

Chr. 1.1.

e That is to say, as touching his knowledge, because it was the first time that Dauid appeared to be elected of God. So is it applied to Christ in his first coming & manifestation to the world.

f Not onely the Iewes but the Gentiles also.

Rom. 1.27.

g He exhorteth all rulers to repent in tyme. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of theyr purposes, then shall destruction suddenly come. 2. Thefts 5.3.

PSAL. III.

1 David driven forth of his kingdom, was greatly tormented in minde for his finnes against God. 4 And therefore calleth vpon God, and vraxeth bolde through his promises against the great raylings and terrours of his enemies, yet, against death it selfe, which he saue present before his eyes. 7 Finally he reioyceth for his good success, that God gaue him, and all the Church.

A Psalme of David, when he fled from his sonne Absalom.

a This was a token of his stable faith, that for all his troubles he had his recourse to God. *b* Selah here signifieth a lifting vp of the voyce, to cause vs to consider the sentence, as a thing of great importance. *c* When he considered the truth of Gods promises, and tried the same his faith increased maruclously. *d* Be the dangers neuer so great or many, yet God hath euer meanes to deliuer his,

a Among them that were appointed to sing the Psalmes, and to play on the instruments, one was appoynted chiefe to set the tune, and to begin who had the charge, because he was most excellent, and he began this Psalme on the instrument called Negmoth, or in a tune so called. *b* Thou that art the defender of my iust cause. *c* Both of minde and body. *d* Ye that thinke your selues noble in this worlde. *e* Though your enterprises please you neuer so much, yet God will bring them to nought. *f* A King that walketh in his vocation. *g* For feare of Gods iudgement. *h* Cease your rage. *i* Serue God purely and not with outwarde ceremonies. *k* The multitude seeke worldly wealth, but David setteth his felicitie in Gods fauour. *l* This worde in Ebrew may be referred to God, as it is here translated or to David, signifying that he should dwell as ioyfully alone, as if he had many about him, because the Lord is with him.

- 1** Lord, how are mine aduersaries^a increased? how many rise against me?
- 2** Many say to my soule, *There is no helpe for him in God.* *b* Selah.
- 3** But thou Lord art a buckler for me: my glorie, and the lifter vp of mine head.
- 4** I did call vnto the Lord with my voyce, & he heard me out of his holie mountayne. Selah.
- 5** I layed me downe and slept, and rose vp againe: for the Lord susteyned me.
- 6** I will not be afraied for ^c ten thousand of the people, that should beset me round about.
- 7** O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies vpon the cheke bone: thou hast broken the teeth of the wicked.
- 8** ^d Saluatiō belongeth vnto the Lord, & thy blessing is vpon thy people. Selah.

PSAL. IIIII.

1 VVhen Saul persecuted him, he called vpon God, trusting most assuredly in his promises, and therefore boldly reproveth his enemies, who vniuſually resisted his dominion. 7 And finally preferreth the fauour of God before all worldly treasures.

a To him that excelleth on Neginoth. A Psalme of David.

- 1** Hear me when I call, ^b O God of my righteousness: thou hast set me at liberty, when I was ^c in distress: haue mercie vpon me and hearken vnto my prayer.
- 2** O ye ^d sonnes of men, how long will ye turne my glorie into shame, ^e louing vanitie and seeking lyes? Selah.
- 3** For be ye sure that the Lord hath chosen to himselfe ^f a godly man: the Lord will heare when I call vnto him.
- 4** Tremble, and sinne not: examine your owne heart vpon your bed, and be still. Selah.
- 5** Offer the sacrifices of righteousness, and trust in the Lord.
- 6** Many say, Who will shew vs any ^k good? *but* Lord, lift vp the light of thy countenance vpon vs.
- 7** Thou hast giuen me more ioye of heart, then they haue had, when their wheat and their wine did abunde.
- 8** I will lay me downe, & also sleepe in peace: for thou, Lord, ^l onely makest me dwell in sauetie.

1 David oppressed with the crueltie of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his aduersaries. 7 After being assured of prosperous success, he conceiveth comfort, 12 Concluding that vnto God shall deliuer him, others also shall be partakers of the same mercie.

To him that excelleth vpon Neginoth. A Psalme of David.

** Or, a musick instrument of tune.*

- 1** Hear my wordes, O Lord: vnderstand my ^a meditation.
- 2** Harken vnto the voyce of my crye, my King and my God: for vnto thee do I pray.
- 3** Hear me my voyce in the morning, O Lord: for in the morning will I direct me vnto thee, and I will ^b wait.
- 4** For thou art not a God that loueth ^c wickednes: nether shall euill dwell with thee.
- 5** The foolish shall not stand in thy sight: for thou hatest all them that worke iniquitie.
- 6** Thou shalt destroy them that speake lies: the Lord will abhorre the bloody man and deceitfull.
- 7** But I ^e will come into thine house in the multitude of thy mercie: and in thy feare will I worship towarde thine holie Temple.
- 8** Leade me, O Lord, in thy righteousness, ^f because of mine enemies: make thy waye playne before my face.
- 9** For no constancie is in their mouth: within, they are very corruption: their ^g throte is an open sepulchre, and they flatter wyth their tongue.
- 10** Destroy them, O God: ^h let them fall from their counsels: cast them out for the multitude of their iniquities, because they haue rebelled against thee.
- 11** And ⁱ let all them that trust in thee, reioyce & triumph for euer, and couer thou them: and let them, that loue thy Name, reioyce in thee.
- 12** For thou Lord wilt ^l blesse the righteous, & with fauour wilt compas him, as with a shilde.

a That is, my vehement prayer and secret complaine and sighing.

b With patience and trust till I be heard.

c Seeing that God of nature hateth wickednes, he must needs punish the wicked & saue the godly.

d Which runne most ragingly after their carnall affections.

e In the deepe of his tentations he putteth his full confidence in God.

f Because thou art iust, therefore leade me out of the dangers of mine enemies.

g Rom. 3. 12.

h Or, cause them to erre.

i Let their desires come to nought.

l Thy fauour toward me shall confirme the fayth of all others.

Or, your good success.

l So that he shall be safe from all dangers.

PSAL. VI.

1 VVhen David by his finnes had provoked Gods wrath, and now felt not onely his hand against him, but also conceived the horrors of death euerlasting, he desireth forgiveness, & beseeching that if God took him away in his indignation, he should lacke occasion to praye him as he was wont to do, vntill he was among men: 9 Then suddenly feeling Gods mercie, he sharply rebuketh his enemies which reioyced in his affliction.

To him that excelleth on Neginoth vpon the eight tune. A Psalme of David.

- 1** O Lord, ^a rebuke me not in thine anger, nether chastise me in thy wrath.
- 2** Haue mercie vpon me, O Lord, for I am weak: O Lord heale me, for my ^b bones are vexed.
- 3** My soule is also sore troubled: but Lord how long wilt thou delay?

1st. 12. 24.

a Though I deserve destruction, yet let thy mercie pittie my frailtie.

b For my whole strength is abated.

c His conscience is also touched with the feare of Gods iudgement.

4 Returne,

d He lamenteth that occasion should be taken from him to praye God in the Congregation.
Or, mine eye is open as it were with weepers.
 e God fendeth comfort & boldnes in affliction, that we may triumph ouer our enemies.
 f When the wicked thinke that the godly shall perish, God deliuereth them suddenly & destroyeth their enemies.

- 4 Returne, O Lord: deliuer my soule: saue me for thy mercies sake.
- 5 For in death there is no remembrance of thee: in the graue who shall praye thee?
- 6 I faynted in my mourning: I cause my bed euery night to swimme, and water my couche with my teares.
- 7 Mine eye is dimmed for despite, & sunke in because of all mine enemies.
- 8 Away from me all ye workers of iniquitie: for the Lord hath heard the voyce of my weeping.
- 9 The Lord hath heard my petition: the Lord will receiue my prayer.
- 10 All mine enemies shall be confounded & fore vexed: they shall be turned backe, and put to shame suddenly.

PSAL. VII.

1 Being falsely accused by Chush one of Sauls kinsmen, he callet to God to be his defender, 2 To whom he commendeth his innocencie, 3 First shewing that his conscience did not accuse him of any euill towards Saul: 10 Next that it touched Gods glorie to auoid sentence against the wicked, 12 And so entering into the consideration of Gods mercies & promises, he voucheth holde & desireth the vaine enterprits of his enemies, 16 Threatening that it shall fall on their euill necke that which they haue purposed for others.

* Shigaion of David, which he sang vnto the Lord, concerning the wordes of Chush the sonne of Iemini.

- 1 O Lord my God, in thee I put my trust: saue me from all that persecute me, & deliuer mee.
- 2 Least he deuour my soule lyke a lyon, and teare it in pieces, whyle there is none to helpe.
- 3 O Lord my God, if I haue done this thing: if there be any wickednes in mine hands,
- 4 If I haue rewarded euill vnto him that had peace with me, (yea I haue deliuered him that vexed me without cause)
- 5 Then let the enemy persecute my soule & take it: yea, let him treade my life downe vpon the earth, and lay mine honour in the dust. Selah.
- 6 Arise, O Lord, in thy wrath, and lift vp thy selfe against the rage of mine enemies, and awake for me according to the iudgement that thou hast appointed.
- 7 So shall the Congregation of the people compasse thee about: for their sakes therefore returne on hie.
- 8 The Lord shall iudge the people: iudge thou me, O Lord, according to my righteoufnesse, and according to mine innocencie, that is in me.
- 9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God tryeth the heartes and reines,
- 10 My defence is in God, who preserueth the vpright in heart.
- 11 God iudgeth the righteous, and him that contemneth God, i euery day.

* Or, kinde of law.
 * Or, accusation.
 2. Sam. 16. 7.

a He desireth God to deliuer him from the rage of cruell Saul.
 b Wherewith Chush chargeth me
 c If I reuerenced not Saul for affinitie sake & preferred his life, 1. Sam. 26. 8.
 d Let me not onely dye, but be dishonored for euer.
 e In promising me the kingdome.
 f Not onely for mine, but for thy Church sake declare thy power.
 g As touching my behaviour toward Saul and mine enemies.
 h Though they pretend a iust cause against me yet God shall iudge their hypocrisie.
 i He doeth continually call the wicked to repentance by some signes of his iudgements.

- 12 Except he turne, he hath whet his sworde: he hath bent his bowe and made it readie.
- 13 He hath also prepared him deadly weapons: he wil ordeine his arrowes for them that persecute me.
- 14 Behold, he shall trauaile with wickednes: for he hath conceived mischief, but he shall bring forth a lye.
- 15 He hath made a pit & digged it, and is fallen into the pit that he made.
- 16 His mischief shall returne vpon his owne head, and his crueltie shall fall vpon his owne pate.
- 17 I will praye the Lord according to hys righteoufnes, and will sing praye to the Name of the Lord most high.

k Except Saul turne his minde, I dye: for he hath both men and weapons to destroy me, Thus considering his great danger, he magnifieth Gods grace.
 1. Sa. 33. 4.
 106. 3. 33.

l In keeping faithfully hys promises w me.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and fatherly providence of God towards man, whom he made, as it were a God ouer all his workes, doeth not onely give great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

To him that excelleth on Gissith. A Psalm of David.

* Or, kinde of instrument or tune.

- 1 O Lord our Lord, how excellent is thy Name in all the worlde! which hast set thy glorie above the heauens.
- 2 Our of the mouth of babes and sucklings hast thou ordeined strenght, because of thine enemies, that thou mightest still the enemy and the auenger.
- 3 When I beholde thine heauens, euen the workes of thy fingers, the moone and the starres which thou hast ordeyned,
- 4 What is man, say I, that thou art mindfull of him? & the sonne of man, that thou visitest him?
- 5 For thou hast made him a litle lower than God, and crowned him with glorie and worship.
- 6 Thou hast made him to haue dominion in the workes of thine handes: thou hast put all things vnder his feete:
- 7 All d sheepe & oxen: yea, and the beasts of the field:
- 8 The foules of the aire, and the fish of the sea, and that which passeth through the paths of the seas.
- 9 O Lord our Lord, howe excellent is thy Name in all the worlde!

* Or, noble, or rauenous.
 a Though the wicked would hidle Gods prayes, yet the very babes are sufficient witness of the same.
 * Or, Established.
 * Or, Confound.
 b It had beene sufficient for him to haue set forth his glory by the heauens, though he had not come so low as to man, which is but dust.
 c Touching hys first creation.
 d By the temporall giftes of mans creation he is led to consider the benefites which he hath by his regeneration through Christ.

PSAL. IX.

1 After he had giuen thanks to God for the sundrie victories that he had sent him against his enemies, and also promised by manifold experience howe readie God was at hand in all his troubles, 14 He being now like vnto a danger of new enemies, desireth God to helpe him according to hys vounte, 17 And to destroy the malicious arrogancie of his aduersaries.

To him that excelleth vpon Mush Labben. A Psalm of David.

* Or, kinde of instrument, or tune: or for the death of Labben or Goliath.
 a God is not prayed, except the whole glorie be giuen to him alone.

- 1 I Will praye the Lord with my whole heart: I will speake of all thy marueilous workes.
- 2 I will be glad, and reioyce in thee: I will sing praye to thy Name, O most high.
- 3 For

2 m

Destruction of the wicked.

Psalms.

The nature of the wicked.

b How soeuer
y^e enimie seeme
for a time to pre-
uaile, yet G O D
preserueth the
iust.

c A derision of
the enimie, that
minderh nothing
but destruction:
but the Lord will
deliuer him,
and bring him into
iudgement.
"Or, *regne as
Iudge.*

d Our miseries
are meane to
cause vs to feele
gods present care
ouer vs.

e Though God
reuengeth not
soderly the
wrong done to
his, yet he suf-
fereth not the wic-
ked unpunished.
f In the open
assemblye of the
Church.

g For God ouer-
throweth the
wicked in the
enterprises.

h The mercie of
God towards his
Saints must be
declared, and the
fall of the wic-
ked must alwaies
be considered.

"Or, *this vvor-
thie: be noted.*

i God promi-
seth not to helpe
vs before we
haue felt the
croffe.

k Which they
cannot learne
without the feare
of thy iudgemēt.

3 For that mine enemies are turned backe:
they shall fall, and perishe at thy presence.

4 For **b** thou hast maintained my right &
my cause: thou art set in the throne, and
iudgeth right.

5 Thou hast rebuked the heathen: thou
hast destoyed the wicked: thou hast put
out their name for euer and euer.

6 "O enimie, destructions are come to a
perpetuall end, and thou hast destroyed
the cities: their memorial is perished with
them.

7 But the Lord " shall sit for euer: he hath
prepared his throne for iudgement.

8 For he shall iudge the worlde in righte-
ousnes, and shall iudge the people with e-
quitie.

9 The Lord also will be a refuge for the
d poore, a refuge in due time, *even* in afflic-
tion.

10 And they that know thy Name, will trust
in thee: for thou, Lord, hast not sayled
them that seeke thee.

11 Sing prayes to the Lord, which dwelleth
in Zion: shew the people his workes.

12 For **e** when he maketh inquisition for
blood, he remembreth it, & forgetteth not
the complaint of the poore.

13 Haue mercy vpon me, O Lord: consider
my trouble, *which I suffer* of them that hate
me, thou that liftest me vp from the gates
of death.

14 That I may shew all thy prayes within
the gates of the daughter of Zion, and re-
ioyce in thy saluation.

15 The heathen are & sunken downe in the
pit, *that they made* in the net that they had
is their foote taken.

16 **h** The Lord is knowne by executing iud-
gement: the wicked is snared in the worke
of his owne hands. " Higgaion. Selah.

17 The wicked shall turne into hell, and all
nations that forget God.

18 For the poore shall not be alway forgotten:
the hope **i** of the afflicted shall not peri-
sh for euer.

19 Vp Lord: let not man preuaile: let the
heathen be iudged in thy fight.

20 Put them in feare, O Lord, that the hea-
then may knowe that they are but **k** men.
Selah.

PSAL. X.

a He complaineth of the fraude, rapine, tyrannie, and all
kinds of vnrigh, which vvorlde men vse, assigning the
cause thereof: that wicked men, being as it were drunken
vpon th vvorlde prosperitie, and therefore sitting apart all
feare and reuerence to vvorde God, thinke they maye do all
things without controuersing. 15 Therefore he calleth
vpon God to sende some remedie against these desperate e-
mils, 16 And at length comforteth him selfe vwith hope of
deliuerance.

a So sone as we
enter into afflic-
tion, wee thinke
God should helpe
vs, but that is not
alwayes hys due
time.

Why standest thou farre of, O Lord,
and hidest thee in **a** due time, *even* in
affliction?

The wicked with pride doeth persecute
the poore: let them be taken in the crafts
that they haue imagined.

3 For the wicked hath **b** made boast of his
owne hearts desire, and the couetous blef-
seth *himselfe*: he contemneth the Lord.

4 The wicked is so proude that he seeketh
not for God: he thinketh alwayes, There is
no God.

5 His waies alway prosper: thy Iudgements
are hie about his sight: therefore " desiethe
he all his enemies.

6 He sayth in his heart, I shal " neuer be mo-
ued, & nor be in danger.

7 His mouth is full of cursing & desceyte
and fraude: vnder his tongue is mischief
and iniquitie.

8 **d** He lieth in waite in the villages: in the
secrete places doeth he murder the inno-
cent: his eyes are bent against the poore.

9 He lieth in waite secretly, *even* as a lyon in
his denne: he lieth in waite to spoyle the
poore: he doeth spoyle the poore, when he
draweth him into his net.

10 He crowcheth & boweth: therfore hea-
pes of the **e** poore do fall by his might.

11 He hath sayd in his heart, God hath for-
gotten, he hideth away his face, and will
neuer see.

12 **f** Arise, O Lord God: lift vp thine hand:
forget not the poore.

13 Wherefore doeth the wicked contemne
God? he sayeth in his heart, Thou wilt not
regarde.

14 **g** Yet thou hast seene it: for thou beholdest
mischief & wrong, that thou mayest **h** take
it into thine hands: the poore comitteth
himselfe vnto thee: for thou art the helper
of the fatherles.

15 Breake thou the arme of the wicked and
malicious: searche his wickednes, & thou
shalt finde **i** none.

16 The Lord **k** is King for euer and euer: the
heathen are destroyed forth of hys
land.

17 Lord, thou hast heard the desire of the
poore: thou prearest their heart: thou
bendest thine eare *to them*.

18 **l** To iudge the fatherles & poore, that
earthly man " cause to feare no more.

PSAL. XI.

a This psalme containeth two partes. In the first David
sheweth how vharde aslantes of tentations he sustained, &
in how great anguish of soule he was, when Saul did
persecute him. 4 Then next he reioyseth that God sent
him succour in his necessitie, declaring his iustice as well in
gouerning the good, and the wicked men, as the whole
vvorlde.

¶ To him that excelleth. A Psalme of David.

1 **I**N the Lord put I my trust: how saye ye
then to my soule, **a** Flee to your moun-
tayne as a birde?

2 For lo, the wicked bend their bowe, and
make readie their arrowes vpo the string,
that they may secretly shoote at the, which
are vpright in heart.

3 For the **b** fundatiōs are cast downe: what
hath the **c** righteous done?

4 The Lord **d** is in his holy palace: the Lords
throne is in the heauen: his eyes **d** wil con-
sider:

b The wicked
man reioyseth
in his own lust:
he boasteth whē
he hath that hee
would: the brag-
geth of hys vic-
and welth, and
blesseth himselfe,
and thus blas-
phemeth the
Lord.

"Or, *sinneth as
Or, not be mo-
ued because he
was neuer in
euill.*

c The euill shall
not touch mee,
I sa. 28. 15. or else
he speaketh thus
because he neuer
felt euill.

d He sheweth
the wicked haue
many meane to
hide their cruel-
tie, and therefore
ought more to
be feared.

e By the hypo-
crite of them
haue autoritie
the poore are
deuoured.

f He calleth to
God for helpe, be-
cause wickednes
is so farre ouer-
grown **g** God
must now helpe
or neuer.

g Therefore thou
must needs pu-
nish this their
blasphemie.

h To iudge be-
tweene the right
and the wrong.

i For thou hast
vterly destroyed
him.

k The hypo-
crites, or such as
liue not after
Gods law, shall
be destroyed.

l God helpeth
whē mans helpe
ceaseth.

"Or, *destroy no
more man vpon
the earth.*

a This is the
wicked counsell
of his enemies to
him and his com-
pansions, to driue
him from the
hope of Gods
promises.

b All hope of
succour is taken
away.

c Yet am I in-
nocent and my
cause good.

d Though all
things in earth
be out of o der,
yet God wil exe-
cute iudgement
from heauen.

sider: his eye lids will trye the children of men.

5 The Lord will trie the righteous: but the wicked and him that loueth iniquitie, doth his soule hate.

6 Vpon the wicked he shall raine snares, fire, and brimstone, and stormie tempest: this is the s^hportion of their cup.

7 For the righteous Lord loueth righteousness: his countenance doeth beholde the iust.

P S A L. XII.

1 The Prophete lamenting the miserable estate of the people, and the decay of all good order, desireth God speedily to sende succour to his children. 7 Then comforting himselfe and others with the assurance of Gods helpe, he commendeth the constant veritie that God obserueth in keeping his promises.

¶ To him that excelleth vpon the eight tune. A Psalme of David.

1 H Elpe Lord, for there is not a godlye man left: for the faithfull are fayled from among the children of men.

2 They speake deceitfully euery one wyth his neighbour, b flattereth with their lips, and speake with a double heart.

3 The Lord cut of all flattering lippes, and the tongue that speaketh proude things:

4 Which haue said, c With our tongue will we preuaile: our lippes are our owne: who is Lord ouer vs?

5 d Now for the oppression of the needie, and for the sighes of the poore, I will vp saith the Lord, and will e set at libertie him, whome the wicked hath snared.

6 The wordes of the Lord are pure wordes, as the siluer, tryed in a fornace of earth, fined seuen folde.

7 Thou wilt kepe f them, O Lord: thou wilt preferue him from this generation for euer.

8 The wicked walke on euery side: when they are exalted, g it is a shame for the sonnes men.

P S A L. XIII.

1 David as it were overcome with sundrie and new afflictions, fleeth to God as his onely refuge. 2 And so at the length being encouraged through Gods promises, he concey- neth most sure confidence agaynst the extreme horrors of death.

¶ To him that excelleth. A Psalme of David.

1 H Owe long wilt thou forget mee, O Lord, a for euer? how long wilt thou hide thy face from me?

2 How long shall I take b counsell within my selfe, hauing wearines daylye in mine heare? how long shall mine enemy be exalted about me?

3 Behold, c heare mee, O Lord my God: lighte mine eyes, that I slepe not in death:

4 Left mine enemy say, I haue e preuailed agaynst him: and they that afflict me, reioyce when I slide.

5 But I trust in thy d mercie: mine heart shall reioyce in thy saluation: I will sing to the Lord, because he hath e delt louingly with mee.

P S A L. XIII.

1 He describeth the peruerse nature of men, which were so groouen to licentiousnes, that God was brought to utter contempt. 7 For the which thing although he was greatly grieved, yet being perswaded that God would sende some present remedie, he comforteth himselfe and others.

¶ To him that excelleth. A Psalme of David.

1 T He* foole hath said in his heart, a There is no God: they haue b corrupted, and done an abominable worke: there is none that doeth good.

2 The Lord looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, & seeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doth good, no not one.

4 Do not all the workers of iniquitie know that they eate vp my people, as they eate bread? they call not vpon the Lord.

5 d There they shalbe taken with feare, because God is in the generation of the iust.

6 You haue made e a mocke at the counsell of the poore, because the Lorde is hys trust.

7 Oh giue saluation vnto f Israel out of Zion: when the Lord turneth the captiuitie of his people, then Iaakob shall reioyce, and Israel shall be glad.

P S A L. XV.

1 This Psalme teacheth on what condition God did chuse the Levues for his peculiar people, and wherefore he placed his Temple among them, which was to the intent that they by liuing vprightly and godly might vntime that they were his speciall and holy people.

¶ A Psalme of David.

1 L Ord, who shall dwell in thy Tabernacle? who shall rest in thine holy Mountaine?

2 He that a walketh vprightly and worketh righteousness, and speaketh the trueth in his heart.

3 He that standeth not with his tongue, nor doeth euill to his neighbour, nor receiue a false reporte agaynst hys neighbour.

4 b In whose eyes a vile person is contemned, but he honoureth them that feare the Lord: he that sweareth to his owne hindrance and changeth not.

5 He that c giueth not his money vnto vsurie, nor taketh rewarde agaynst the innocent: he that doth these things, d shall neuer be moued.

P S A L. XVI.

1 David prayeth to God for succour, not for his workes, but for his fayths sake. 4 Protesting that he hateth all idolatrie, taking God onely for his comfort and felicitie, 8 VVho suffraeth him to lacke nothing.

¶ Michtam of David.

1 P Referue me, O God: for in thee do I a trust.

2 O my

Psal. 13.

a He sheweth the cause of all wickednes is to forget God.

b There is nothing but disorder and wickednes among these.

c David here maketh comparison between the faithfull and the reprobate: but

d Paule speaketh the same of all men naturally, Rom. 3. 10.

e Where they think themselves most sure.

f You mocke that put their trust in God.

g He prayeth for whole Church, whome he is assured God will deliuer for none but he onely can do it.

e As in the denunciation of Sodoma and Gomorha. f Which they shall drink euen to the dregs, Ezek. 23. 34.

a Which dare defend y^e trueth, and shew mercie to the oppressed.

b He meaneth the flatterers of the court, which hurt him more wth their tongues then with their weapons.

c They thinke themselves able to periwade whatsoever they take in hande.

d The Lord is moued with the complaint of his, & deliuereth in the ende from all dangers.

e Because the Lords wordes are true & vchangeable, he will performe it, & preferue the poore from this wicked generation.

f That is, thine, though he were but one man.

g For they suppress the godly & maintaine the wicked.

a He declareth that his afflictions lasted a long time, & that his fayth faynted not.

b Changing my purpose as the sick man doth his place.

c Which might turne to gods dishonour, if he dyd not defend his.

d The mercie of God is the cause of our saluation.

e Both by the benefits past and by others to come.

Or, a certaine time.

a He sheweth that we cannot call vpon God, except we trust in him.

b Though wee cannot enriche God, yet we must bestowe Gods gifts to the vse of his children.
c As grieffe of conscience and miserable destruction.
d He would neither by outward profession nor in heart nor in mouth consent to their idolatries.
e Wherewith my porcion is measured.
f God teacheth me continually by secreete inspiration.
g The faithfull are sure to perseuer to the end.
h That is, I reioyce both in body & in soule.
i This is chertyment of Christ, by whose resurrection all his members haue immortalitye.
k Where God fauoureth, there is perfect felicitie.

- 2 O my soule, thou hast sayde vnto the Lord, Thou art my Lord: my ^b weldoing extendeth not to thee,
- 3 But to the Saints that are in the earth, and to the excellent: all my delite is in them.
- 4 The ^c sorowes of them, that offer to another God, shall be multiplyed: ^d theyr offrings of blood will I not offer, nether make mention of their names with my lippes.
- 5 The Lord is the porcion of mine inheritance and of my cup: thou shalt mainteyne my lot.
- 6 The ^e lines are fallen vnto me in pleasant places: yea, I haue a faire heritage.
- 7 I wil praise the Lord, who hath giuen me counsell: my freines also teach me in the nights.
- 8 I haue set the Lord alwayes before me: for he is at my right hand: therefore I shall not slide.
- 9 Wherefore ^h mine heart is glad and my tongue reioyceth: my flesh also dooth rest in hope.
- 10 For thou ⁱ wilt not leaue my soule in the graue: nether wilt thou suffer thine holye one to see corruption.
- 11 Thou wilt shewe me the path of lyfe: in thy ^k presence is the fulnes of ioye: and at thy right had there are pleasures for euermore.

PSAL. XVII.

Here he complayneth to God of the cruell pride and arrogance of Saul, and the reuelt of his enemies, who thus ragged without a cause giuen as his part. Therefore hee desireth God to reuenge his innocencie, and deliuer him.

¶ The prayer of Dauid.

- a My ryghteous cause.
b The vengeance that thou shalt shewe agaynit mine enemies.
c When thy Spirit examined my conscience.
d I was innocent toward mine enemye both in dede and thought.
e Though the wicked prouoked me to do euill for euill, yet thy worae kept me bucke.
f He was assured that God would not refuse his request.
g For all rebell agaynit thee, which trouble thy Church.
h For their crueltie cannot be satisfied but with my death.
i They are puffed vp with pride, as the flonack that is choked with fat.
- 1 H Eare a the right, O Lord, consider my crye: hearken vnto my prayer of lips vnfayned.
 - 2 Let my ^b sentence come forth from thy presence, and let thine eyes beholde equitie.
 - 3 Thou hast ^c proued & visited mine heart in the night: thou hast tryed mee, & foundest nothing: for I was purposed that my mouth should not offend.
 - 4 Concerning the workes of men, by the ^e wordes of thy lippes I kept me from the paths of the cruell man.
 - 5 Stay my steps in thy pathes, that my feete do not slide.
 - 6 I haue called vpon thee: surely thou wilt heare me, O God: incline thine eare to me, and hearken vnto my wordes.
 - 7 Shew thy maruclous mercies, thou that art the Sauour of them that trust in thee, from such as ^g resist thy right hand.
 - 8 Kepe me as the apple of the eye: hide me vnder the shadow of thy wings,
 - 9 From the wicked that oppresse me, from mine enemies, which compasse me rounde about for ^h my soule.
 - 10 They are inclosed in their owne ⁱ fatte, and they haue spoken proudly with theyr

mouth.

- 11 They haue compassed vs nowe in our steppes: they haue set their eyes to bring downe to the ground:
- 12 Like as a lion that is greedie of pray, & as it were a lions whelp lurking in secreete places.
- 13 Vp Lord, ^k disaioynt him: cast him downe: deliuer my soule from the wicked with thy sworde,
- 14 From men by thine ^l hand, O Lord, from men of the worlde, who haue their ^m porcion in this life, whose belyes thou fillest with thine hid treasure: their children haue ynough, & leaue the reast of their substance for their children.
- 15 But I will beholde ⁿ thy face in righteousness, and when I ^o awake, I shall be satisfied with thine image.

PSAL. XVIII.

This Psalme is the first beginning of his gratulation, and thanksgiving in the entring into his kingdome, wherein he extollet and prayeth most highly the maruclous mercies and grace of God, who hath thus preserved and defended him. Also he setteth forth the image of Christs kingdome, that the faithful may be assured that Christ shall alwayes conquer and overcome by the unspeakable power of his Father, though all the whole worlde should rise against him.

¶ To him that excelleth. A Psalme of Dauid the seruant of the Lord, which spake vnto the Lord the words of this song (in the day that the Lord deliuered him from the hand of all his enemies, and from the hand of Saul) and sayd,

- a He vseth thys diuersitie of names, to shewe that as the wicked haue many meanes to hurt, so God hath many waies to help.
b For none can obtaine their requestes of God, that ioyne not his glorye with their petition.
c Hee speaketh of the dangers & malice of his enemies, from which God had deliuered him.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shall be to the wicked.
f Darknes signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large Psal. 104.
h As a King angrie with the people, will not shew himselfe vnto them:
- 1 I Will loue thee dearly, O Lord my strength.
 - 2 The Lord is my rocke, & my fortresse, and he that deliuereth me, my God & my strength: in him will I trust, my shield, the horne also of my saluation, & my refuge.
 - 3 I will call vpon the Lord, which is worthe to be ^b prayed: so shall I be safe from mine enemies.
 - 4 The ^c sorowes of death compassed me, and the floodes of wickednes made me asfrayed.
 - 5 The ^d sorowes of the graue haue compassed me about: the snares of death ouertoke me.
 - 6 But in my trouble did I call vpon the Lord, & cryed vnto my God: he heard my voyce out of his Temple, & my cry did come before him, ^e even into his eares.
 - 7 Then the earth trembled, and quaked: the fundations also of the mountaines moued and shooke, because he was angrie.
 - 8 Smoke went out at his nostrils, & a consuming fire out of his mouth: coales were kindled thereat.
 - 9 He bowed the heauens also & came down, and darkened was vnder his feete.
 - 10 And he rode vpon Cherub & did flie, & he came flying vpon the wings of the wind.
 - 11 He made darkenes his ^h secret place, & his pavilion round about him, ⁱ even darkenes of waters, and cloudes of the aire.
 - 12 At the brightnes of his presence his clouds

k Stop his rage.
l Or, which is thy sworde.
m By thine heavenly power.
n Or, whose tyranny hath to long endured.
o And feele not the smart that Gods children oft tymes do.
p This is the full felicitie & comfort against all assaults, to haue the face of God and fauourable countenance opened vnto vs.
q And am deliuered out of my great troubles.

2. Sam. 22.
a He vseth thys diuersitie of names, to shewe that as the wicked haue many meanes to hurt, so God hath many waies to help.
b For none can obtaine their requestes of God, that ioyne not his glorye with their petition.
c Hee speaketh of the dangers & malice of his enemies, from which God had deliuered him.
d A description of the wrath of God against his enemies after he had heard his prayers.
e He sheweth how horrible Gods iudgements shall be to the wicked.
f Darknes signifieth the wrath of God, as the cleare light signifieth Gods fauour.
g This is described at large Psal. 104.
h As a King angrie with the people, will not shew himselfe vnto them:

i Thundred, light
ned, & hayled.
k His lightnings.
l That is, y depe
bottomes were
ſene, when y red
ſea was deuided.
m Out of ſundry,
& great dangers.
n To wit, Saul.
o Therefore God
ſent me ſuccour.
p The cauſe of
Gods deliuerance
in his onely fa-
uour and loue to
vs.

cloudes paſſed, hayleſtones & coles of fire.
13 The Lord alſo thundred in the heauen,
and the Higheſt gaue¹ his voyce, hayle-
ſtones and coales of fire.

14 Then he ſent out^k his arrowes and ſcat-
tered them, & he increaſed lightnings and
deſtroyed them.

15 And the chanel of waters were ſcene, &
the^l foundations of the worlde were diſco-
uered at thy rebuking, O Lord, at the bla-
ſting of the breath of thy noſtrels.

16 He hath ſent downe from aboue and ta-
ken me: he hath drawen me out of many^m
waters.

17 He hath deliuered me from myⁿ ſtrong
emie, & from them which hate me: for
they were^o to ſtrong for mee.

18 They preuented mee in the day of my
calamitie: but the Lord was my ſtay.

19 He brought me forth alſo into a large
place: p he deliuered me becauſe he fauo-
red me.

20 The Lord rewarded me according to my^q
righteouſnes: according to the purenes
of mine hands he recompensed me:

21 Becauſe I kept the wayes of the Lord, &
did not wickedly againſt my God.

22 For all his Lawes were before me, and I
did not caſt away his^r commandementes
from me.

23 I was vpriſt alſo with him, & haue kept
me from my^s wickednes.

24 Therefore the Lord rewarded me accor-
ding to my righteouſnes, and according to
the purenes of mine hands in his fight.

25 With the^t godly thou wilt ſhew thy ſelfe
godly: with the vpriſt man thou wilt
ſhew thy ſelfe vpriſt.

26 With the pure thou wilt ſhew thy ſelfe
pure, and with the ſroward thou wilt ſhew
thy ſelfe ſroward.

27 Thus thou wilt ſaue the poore people,
and wilt^u caſt downe the proude lookes.

28 Surely thou wilt light my candell: the
Lord my God will lighten my darkenes.

29 For by thee I haue^x broken through an
hoſt, and by my God I haue leaped ouer a
wall.

30 The way of God is vncorrupt: the y word
of the Lord is tried in the fire: he is a ſhield
to all that truſt in him.

31 For who is God beſides the Lord? & who
is mightie ſaue our God?

32 God girdeth me with ſtrength, and ma-
keth my^z way vpriſt.

33 He maketh my feete like hindes feete, &
ſetteth me vpon mine^a high places.

34 He teacheth mine hands to fight: ſo that
a bowe of^b braſſe is broken with mine
armes.

35 Thou haſt alſo giuen me the^b ſhilde of
thy ſaluation, & thy right hand hath ſtaied
me, and thy^c louing kindnes hath cauſed
me to increaſe.

36 Thou haſt enlarged my ſteppes vnder
me, and mine heeles haue not ſlid.

37 d I haue purſued mine enemies, & taken
them, & haue not turned agayne till I had

conſumed them.

38 I haue wounded them, that they were
not able to riſe: they are fallen vnder my
feete.

39 For thou haſt girded me with ſtrength
to battel: them, that roſe againſt me, thou
haſt ſubdued vnder me.

40 And thou haſt^e giuen me the neckes of
mine enemies, that I might deſtroy them
that hate me.

41 They^f cryed, but there was none to ſaue
them, euen vnto the Lord, but he answered
them not.

42 Then I did beate them ſmall as the duſt
before the wind: I did treade them flat as
the clay in the ſtretes.

43 Thou haſt deliuered me from the con-
tentions of the people: thou haſt made
me the head of the^g heathen: a people,
whome I haue not^h knownen, ſhall ſerue
me.

44 As ſoone as they heare, they ſhall obey
me: the ſtrangers ſhallⁱ be in ſubiection
to me.

45 Strangers ſhal^k ſhrinke away, and feare
in their priue chambers.

46 Let the Lord liue, and bleſſed be my
ſtrength, and the God of my ſaluation be
exalted.

47 It is God that giueth me power to a-
uenge me, and ſubdueth the people vnder
mee.

48 O my deliuerer from mine enemies, e-
uen thou haſt ſerue^v vp from them, that
roſe againſt mee: thou haſt deliuered mee
from the^l cruel man.

49 Therefore^m I will prayſe thee, O Lord,
among the nations, and will ſing vnto thy
Name.

50 Great deliuerances giueth he vnto hys
King, & ſheweth mercie to his anoynted,
euen to Dauid, and to hisⁿ ſeede for euer.

P S A L M. XIX.

To the intent he might moue the faithfull to a deeper con-
ſideration of Gods glorie, he ſetteth before their eyes the
moſt exquisite workmanſhip of the heauens vpon their
proportion, and ornaments: & And after vvard calleth the
to the Law, vnder which God hath reueiled himſelfe more
familiarily to his choſen people. The which peculiar grace
by commanding the Law he ſetteth forth more at large.

To him that excelleth. A Pſalme of Dauid.

1 The^a heaues declare the glory of God,
and the firmament ſheweth the worke
of his handes.

2 Daye vnto daye vttereth the ſame,
and night vnto nyght teacheth know-
ledge.

3 There is no ſpeech nor^c language, where
their voyce is not heard.

4 There^d line is gone forth through all
the earth, & their wordes into the ends of
the world: in them hath he ſet a taberna-
cle for the ſunne.

5 Which commeth forth as a bridegrome
out of his^e chamber, and reioyced lyke a
mightie man to runne his race.

6 His

e Thou haſt gi-
uen them vnto
mine hands to
be ſlayne.

f They that re-
iect the crye of^y
afflicted, God
will alſo reiect
them, when they
cry for help: for
eithen payne or
feare cauſe thoſe
hypocrites to
cry.

g Which dwell
round about me.

h The Kingdom
of Chriſt is in
Dauids kingdom
prefigured: who
by the preaching
of his word brin-
geth all to his
ſubiection.

i Or lyke: ſignify-
ing a ſubiection
conſtrained and
not voluntarie.
k Feare ſhall
cauſe them to be
afraid, & come
forth of their ſe-
crete holes and
holdes to ſeeke
pardon.

l That is, Saul,
who ofⁿ allice
perſecuted him.
m This proph-
ſie apperteyneth
to the kingdome
of Chriſt, & vo-
cation of the
Gentiles, as
Rom. 15. 9.

n This did not
properly apper-
teine to Salomo,
but to Ieſus
Chriſt.

a He reprocheth
vntoⁿ an his
gratitude, ſeeing
the heauens,
which are dume
creatures, ſet
forth gods glory
b The eternall
ſuccle of the
day & the night
is ſufficient to
declare Gods
power & good-
nes.

c The heauens
are a ſcholema-
ſter to all na-
tions, be they ne-
uer ſo barbarous
d The heauens are
as a line of great
capital letters to
ſhew vnto^{vs}
Gods glorie.

e Or, vaile.
The maner was
thar the bride &
bridegrom ſhuld
ſtand vnder a
vaile together, &
after come forth
with great ſole-
mnitie and re-
ioycing of the af-
ſemble.

q Dauid was ſure
of his righteous
cauſe & good be-
hauour towards
Saul and his ene-
mies, and there-
fore was aſſured
of Gods fauour
& deliuerance.
r For al his dan-
gers he exerciſed
himſelfe in the
law of God.
s I neither gaue
place to their
wicked tetrations,
nor to mine own
affections.
t Here he ſpea-
keth of God ac-
cording to our
capacitie, who
ſheweth mercie
to his and puni-
ſheth y wicked,
as is layde alſo,
Leuit. 26. 27.
u When their
finne is come to
the full meaſure.
x He attributeth
it to God that he
both gate the
victorie in the
field, & alſo de-
ſtroyed the cities
of his enemies.
y Be the dangers
neuer ſo many or
great, yet Gods
promes muſt
take effect.
z He giueth
good ſuccelle to
all mine enter-
prizes.
a As towres and
forts, which he
tooke out of the
hands of Gods
enemies.
b Or, ſteele.
c To defend me
from dangers.
d He attributeth
the beginning,
continuance and
increaſe in well
doing onely to
Gods fauour.
e Dauid decla-
reth y he did no-
thing beſides his
vocation, but was
ſtirred vp by gods
ſpirit to execute
his iudgements.

Gods excellent workes.

f Though the creatures can not serue, yet they ought to be sufficient to leade vs vnto him.
g So that all mans inuencions and intentions are lyes.
h Every one without exception.
i Except Gods worde be esteemed aboue all worldly things, it is contemned.
k For God accepteth our inuencions, though it be farre vnperfite.
l Then there is no rewarde of dueitie, but of Grace: for where sinne is, there death is the rewarde.
m Which are done purposely and of malice.
n If thou suppress my wicked affections by thine holy spi it.
o That I may obey thee in thought, worde and deede.

- 6 His going out is from the ende of the heauen, & his compas is vnto the endes of the same, and none is hid from the heare thereof.
- 7 The Law of the Lord is perfit, conuerting the soule: the testimonie of the Lord is sure, and giueth wisdom vnto the simple.
- 8 The statutes of the Lord are right and reioyce the soule: the commandment of the Lord is pure, and giueth light vnto the eyes.
- 9 The feare of the Lord is cleane, and inuereth for euer: the iudgements of the Lord are truth: they are righteous h all together,
- 10 And more to be desired then gold, yea, then much fine gold: sweeter also then honie and the honie combe.
- 11 Moreouer by them is thy seruant made circumspect, & in keeping of them there is great rewarde.
- 12 Who can vnderstand his fautes? cleanse me from secrete fautes.
- 13 Kepe thy seruant also from presumptuous sinnes: let them not reigne ouer me: so shall I be vpriht, and made cleane from much wickednes.
- 14 Let the words of my mouth, & the meditation of mine heart be acceptable in thy sight, O Lord, my strength, and my redeemer.

PSAL. XX.

1 A prayer of the people vnto God, that it would please him to heare their King and receive his sacrifice, which he offered before he went to battell against the Ammonites.

¶ To him that excelleth. A Psalm of David.

a Hereby Kings are also admonished to call to God in their sayres.
b The vertue, power and grace of God.
c In token that they are acceptable vnto him.
d Graunted to the King, in whose welch our felicitie standeth.
e The Church feeleth that God hath heard their petition.
f As by the visible Sanctuarie Gods familiaritie appeared towards his people. so by the heavenly is ment his power and maiestie.
g The worldlings that put not their onely trust in God.
h Let the King be able to deliuer vs by thy strength, when wee seeke vnto him for succour.

- 1 The Lord heare thee in the daye of trouble: the Name of the God of Iakob defend thee:
- 2 Send thee helpe from the sanctuarie, and strengthen thee out of Zion.
- 3 Let him remember all thine offerings, & turne thy burnt offerings into ashes. Selah:
- 4 And graunt thee according to thyne heart, and fulfill all thy purpose:
- 5 That we may reioyce in thy saluation, and set vp the banner in the Name of our God, when the Lord shall performe all thy petitions.
- 6 Now knowe I that the Lord will helpe his anointed, and will heare him from hys Sanctuarie, by the mightie helpe of hys right hand.
- 7 Some trust in chariots, and some in horses: but we will remember the Name of the Lord our God.
- 8 They are brought downe & fallen, but we are risen, and stand vpriht.
- 9 Saue Lord: let the King heare vs in the day that we call.

Psalmes.

To trust in God only.

PSAL. XXI.

1 David in the person of the people praiseth God for the victorie, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithful to Christ, who is the perfection of this kingdom.

¶ To him that excelleth. A Psalm of David.

- 1 The King shall reioyce in thy strength, O Lord: yea, how greatly shall hee reioyce in thy saluation!
- 2 Thou hast giuen him his hearts desire, & hast not denied him the request of his lips. Selah.
- 3 For thou didest preuent him with liberrall blessings, & didest set a crowne of pure gold vpon his head.
- 4 He asked life of thee, and thou gauest him a long life for euer and euer.
- 5 His glorie is great in thy saluation: dignitie and honour hast thou layed vpon him.
- 6 For thou hast set him as blessings for euer: thou hast made him glad with the ioy of thy countenance.
- 7 Because the King trusteth in the Lord, & in the mercie of the most High, he shal not slide.
- 8 Thine hand shal finde out all thine enemies, & thy right hand shall find out them that hate thee.
- 9 Thou shalt make them like a drie ouen in time of thine anger: the Lord shall destroy them in his wrath, and the fire shall deuoure them.
- 10 Their fruit shalt thou destroye from the earth, and their seede from the children of men.
- 11 For they intended euill against thee, & imagined mischief, but they shall not preuaile.
- 12 Therefore shalt thou put them aparte, & the strings of thy bowe shalt thou make readie against their faces.
- 13 Be thou exalted, O Lord, in thy strength: so will we sing and prayse thy power.

PSAL. XXII.

1 David complained because he was brought into such extremities, that he was past all hope, but after he had rehearsed the sorowes and griefes, wherewith the was vexed, so He recovereth himselfe from the bottomles pit of tentations and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, vnto whom he dyd foresee by the Spirit of prophesie, that he should be maruailously, and strangely be detected, and abused, before his Father should reioyce and exalt him againe.

¶ To him that excelleth vpon Aieeth Haffahar. A Psalm of David.

- 1 My God, my God, why hast thou forsaken mee, and art so farre from mine health, and from the wordes of my roaring?
- 2 O my God, I crie by day, but thou hearest not, and by night, but haue no audience.
- 3 But thou art holy, and doest inhabit the prayes of Israel.
- 4 Our fathers trusted in thee: they trusted, and thou didest deliuer them.

a When he shall ouercome hys enemies, and so be assured of hys vocation.
b Thou decredest thy liberrall fauour towards him before he prayed.
c David did not onely obayne life, but also assurance that hys posteritie should reigne for euer.
d Thou hast made him thy blessings to others, and a perpetuall example of thy fauour for euer.
e Here he describeth the power of Christs kingdom: a gayalt the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the aduersarie.
g They layde as it were their nets to make Gods power to giue place to their wicked enterpryses.
h As a marke to shoote at.
i Maintayne thy church agaynst thine aduersaries, that we may haue ample occasion to prayse thy Name.
Or, the hinde of the morning, and this was the name of some common song.
a Here appeareth that horrible conflict, which he sustained betwene faith & desperation.
b Being tormented w extreme anguish.
c He meaneth place of praising, even the Tabernacle: or els it is so called, because he gaue people continually occasion to praise him.
They

d And seeming most miserable of all creatures, which was ment of Christ. And herein appeareth the vniuerſall loue of God toward man, that he would thus abate his Sonne for our ſakes. *Eccl. ruled vpon God.*

Matth. 27. 43.
e Euen from my birth thou haſt giuen me occaſion to truſt in thee.
f For except Gods providence preter the infants, they ſhould perith a thouſand times in the mothers wombe.
g He meaneth, that his enemies were io ſatte, proude & cruell, that they were rather beaſtes then men.
h Before, he ſpake of the crueltie of his enemies, and now he declareth the inward griefs of the minde, ſo that Chriſt was tormented, both in ſoule and bodye.
i Thou haſt ſuffered me to be without all hope of life.

k Thus Dauid complaineth as though he were nailed by his enemies both hands and feet: but this was accompliſhed in Chriſt.

l My life that is ſolitarie, left alone & forſaken of al, *Pſal. 35. 17.*

m Chriſt is deliuered w a more mightie deliuerance by ouercoming death, the if he had not taſted death at al *Eccl. 2. 12.*

n He promiſeth to exhort the Church that they by his example might praiſe the Lord.

o The poore afflicted are comforted by this example of Dauid, or Chriſt, offered by Gods great danger.
q He doeth allude ſtill to the ſacrifice.

5 They called vpon thee, and were deliuered: they truſted in thee, and were not confounded.

6 But I am a d worme, & not a mā: a ſhame of men, and the contempt of the people.

7 All they that ſee me, haue me in deriſiō: they make a mowe & nod the head, ſaying,

8 "He truſted in the Lord, let him deliuer him: let him ſaue him, ſeing he loueth him.

9 But thou dideſt drawe me out of the wombe: thou gaueſt me hope, euen at my mothers breasts.

10 I was caſt vpon thee, euen from f the wombe: thou art my God from my mothers belly.

11 Be not farre from me, becauſe trouble is nere: for there is none to helpe me.

12 Many yong bulles haue compaſſed me: mightie & bulles of Baſhan haue cloſed me about.

13 They gape vpon me with their mouths, as a ramping and roaring lyon.

14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the middes of my bowels.

15 My ſtrength is dried vp like a potſheerd, & my tongue cleaueth to my iawes, & thou haſt brought me into the duſt of death.

16 For dogges haue compaſſed me, & the aſſembly of the wicked haue incloſed me: they k perced mine hands and my feete.

17 I may tell all my bones: yet they behold, and looke vpon me.

18 They part my garments among them, & caſt lottes vpon my veſture.

19 But be not thou farre of, O Lord, my ſtrength: haſten to helpe me.

20 Deliuer my ſoule from the ſworde: my l deſolate ſoule from the power of the dog.

21 m Saue me from the Lyons mouth, and anſwere me in ſauing me from the hornes of the vnicornes.

22 * I wil declare thy Name vnto my brethren: in the middes of the Congregation wil I praiſe thee, ſaying,

23 n Praise the Lord, ye that feare him, magnifie ye him, all the ſeede of Iaakob, and feare ye him, all the ſeede of Iſrael.

24 For he hath not deſpiſed nor abhorred the affliction of the o poore: nether hath he hid his face from him, but when he called vnto him, he heard.

25 My praiſe ſhalbe of thee in the great Congregation: my P vowes wil I performe before them that feare him.

26 q The poore ſhall eate and be ſatisfied, they that ſeeke after the Lord, ſhall praiſe him: your heart ſhall liue for cuer.

27 All the ends of the world ſhall remember themſelues, and turne to the Lord: and all the kinred of the nations ſhall worſhip before thee.

28 For the kingdome is the Lords, and he ruleth among the nations.

p Which were ſacrifices of thanks giuing, which they commanded when they were deliuered out of anye great danger.

29 All they that be far in the earth, ſhall eate and worſhip: all they that go downe into the duſt, ſhall bowe before him, ſeuē he that can not quicken his owne ſoule.

30 t Their ſeede ſhall ſerue him: it ſhalbe counted vnto the Lord for a generation.

31 They ſhall come, and ſhall declare hys righteouſnes vnto a people that ſhall be borne, becauſe he hath u done it.

life: ſo nether poore nor riche, quicke nor dead ſhalbe reiected from his kingdome. t Meaning the poſterity, which the Lord keepeth as a ſeede to the Church to continue his praye among men. u That is, God hath fulfilled his promes.

PSAL. XXXIII.

1 Becauſe the Prophet had promiſed the great mercies of God at diuers times, and in ſundry maners, he gathereth a certayne aſſurance, fully perſuading himſelfe that God wuld continue the ſame ſaue goodnes towards him for ever.

A Pſalme of Dauid.

1 T He Lord is my * ſhepheard, a I ſhall not want.

2 He maketh me to reſt in greene paſture, and leadeth me by the ſtill waters.

3 He b reſtoreth my ſoule, & leadeth me in the c paths of righteouſnes for his Names ſake.

4 Yea, though I ſhould walke through the valley of the d ſhadow of death, I will feare no euill: for thou art with me: thy rod & thy ſtaffe, they comfort me.

5 Thou doeſt prepare a e table before me in the ſight of mine aduerſaries: thou doeſt f anoint mine head with oyle, and my cup runneth ouer.

6 Doubtes kindnes, and mercie ſhall folow me all the dayes of my life, and I ſhall remaine a long ſeaſon in the g houſe of the Lord.

him, and dealeth moſt liberally with him in deſpite of them. f As was the manner of great feaſtes. g He ſetteth not his felicitie in the pleaſures of this worlde, but in the feare and ſeruite of God.

PSAL. XXXIII.

1 Albeit the Lord God hath made, and governeth all the world, yet towards his choſen people his gracious goodnes doeth moſt abundantly appeare in that among them he wuld haue his dwelling place. V Which though it wu appointed among the children of Abraham yet onely they do enter a right into this Sacrament, which are the true worſhippers of God, purged from the ſinfull filth of this worlde. 7 Finally he magnifieth Gods grace for the building of the Temple, ſo the end he might ſurre up all the ſinfull to the true ſervice of God.

A Pſalme of Dauid.

1 T He earth * is the Lords, and all that therein is: the world and they that dwell therein.

2 For he hath founded it vpon the a ſea: and eſtabliſhed it vpon the floods.

3 Who ſhall aſcend into the mountaine of the lord? & who ſhal ſtād in his holy place?

4 Euen he ſhat hath innocent hands, and a pure heart: which hath not liſt vp his mind vnto vanitie, nor ſworne deceitfully.

5 He ſhal receiue a bleſſing from the Lord, and righteouſnes from the God of his ſaluation.

6 This is the b generation of the that ſeeke him, of them that ſeeke thy face, this is Iaakob. Selah.

r Though the poore be firſt named, as verſ. 26, yet the welthe are not ſeperated from the grace of Chriſtes kingdome.

f In whom there is no hope that he ſhall recouer reiected from his kingdome. t Meaning the poſterity, which the Lord keepeth as a ſeede to the Church to continue his praye among men. u That is, God hath fulfilled his promes.

Iſa. 40. 11.
ſer. 23. 5.
Eccl. 24. 23.
rohn. 10. 21.
1. pet. 2. 25.

a He hath care ouer me & miniſteth vnto me al things.

b He comforteth or reſreſheth me

c Playne, or ſtreight wayes.

d Though he were in danger of death, as the ſheepe that wandreth in y darcke valley without his ſhepheard.

e Albeit his enemies fought to deſtroye him, yet God deliuereth

f As was the manner of great feaſtes. g He ſetteth not his felicitie in the pleaſures of this worlde, but in the feare and ſeruite of God.

Deut. 10. 14.
ſer. 23. 25.
1. cor. 10. 16.

a He noteth two things: the one that the earth to mans iudgement ſeemeth aboue the waters: and next, that God miraculoſly preſeruet h earth, y it is not drowned with the waters, which naturally are aboue it

b Though circumciſion ſeperate the carnall ſeede of Iaakob from the gentils, yet he that ſeeketh God, is the true Iaakob and y ſerue Iſraeelite.

True feare rewarded.

David desireth the building vp of the temple, wherein the glorie of God should appeare, & vnder the figure of this temple he also prayeth for the spiritual temple, which is eternal, because of promises which was made to the temple, as is writtē, Psal. 132. 14.

a I put not my trust in any worldly thing. b That thou wilt take away mine enemies, which are thy ioldes. *Isa. 27. 28.*

Rom. 10. 11.

c Rete ne me in the fayth of thy promises, that I swerue not on any side.

d Constantly, & against all temptations.

e He confesseth that his manifold finnes were the cause that his enemies did thus persecute him, desiring that the cause of the euill may be taken away, to the intent, that the effect may cease.

f That is, cal the to repentance.

g He wil gouern & comfort them that are truly humbled for their finnes.

h And for none other respect.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

l He shall prosper both in spiritual and corporall things.

m His counsell conteyned in his worde, whereby he declareth that he is the protector of the faithful.

n My griefe is increased because of mine enemies crueltye.

o The greater his afflictions were & the more his enemies increased, the more nere felt he Gods helpe.

7 Lift vp your heads ye gates, and be ye lift vp ye euerlasting doores, and the King of glorie shall come in.

8 Who is this King of glorie? the Lord, strong and mightie, *euen* the Lord mightie in battell.

9 Lift vp your heads, ye gates, and lift vp your selues, ye euerlasting doores, and the King of glorie shall come in.

10 Who is this King of glorie? the Lord of hostes, he is the King of glorie. Selah.

PSAL. XXXV.

1 The Prophet touched with the consideration of his finnes, and also grieved with the cruell malice of his enemies, & prayeth to God most feruently to haue his finnes forgiven, & so, exactly such as he had committed in his youth. He beginneth euery verse according to the Hebrew letters *vvuu* or three except.

A Psalme of David.

1 Vnto thee, a O Lord, lift I vp my soule.

2 My God, I b trust in thee: let me not be confounded: let not mine enemies reioyce ouer me.

3 So all that hope in thee: shall not be ashamed: but let them be confounded, that transgresse without cause.

4 c Shew me thy wayes, O Lord, & teach me thy pathes.

5 Leade me forth in thy trueth, and teach me: for thou art the God of my saluation: in thee do I trust d all the daye.

6 Remember, O Lord, thy tender mercies, & thy louing kindnes: for they haue bene for euer.

7 Remember not the e finnes of my youth, nor my rebellions, but according to thy kindnes remember thou me, *euen* for thy goodnes sake, O Lord.

8 Gracious and righteous is the Lord: therefore will he f teach sinners in the way.

9 Them that be meeke, will he g guide in iudgement, and teach the humble his way.

10 All the paths of the Lord are mercie & trueth vnto such as keepe his couenant & his testimonies.

11 For thy h Names sake, O Lord, be mercifull vnto mine iniquitie, for it is great.

12 What i man is he that feareth the Lord? him will he teach the waye that he shall k chuse.

13 His soule shall dwell at l ease, & his seede shall inherite the land.

14 The m secretes of the Lord is reueiled to them, that feare him: and his couenant to giue them vnderstanding.

15 Mine eyes are euertoward the Lord: for he will bring my feete out of the net.

16 Turne thy face vnto me, and haue mercie vpon me: for I am desolate and poore.

17 The forowes of mine heart n are enlarged: drawe me out of my troubles.

18 Looke vpon mine affliction and my trouble, and forgieue all my finnes.

19 Behold mine o enemies, for they are many, and they hate me with cruel hatred.

20 Keepe my soule, and deliuer me: let me

Psalmes.

not be confounded, for I trust in thee.

21 Let p mine vprightnes and equitie preserue me: for mine hope is in thee.

22 Deliuer Israel, O God, out of all his troubles.

PSAL. XXXVI.

1 David oppressed with many iniuries, finding no helpe in the worlde, calleth for aide from God: and assured of his integritie towardes Saul, desireth God to be his iudge, and to defende his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliuerance, and desireth to be in the company of the faithful in the Congregation of God, whence he was banished by Saul, promising integritie of life, & open prayes and thankesg. as ug.

A Psalme of David.

1 I vdge me, a O Lord, for I haue walked in mine innocencie: my trust hath bene also in the Lord: therefore shall I not slide.

2 Proue me, O Lord, and trie me: examine my b reines, and mine heart.

3 For thy c louing kindnes is before mine eyes: therefore haue I walked in thy trueth.

4 I haue not d hanted with vaine persons, nether kept companie wyth the dissemblers.

5 I haue hated the assembly of the euil, and haue not companied with the wicked.

6 I will e wath mine hands in innocencie, O Lord, and compasse thine altar,

7 That I maye declare wyth the voyce of thankesgeuing, and set forth all thy wonderous workes.

8 O Lord, I haue loued the habitation of thine house, and the place where thine honour dwelleth.

9 f Gather not my soule with the sinners, nor my life with the bloodie men:

10 In whose hands is g wickednes, and their right hand is full of bribes.

11 But I will walke in mine innocencie: redeme me therefore, & be mercifull vnto me.

12 My foote standeth in h vprightnes: I wil prayse thee, O Lord, in the Congregations.

PSAL. XXXVII.

1 David maketh this Psalme being deliuered from great perils, as appeareth by the prayse & thankesgeuing annexed. 6 Wherin vve may see the constant fayth of David against the assaults of all his enemies, 7 And also the end vvhichfore he desireth to lue & to be deliuered, only to worship God in his Congregation.

A Psalme of David.

1 The Lord is my a light and my saluation, whome shall I feare? the Lord is the strength of my life, of whom shall I be afrayed?

2 When the wicked, *euen* mine enemies & my foes came vp to me to eate vp my flesh, they stumbled and fel.

3 Though an host pitched against me, mine heart should not be afrayed: though warre be raised against me, I will trust in b this.

4 c One thing haue I desired of the Lord, that I will require, *euen* that I may dwell in the house of the Lord all the dayes of my life, to beholde the beautie of the Lord, & to visite hys Temple.

thy Name in the middes of the congregation.

Dauids request.

p For as much as I haue behaued my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

a He fleeth to God to be the Iudge of his iust cause, seeing there is no equitie among men.

b My verie affections and inward motions of the heart.

c He sheweth what flattered him, y he did not recompence euill for euill.

d He declared that they ca not walke in simplicitie before God that delire in the companie of the vngodly.

e I wil serue thee w a pure affectio, & with the godly sacrifice vnto thee.

f Destroy me not in the ouerthrow of the wicked.

g Whose cruell hads do execute the malicious deuises of their hearts.

h I am preferred from mine enemies by the power of God, & therefore will prayse him openly.

a Because he was assured of good successe in all his dangers, & that his saluation was surely layde vp in god, he feared not the tyranie of his enemies. b That God will deliuer me, and giue my faith the victorie. c The losse of cuntry, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not prayse

d David assured himselfe by the Spirit of prophesie y he should overcome his enemies & serue God in his Tabernacle.

e He groundeth vpon Gods promes & sheweth that he is most willing to obey his comandement. f He magnifieth Gods loue towards his, which fare pasteth the most tender loue of parents towards their children. g But either pacifie their wrath, or bridle their rage. h In this present life before I dye, as I ha. 38. 11. i He exhorteth himselfe to depende on y Lord, seeing he neuer fayled in his promises.

5 For in the time of trouble he shall hide me in his Tabernacle; in the secret place of his pavilion shall he hide me, and set me vpon a rocke.

6 And now shall he lift vp mine head about mine enemies round about me: therefore will I offer in his Tabernacle sacrifices of ioye: I will sing and prayse the Lord.

7 Hearken vnto my voyce, O Lord, when I crye: haue mercie also vpon me and heare me.

8 When thou saidest, e Seeke ye my face, mine heart answered vnto thee, O Lord, I wyll seeke thy face.

9 Hide not therefore thy face from me, nor cast thy seruant away in displeasure: thou hast bene my succour: leaue me not, neither forsake me, O God of my saluation.

10 f Though my father and my mother should forsake me, yet the Lord will gather me vp.

11 Teach me thy waye, O Lord, and leade me in a right path, because of mine enemies.

12 Giue me not vnto the lust of mine aduersaries: for there are false witnessen ryfen vp against me, & such as speake cruelly.

13 I should haue fainted, except I had beleecued to see the goodnes of the h Lord in the land of the liuing.

14 i Hope in the Lord: be strong, & he shall comfort thine heart, and trust in the Lord.

PSAL. XXVIII.

1 Being in great feare and heavines of heart to see God dishonored by the wicked, he desireth to be rid of the, and cryeth for vengeance agaynst them: and at length assureth himselfe, that God hath heard his prayer. 9 Vnto whose tunion he commendeth all the sayntfull.

A Psalme of David.

1 Vnto thee, O Lord, do I crye: O my strength, be not deafe toward me, least, if thou answer me not, I be a like them that go downe into the pit.

2 Heare the voyce of my petitions, when I crie vnto thee, when I hold vp mine hands toward thine b holy Oracle.

3 c Drawe me not away with the wicked, & with the workers of iniquitie: which speake friendly to their neighbours, whe malice is in their hearts.

4 d Reward the according to their deeds, and according to the wickednes of their inuentions: recompence them after the worke of their hands: render them their rewarde.

5 For they regarde not the workes of the Lord, nor the operation of his hands: therefore e breake them downe, and buyld them not vp.

6 f Praysed be the Lord, for he hath heard the voyce of my petitions.

7 The Lord is my strength and my shield: mine heart trusted in hym, and I was helped: therefore mine heart shall reioyce, and with my song will I prayse him.

a He counteth himselfe as a dead ma, til God shew his fauour toward him, and graunt hym his petition. b He vied thys outward meanes to helpe y weaknes of his fayth: for in that place was the Arke, & there God promised to shew the tokens of his fauour. c Destroy not y good w the bad. d He thus prayeth in respect of Gods glorie, and not for his owne cause, being assured, that God would punish the persecuters of his Church. e Let them be utterly destroyed, as Malach. 1. 4. f Because he felt the assurance of Gods helpe in his heart, his mouth was opened to sing his prayse.

8 The Lord is g their strength, & he is the strength of the deliuerances of his anointed.

9 Saue thy people, and blesse thine inheritance: feede them also, and exalt them for euer.

PSAL. XXXIX.

1 The Prophete exhorteth the princes and rulers of the worlde, (which for the most part thinke there is no God) 3 At the least to feare him for the thunders and tempests, for feare whereof all creatures tremble. 11 And though thereby God threateneth sinners yet is he alwayes mercifull to him, and moueth them thereby to prayse his Name.

A Psalme of David.

1 Giue vnto the Lord, ye a sonnes of the mightie: giue vnto the Lord glorie & strength.

2 Giue vnto the Lord glorie due vnto hys Name: worship the Lord in the glorious Sanctuarie.

3 The b voyce of the Lord is vpon the waters: the God of glorie maketh it to thunder: the Lord is vpon the great waters.

4 The voyce of the Lord is mightie: the voyce of the Lord is glorious.

5 The c voyce of the Lord breaketh the ceders: yea, the Lord breaketh the ceders of Lebanon.

6 He maketh the also to leape like a calfe: Lebanon also d Shurion like a yong vnicorne.

7 The voyce of the Lord deuiceth the e flames of fire.

8 The voyce of the Lord maketh the wilderness to tremble: the Lord maketh the wilderness of f Kadeth to tremble.

9 The voyce of the Lord maketh the hinds to balue, & h discovereth the forests: before in his i Temple doeth euery ma speake of his glorie.

10 The Lord sitteth vpon the k flood, & the Lord doeth remaine King for euer.

11 The Lord shall giue strength vnto his people: the Lord shall blesse his people with peace.

h Maketh the trees bare, or pearceth the most secrete places. i Though the wicked are nothing moued with these sights, yet the faithfull prayse God. k To moderate y rage of the tempest & waters, y they destroy not all.

PSAL. XXX.

1 When David was deliuered from great dangers, he rendered thanks to God, exhorting others to do the like, and 7. learne by his example, that God is rather mercifull then severe and rigorous towards his children. 8 And also that the fall from prosperitie to aduersitie is sudden. 9 This done, he returneth to prayer, promising to praise God for euer.

A Psalme or song of the dedication of the a house of David.

1 I Will magnifie thee, O Lord: b for thou hast exalted me, and hast not made my foes to reioyce ouer me.

2 O Lord my God, I cryed vnto thee, and thou hast c restored me.

3 O Lord, thou hast brought vp my d soule out of the graue: thou hast reuiued me from them that go downe into the pit.

4 Sing praises vnto the Lord, ye e his Saints, and giue thanks f before the remembrance of his Holines.

most narrowly. e The worde signifieth them, that haue receyued mercie and shew mercie liberally vnto others, f Before his Tabernacle.

g Meaning, his souldiers, who were as meanes, by whome God declared hys power.

a He exhorteth y proude tytanes to humble themselves vnder Gods hande, and not to be inferior to brute beasts and diuine creatures.

b The thunder clappes, that are heard out of the cloudes, ought to make the wicked to tremble for feare of gods anger.

c That is, the thunderbolt breaketh the most strong trees, and shall men thinke their power to be able to resist God?

d Called also Hermon.

e It causeth the lightnings to floote & glyde.

f In places most desolate, whereas seemeth there is no presence of God.

g For feare maketh the to call their calues.

i Though the wicked are nothing moued with these sights, yet the faithfull prayse God. k To moderate y rage of the tempest & waters, y they destroy not all.

2. Sam. 7. 2.

a After that Absalom had polluted it with most filthy fornication.

b He condemneth them of great ingratitude, which do not prayse God for his benesses.

c Restored from the rebellion of Absalom.

d Meaning, that he escaped death

A prayer of the faythful.

*Psalm 143. 7.
144. 5. 8.
145. 17.*

g I put to much confidence in my quiet states, as Ier. 31. 18. 2. Chro. 32. 24.
h I thought thou hadest established me in Zion most surely.
i After y thou hadest withdrawn thine helpe, I felt my miserie.
k David meaneth y the dead are not profitable to y Congregation of the Lord here in earth: therefore he would liue to prayse his Name, which is the end of mas creation.
l Because thou hast preferred me, that my tongue should prayse thee, I will not be vnuindfull of my duetie.

- 5 * For he endures but a while in his anger: but in his fauour is life: weeping may abide at euening, but ioy cometh in his morning.
- 6 And in my g prosperitie I sayd, I shall neuer be moued.
- 7 For thou Lord of thy goodnes hadest made my h mountaine to stand strong: but thou didest hide thy face, and I was troubled.
- 8 Then cryed I vnto thee, O Lord, and praised to my Lord.
- 9 What profit is there in my blood, when I go downe to the pit? shall the dust k giue thanks vnto thee? or shall it declare thy truth?
- 10 Heare, O Lord, and haue mercy vpon me: Lord, be thou mine helper.
- 11 Thou hast turned my mourning into ioy: thou hast loosed my sacke and girded me with gladnes.
- 12 Therefore shall my l tongue prayse thee and not cease: O Lord my God, I wil giue thanks vnto thee for euer.

PSAL. XXXI.

David deliuered from some great danger, first rehearseth vnto meditation he had by the power of fayth, vnto death vnto before his eyes, hisemie being ready to take him. 13 Then he affirmeth that the fauour of God is alwayes ready to those that feare him. 20 Finally he exhorteth all the faythfull to trust in God and to loue him, because he preserueth and strengtheneth them, as they may see by his example.

¶ To him that excelleth. A Psalm of David.

1 Sam. 23. 14.

a For then God declareth himselfe iust, whē he preferueth hys, according as he hath promised.
b Preferue me from the craftie counsels & subtil practises of mine enemies.
c He desireth God not onely to take care for him in this life, but that his soule may be faued after this life.
d This affection ought to be in al Gods children, to hate whatsoever thing is not grounded vpon a sure trust in god, as deceitfull and vaine.
e Largenes signifieth comfort, as straighnes sorrow and perill.
f Meaning, that his sorow & torment had continued a great while.
g Mine enemies had drawn all men to their part against me, euen my chiefe friends,

- 1 I N* thee, O Lord, haue I put my trust: let me neuer be confounded: deliuer me in thy a righteousness.
- 2 Bow downe thine eare to me: make hast to deliuer me: be vnto me a strong rocke, and an house of defence to saue me.
- 3 For thou art my rocke and my fortres: therefore for thy Names sake direct me & guide me.
- 4 Draw me out of the b net, that they haue layed priuely for me: for thou art my strength.
- 5 Into thine c hand I commend my spirite: for thou hast redeemed me, O Lord God of truth.
- 6 I haue hated them that giue themselves to deceitfull vanities: for I d trust in the Lord.
- 7 I wil be glad and reioyce in thy mercie: for thou hast seene my trouble: thou hast known my soule in aduersities,
- 8 And thou hast not shut me vp in the had of the enemy, but hast set my feete at e large.
- 9 Haue mercie vpon me, O Lord: for I am in trouble: mine f eye, my soule and my bellie are consumed with griefe.
- 10 For my life is wasted with heauines, and my yeeres with mourning: my strength fayleth for my payne, and my bones are consumed.
- 11 I was a g reproche among all mine enemies, but specially among my neighbours: and a feare to mine acquaintance,

Psalmes.

Mans blessednes.

h who seeing me in the streete, fled from me.

- 12 I am forgotten, as a dead man out of minde: I am like a broken vessell.
- 13 For I haue heard the rayling of i great men: feare was on euery side, whyle they conspired together against me, & consulted to take my life.
- 14 But I trusted in thee, O Lord: I sayde, k Thou art my God.
- 15 My l times are in thine hand: deliuer me from the hand of mine enemies, and from them that persecute me.
- 16 Make thy face to shine vpon thy seruant, and saue me through thy mercie.
- 17 Let me not be confounded, O Lord: for I haue called vpon thee: let the wicked be put to confusio, & m to silence in the graue.
- 18 Let the lying lippes be made dumme, which cruelly, proudly & spitefully speake against the righteous.
- 19 How great is thy goodnes, which thou n hast layed vp for them, that feare thee l and done to them, that trust in thee, euen before the sonnes of men!
- 20 Thou dost hide them o priuely in thy presence from the pride of men: thou kepest them secretly in thy Tabernacle from the strife of tongues.
- 21 Blessed be the Lord: for he hath shewed his marucilous kindnes towarde me in a p strong citie.
- 22 Though I sayd in mine q haste, I am cast out of thy sight, yet thou heardest the voice of my prayer, when I cryed vnto thee.
- 23 Loue ye the Lord all his r Saints: for the Lord preferueth the faythful, & rewardeth abundantly the proude doer.
- 24 All ye that trust in the Lord, be r strong, and he shall establish your heart.

hmercies. r Be constant in your vocation, and God with heauenly strength.

PSAL. XXXII.

David punished with grievous sickness for his sinnes, cometh the blessed, to whom God doth not impute their transgressions. 5 And after that he had confessed his sinnes and obtained pardon, 6 He exhorteth the wicked men to hne god, 11 And the good to reioyce.

¶ A Psalm of David to giue a instruction.

- 1 B lessed is he whose wickednes is b forgiven, and whose sinne is couered.
- 2 Blessed is the man, vnto whome the Lord imputeth not iniquitie, and in whose spirit there is no guile.
- 3 When I helde my c tongue, my bones consumed, or when I d roared all the day,
- 4 (For thine hand is heauie vpon me, day and night: and my moysture is turned into the drough of summer. Selah)
- 5 Thē I e acknowledged my sinne vnto thee, neither hid I mine iniquitie: for I thought, I will confesse against my selfe my wickednes vnto the Lord, and thou forgauest the punishment of my sinne. Selah.
- 6 Therefore shall euery one, that is godly, make his praier vnto thee in a f time, when e He sheweth that as Gods mercie is the onely cause of forgiveness of sinnes, so the mannes thereof are repentance and confession, which proceede of fayth.
- f When necessitie causeth him to seeke to thee for helpe, I sa. 55. 6.

h They were a-frayed to shew me any token of friendship.
i They that were in autoritie, condemned me as a wicked doer.
k I had this testimonie of conscience, y thou wouldst defend mine innocencie.
l Whatsoever changes come, thou gouerneit them by thy providence.
m Let death destroye the to the intent y they may hurt no more.
n The treasures of Gods mercie are alwaies layed vp in store for his children, albe it at all times they do not enioy the.
o Ebr. in the secret of thy face.
p That is, in a place where they shall haue thy comfort, and be hid safely from y enemies pride.
q Meaning, there was no citie so strong to preferue him, as the defence of Gods fauour.
r And so by my rashnes and in-delitie deserved to haue been forsaken.
s Or, ye that feele will confirme you

a Concerning the free remission of sins, which is y chiefe point of our fayth.
b To be iustified by fayth, is to haue our sinnes freely remitted, & to be reputed iust, Rom. 4. 6.
c Betwene hope and despair.
d Neither by silence not crying found I ease: signifying, that before the sinner be reconciled to God, he feleth a perpetual torment.
e He sheweth that as Gods mercie is the onely cause of forgiveness of sinnes, so the mannes thereof are repentance and confession, which proceede of fayth.

thou

g To wir, the waters and great dangers.

h David promiſeth to make the reſt of gods children partakers of the benefites, which he felt, & that he will diligently looke & take care to direct them in the way of ſaluation. i If men can rule brute beaſtes, thinke they, that God will not bridle & tame their rage.

k He ſheweth that peace and ioy of conſcience in the holy Ghoſt is the fruite of fayth.

thou mayeſt be found : ſurely in the flood of great waters & they ſhall not come nere him.

7 Thou art my ſecrete place: thou preſerueſt me from trouble: thou compaſſeſt me about with ioyfull deliuerance. Selah.

8 I will h inſtruct thee, & teach thee in the waye, that thou ſhalt go, and I will guide thee with mine eye.

9 Be ye not like an horſe, or lyke a mule, which vnderſtande not: whoſe i mouthes thou doeſt binde with bit and bridel, leaſt they come nere thee.

10 Many ſorowes ſhall come to the wicked: but he, that truſteth in the Lord, mercye ſhall compaſſe him.

11 Be glad ye righteous, & k reioyce in the Lord, and be ioyfull all ye, that are vpriight in heart.

PSAL. XXXIII.

1 He exhorteth good men to praſe God for that he hath not onely created all things, & by his prouidence governeth the ſame, but alſo is faithfull in his promiſes. 10 He vnderſtandeth mans heart, & ſearcheth the counſell of the wicked, 16 So that no man can be preferred by any creature or mans ſtrength: but they, that put their confidence in his mercye, ſhall be preferred from all aduerſities.

1 R Eioyce in the Lord, O ye righteous: for it a becommeth vpriight men to be thankfull.

2 Praiſe the Lord with harpe: ſing vnto him with viole and b inſtrument of ten ſtrings.

3 Sing vnto him a new ſong: ſing cherefully with a loude voyce.

4 For the c worde of the Lord is righteous, and all his d workes are faithfull.

5 He e loueth righteousnes and iudgement: the earth is ful of the goodnes of the Lord.

6 By the word of the Lord were the heauens made, and all the hoſt of them by the breath of his mouth.

7 He f gathereth the waters of the ſea together as vpon an heape, and layeth vp the depths in his treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he ſpoke, and it was done: he commanded, and it ſtoode.

10 The Lord breaketh the g counſell of the heathen, and bringeth to nought the deuſes of the people.

11 The counſell of the Lord ſhall ſtande for euer, and the thoughts of his heart through out all ages.

12 Blessed is that nation, whoſe h God is the Lord: euen the people, that he hath choſen for his inheritance.

13 The Lord i looketh downe from heauen, and beholdeth all the children of men.

14 From the habitation of his dwelling he beholdeth al them, that dwell in the earth.

15 He k facioneth their hearts euery one, &

l No counſell can preuaile againſt God, but he defeateth it: and is ſhall haue euil ſucceſſe. h He ſheweth that all our felicitie ſtandeth in this, that the Lord is our God. i He proueth that al things are governed by Gods prouidence and not by fortune. k Therefore he knoweth their wicked enterpriſes.

vnderſtandeth all their workes.

16 The l King is not ſaued by the multitude of an hoſt, neither is the mightie man deliuered by great ſtrength.

17 A horſe is a vaine helpe, and ſhal not deliuer any by his great ſtrength.

18 Beholde, m the eye of the Lord is vpon them that feare him, and vpon them, that truſt in his mercie,

19 To deliuer their ſoules from death, and to preferue them in famine.

20 n Our ſoule waiteth for the Lord: for he is our helpe and our ſhield.

21 Surely our heart ſhal reioyce in him, becauſe we truſted in his holy Name.

22 Let thy mercie, O Lord, be vpon vs, as we truſt in thee.

of the whole Church, which onely depend on Gods

l If Kings & the mightie of the world can not be ſaued by worldly means, but onely by Gods prouidence, what haue others to truſt in, y haue not like meaneſt m God theweeth toward h s of his mercie, which man by no means is able to compaſe. n Thus he ſpeaketh in the name prouidence.

PSAL. XXXIII.

1 After David had eſcaped Achish, according as it is written in the 1. Sam. 21. 11. vvhome in this title he calleth Abimelech (vvhich was a generall name to all the Kings of the Philiftines) he praſeth God for his deliuerance, 3 Promouing all others by his example to truſt in God, to feare and ſerue him, 14 VVho defendeth the godly vvvith his Angels, 15 And utterly deſtroyeth the wicked in their finnes.

¶ A Pſalme of David, when he changed his behaviour before Abimelech, who droue him away, and he departed.

1 I Will a alway giue thanks vnto the Lord: his prayſe ſhal be in my mouth continually.

2 My ſoule ſhall glorie in the Lord: the b humble ſhall heare it, and be glad.

3 Prayſe ye the Lord with me, and let vs magnifie his Name together.

4 I fought the Lord, and he heard me: yea, he deliuered me out of all my c feare.

5 They d ſhall looke vnto him, and runne e him: & their faces ſhall not be aſhamed, ſaying.

6 This poore man cryed, & the Lord heard him, and ſaued him out of all his troubles.

7 The e Angel of the Lord pitcheth round about them, that feare him, and deliuereth them.

8 Taſte ye & ſee, how gracious the Lord is: bleſſed is the man that truſteth in him.

9 Feare the Lord, ye his Saints: for nothing wanteth to them that feare him.

10 The f lyons do lacke and ſuffer hunger, but they, which ſeeke the Lord, ſhal g want nothing that is good.

11 Come children, hearken vnto me: I will teach you the h feare of the Lord.

12 What man is he, that deſireth life, and loueth long dayes for to i ſee good?

13 Kepe thy tongue from euil, and thy lips, that they ſpeake no guile.

14 Eſchew euil and do good: ſeeke peace & follow after it.

15 The eyes of the Lord are vp ſ the righteous, and his eares are open vnto their crye.

16 But the k face of the Lord is againſt the wicked, to cut of their remembrance from the earth.

17 The righteous crye, and the Lord heareth

P p. iij.

them, name for euer.

a He promiſeth neuer to become vnmindful of Gods great benefite for his deliuerance.

b They that are beaten downe with the experience of their owne euils.

c Which I conceiued for the dangers where- in I was.

d They ſhal be bolde to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.

e Though Gods power be ſufficient to gouerne vs, yet for mans inſirmities he appointeth his Angels to watch ouer vs.

f The godly by their patient obedience profite more then they, which raine & ſpoyle.

g If they abide the laſt triall.

h That is, the true religion and worſhip of God.

i Pet. 3. 10.

j Seeing all men naturally deſire felicitie, he wondereth why they caſt themſelues willingly into miſerie.

k The anger of God doeth not onely deſtroy the wicked, but alſo aboliſheth their

Dauids complaint.

1 When they seeme to be swal lowed vp with afflictions, then God is at hand to deliuer them. m And as Christ faith, all y heares of hys head. n Their wicked enterprises shall turne to their owne destruction. o For when they seeme to be ouer come with great dangers & death it selfe, then God sheweth himselfe their redeemer.

them, and deliuereth them out of all their troubles. 18 The Lord is nere vnto them that are of a contrite heart; and will saue such as be afflicted in spirit. 19 Great are the troubles of the righteous: but the Lord deliuereth him out of the al. 20 He keepeth all his bones: not one of them is broken. 21 But malice shall slay the wicked: & they that hate the righteous, shall perish. 22 The Lord redemeth the soules of his seruants: and none, that trust in him, shall perish.

PSAL. XXXV.

So long as Saul was enemie to Dauid, all that had anye autoritie vnder him to flatter the King (as is the course of the world) did also most cruelly persecute Dauid: against whom he prayeth God to please and to auenge his cause. 8 That they may be taken in their nets and snares, which they layed for him, that his innocencie may be declared. 27 And that the innocent, which taketh part with him, may reioyce and prayse the Name of the Lord, that thus deliuereth his seruant. 28 And so he promisseth to speak forth the iustice of the Lord, and to magnifie his Name all the dayes of his life.

A Psalm of Dauid.

a He desireth God to vnder take his cause against them that did persecute him and slander him. b Albeit God can with his breath destroy all his enemies, yet the holy Ghost attributeth vnto him these outwarde weapons to assure vs of his present power. c Assure me against these tentations, that thou art the autor of my saluation. d Smite them with the spirit of godlines that their enterprises may be foolish, and they receive iust reward. e Shewing that we may not call God to be a reuenger, but onely for his glory, & where our cause is iust. f When he promisseth to himselfe peace. g Which he prepared against the children of God. h He attributeth his deliuerance quely to God, praising him therefore both in soul and body. i That would not suffer me to purge my selfe. k To haue taken from me all comfort and brought me into despaire. l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.

1 **P**Leade thou my cause, O Lord, with them that strue with me: fight thou against them, that fight against me. 2 Lay hand vpon the shield and buckler, and stand vp for mine helpe. 3 Bring out also the speare and stoppe the way against them, that persecute me: saye vnto my soule, I am thy saluation. 4 Let them be confounded & put to shame, that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mine hurt. 5 Let them be as chaffe before the winde, & let the Angel of the Lord scatter them. 6 Let their way be darke and slipperie: & let the Angel of the Lord persecute them. 7 For without cause they haue hid the pit and their net for me: without cause haue they digged a pit for my soule. 8 Let destruction come vpon him at vnwares, and let hys net, that he hath layed primely, take him: let him fall into the same destruction. 9 The my soule shalbe ioyfull in the Lord: it shall reioyce in his saluation. 10 All my bones shall say, Lord; who is like vnto thee, which deliuerest the poore from him, that is to strong for him? yea, the poore and him that is in miserie, from him that spoyleth him! 11 Cruel witness did rise vp: they asked of me things that I knew not. 12 They rewarded me euill for good, to haue spoyled my soule. 13 Yet I, when they were sicke, I was clothed with a sacke: I humbled my soule with fasting: and my payer was turned vpon my bosome. 14 That would not suffer me to purge my selfe. k To haue taken from me all comfort and brought me into despaire. l I prayed for them with inward affection, as I would haue done for my selfe: or, I declared mine affection with bowing downe mine head.

Psalmes.

VWherein the wicked reioyce,

14 I behaued my selfe as to my friend, or as to my brother: I humbled my selfe, mourning as one that bewaileth his mother. 15 But in mine aduersitie they reioiced, & gathered themselues together: the abjects assembled themselues against me, & I knew not: they tare me and ceased not. 16 With the false skoffers at bankets, gnashing their teeth against me. 17 Lord, how long wilt thou beholde this? deliuer my soule from their tumult, euen my desolate soule from the lions. 18 So will I giue thee thanks in a great Congregation: I will prayse thee among much people. 19 Let not them that are mine enemies, vniustly reioyce ouer me, neither let them pwinke with the eye, that hate me without a cause. 20 For they speake not as friends: but they imagine deceitful words against the quiet of the land. 21 And they gaped on me with their mouthes, saying, Aha, aha, our eye hath seene. 22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord. 23 Arise and wake to my iudgement, euen to my cause, my God, and my Lord. 24 Iudge me, O Lord my God, according to thy righteousness, and let them not reioyce ouer me. 25 Let them not say in their hearts, Our soule reioyce: neither let them saye, We haue deuoured him. 26 Let them be confounded, and put to shame: together, that reioyce at mine hurt: let them be clothed with confusion and shame, that lift vp themselues against me. 27 But let them be ioyfull and glad, that loue my righteousness: yea, let them say alway, Let the Lord be magnified, which loueth the prosperitie of his seruant. 28 And my tongue shall utter thy righteousness, and thy prayse euery day.

PSAL. XXXVI.

The Prophet grievously vexed by the wicked, doeth complaint of their malicious wickednes. 6 Then he turneth to consider the unspeakable goodness of God towards all creatures: 9 But specially towards his children, that by the faith there of he may be comforted and assured of his deliuerance by this ordinarie course of Gods works, 13 VVhen in the end destroyeth the wicked and saue the iust. 14 To him that excelleth. A Psalm of Dauid, the seruant of the Lord.

1 **W**ickednes sayeth to the wicked man, a euen in mine heart, that there is no feare of God before his eyes. 2 For he b flattereth himselfe in his owne eyes, while his iniquitie is found worthy to be hated. 3 The wordes of his mouth are iniquitie & deceit: he hath left of to vnderstand and to do good. 4 The reprobate mocke at wholsome doctrine and put not difference betwene good and euill.

m When they saw me ready to slip & as one that halted for infirmities. n With their railing wordes. o The word significeth cakes: meaning that the proud courtiers at their deuine feasts scoff, raile, and conspire hys death. p In token of contempt and mocking. q Or, clefs of the earth: meaning himselfe & others in their miserie. q They reioiced as though they had now seene Dauid overthrown. r It is the iustice of God to giue to the oppressors affliction & torment, and to the oppressed aide & reliefe. 2. The. 1. 6. f Because we haue that, which we sought for, seeing he is destroyed. t That is, at once were they neuer so many or mightie. u This prayer shall alwaies be verified against them, that persecute the faithful. x That at least fauour my right, though they be notable to helpe me. y He exhorted the Church to prayse God for deliuerance of his seruants, and for the destruction of his aduersaries.

a I see evidently by his deedes, y sinne pusheth forward the reprobate fro wickednes to wickednes, albeit he go about to couer his impietie. b Though alther deceitful, yet he vile sinne, yet he himselfe seeth it not. c The reprobate mocke at wholsome doctrine and put not difference betwene good and euill.

d By describing at large the nature of reprobate, he admonisheth godly to beware of these vices.

e Though wickednes seemeth to overflowe all the world, yet by thine heavenly providence thou governeest heave and earth.

f The depth of thy providence governeest all things, & disposeth them, albeit the wicked seeme to overflowe the worlde.

g Only Gods children have ynough of all things both concerning this life and the life to come.

h He sheweth who are Gods children, to wit, they that knowe him, and leade their lues vprightly.

i Let not the proud aduance himselfe against me, neither the power of the wicked drine me away.

k That is, in their pride wherein they flatter themselves.

4 He d imagineth mischief vpon his bed: he setteth himselfe vpon a way, that is not good and doeth not abhorre euill.

5 Thy e mercie, O Lord, reacheth vnto the heauens, and thy faithfulness vnto the cloudes.

6 Thy righteousness is lyke the mightie mountaynes: thy iudgements are like a great deepe: thou, Lord, doest saue man & beast.

7 Howe excellent is thy mercie, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shalbe satisfied with the fatnes of thine house, and thou shalt giue them drinke out of the riuier of thy pleasures.

9 For with thee is the well of life, and in thy light shall we see light.

10 Extend thy louing kindnes vnto them that know thee, and thy righteousness vnto them that are vpright in heart.

11 Let not the foote of pride come against me, and let not the hande of the wicked men moue me.

12 k There they are fallen that worke iniquitie: they are cast downe, and shall not be able to rise.

h He sheweth who are Gods children, to wit, they that knowe him, and leade their lues vprightly.

i Let not the proud aduance himselfe against me, neither the power of the wicked drine me away.

k That is, in their pride wherein they flatter themselves.

PSAL. XXXVII.

This Psalme containeth exhortation and consolation for the weakes, that are grieved at the prosperitie of the wicked, and the affliction of the godly. 7 For howv prosperous he sooner the wicked do liue for the tyme, he doeth assume their felicitie to be vaine and transitorie, because they are not in the fauour of God, but in the ende they are destroyed as his enemies. 11 And howv miserably that the righteous seemeth to liue in the worlde, yet his end is peace, and he is in the fauour of God, he is deliuered from the wicked & preferred.

A Psalme of Dauid.

1 Freat not a thy selfe because of the wicked men, neither be enuious for the euill doers.

2 For they shall soone be cut downe like grasse, & shall wither as the greene herbe.

3 Trust thou in the Lord & do good: dwel in the lande, and thou shalt be fed assuredly.

4 And delite thy selfe in the Lord, and he shall giue thee thine hearts desire.

5 Commit thy way vnto the Lord, & trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousness as the light, and thy iudgement as the noone day.

7 Waite patiently vpon the Lord and hope in him: freat not thy selfe for him which prospereth in his way: nor for the man that bringeth his enterprises to passe.

8 Cease from anger, & leaue of wrath: freat not thy selfe & also to do euill.

9 For euill doers shalbe cut of, and they that waite vpon the Lord, they shall inherit the land.

a He admonisheth vs neither to vex our selues for the prosperous estate of the wicked, neither to desire to be like the to make our state y better

b For Gods iudgement cutteth downe their state in a momēt.

c To trust in God, & do according to his will, are sure tokens,

d Be not led by thine owne wisdom, but obey God, and he will finish his worke in thee.

e As the hope of the daught caufeth vs not to be offended with y darkenes of the night: so ought we patiently to trust that God wil cleare our cause & restore vs to our right.

f When God suffereth the wicked to prosper, it seemeth to the flesh that he fauouereth their doings.

g Meaning, except he moderate his affections, he shalbe led to do as they do.

h He sheweth who are Gods children, to wit, they that knowe him, and leade their lues vprightly.

i Let not the proud aduance himselfe against me, neither the power of the wicked drine me away.

k That is, in their pride wherein they flatter themselves.

l These three points are required of the faithful, y their talke be godly, that Gods Law be in their heart, and that their life be vpright.

m For though it be sometime so expedient both for Gods glorie and their saluation, yet he will approue their cause, and reuenge their wrong way,

n They shal vanish away suddely: for they are fed for the day of slaughter.

o God so furnisheth him with his blessing, that hee is able to helpe others.

p God prospereth the faithful, because they waik in his waies with an vpright conscience.

q When God doeth exercise his faith with diuers tentations.

r Though the iust man dye, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporal benefites, yet he recompenseth him with spirituall treasures.

s They shal continually be preferred vnder Gods wings, and haue at least inward rest.

t These three points are required of the faithful, y their talke be godly, that Gods Law be in their heart, and that their life be vpright.

u For though it be sometime so expedient both for Gods glorie and their saluation, yet he will approue their cause, and reuenge their wrong way,

10 Therefore yet a litle while, & the wicked shall not appeare, and thou shalt looke after his place, and he shal not be found.

11 But meeke men shal possesse the earth, and shal haue their delite in the multitude of peace.

12 The wicked praufeth against the iust, and gnatheth his teeth against him.

13 But the Lord shall laugh him to scorne: for he seeth, that his day is comming.

14 The wicked haue drawne their sword, & haue bent their bowe, to cast downe the poore and needie, and to slay such as be of vpright conuersation.

15 But their sworde shall enter into their owne heart, & their bowes shal be broken.

16 k A small thing vnto the iust man is better, then great riches to the wicked and mightie.

17 For the armes of the wicked shalbe broke: but the Lord vpholdeth the iust men.

18 The Lord knoweth the daies of vpright men, and their inheritance shalbe perpetual.

19 They shal not be confounded in the perillous time, & in the dayes of famine they shall haue ynough.

20 But the wicked shall perish, and the enemies of the Lord shalbe consumed as the fat of lambes: euen with the smoke shall they consume away.

21 The wicked boroweth and payeth not agayne: but the righteous is mercifull, and giveth.

22 For such as be blessed of God, shal inherit the land, and they that be cursed of him, shalbe cut of.

23 p The paths of man are directed by the Lord: for he loueth his way.

24 Though he q fall, he shall not be cast of: for the Lord putteth vnder his hand.

25 I haue bene yong and am olde: yet I saw neuer the righteous forsaken, nor his r secede begging bread.

26 But he is euer mercifull and lendeth, and his seede enioyeth the blessing.

27 Flee from euill, and do good, and dwell for euer.

28 For the Lord loneth iudgement, & forsaketh not his Saints: they shall be preferred for euermore: but the seede of the wicked shalbe cut of.

29 The righteous men shal inherit the land, and dwell therein for euer.

30 The t mouth of the righteous wil speake of wisdom, and his tongue will talke of iudgement.

31 For the Law of his God is in his heart, & his steppes shall not slide.

32 The wicked watcheth the righteous, and seeketh to slay him.

33 But the Lord wil not leaue him in his bad, nor condemne him, when he is iudged.

34 Waite thou on the Lord, and keepe his

h He correcteth the impacience of our nature, which can not abide the fulnes of Gods time become.

i Math. 5. 5.

j The godly are assured that the power and craft of the wicked

k shall not preuaile against them, but fall on their own neckes, & therefore ought patiently to abide

l Gods time, & in the meane while bewaile their finnes, and offer vp their teares as

m a sacrifice of their obedience.

n For they are daily fed as with Manna from heauen, & haue sufficient, when the wicked haue

o neuer ynough, but euer hunger.

p God knoweth what dangers hang ouer his, & by what means to deliuer them.

q For God will giue the contented mindes, & y which shalbe necessary.

r They shal vanish away suddely: for they are fed for the day of slaughter.

s God so furnisheth him with his blessing, that hee is able to helpe others.

t God prospereth the faithful, because they waik in his waies with an vpright conscience.

u When God doeth exercise his faith with diuers tentations.

v Though the iust man dye, yet Gods blessings are extended to his posteritie, & though God suffer some iust man to lacke temporal benefites, yet he recompenseth him with spirituall treasures.

w They shal continually be preferred vnder Gods wings, and haue at least inward rest.

x These three points are required of the faithful, y their talke be godly, that Gods Law be in their heart, and that their life be vpright.

y For though it be sometime so expedient both for Gods glorie and their saluation, yet he will approue their cause, and reuenge their wrong way,

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Dauids fore affliction.

Psalmes.

Man is vanitie

x So that the prosperity of the wicked is but as a cloude, which vanisheth away in a moment.
y He exhorteth the faithfull to marke diligently ⁷ examples both of Gods mercies, and also of his iudgements.
z He sheweth ⁷ the patient hope of the godly is neuer in vaine, but in the end hath good successe, though for a time God proue them by sundrie tentations.

way, and he shall exalt thee, that thou shalt inherit the lande: when the wicked men shall perishe, thou shalt see.
35 I haue seene the wicked strong, & spreading himselfe like a greene baye tree.
36 Yet he ^x passed away, & lo, he was gone, and I fought him, but he could not be found.
37 ^y Marke the vpright man, and beholde the iust: for the end of *that* man is peace.
38 But the transgressours shall be destroyed together, and the end of the wicked shall be cut of.
39 But the ^z saluation of the righteous men shall be of the Lord: he shall be their strength in the time of trouble.
40 For the Lord shall helpe them, and deliuer them: he shall deliuer them from the wicked, and shall saue them, because they trust in him.

PSAL. XXXVIII.

David lying sicke of some grievous disease, acknowledging himselfe to be chastised of the Lord for his sinnes, and therefore prayeth God to turne away his wrath. 1 He uttereth the greatest of his griefe by many wordes and circumstances, as wounded with the arrowes of Gods ire, forsaken of his friends, euill intreated of his enemies. 21 But in the end with firme confidence he commendeth his cause to God, and hopeth for speedie helpe at his hand.

a To put himself & others in mind of Gods chastisement for sinne.
b He desireth not to be exempted from Gods rod, but that he would moderate his hand, that he might be able to beare it.
c Thy sickenes, wherewith thou hast visited me.
d David acknowledged God to be iust in his punishments, because his sinnes had deserved much more.
e He confesseth his sinnes, Gods iustice, & maketh praier his refuge.
f That rather gaue place to mine own lustes, then to the wil of God.
g Or, blacke, as one that is disfigured & consumed with sicknes.
h This example warneth vs neuer to despaire, be ⁷ torment neuer so great: but alwaies to cry vnto God with sure trust for deliuerance.
i Partly for feare, and partly for pride they denied all dueitie and friendship.
k For I can haue no audience before men, and therefore patiently waite for the helpe of God.

1 *A* Psalm of David for a remembrance.
O Lord, rebuke me not in thine ^b anger, neither chastise me in thy wrath.
2 For thine ^c arrowes haue light vpon me, and thine hand lyeth vpon me.
3 There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones because of my ^d sinne.
4 For ^e mine iniquities are gone ouer mine head, and as a weightie burden they are to heauie for me.
5 My woundes are putrified, and corrupt because of ^f my foolishnes.
6 I am bowed, and crooked very sore: I go mourning all the day.
7 For my reines are full of burnings, and there is nothing sound in my flesh.
8 I am weakened & sore broken: I & roare for the very griefe of mine heart.
9 Lord, I poure my whole desire before thee, and my sighing is not hid from thee.
10 Mine heart ¹⁰ panteth: my strength fayleth me, and the light of mine eyes, euen ^h they are not mine owne.
11 My louers and my friends stande aside from my plague, and my ⁱ kinsmen stand a farre of.
12 They also, that seeke after my lyfe, laye snares, and they that go about to do me euill, talke wicked things and imagine deceite continually.
13 But I as ^k a deafe man heard not, & as a dumme man, which openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whose mouth are no reproofes.
15 For on thee, O Lord, do I waite: thou wilt heare me, my Lord, my God.
16 For I said, *Heare me*, least they reioyce ouer me: for I when my foote slippeth, they extoll themselues against me.
17 Surely I am readie to ^m halte, and my sorrow is euer before me.
18 When I declare my paine, and am sorie for my sinne,
19 Then mine ⁿ enemies are aliue and are mightie, and they that hate me wrongful-lye are many.
20 They also, that rewarde euill for good, are mine aduersaries, because I followe ^o goodnes.
21 Forfake me not, O Lord: be not thou farre from me, my God.
22 Hasten thee to helpe me, O my Lord, my p saluation.

PSAL. XXXIX.

David uttereth with what great griefe and bitterness of minde he was driven to these outrageous complaines of his infirmities. 2 For he confesseth that when he had determined silence, that he burst forth yet into wordes that he would not, through the greatnes of his griefe. 4 Then he rehearseth certeyn requestis which taste of the infirmities of man. 8 And mixeth with them many prayers: but all do shew a minde wonderfully troubled, that it may playnly appeare how he did strive mightily against death & desperation.

1 *To the excellent musician a Indurthen. A Psalm of David.*
I Thought, ^b I will take heede to my waies, that I sinne not with my tongue: I wyll keepe my mouth bridle, whyle the wicked is in my sight.
2 I was dumme and spake nothing: I kept silence euen from good, ^c and my sorow was more stirred.
3 Mine heart was hote within me, & while I was musing, the fire kindled, and ^d I spake with my tongue, saying,
4 Lord, let me know mine end, & the measure of my dayes, what it is: let me knowe how long I haue to liue.
5 Beholde, thou hast made my dayes as an hand breadth, and mine age as nothing in respect of thee: surely euery man in his best state is altogether e vanitie. Selah.
6 Doubtles man walketh in a shadowe, and disquieteth himselfe in vaine: he heapeth vp riches, and can not tell who shall gather them.
7 And now Lord, what waite I for? mine hope is euen in thee.
8 Deliuer me from all my transgressions, and make me not a rebuke vnto the ^f foolish.
9 I should haue bene dumme, and nor haue opened my mouth, because ^g thou didest it.
10 Take thy plague away from me: for I am consumed by the stroke of thine hand.
11 When thou with rebukes doest chastise man for iniquitie, thou as a moth ^h makest them, yet thy secrete curse continually fretteth them.

1 That is, if they see, that thou succour me not in time, they will mocke and triumph, as though thou hadst forsaken me.
m I am without hope to recouer my strength.
n In my greatest miserie they most reioyce.
o He had rather haue the hatred of all the world, then to fayl in any part of his dueitie to Godward.
p Which are the autor of his saluation: and thus declareth that he prayed with sure hope of deliuerance.

a This was one of the chiefe fingers, 1. Chro. 16, 41.
b Albeit he had appointed wyth himselfe patiently to haue taried Gods leasure, yet the vehemencie of his paine caused him to break his purpose.
c Though when the wicked ruled, he thought to haue kept silence, yet his zeale caused him to change his mind.
d He confesseth that he grudged agaynst God, considering ⁷ greatnes of his torowes, and the shortnes of his life.
e Yet David offended in that that he reasoned with God, as though that he wer to seuerely toward his weak creature.
f Make me not a mocking stock to the wicked, or wrap me not vp with the wicked, when they are put to shame.
g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.
h Though thine open plagues light not euermore vpon them, yet thy secrete curse continually fretteth them.
his

1 The worde signifieth al y he desireth, as health, force, strength, beautie, and in whatsoeuer he hath delite, so y the rod of God taketh away all that is desired in this worlde.

k For his sorow caused him to thinke that God would destroy him vtterly: whereby we see how hard it is for the verie Saints to keepe a measure in their wordes, when death and despaire assaile them.

his beautie to consume: surely every man is vanitie. Selah.

12 Heare my prayer, O Lord, and hearken vnto my crie: keepe not silence at my teares, for I am a stranger with thee, and a sojourner as all my fathers.

13 Stay thine anger from me, that I may recouer my strength, k before I go hence & be not.

PSAL. XL.

1 David deliuered from great danger, doeth magnifie and prayse the grace of God for his deliuerance, and commendeth his prouidence to wards all mankind. 2 Then doeth he promise to giue himselfe wholly to Gods seruice, and so declareth how God is truly worshipped. 14. Afterward he giueth thanks and prayseth God, and hauing complayned of his enemies, with good courage he calleth for aide and succour.

To him that excelleth. A Psalm of David.

1 I Waited a patiently for the Lord, and he inclined vnto me, and heard my crie.

2 He brought me also out of the horrible pit, out of the myrie claye, and set my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a newe song of prayse vnto our God: many shall see it and feare, and shall trust in the Lord.

4 Blessed is the man, that maketh the Lord his trust, and regardeth d not the proude, nor such as turne aside to lyes.

5 O Lord my God, thou hast made thy wonderfull works so many, that none can count in order to thee thy thoughts toward vs: I would declare, and speake of them, but they are mo then I am able to expresse.

6 Sacrifice & offering thou didest not desire: (for mine eares hast thou prepared) burnt offering and sinne offering hast thou not required.

7 Then said I, Lo, I come: for in the rolle of the booke it is written of me,

8 I desired to do thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared thy righteousness in the great Congregation: lo, I will not reframe my lippes: O Lord, thou knowest.

10 I haue not hid thy righteousness within mine heart, but I haue declared thy truth and thy saluatiō: I haue not concealed thy mercie and thy truth from the great Congregation.

11 Withdrowe not thou thy tender mercie from me, O Lord: let thy mercie and thy truth alway preferue me.

12 For innumerable troubles haue compassed me: my sinnes haue taken such holde vpon me, that I am not able to looke vp: yea, they are mo in nōber then the heares of mine head: therefore mine heart hath

k fayled me.

13 Let it please thee, O Lord, to deliuer me: make haste, O Lord, to helpe me.

14 Let them be confounded and put to shame together, that seeke my soule to destroy it: let them be driuen backwarde and put to rebuke, that desire mine hurt.

15 Let them be destroyed for a rewarde of their shame, which saye vnto me, Aha, aha.

16 Let all them, that seeke thee, reioyce and be glad in thee: and let them, that loue thy saluation, say alway, n The Lord be prayed.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

God for his benefits: so the wicked mocke Gods children in their afflictions.

PSAL. XLI.

1 David being grievously afflicted, blesteth them, that pitie his case. 2 And complayneth of the treason of his owne friends and fromiars, as came to passe in Iudas. Iohn. 13. 18. After he feeling the great mercies of God gently chastising him, and not suffering his enemies to triumph agaynst hym, 13 Giueth most heartie thanks vnto God.

To him that excelleth. A Psalm of David.

1 Blessed is he that a iudgeth wisely of the poore: the Lord shall deliuer him in the time of trouble.

2 The Lord will keepe him, and preferue him aloue: he shalbe blessed vpon the earth, and thou wilt not deliuer hym vnto the will of his enemies.

3 The Lord will strengthen him vpon the bed of sorowe: thou hast turned all his bed in his sicknes.

4 Therefore I sayd, Lord haue mercie vpon me: heale my soule, for I haue sinned agaynst thee.

5 Mine enemies d speake euill of me, saying, When shal he dye, and his name perith?

6 And if he come to see me, he speakeeth lies, but his heart heapeth iniquitie within him, and when he commeth forth, he telleth it.

7 All they that hate me, whisper together agaynst me: euen agaynst me do they imagine mine hurt.

8 A mischief is light vpon hym, and he that lyeth, shall no more rise.

9 Yea, my familiar friende, whome I trusted, which did eate of my bread, s hath lifted vp the heele agaynst me.

10 Therefore, O Lord, haue mercie vpō me, and rayse me vp: so I shall rewarde them.

11 By this I knowe that thou fauourest me, because mine enemy doeth not triumph agaynst me.

12 And as for me, thou vpholdest me h in mine integritie, and doest set me before thy face for euer.

13 Blessed be the Lord God of Israel world without end. k So be it, euen so be it.

prooue the same. h Meaning, eyther in prosperitie of lyfe, or in the true feare of God agaynst all tentations. i Shewing me euident signes of thy Fatherly prouidence. k By this repetition he stirreth vp the faythfull to prayse God.

k As touching the iudgement of the flesh, I was vtterly destitute of al counsell: yet faith inwardly moued mine heart to pray. l He desireth that Gods mercie may contred for him agaynst the rage of hys enemies. m Let the same shame, & confusion light vpon the, which they intended to haue brought vpon me. n As the faythfull alwaies praise

a Though God deferred his help yet he patiently abode, till he was heard.

b He hath deliuered me from most great dangers.

c That is, a speciall occasion to prayse him: for, Gods benefites are so manie occasions for vs to praise his Name.

d To follow their example, which he must needs do, that trusteth not onely in the Lord.

e David goeth from one kinde of Gods fauour to the contemplation of his prouidence ouer al, & confesseth that his counsels towards vs are farre aboue our capacities: we ca not so much as tel the in ordre.

f Thou hast opened mine eares to vnderstand the spiritual meaning of the sacrifices: and here David esteemeth the ceremonies of the Law nothing in respect of the spiritual seruice.

g When thou hadest opened mine eares and heart, I was ready to obey thee, being assured that I was written in the booke of thine elect for this end.

h In the Church, assembled in the Sanctuary. i David here nombreth 3. degrees of our saluation: Gods mercie, whereby he pitieeth vs: his righteousness, which signifieth his continuall protection, and his truth, whereby appeareth his constant fauour, so that hereof proceedeth our saluation.

PSAL. XLII.

The Prophet grievously complaineth, that being tried by his persecutors, he could not be present in the Congregation of Gods people, protesting that although he was separated in bodie from them, yet his heart was thitherward affectioned. 7 And lest of all he sheweth, that he was not so farre overcome with these sorowes and thoughts, 8 But that he continually put his confidence in the Lord.

a As a treasure to be kept of them, which were of y number of the Leuites.

b By these similitudes of thirst & panting he sheweth his seruent desire to serue God in his Temple.

c As others take pleasure in eating & drinking, so he was altogether giue to weeping.

d That is, how I led the people to serue thee in thy Tabernacle, and now seeing my contrarie estate, I dye for sorow.

e Though he sustained grievous assaults or the flesh to cast him into despair, yet his faith grounded on Gods accustomed mercies, getteth the victorie.

f That is, when I remember thee in this land of my banishment among the mountaines.

g Afflictions came so thicke vpon me, that I felt my selfe as ouerwhelmed: whereby he sheweth there is no ende of our miserie, til God be pacified, & send remedie.

h He assured himselfe of Gods helpe in tyme to come.

i That is, I am moit grievously tormented.

k This repetition doeth declare that Dauid did not overcome at once: to teach vs to be constant for as much as God will certainly deliuer him.

To him that excelleth. A Psalme so giue instruction, committed to the sonnes of Korah.

As the hart brayeth for the ryuers of water, so b panteth my soule after thee, O God.

My soule thirsteth for God, even for the liuing God: when shall I come and appeare before the presence of God?

c My teares haue bene my meate day & night, whyle they daylye saye vnto me, Where is thy God?

When I remembered d these things, I powred out my verie heart, because I had gone with the multitude, and led them into the House of God with the voyce of singing, and praye, as a multitude that keepeth a feast.

Why art thou cast downe, my soule, and vnquie within me? e waite on God: for I will yet giue him thanks for the helpe of his presence.

My God, my soule is cast downe wythin me, because I remember thee, from the land of Iorden, and Hermonim, and from the mount Mizar.

One g deepe calleth another deepe by the noyse of thy water spoutes: all thy waues and thy floods are gone ouer mee.

The Lord h will graunt his louing kindenes in the day, and in the night shall I sing of him, even a prayer vnto the God of my life.

I will saye vnto God, which is my rocke, Why hast thou forgotten me? why go I mourning, whē the enemy oppresseth me?

My i bones are cut a sunder, whyle mine enemies reproche me, saying dayly vnto me, Where is thy God?

k Why art thou cast downe, my soule? & why art thou disquieted within me? waite on God: for I will yet giue him thanks: he is my present helpe, and my God.

PSAL. XLIII.

He prayeth to be deliuered from them which conspire against him, that he might iustly praye God in his holie Congregation.

a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.

b That is, the cruel companie of mine enemies.

c To wit, thy fauour, which appeared by the performance of thy promises.

d He promised to offer a solemne sacrifice of thanksgiving in token of his great deliuerance.

I vdge a me, O God, & defend my cause against the vnmercifull b people: deliuer me from the deceitful and wicked man.

For thou art the God of my strength: why hast thou put me away? why go I mourning, when the enemy oppresseth me?

Send thy c light and thy truth: let them lead me: let the bring me vnto thine holy Mountaine and to thy Tabernacles.

Then d will I go vnto the altar of God, even vnto the God of my ioy and gladnes: and I will praise thee, O God, my King, my God, my Father, my Sauerour, my Lord, my Father, my God, my King, my God, my Father, my Sauerour, my Lord.

and vpon the harpe will I giue thanks vnto thee, O God, my God.

Why art thou cast downe, my soule? and why art thou disquieted within me? e waite on God: for I will yet giue him thanks, he is my present helpe, and my God.

PSAL. XLIIII.

The faithfull remember the great mercie of God to vnto his people. 9 After, they complaine, because they feele it no more. 17 Also they alleadge the covenant made vnto Abraham, for the keeping whereof they shew what grievous things they suffered. 23 Finally they pray vnto God not to contemne their affliction, seeing the same redoundeth to the contempt of his honour.

To him that excelleth. A Psalme so giue instruction, committed to the sonnes of Korah.

We haue heard with our a eares, O God: our fathers haue tolde vs the woikes, that thou hast done in their daies, in the olde time:

How thou hast driuen out the b heathen with thine hand, and planted c them: how thou hast destroyed the d people, and caused e them to growe.

For they inherited not the land by their owne sworde, neither did their owne arme saue them: but thy right hande, and thine arme and the light of thy countenance, because thou didest f fauour them.

Thou art my King, O God: fende helpe vnto g Iakob.

Through thee haue we thrust back our aduersaries, by thy Name haue we trodden downe them that rose vp against vs.

For I do not trust in my bow, neither can my sworde saue me.

But thou hast saued vs from our aduersaries, and hast put them to confusion that hate vs.

Therefore will we praise God continually, and will confesse thy name for euer. Selah.

But now thou art farre of, and puttest vs to i confusion, and goest not forth with our armies.

Thou makest vs to turne backe from the aduersarie, and they, which hate vs, spoyle k for themselves.

Thou giuest vs l as shepe to be eaten, & doest scatter vs among the nations.

Thou sellest thy people m without gaine, and doest not increase their price.

Thou makest vs a reproch to our neighbours, a iest and a laughing stocke to them that are round about vs.

Thou makest vs a prouerbe among the nations, and a nodding of the head among the people.

My n confusion is daily before me, and the shame of my face hath couered me,

For the voyce of the slanderer and rebuker, for the enemy and o auenger.

All this is come vpon vs, yet do we not forget thee, neither deale we falsely concerning thy covenant.

offreth most, but takest the first chaffman. m I dare not lift vnto mine head for shame. n Meaning the proude and cruel tyrant. o They boast not of their vertues, but declare that they rest vpon God in the middes of their afflictions: who punished not now the r finnes, but by hard afflictions called them to the consideration of the heauenly ioyes.

Whereby he admonisheth the faithfull not to relent, but constantly to waite on the Lorde, though their troubles be long and great.

This Psalme seemeth to haue bene made by some excellent Prophet for the vie of the people, when the Church was in extreme miserie, eyther at their returne fro babilon, or vnder Antiochus, or in such like affliction.

That is, the Canaanites.

To wit, our fathers.

Of Canaan.

That is, our fathers.

Gods free mercie and loue is the onely fountaine and beginning of y church, Deut. 4.37.

Because thou art our King, therefore deliuer thy people from their miserie.

Because they & their forefathers made both one Church, they apply that to them selues, which before they did attribute to their fathers.

As they confessed before, that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.

Or, at their pleasure.

Rom. 8.36.

Knowing God to be autor of this calamitie, they murmure not, but seeke remedie at his hands, who wouled them.

As slaues which are solde for a lowe price, nether lookest thou for him that

*Or, vvhales meau-
ring, the bottomles
flow of temptations.
here vve see the
power of faith,
which can be o-
uercome by no
force.*

*p. They shewe
that they honou-
red God aright
because they uis-
ited in him alone.
q They take
God to witnes
that they were
vrght to him-
selves.*

*r The faithfull
make this their
comfort, that the
wicked punish-
thē not for their
sinnes, but for
Gods cause, Mar.
3. 10. 1 Pet. 4. 14.*

*s There is no hope of recouerie except thou put to thine hand & rayse
vs vp. t Wh ch s the onely and sufficient ransom to deliuer both bodie
and soule from all kinde of slauerie and miserie.*

- 13 Our heart is not turned backe : nether
our steppes gone out of thy paths,
19 Albeit thou hast smitten vs downe into
the place of dragons, & couered vs with
the shadowe of death.
20 If we haue forgotten the Name of our
God, & holden vp our hands to a strange
God,
21 Shall not God search this out? for he
knoweth the secretes of the heart.
22 Surely for thy sake are we slayne con-
tinually, and are counted as sheepe for the
slaughter.
23 Vp, why sleepest thou, O Lord? awake,
be not farre off for euer.
24 Wherefore hidest thou thy face? & for-
gettest our miserie and our affliction?
25 For our soule is beaten downe vnto the
dust: our bellie cleaueth vnto the ground.
26 Rise vp for our succour, and redeeme vs
for thy mercies sake.

PSAL. XLV.

*The maiesty of Salomon, his honour, strength, beautie, rich-
es and power are prayed, and also his marriage with
the Egyptian being a heathen woman is blessed, so If that
she can renounce her people & the loue of her countrey and
giue her selfe wholly to her husband. Vnder the vvhich fi-
gure the vvhonderful maiesty and increase of the kingdome
of Christ and the Church his spouse now taken of the Gen-
tiles is described.*

*¶ To him that excelleth on a Shoshannim a song
of loue to giue instruction, committed
to the sonnes of Korah.*

*a This was a cer-
taine tune or an
instrument.*

*b Of that perfir-
me that ought
to be betweene
the husband and
the wyfe.*

*c Salomons beau-
tie and eloquence
to winne fauour
with his people,
& his power to
ouercome his e-
nemies, is here
described.*

*d He alludeth to
them that ride in
chariots in their
triumphes, shew-
ing that the qui-
et state of a king-
dome standeth
in trueth, meek-
nes and iustice,
not in worldly
pompe & vanitie*

*e Vnder this fi-
gure of this king-
dome of iustice
is set forth the e-
uerlasting king-
dome of Christ.*

*f Hath esta-
blished thy king-
dome as the fi-
gure of Christ,
which is y peace
and ioye of the
Church.*

*g In the which palace the people made thee ioyfull to see
them giue thanks and reioyce for thee.*

Mine heart will utter forth a good mat-
ter: I will intreat in my workes of
the King: my tongue is as the penne of a
swift writer.

2 Thou art c fayrer then the children of
men: grace is powred in thy lips, because
God hath blessed thee for euer.

3 Gird thy sworde vpon thy thigh, O most
mightie, to win, thy worship and thy glory,

4 And prosper with thy glorie: d ride vpō
the word of trueth and of meekenes & of
righteousnes: so thy right hand shall teach
thee terrible things.

5 Thine arrowes are sharpe to pearce the
heart of the Kings enemies: therefore the
people shall fall vnder thee.

6 Thy throne, O God, is for euer & euer:
the scepter of thy kingdome is a scepter of
righteousnes.

7 Thou louest righteousness, & hatest wic-
kednes, because God, euen thy God hath
fanoined thee with the oyle of gladnes
about thy felowes.

8 All thy garments smell of myrrhe and a-
loes, and cassia, when thou comest out of
the yuory palaces, & where they haue made
thee glad.

9 Kings daughters were among thine hono-
rable wines: vpon thy right hand did stand

the h Queene in a vesture of golde of O-
phir.

10 i Harken, O daughter, and consider, and
incline thine eare: forget also thine owne
people and thy fathers house.

11 So shall the King haue pleasure in thy
beautie: for he is thy Lord, and reuerence
thou him.

12 And the k daughter of Tyrus with the
riche of the people shal do homage before
thy face with presents.

13 The Kings daughter is all glorious
l within: her clothing is of broyded
golde.

14 She shalbe brought vnto the King in
raiment of needle worke: the virgins that
followe after her, and her companions shal
be brought vnto thee.

15 With ioye and gladnes shall they be
brought, and shall enter into the kings pa-
lace.

16 In steade of thy fathers shall thy m chil-
dren be: thou shalt make them princes
n through all the earth.

17 I will make thy o Name to be remem-
bered through all generations: therefore
shall the people giue thanks vnto thee
worlde without ende.

*gratitude. m They shall haue greater graces then their fathers. n He
signifieth the great compasse of Christes Kingdome, which shalbe suffi-
cient to enriche all his members. o This must onely be referred to Christ
and not to Salomon.*

PSAL. XLVI.

*A song of triumph or thanksgiving for the deliuerance of
Ierusalem, after Sennacherib with his armie was driven
away, or some other like sudden and marvellous deliue-
rance by the mightie hand of God. ¶ VVhereby the Pro-
phet commending this great benefite, doth exhort the faith-
full to giue themselves wholly into the hand of God, doub-
ting nothing but that vnder his protection they shall be safe
against all the assaults of their enemies, because this is his
delite to affluage the rage of the wicked, when they are
most busie against the iust.*

*¶ To him that excelleth vpon a Alamoth a song
committed to the sonnes of Korah.*

1 **G**od is our hope and strength, & helpe
in b troubles, readie to be found.

2 Therefore will not we c feare, though the
earth be moued, and though the moun-
taines fall into the middes of the sea.

3 Though the waters thereof d rage and be
troubled & the mountaines shake at the
furies of the same. Selah,

4 Yet there is a e Riuer, whose streames shall
make glad the citie of God: euen the San-
ctuarie of the Tabernacles of the most
High.

5 God is in the middes of it: therefore shal it
not be moued: God shall helpe it f very
earely.

6 When the nations raged, and the king-
domes were moued, God thundred, and
the earth melted.

7 The Lord of hostes: g with vs: the God
of Iakob is our refuge. Selah.

8 Come, & behold the workes of the Lord,
h what

*h Though he
had many kings
daughters among
his wines, yet he
loued Pharaohs
daughter best.*

*i Vnder the fi-
gure of Pharaohs
daughter he
sheweth that the
church must cast
of al carnal affec-
tions to obey
Christ onely.*

*k He signifieth
y diuers of them,
y be rich, shalbe
benefactors to
the church, albe-
it they giue not
perfit obedience
to the Gospel.*

Or, Zer.

*l There is no-
thing fayned, nor
hipocritical, but
she is glorious
both within and
without: & how-
beit the Church
hath not at all
times this out-
ward glorie, the
faut is to be im-
puted onely to
their owne in-
gratitude.*

*m They shall haue greater graces then their fathers. n He
signifieth the great compasse of Christes Kingdome, which shalbe suffi-
cient to enriche all his members. o This must onely be referred to Christ
and not to Salomon.*

*a Which was ei-
ther a musical in-
strument or a so-
lemne tune, vnto
the which this
Psalm was sung.*

*b In all manner of
troubles God
sheweth his spe-
die mercie and
power in defend-
ing his.*

*c That is, we
will not be ouer-
come with feare.*

*d Though the
afflictions rage
neuer so much,
yet the riuers of
Gods mercies
bring sufficient
comfort to his.*

*e The river of
Shiloah, which
passed through
Ierusalem: mean-
ing though the
defence seeme
neuer so final, yet
if God haue ap-
pointed it, it is
sufficient.*

*f Always when
neede requireth.*

*g They are assured that God can
and will defende his Church from all dangers and enemies.*

h what

The kingdome of God.

h To wit, howe oft he hath destroyed his enemies & deliuered his people.
i He warneth them that he feare the Church to cease their crueltie: for else they shall feeley God is to strong for them, agaynst whome they fight.

h what desolations he hath made in the earth.

9 He maketh warres to cease vnto the ends of the world: he breaketh the bowe and cutteth the speare, & burneth the chariots with fire.

10 Be i stil and knowe that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Iakob is our refuge. Selah.

PSAL. XLVII.

1 The Prophet exhorteth all people to the worship of the true and euergluing God, commending the victory of God toward the posteritie of Iakob: 9 And after propheseth of the kingdome of Christ in this time of the Gospell.

¶ To him that excelleth. A Psalme committed to the sunnes of Korah.

1 All people a clap your hands: sing loud vnto God with a ioyfull voyce.

2 For the Lord is high, & terrible: a great King ouer all the earth.

3 He hath b subdued the people vnder vs, and the nations vnder our feete.

4 He hath chosen c our inheritance for vs: euen the glorie of Iakob whome he loued. Selah.

5 God is gone vp with triumph, euen the Lord, with the d sound of the trumpet.

6 Sing prayes to God, sing prayes: sing prayes vnto our King, sing prayes.

7 For God is the King of all the earth: sing praises euerie one that hath e vnderstanding.

8 God reigneth ouer the heathen: God sitteth vpon his holy throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world belong to God: he f is greatly to be exalted.

10 He doeth al- lude vnto the trumpets, that were blowne at solemne feastes: but he doeth further signifie the triumph of Christ and his glorious ascension into the heauens. e He requirerh that vnderstanding be ioyned with singing, least the Name of God be profaned with wayne crying. f Hee prayeth Gods highnes, for that he ioyneth the great princes of the world, whome he calleth shields to the fellowship of his Church.

PSAL. XLVIII.

1 A notable deliuerance of Ierusalem from the hande of manie Kings is mentioned, for the which thanks are giuen to God, and the state of that citie is prayesed, that hath God so presently at all tymes readie to defende them. The Psalme seemeth to be made in the time of Abaz, Iosaphat, Ahas or Ezechiah: for in their times chiefly was the citie by foren princes assaulted.

¶ A song or Psalme committed to the sunnes of Korah.

1 Great is the Lord, and greatly to be prayesed, in the b Citie of our God, euen vpon his holie Mountaine.

2 Mount Zion, lying Northward, is faire in situation: it is the c ioy of the whole earth, and the citie of the great King.

3 In the palaces therof God is knowne for a d refuge.

a Some put this difference betweene a song & Psalme, saying, that it is called a song, when there is no instrument, but the voyce: & the Psalme, the contrarie. The song of y Psalme is when the instruments begin, and the voyce followeth. The Psalme of the songs, the contrarie. b Albeit God shew his wonders through all the world, yet he will be chiefly prayesed in his Church. c Because the worde of saluation came thence to all them that should beleue. d Except God were the defence therof, nether situation nor munition coulde preuaile.

Psalmes.

The vaine trust of the wicked.

4 For lo, the Kings were e gathered, & wet together.

5 When they sawe f it, they marueiled: they were astonied, & suddenly driuen backe.

6 Feare came there vpon them, & forowe, as vpon a woman in trauaile.

7 As with an East winde thou breakest the shippes g of Tarshish, so were they destroyed.

8 As we haue h heard, so haue we seene in the Citie of the Lord of hostes, in the Citie of our God: God wil stablish it for euer. Selah.

9 We waite for thy louing kindnes, O God, in the middes of thy Temple.

10 O God, according vnto thy Name, so is thy praye vnto the i worlds end: thy right hand is full of righteousnes.

11 Let k mount Zion reioyce, & the daughters of Iudah be glad, because of thy iudgements.

12 l Compasse about Zion, and go round about it, and tell the towres thereof.

13 Marke well the wall thereof: beholde her towres, that ye may tell your posteritie.

14 For this God is our God for euer & euer: he shall be our guide vnto the death.

15 Strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secreete defence, who neuer leaueth his.

PSAL. XLIX.

1 The holys Ghost calleth all men to the consideration of mans lyfe, 7 shewing them not to be most blessed, that are most vnable, and therefore not to be feared: but contrarie wyse he lieth vp our mindes to consider how all things are ruled by Gods prouidence: 14 VVho as he iudgeth these worldly misers to eueryling torment, 15 So doth he preferue his and will reuuarde them in the day of the resurrection. 2. Thess. 1. 6.

¶ To him that excelleth. A Psalme committed to the sunnes of Korah.

1 H Eare a this, all ye people: giue eare, all ye that dwell in the world,

2 As well lowe as hie, both riche and poore.

3 My mouth shall speake of wisdom, & the meditation of mine heart is of knowledge.

4 I will incline mine eare to a parable, and vtter my graue matter vpon the harpe.

5 Wherefore should I b feare in the euill dayes, when iniquitie shall compass me about, as at mine heeles?

6 They trust in their c goods, & boast them selues in the multitude of their riches.

7 Yet a man can by no meanes redeeme his brother: he can not giue his ransome to God,

8 (So d precious is the redemption of their foules, e and the continuance for euer)

9 That he may liue still for euer, & not see the graue.

10 For he seeth that wise men f dye, & also that the ignorant and foolish perish, and leaue their riches for g others.

11 Yet they thinke, their houses, & their habitations shall continue for euer, euen from generation to generation, and call their lands by their names.

12 But man shall not continue in honour: he f In that death maketh no difference betweene the persons. g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth. h Or, labour that their name may be famous in earth.

e They conspired and went against Gods people.

f The enemies were afrayed at sight of y Citie. g That is, of Cilicia, or of the sea called Mediterranean.

h To wit, of our fathers, so haue we prouen: or, god hath performed his promise.

i In all places where thy Name shall be heard, of men shall praise thee, when they heare of thy maruiculous workes.

k Let Ierusalem and the cities of Iudea reioice for thy iust iudgements against thine enemies.

l For in this ourwarde defence & strength Gods blessings did also appeare: but the chiefe is to be referred to Gods fauour and secreete defence, who neuer leaueth his.

a He will intreat how God governeth the world by his prouidence which can not be perceived by the iudgement of the flesh.

b Though wickednes reigne & enemies rage, seeing God will execute his iudgements against the wicked in time conuenient.

c To trust in riches is more madnes, seeing they can nether restore life nor prolong it.

d That is, so rare, or not to be found, as prophesie was precious in y dayes of Eli. 1. Sam. 3. 1.

e Meaning, it is impossible to liue for euer: also that life & death are onely in Gods hands.

f In that death maketh no difference betweene the persons.

g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

h Or, labour that their name may be famous in earth.

h As touching the death of the bodye.

i They speake and do the same thing that their fathers dyd.

k As sheepe are gathered into f fouldes, so shall they be brought to the graue.

l Because they haue no part of life euerslasting. m Christs coming is as the morning, when the elect shall reigne w Christ their head ouer the wicked.

n Or, Because he hath receiued me. *1. Tim. 2. 19.*

o Euer he blessed. *h. soule.*

p The flatterers praise them that line in delights and pleasures. *Or, h. soule.* o And not passe the terme appointed for lyfe. p Both they and their fathers shall liue here but a while and at length dye for euer. q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beaſt to his owne condemnation.

is like the h beaſts that dye.

13 This their waye vttereth their folishnes: yet their posteritie i delite in their talke. Selah.

14 k Like sheepe they lie in grasse: death deuoureth them, and the righteous shal haue domination ouer them in the m morning: for their beautie shall consume, when they shal go from their house to graue.

15 But God shall deliuer my soule from the power of the graue: for he will receyue me. Selah.

16 Be not thou afrayed when one is made riche, & when the glorie of his house is increased.

17 For he shal take nothing away when he dyeth, neither shall his pompe descend after him.

18 For whyle he liued, he reioyced himselfe: & n men will prayse thee, when thou makeſt much of thy selfe.

19 o He shall enter into the generation of his fathers, p and they shall not liue for euer.

20 Man is in honour, and q vnderstandeth not: he is like to beaſts that periſh.

o And not passe the terme appointed for lyfe. p Both they and their fathers shall liue here but a while and at length dye for euer. q He condemneth mans ingratitude, who hauing receiued excellent gifts of God, abuseth them like a beaſt to his owne condemnation.

P S A L. I.

1 Because the Church is alway full of hypocrites, & vvhich do imagine that God vvilbe vvorshipped vwith out vvarde ceremonies onely, vwithout the heart: and especially, the Leues vvere of this opinion, because of their figures and ceremonies of the law, thinking that their sacrifices vvere sufficient, 2 Therefore the Prophet doeth reprove this grosse error, & pronounceth the Name of God to be blasphemed, vwhere holines is set in ceremonies. 3 For he declareth the vvorship of God to be spiritual, vwhereof are two principall partes, inuocation, and thankesgiving.

¶ A Psalme of a Asaph.

1 The God of gods, euen the Lord hath spoken and called the b earth from the rising vp of the ſune vnto the going downe thereof.

2 Out of Zion, which is the c perfection of beautie, hath God shined.

3 Our God shall come and shall not keepe silence: d a fire shall deuour before him, & a mightie tempest shal be moued round about him.

4 He shall call the heauen aboue, and e the earth to iudge his people.

5 Gather my f Saints together vnto me, those that make a couenant with me with g sacrifice.

6 And the heauens shall declare his rygh- teousnes: for God is iudge himselfe. Selah.

7 Heare, O my people, and I will speake: heare, O Israel, and I will testifie vnto thee: for I am God, euen thy God.

e As witnesses agaynst the hypocrites. f God in respect of his elect, calleth the whole bodye holy, Saints and his people. g Which should know that sacrifices are seales of the couenant betwene God and his people, & not for religion therein.

8 I wil not h reprove thee for thy sacrifices, or thy burnt offerings, that haue not bene co- tinually before me.

9 I will take no bullocke out of thine house, nor goates out of thy foldes.

10 i For al the beaſts of the forest are mine, and the beaſts on a thousand mountaines.

11 I know all the foules on the mountaines: and the wilde beaſts of the field are mine.

12 If I be hungrie, I wil not tell thee: for the world is mine, and all that therein is.

13 k Wil I eate the flesh of bulles? or drinke the blood of goates?

14 Offer vnto God praise, & l pay thy vowes vnto the most High.

15 And call vpon me in the day of trouble: so will I deliuer thee, and thou shalt glorifie me.

16 But vnto the wicked said God, m What hast thou to do to declare mine ordina- ces, that thou shouldest take my couenant in thy mouth,

17 Seeing thou hateſt n to be reformed, and hast cast my wordes behinde thee?

18 For when thou seeſt a theeſe, o thou run- nest with him, and thou art partaker wyth the adulterers.

19 Thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceite.

20 Thou p ſitteſt, and ſpeakeſt agaiſt thy brother, and ſlaunderest thy mothers sonne.

21 These things hast thou done, and I helde my tongue: therefore thou thoughtest that I was like thee: but I wyll reprove thee, and q ſet them in order before thee.

22 Oh conſider this, ye that forget God, leaſt I teare you in pices, & there be none that can deliuer you.

23 He that offereth r praise, shal glorifie me: and to him, that s diſpoſeth his waye aright, will I t ſhew the ſaluation of God.

make thee to reade and acknowledge them whether thou wilt or no.

r Vnder the which is contayned fayth and inuocation. s As God hath appointed. t That is, declare my ſelfe to be his ſauour.

P S A L. II.

1 VVhen David vvas rebuked by the Prophet Nathan, for his great offences, he did not anely acknowledge the ſame to God vwith proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his posteritie. 2 Therefore firſt he deſireth God to forgive him ſinnes, 3 And to rene in him his holy Spirit, 4 VVith promes that he vwill not be vmmindfull of thoſe great graces. 5 Finally ſeareſt leaſt God vwould puniſh the vwhole Church for his ſinne, he requireth that he vwould rather increaſe his graces to vwardes the ſame.

¶ To him that excelleth. A Psalme of David, whē the Prophet Nathan a came vnto him, after he had gone into Bath-sheba. *mn*

1 H Aue mercie vpon me, O God, b accor- ding to thy louing kindnes: according to the multitude of thy compaſſions put a- way mine iniquities.

2 Waſh me c thoroughly from mine iniqui- tie, and clenſe me from my ſinne.

requireth that God woulde giue him the feeling of his excellent and a- bundant mercies. c My ſinnes ſticke ſo faſt in mee, that I haue neede of ſome ſingular kinde of waſhing.

h For I paſſe not for ſacrifi- ces, except the true vſe be there which is to con- firme your faith in my promiſes.

i Though he did delite in ſa- crifice, yet had he no neede of mans help ther- vnto.

k Though māſ life for the inſir- mities thereof hath neede of fooode, yet God, whoſe life quick- neth all the world, hath no neede of ſuch meanes.

l Shew thy ſelfe mindful of Gods benefices by thankesgiving.

m Why doeſt thou ſaine to be of my people & talkeſt of my co- uenant, ſeing thou art but an hypocrite?

n And to liue according to my worde.

o He ſheweth what are the frutes of them that contemne Gods worde.

p He noteth the crueltie of hypo- crites, which ſpare not in their talke or iudge- ment their owne mothers ſonne.

q I will write all thy wicked dees- des in a rolle and

f As God hath appointed.

t That is, declare my ſelfe to be his ſauour.

u

a To reprove him because he had committed ſo horrible ſins, and lyen in the ſame without re- pentance more then a whole yeere.

b As his ſinnes were manifolde and great, ſo he requireth that God woulde giue him the feeling of his excellent and a- bundant mercies.

c My ſinnes ſticke ſo faſt in mee, that I haue neede of ſome ſingular kinde of waſhing.

The corrupt nature of man.

d My conscience accuseth me, so that I can haue no rest, till I be reconciled.

e When thou giueth sentence against sinners, they must needs confesse thee to be iust & themselves sinners. f He confelleth that God, who loueth purenes of heart, may iustly destroy man, who of nature is a sinner, much more him, whome he had instructed in his heavenly wisdom.

Leuit. 14. 6.

g He meaneth Gods comfortable mercies towards repentant sinners.

h By the bones he vnderstandeth all strength of soule and body, which by cares & mourning are consumed. i He confelleth that when Gods Spirit is colde in vs, to haue it againe reuiued is as a newe creation.

k Which may assure me that I am drawn out of the slauerie of sinne.

l He promisseth to endeavour that others by his example may turne to God.

m Fro the murder of Vriah, & the others that were slayne with him, 2 Sam. 11. 17.

n By giuing me occasion to praye thee, when thou shalt forgieue my finnes. o Which is a wounding of the heart, proceeding of fayth, which seeketh vnto God for mercie.

p He prayeth for the whole Church, because through his sinne it was in danger of Gods iudgement. q That is, iust and lawfull, applyed to their right ende, which is the exercise of fayth and repentance.

PSAL. LII.

1 David describeth the arrogant tirannie of his aduersarie Doeg: vnto by false sacrifices caus'd Ahimelech with the rest of the Priests to be slayne. 5 David prophesieth his destruction. 6 And encourageth the faithfull to put their confidence in God, whose iudgements are most sharpe against his aduersaries. 9 And finally he rendereth thanks to God for his deliuerance. In this Psalm is lively set forth the kingdom of Antichrist.

¶ To him that excelleth. A Psalm of David to give instruction. When Doeg the Edomite came and shewed Saul, and said to him, David is come to the house of Ahimelech.

a O Doeg, which hast credit with the tirant Saul, & hast power to murder the saintes of God.

WHy boastest thou thy self in thy wickednes, O a man of power? the louing kindnes of God indureth daily.

Psalms.

2 Thy tongue imagineth mischief, and is like a sharpe rasor, that cutteth deceitfully.

3 Thou doest loue euill more then good, & lies, more then to speake the truth. Selah.

4 Thou louest all wordes that may destroy, O deceitfull tongue!

5 So shall God destroy thee for euer: he shall take thee and plucke thee out of thy tabernacle, & d roote thee out of the land of the liuing. Selah.

6 The righteous also shall see it, & feare, and shall laugh at him, saying,

7 Behold the man that tooke not God for his strength, but trusted vnto the multitude of his riches, and put his strength in hys malice.

8 But I shalbe like a greene oliue tree in the house of God: for I trusted in the mercie of God for euer and euer.

9 I will alway praye thee, for that thou hast done h this, and I will hope in thy Name, because it is good before thy Saints.

g He reioyeth to haue a place among the seruants of God, that he may growe in the knowledge of godlines. h Executed this vengeance. *Or, vnto thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature, & The crueltie, & And punishment of the wicked, when they looke not for it, 6 And describeth the deliuerance of the godly, that they may reioyce together.

¶ To him that excelleth on a Mahalath. A Psalm of David to give instruction.

THe foole hath said in his heart, there is no God: they haue corrupted and done abominable wickednes: there is none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand, and seeke God.

3 Euerie one is gone backe: they are altogether corrupt: there is none that doeth good, no not one.

4 Do not the workers of iniquitie knowe that they eate vp my people as they eate bread? they call not vpon God.

5 There they were afrayed for feare, where no feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them of.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of hys people, then Iaakob shall reioyce, and Israel shall be glad.

PSAL. LIIII.

1 David brought into great danger by the reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifice and free offerings for so great deliuerance.

¶ To him that excelleth on Neginoth. A Psalm of David, to give instruction. When the Ziphims came and said vnto Saul, Is not David hid among vs?

i Saue

b Thy malice moueth thee by craftie flatteries & lies to accuse & destroy the innocents.

Or, righteously.

c Though God forbear for a time, yet at length he will recompence thy falseness.

d Albeit thou seeme to be neuer so sure settled.

e For the eyes of the reprobate are shut vp at Gods iudgements.

f With ioyfull reuerence, seeing that he taketh their part against the wicked.

Or, In his substance.

g He reioyeth to haue a place among the seruants of God, that he may growe in the knowledge of godlines. h Executed this vengeance. *Or, vnto thy grace and promise.*

a Which was an instrument or kind of note.

b Where as no regarde is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.

c Whereby hee condemneth all knowledge and vnderstanding, that rehedeth not to seeke God.

Rom. 3. 10.

d David pronounceth Gods vengeance against cruel gouerners, who hauing charge to defend & preferre Gods people, do most cruelly deuour them.

e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.

f Be the enemies power so great, nor the danger so fearfull, yet God deliuereth his in due time.

i. 2. Sam. 23. 19.

a He declareth that when all means do faile, God wil deliuer, euen as it were by miracle them that call vnto him with an ypright conscience. b To wit, the Ziphims.

c Saul and his armie, which were like cruell beastes & could not be satisfied but by his death. d Be they neuer so fewe, as he was with Iona- than. e According to thy faythfull promes for my defence. f For hypocrites serue God for feare, or vpon conditions. g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

1 **S**Aue me, O God, a by thy Name, and by thy power iudge me.
2 O God, heare my prayer: hearken vnto the wordes of my mouth.
3 For b strangers are risen vp against me, & c tyrants seeke my soule: they haue not set God before them. Selah.
4 Beholde, God is mine helper: the Lord is with d them that vpholde my soule.
5 He shall reward euil vnto mine enemies: oh cut them of in thy e trueth!
6 Then I will sacrifice f freely vnto thee: I will prayse thy Name, O Lord, because it is good.
7 For he hath deliuered me out of all trouble, & mine eye hath e scene my desire vpō mine enemies.

8 According to thy faythfull promes for my defence. f For hypocrites serue God for feare, or vpon conditions. g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 David being in great heavines and distresse complayneth of the crueltie of Saul, 13 And of the falsheode of his familiar acquaintance, 17 Vttering most ardent affections to moue the Lord to pittie him. 22 After being assured of deliuerance, he setteth forth the grace of God as though he had already obtained his request.

¶ To him that excelleth in Neginess. A Psalm of David to giue instruction.

a The earnestnes of his prayer declareth the vehemencie of his griefe, in so much as he is compelled to burst out into cryes.

b For the threatenings of Saul & his adherents. c They haue defamed me as a wicked person: or, they haue imagined my destruction.

d There was no part of him that was not astonied with extreme feare.

e Feare had driuen him to so great distresse, that he wished to be hid in some wilderness, and to be banished from that kingdom, which God had promised that he should enioy.

f From the cruel rage and tyranny of Saul.

g As in the confusion of Babylon, when the wicked conspired against God.

h All lawes and good orders are broken, and onely vice and dissolution reigneth vnder Saul.

i If mine open enemy had sought mine hurte, I could the better haue auoyded him.

k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.

1 **H**Eare a my prayer, O God, and hide not thy selfe from my supplication.

2 Heare k vnto me, & answere me: I mourne in my prayer, and make a noyse,

3 For the b voyce of the enemy, and for the vexation of the wicked, because c they haue brought iniquitie vpon me, and furiously hate me.

4 Mine heart trembleth within me, & the terrors of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

6 And I sayde, Oh that I had wings lyke a doue: then would I e flie away and rest.

7 Beholde, I would take my flight farre of, and lodge in the wilderness. Selah.

8 He would make haste for my deliuerance f from the stormie winde and tempest.

9 Destroy, O Lord, & g deuide their tongues: for I haue scene crueltie and strife in the citie.

10 Daye and night they go about it vpon the walles thereof: both h iniquitie and mischief are in the middes of it.

11 Wickednes is in the middes therof: deceit and guyle depart not fro her stretes.

12 Surely mine i enemy did not defame me: for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But it was thou, O man, euen my k companion, my guyde and my familiar:

14 Which delighted in consulting together, and went into the House of God as companions.

15 Which delighted in consulting together, and went into the House of God as companions.

15 Let death sease vpon them: let them l go downe quicke into the graue: for wickednes is in their dwellings, eue in the middes of them.

16 But I will call vnto God, & the Lord will saue me.

17 Euening and morning, and at noone will I praye, m & make a noyse, & he will heare my voyce.

18 He hath deliuered my soule in peace fro the battell, that was against me: for n many were with me.

19 God shall heare and afflict them, euen he that reigneth of olde, Selah. because they o haue no changes, therefore they feare not God.

20 He p layed his hand vpon such, as be at peace with him, and he brake his covenant.

21 The words of his mouth were softer then butter, yet warre was in his heart: his words were more gentle then oyle, yet they were swordes.

22 Cast thy p burden vpon the Lord, and he shall nourish thee: he will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring the downe into the pit of corruption: the bloodie, & deceitfull men shall not liue r halfe their daies: but I will trust in thee.

PSAL. LVI.

1 David being brought to Achish the King of Gath, 2 Samuel. 21. 12. complayneth of his enemies, demandeth succour, 3 Puts his trust in God & in his promises, 12 And promiseth to performe his vowes, which he had taken vpon him, whereof this was the effect to prayse God in his Church.

¶ To him that excelleth. A Psalm of David on Michtam, concerning the a dumme doone in a farre countrey, when the Philistims toke him in Gath.

1 **B**E mercifull vnto me, O God, for b man would swallow me vp: he fighteth continually and vexeth me.

2 Mine enemies would daily swallow me vp: for manye fight against me, O thou most High.

3 When I was afrayed, I trusted in thee.

4 I wil reioyce in God, because of his c word, I trust in God, & will not feare what fleshe can do vnto me.

5 Mine owne d wordes grieue me daily: all their thoughts are agaynst me to do me hurt.

6 e They gather together, and kepe them selues close: they marke my steppes, because they wayt for my soule.

7 f They thinke they shall escape by iniquitie: O God, cast these people downe in thine anger.

8 Thou hast counted my wandrings: put my g teares into thy bottell: are they not in thy register?

9 Whe I crie, the mine enemies shall turne backe: this I know, for God is with me.

10 If God kepe the teares of his Saintes in store, much more will he remembre their blood to auenge it: and though tyrants burne the bones, yet can they not blot the teares & blood out of Gods register.

God preferueth his.

h Having receyued that which I required, I am bound to pay my vowes of thanksgyuing, as I promysed.
i As mindfull of his great mercies, and giuing him thanks for the same.
k That is, in this life & light of the sunne.

- 10 I wil reioyce in God *because of his worde*: in the Lorde will I reioyce *because of his worde*.
- 11 In God doe I trust: I will not be afrayed what man can do vnto me.
- 12 h Thy vowes are vpon me, O God: I will render prayes vnto thee.
- 13 For thou hast deliuered my soule from death, and also my feete from falling, that I may i walke before God in the k lyght of the liuing.

PSAL. LVII.

David being in the desert of Ziph, where the inhabitants did betraye him, & at length in the same cause with Saul, calleth most earnestly vnto God with full confidence, that he will performe his promes & take his cause in hand: Also that he will shew vnto his glorie in the heauen and the earth agaynst his cruell enemies. Therefore doeth he render laude and prayse.

To him that excelleth. A Psalm of David on Michtam. When he fled from Saul in the cane.

a This was eyther the beginning of a certain song, or y words, which David vttered, when he stayed his affection.
s. Sam. 24. 4.
b Or, du vell must safely.

b He compareth the afflictions, which God layeth vpon his children, to a storme that commeth & goeth.
c Who leaueth not his workes begun vaperfit.
d He would rather deliuer mee by a miracle, the that I should be overcome.

e He meaneth their calumnies & false reportes.
f Suffer me not to be destroyed to the contempt of thy Name.
g For very fear, seeing the great dangers on all sides.

h That is, wholly bent to giue thee praise for my deliuerance.
i He sheweth that both hys heart shall praise God & his tougue shall cofesse him, and also that he will vse other meanes to prouoke himselfe forward to the same. k Thy mercies do not onely appertayne to the Iewes, but also to the Gentiles.

H Aue mercie vpon me, O God, haue mercy vpon me: for my soule trusteth in thee, and in the shadowe of thy wings will I ^a trust, till these ^b afflictions ouerpaasse.

I wil call vnto the most high God, ^c euen to the God, that ^c performeth his promes towarde me.

He will send from ^d heauen, and saue me from the reproofe of him that would swallow me. Selah. God wil send his mercy, and his trueth.

My soule is among lions: I lie among the children of men, that are set on fire: whose teeth are speares and arrowes, and theyr tongue a sharpe sword.

^f Exalte thy selfe, O God, aboute the heauen, and let thy glorie be vpon all the earth.

They haue layed a net for my steppes: ^g my soule is pressed downe: they haue digged a pit before me, and are fallen into the middes of it. Selah.

Mine heart is ^h prepared, O God, mine heart is prepared: I will sing and gyue prayse.

Awake my ⁱ tongue, awake viole & harpe: I will awake early.

I wil praise thee, O Lord, among the people, and I will sing vnto thee among the nations.

For thy mercie is great vnto the heauens, and thy trueth vnto the k cloudes.

ⁱ Exalt thy selfe, O God, aboute the heauens, and let thy glorie be vpon all the earth.

That he may be knowen to be the God of Iacob to the end of the world. 16 For this he singeth prayes to God, assured of his mercies.

To him that excelleth. Destroy nor. A Psalm of David on a Michtam. When Saul sent and they did watch the house to kill him.

O My God, ^b deliuer me fro mine enemies: defend me from them that rise vp against me.

Deliuer me from the wicked doers, and saue me from the bloodie men.

For lo, they haue laied waite for my soule: the mightie men are gathered against me, not for mine ^c offence, nor for my sinne, O Lord.

They runne and prepare the felues without a fault ^d on my part: arise therefore to assist me, and beholde.

Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, ^e & be not ^d mercifull vnto all that transgress maliciouly. Selah.

They go to and fro in the euening: they barke like ^e dogs, and go about the citie.

He compareth their crueltie to hungrie dogs shewing that they are neuer wearie in doing euill.

PSAL. LVIII.

He describeth the malice of his enemies, the flatterers of Saul, who both secretly and openly sought his destruction, from whence he appealeth to Gods iudgement, to shew vnto that the iust shall reioyce, when they see the punishment of the wicked to the glorie of God.

To him that excelleth. Destroy nor. A Psalm of David on Michtam.

I S it true? O a Congregation, speake ye iustly? O sonnes of men, iudge ye vpon

a Ye counsellers of Saul, who vnder pretence of consulting for y common wealth cospire my death being an innocent.

Psalmes.

rightly?

Yea, rather ye imagine mischief in your heart: ^b your handes execute crueltie vpon the earth.

The wicked ^c are strangers from the wōbe: ^c euen from the belly haue they erred, and speake lies.

Their poyson is euen like the poison of a serpent: like the deafe ^d adder that stoppeth his eare.

Which heareth not the voyce of the inchanter, though he be most expert in charming.

Breake their ^e teeth, O God, in their mouthes: breake the iawes of the yong lions, O Lord.

Let them ^f melt like the waters, let them passe away: when he shooteth his arrowes, let them be as broken.

Let him consume lyke a snayle that melteth, & like the vntimely frute of a womā, that hath not seene the sunne.

As raw flesh before your pottes feeble the fyre of thornes: so let him carye them away as with a whirle winde in his wrath.

The righteous shall ^h reioyce when hee seeth the vengeance: he shall wash his fete in the i blood of the wicked.

And men shall say, ^k Verely there is frute for the righteous: doubtles there is a God that iudgeth in the earth.

their enterprises before they bringe them to passe. i Their punishment and slaughter shall be k Seing God gouerneth all by his prouidence, he must needs put difference betwene the godly and the wicked.

PSAL. LIX.

David being in great danger of Saul, who sent to slay him in his bed, prayeth vnto God: 3 Declareth his innocencie, & their surie, 5 Desiring God to destroy all those that sume of malicious wickednes. 11 VVhose though he keeps alive for a tyme to exercise his people, yet in the end he will consume them in his wrath, 13 That he may be knowen to be the God of Iacob to the end of the world. 16 For this he singeth prayes to God, assured of his mercies.

To him that excelleth. Destroy nor. A Psalm of David on a Michtam. When Saul sent and they did watch the house to kill him.

O My God, ^b deliuer me fro mine enemies: defend me from them that rise vp against me.

Deliuer me from the wicked doers, and saue me from the bloodie men.

For lo, they haue laied waite for my soule: the mightie men are gathered against me, not for mine ^c offence, nor for my sinne, O Lord.

They runne and prepare the felues without a fault ^d on my part: arise therefore to assist me, and beholde.

Euen thou, O Lord God of hostes, O God of Israel awake to visite all the heathen, ^e & be not ^d mercifull vnto all that transgress maliciouly. Selah.

They go to and fro in the euening: they barke like ^e dogs, and go about the citie.

He compareth their crueltie to hungrie dogs shewing that they are neuer wearie in doing euill.

b Ye are not ashamed to execute y crueltie publicly, which ye haue imagined in your hearts.

c That is, enemies to the people of God euen from their birth. d They passe in malice, and subtiltie the craftie serpent, which could preferue himselfe by stopping his eare from the inchanter.

e Take away all occasions and meanes, whereby they hurt.

f Considering Gods diuine power he sheweth that God in a moment can destroy their force wherof they bragge.

g As flesh is taken rawe out of the pot before the water feeth: so he desireth God to destroy him.

h Wyth a pure fo great.

i Their punishment and slaughter shall be k Seing God gouerneth all by his prouidence, he must needs put difference betwene the godly and the wicked.

a Reade Psal. 16. s. Sam. 19. 11.

b Though hys enemies were euen at hande to destroy him, yet he assured himselfe that God had wayes ynough in his hand to deliuer him.

c For I am innocent to themwardes, & haue not offended them.

d Seing it appertayneth to Gods iudgements to punish the wicked, he desireth God to execute his vengeance on the reprobate, who maliciously persecute his Church.

e He compareth their crueltie to hungrie dogs shewing that they are neuer wearie in doing euill.

7 Beholde,

f They boast openly of their wicked deuises, and euery word is as a sword: for they neither feare God, nor are ashamed of men. g Though Saul haue neuer so great power, yet I know that thou doest bridle him: therefore will I patiently hope on thee. h He will not faile to succour me, when neede requireth.

i Altogether, but by lile and lile, that the people seeing oftentimes thy iudgements may be mindfull of thee. k That in their miserie & shame they may be as glasses & examples of Gods vengeance. l Whē thy time shall come, and when they haue sufficiently serued for an example of thy vengeance vnto other.

m He mocketh at their vaine enterprises, being assured that they shall not bring their purpose to passe. n Which didest vse the policie of a weake woman to confound the enemies strength, as 1. Sam. 19. 12. o Confessing himselfe to be voyde of all vertue and strength, he attributeth the whole to God.

P S A L. L X.

1 David being now King ouer Iudah and hauing had many victories, sheweth by euident signes, that God chesed him King, assuring the people that God would prosper them if they approve the same. 11 After he prayeth vnto God to finish that that he hath begunne.

To him that excelleth vpon a Sushan Eduth, or Michiam. A Psalme of David to teach. When he fought against Aram Naharaim, & against Aram Zobah, when Ioab returned and slewe twelue thousand Edomites in the salt valley.

a These were certaine songs after the note whereof this psalme was sung. 2. Sam. 8. 1. & 10. 8. 1. Chro. 18. 2.

b Or, Syria, called Mesopotamia.

c Called also Sophene which standeth by Euphrates.

d For whē Saul was not able to resist the enemy the people fled hether and thither: for they could not be safe in their owne houses.

e As clef with an earthquake.

1 O God, thou hast cast vs out, thou hast scattered vs, thou hast bene angrie, turne againe vnto vs.

2 Thou hast made the land to tremble, and hast made it to gape: heale the breaches thereof, for it is shaken.

3 Thou hast shewed thy people heauie thinges: thou hast made vs to drinke the wine of giddines.

4 But now thou hast giuen a banner to the that feare thee, that it maye be displayed because of thy trueth. Selah.

5 That thy beloued may be deliuered, help with thy right hand and heare me.

6 Thou hast handled thy people sharply in taking from them fence and iudgement, in that they ayded Saul the wicked King, and pursued him, to whome God had giuen the iust title of the realme. 7 In making me King, thou hast performed thy promises, which seemed to haue loft the force.

7 Beholde, they brag in their talke, and swordes are in their lippes: for Who, saye they, doeth heare?

8 But thou, O Lord, shalt haue them in derision, and thou shalt laugh at all the heathen.

9 He is strong: but I will waite vpon thee: for God is my defence.

10 My mercifull God will preuent me: God will let me see my desire vpon mine enemies.

11 Slay them not, least my people forget it: but scatter them abroad by thy power, and put them downe, O Lord our shield,

12 For the sinne of their mouth, and the wordes of their lippes: and let them be taken in their pride, euē for their perurie and lies, that they speake.

13 Consume them in thy wrath: consume them that they be no more: and let them know that God ruleth in Iakob, euen vnto the endes of the world. Selah.

14 And in the euening they shall go to & fro, and barke like dogs, and go about the citie.

15 They shall runne here & there for meat & surely they shall not be satisfied, though they tarie all night.

16 But I will sing of thy power, and wyll prayse thy mercie in the morning: for thou hast bene my defence & refuge in the day of my trouble.

17 Vnto thee, O my Strength, will I sing: for God is my defence, and my mercifull God.

6 God hath spoken in his holines: therefore I will reioyce: I shall deuide Shechem, and measure the valley of Succoth.

7 Gilead shall be mine, and Manasseh shall be mine: Ephraim also shall be the strength of mine head: 1 Iudah is my lawgiuer.

8 Moab shall be my wash pot: ouer Edome will I cast out my shoe: 1 Palestina shew thy selfe ioyfull for me.

9 Who will lead me into the strong citie? who will bring me vnto Edom?

10 Wilt not thou, O God, which hadest cast vs of, & didest not go forth, O God, with our armies?

11 Giue vs helpe against trouble: for vaine is the helpe of man.

12 Through God we shall do valiantly: for he shall tread downe our enemies.

thou werest glad. m He was assured that God would giue him the strong cities of his enemies wherein they thought themselves sure.

P S A L. L X I.

1 Whether that he were in danger of the Ammonites, or being pursued of Absalom, here he cryeth to be heard and deliuered, 7 And confirmed in his kingdome. 8 He promyseth perpetual prayse.

To him that excelleth on Neginoth. A Psalme of David.

1 Heare my crye, O God: giue care vnto my prayer.

2 From the endes of the earth will I crye vnto thee: when mine heart is oppressed, bring me vpon the rocke that is higher then I.

3 For thou hast bene mine hope, and a strong towre against the enemy.

4 I will dwell in thy Tabernacle for euer, & my trust shall be vnder the couering of thy wings. Selah.

5 For thou, O God, hast heard my desires: thou hast giue an heritage vnto those that feare thy Name.

6 Thou shalt giue the King a long life: his yeeres shall be as many ages.

7 He shall dwell before God for euer: prepare mercy and faythfulness that they may preferue him.

8 So will I alway sing praise vnto thy Name in performing daily my vowes.

e For the stabilitie of my kingdome standeth in thy mercie and trueth

g It is so certain as if it were spoken by an oracle that I shall possess these places, which Saul had left to his children.

h For it was strong and well peopled.

i David meaneth, that in this tribe his kingdome shall be established, Gen. 49. 10.

k In most vile subiection.

l For thou wilt dissemble, and faine as though

He would giue him the strong cities of his enemies wherein they thought themselves sure.

a From the place, where I was banished, being driuen out of the Citie and Temple by my sonne Absalom.

b Vnto the which without thy helpe I can not attayne.

c There is nothing that doeth more strengthen our faith, then the remembrance of Gods succour in times past.

d This chiefly is referred to Christ, who liueth eternally not onely in himselfe, but also in his members.

e For the stabilitie of my kingdome standeth in thy mercie and trueth

P S A L. L X I I.

This Psalme partly containeth meditations, whereby David encourageth himself to trust in God against the assaults of tentations. And because our mindes are easily drawen from God by the allurements of the world, he sharply reproveth this vanitie, to the intent he might cleane jett to the Lord.

To the excellent musician * Ieduthun. A Psalme of David.

1 Yet a my soule kepeth silence vnto God: of him cometh my saluation.

2 Yet he is my strength and my saluation, & my defence: therefore I shall not much be moued.

3 How long wil ye imagine mischief against me? It appeareth by the oft repetition of this worde, that the Prophete abode manifold tentations, but by resting on God and by patience he ouercame them all.

a Though Satan tempted him to murmur against God, yet he bridled his affections, and resting vpon Gods promises, beareth his crosse patiently.

b It appeareth by the oft repetition of this worde, that the Prophete abode manifold tentations, but by resting on God and by patience he ouercame them all.

Q. iij. a man

The vanitie of man.

c He meaneth himselfe, being the man whome God had appointed to the kingdom.

d Though ye seeme to be in honour, yet God will suddenly destroy you.

e David was greatly moued with these troubles: therefore he stirreth vp himselfe to trust in God.

f These vehement & often repetitions were necessarie to strengthen his sayth against the horrible assaults of Satan.

g He admonisheth vs of our wicked nature, which rather hide our sorrow, and bite on the bridle, then vtter our griefe to God to obtaine remedie. h Give your selues wholly to God by putting away all things that are contrary to his Lawe. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

a c man ⁊ ye shalbe all slaine: ye shalbe as a bowed wall, or as a wall shaken.

4 Yet they consult to cast him downe from his dignitie: their delight is in lies, they blesse with their mouthes, but curse with their hearts. Selah.

5 Yet my soule keepe thou silence vnto God: for mine hope is in him.

6 Yet is he my strength, and my saluation, and my defence: therefore I shal not be moued.

7 In God is my saluation and my fglorie, the rocke of my strength: in God is my trust:

8 Trust in him alwaye, ye people: & powre out your hearts before him, for God is our hope. Selah.

9 Yet the children of men are vanitie, the chief men are lies: to lay them vpon a balance they are altogether lighter then vanitie.

10 Trust not in oppression nor in roberie: h be not vaine: if riches increase, set not your heart thereon.

11 God spake i once or twise, I haue heard it, that power belongeth vnto God,

12 And to thee, O Lord, mercy: for thou k rewardest euery one accordig to his worke. h Give your selues wholly to God by putting away all things that are contrary to his Lawe. i He hath plainly borne witness of his power, so that none needeth to doubt thereof. k So that the wicked shall feele thy power, and the godly thy mercie.

PSAL. LXIII.

a David after he had bene in great danger by Saul in the desert of Ziph, made this psalme. 3 VVherein he giueth thanks to God for his vvonderfull deliuerance, in vvhoose mercies he trusted, euen in the mddes of his miseries. 9 Propheesying the destruction of Gods enemies: 11 And contrariuoyse happiness to all them that trust in the Lord.

¶ A Psalme of David, When he was in the wilderness of Iudah.

1 O God, thou art my God, earely wil I Oleeke thee: my soule b thirsteth for thee: my flesh longeth greatly after thee in a barren and drye land without water.

2 Thus c I beholde thee as in the Sanctuarie, whē I beholde thy power & thy glorie.

3 For thy louing kindenes is better the life: therefore my lippes shall praise thee.

4 Thus will I magnifie thee all my life, and lift vp mine hands in thy name.

5 My soule shalbe satisfied, as with d marow and fatnes, and my mouth shal praise thee with ioyfull lippes,

6 When I remember thee on my bed, and when I thinke vpon thee in the nights watches.

7 Because thou hast bene my helper, therefore vnder the shadowe of thy wings will I reioyce.

8 My soule e cleaueth vnto thee: for thy right hand vpholdeth me.

9 Therefore they that seke my soule to destroy it, they shal go into the lowest partes of the earth.

10 They shal cast him down with the edge of the sword, and they shal be a portion for foxes.

a To wit, of Ziph. 1 Sam. 23. 14.

b Though he was both hungry & in great distresse, yet he made God his sufficiency and aboute all meate and drinke.

c In this miserie I exercise my selfe in the contemplation of thy power & glorie, as if I were in thy Sanctuarie.

d The remembrance of thy fauour is more sweete vnto me then all the pleasures & deinties of the world.

e He assureth himselfe by the Spirit of God to haue the gift of constancie.

f He prophesieth of the destruction of Saul, and them that take his parte, whose bodies shall not be buried, but be deuoured with wilde beastes.

Psalmes.

The euill tongue.

11 But the King shall reioyce in God, and all that s sweare by him shall reioyce in him: for the mouth of them that speake lyes, shal be stopped.

PSAL. LXIII.

a David prayeth against the surie and false reportes of his enemies. 7 He declareth their punishment and destruction. 10 To the comfort of the iust and the glorie of God.

¶ To him that excelleth. A Psalme of David.

1 H Eare my a voyce, O God, in my prayer: I prefeue my life from feare of the enemy.

2 Hide me from the b conspiracie of the wicked, and from the c rage of the workers of iniquitie.

3 Which haue whet their tongue lyke a sworde, and shot for their arrowes d bitter wordes:

4 To shote at the vpright in secret: they shote at him suddenly, and e feare not.

5 They f encourage them selues in a wicked purpose: they commune together to laye snares priuely, and say, Who shal see them?

6 They haue sought out iniquities, and haue accomplished that which they sought out, euen euery one bhis secret thoughts, and the depth of his heart.

7 But God wil shote an arrow at them suddenly: their strokes shal be as once.

8 They shal cause their owne tongue to fall vpon them: and whosoever shal see them, shal h flee awaye.

9 And al men shal se it, & declare the worke of God, and they shal vnderstand, what he hath wrought.

10 But the righteous i shal be glad in the Lord, and trust in him: and all that are vpright of heart, shal reioyce.

h To see Gods heauie iudgements against them, and how he hath caught them in their owne snares. i When they shall consider that he wilbe fauourable to them, as he was to his seruant David.

PSAL. LXV.

a A prayse and thanksgiving vnto God by the faithfull, who are signified by Zion. 4 For the chusing, preferment and gouernance of them. 9 And for the plentiful blessing poured forth vpon all the earth, but specially to vvuarde his Church.

¶ To him that excelleth. A Psalme or song of David.

1 O God, a prayse waiteth for thee in Zion, & vnto thee shall the vowe be performed.

2 Because thou hearest the prayer, vnto thee shall all b flesh come.

3 Wicked deedes c haue preuayled against me: but thou wilt be mercifull vnto our transgressions.

4 Blessed is he, whome thou chusest and causest to come to thee: he shall dwell in thy courts, and we shal be satisfied with the pleasures of thine House, euen of thine holie Temple.

5 O God of our saluatio, thou wilt d answer vs with feareful signes in thy righteousness, O show the hope of all the ends of the earth, and of them that are farre of in the e sea.

g All that sweare by God aright, or professe him, shall reioyce in this worthie King.

a In that he calleth to god with his voyce, it is a signe that his praier was vehement, and that his lyfe was in danger. b That is, from their secret malice.

c To wit, their outward violence d False report & slanders.

e To be without feare of God & reuerence of man, is a signe of reprobation.

f The more that the wicked see Gods childre in miserie, the more bolde and impudent are they in oppressing the.

g There is no way so secret & subtil to doe hurt, which they inuented not for his destruction.

h To see Gods heauie iudgements against them.

i When they shall consider that he wilbe fauourable to them, as he was to his seruant David.

a Thou giest daily new occasio to thy church to praise thee. b Not only the Iewes, but also Gentiles in the kingdom of Christ.

c He imputeth it to his finnes & to the finnes of the people, y

d Thou wilt declare thy selfe to be the preseruer of thy Church in destroying thine enemies, as thou didest in the red Sea.

e As of all barbarous nations and farre of.

6 He

f He sheweth
there is no part
nor creature in
world, which is
not governed by
Gods power and
prouidence.

g *Ebr. The going
forth of the mor-
ning and of the
evening.*

h To wit, with
rayne.

i That is, Shilo-
ah, or, the raine.

k Thou hast ap-
pointed the earth
to bring forth
foode to mans vse.

l By this desi-
cri, thou he-
weth that all the
order of nature
is a testimonie of
Gods loue to-
ward vs, who
causest all crea-
tures to serue
our necessitie.

m That is, the
dumme creatu-
res that not only
reioyce for a time for
Gods benefices, but shall continually sing.

n He prophett-
eth that all na-
tions shall come
to the knowledge
of God, who
then was onely
known in Iu-
dea.

o As the faith-
full shall obey
God willingly:
so the infidels
for feare shall
dissemble them-
selves to be sub-
iect.

p He toucheth
the slothful dulle-
ness of man, who
is colde in the
consideration of
Gods works.

q His prouidence
is wonderfull in
maintaining their
estate.

r He proueth
that God will ex-
tend his grace
also to the Gen-
tiles, because he
punisheth among
them such as will
not obey his
calling.

s He signifieth
some special be-
nefit, that God
had shewed to his
Church of the Iewes
in deliuering them from
some great danger:
whereof or of the like
he promisseth that the
Gentiles shall be
partakers.

t The condition of the
Church is here descri-
bed, which
is to be led by Gods
prouidence into troubles,
to be subiect vnder ty-
rants, and to enter into
manifold dangers.

6 Hee stablisheth the mountaynes by his
power: and is girded about with strength.

7 He appeareth the noise of the seas & the
noise of the waues thereof, and the tu-
mults of the people.

8 They also, that dwell in the uttermost par-
tes of the earth, shall be afraid of thy signes:
thou shalt make the East and the West to
reioyce.

9 Thou shalt visit the earth, and waterest it:
thou makest it very rich: the River of
God is full of water: thou preparest them
corne: for so thou appointest it.

10 Thou shalt water abundantly the furrows
thereof: thou causest the raine to descende
into the valleys thereof: thou makest it
soft with showres, and bledest the bud
thereof.

11 Thou crownest the yere with thy good-
nes, and thy steps drop fatnes.

12 They drop vpon the pastures of the wil-
dernes: & the hills shall be compassed with
gladnes.

13 The pastures are clad with sheepe: the
valleys also shall be couered with corne:
therefore they shewte for ioye, and sing.

14 He prouoketh all men to prayse the Lord, and to consider
his works.

15 He setteth forth the power of God to af-
fray the rebels, 16 And sheweth how God hath deli-
uered Israel from great bondage and afflictions. 17 He pro-
misseth to giue sacrifice, 18 And prouoketh all men to
be as vnto what God hath done for him and to prayse his
Name.

PSAL. LXVI.

1 He prouoketh all men to prayse the Lord, and to consider
his works. 6 He setteth forth the power of God to af-
fray the rebels, 10 And sheweth how God hath deli-
uered Israel from great bondage and afflictions. 13 He pro-
misseth to giue sacrifice, 16 And prouoketh all men to
be as vnto what God hath done for him and to prayse his
Name.

To him that excelleth. A song, or Psalme.

1 Reioice in God, all ye inhabitants of the
earth.

2 Sing forth the glory of his name: make
his prayse glorious.

3 Say vnto God, How terrible art thou in
thy works! through the greatnes of thy
power shall thine enemies be in subiecti-
on vnto thee.

4 All the worlde shall worship thee, & sing
vnto thee, *euen* sing of thy Name. Selah.

5 Come and behold the works of God: he
is terrible in his doing toward the sonnes
of men.

6 He hath turned the Sea into dry land: they
passe through the riuer on foote: there did
we reioyce in him.

7 He ruleth the world with his power: his
eyes behold the nations: the rebellious shall
not exalt themselves. Selah.

8 Praise our God, ye people, and make the
voyce of his prayse to be heard.

9 Which holdeth our soules in life, and
suffereth not our feete to slippe.

10 For thou, O God, hast proued vs, thou
hast tryed vs as siluer is tryed.

11 Thou hast brought vs into the snare, &
laid a strait chaine vpon our loins.

12 Thou hast caused men to ride ouer our
head shewed to his Church of the Iewes in deliuering them from
some great danger: whereof or of the like he promisseth that the
Gentiles shall be partakers.

g The condition of the Church is here descri-
bed, which
is to be led by Gods
prouidence into troubles, to be subiect vnder ty-
rants, and to enter into manifold dangers.

heads: we went into fire and into water,
but thou broughtest vs out into a welthe
place.

13 I will go into thine house with burnt
offerings, & will pay thee my vowes,

14 Which my lipps haue promised, and
my mouth hath spoken in mine afflicti-
on.

15 I will offer vnto thee the burnt offerings of
fat rams with incense: I will prepare bul-
locks and goates. Selah.

16 Come & hearken, all ye that feare God,
& I will tel you what he hath done to my
soule.

17 I called vnto him with my mouth, and
he was exalted with my tongue.

18 If I regarde wickednesse in mine heart,
the Lord will not heare me.

19 But God hath heard me, & considered the
voyce of my prayer.

20 Prayse be God, which hath not pur-
backe my prayer, nor his mercie from me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and
to be lightened with his countenance, 2 To the end that
his voyce and iudgements may be knownen throughout
the earth. 7 And finally is declared the kingdome of God,
vnto which should be vniuersally erected as the coming of
Christ.

To him that excelleth. A Psal.
or song.

1 God be mercifull vnto vs, and blese
vs, and a cause his face to shine among
vs. Selah.

2 That they may knowe thy waye vpon
earth, & thy sauing health among all na-
tions.

3 Let the people prayse thee, O God: let al
the people prayse thee.

4 Let the people be glad and reioyce: for
thou shalt iudge the people righteouslye,
& gouerne the nations vpon the earth. Se-
lah.

5 Let the people prayse thee, O God: let al
the people prayse thee.

6 Then shall the earth bring forth her in-
crease, & God, *euen* our God shall blese vs.

7 God shall blese vs, & all the ends of the
earth shall feare him.

PSAL. LXVIII.

1 In this Psalme David setteth forth as in a glasse the vnu-
derfull mercies of God toward his people: 5 Who by all
meanes, and most strange sorts declared himselfe to them.
13 And therefore Gods Church by reason of his promises,
graces and victories doth excell without comparison all
worldly things. 34 He exhorteth therefore all men to
prayse God for ever.

To him that excelleth. A Psalme or song of
David.

1 God will arise, & his enemies shall be
scattered: they also that hate him, shall
flee before him.

2 As the smoke vanisheth, so shalt thou driue
them away: & as waxe melteth before the
fire, so shall the wicked perish at the pre-
sence of God.

3 But the righteous shall be glad, & re-
ioyce

h The duetie of
the faithfull is
here described,
which are neuer
vnmindfull to
reder God prayse
for his benefices.

i It is not y-
nough to haue
receyued Gods
benefices and to
be mindfull
thereof, but also
we are bound to
make others to
profite thereby &
praise God.

k If I delyte in
wickednes, God
will not heare
me: but if I con-
fesse it, he will
receiue me.

a That is, moue
our hearts with
his holy Spirit,
that we may
feele his fauour
towards vs.

b That both
Iewes and Gen-
tiles may know
Gods counten-
ance made with
the.

c By these oft
repetitions he
sheweth, that the
people can ne-
uer reioyce suffi-
ciently, and giue
thanks for the
great benefices
that they shall re-
ceiue vnder the
kingdome of
Christ.

d He sheweth
that where God
fauoureth, there
shall be abundance
of all other
things.

e When they
fele his great be-
nefices, both spi-
ritual & corpor-
all towards the.

a The Prophet
sheweth that al-
beit God suffereth
the wicked ty-
rants to oppresse
his Church for a
time, yet at length
he will be reuen-
ged of them.

b He sheweth
that when God
declareth his
power against
the wicked, that
it is for the com-
moditie and sal-
uation of his
Church, which
praise him there-
fore.

Gods power in his Church.

Psalmes.

The number of his enemies.

c Iah and Iehouah are y names of God, which do signifie his essence and maiestie incomprehensible, so that hereby is declared, that al idols are but vanitie, & y the God of Israel is the onely true God.
d He giueth children to them that be childles, and increaseth their families.
e Which is barren of Gods blessings, which before they had abused.
f He teacheth that gods fauour peculiarly belongeth to his Church, as appeared by their wonderfull deliuerance out of Egypt.
g God blessed the land of Canaan because he had chosen that place for his Church.
h The faction then was that womē sang songs after the victori, as Miriam, Deborah, Iudith & others.
i The pray was so great that not onely the soldiers, but women also had parte thereof.
k Though God suffer his Church for a time to lie in blacke darkenes, yet he will restore it & make it most shining & white.
l In the land of Canaan, where his Church was.
m Zion the Church of God doeth excell all worldly things, not in pompe & outward shewe, but by the inward grace of god, which there remaineth because of his dwelling there.
n Why boast ye of your strength and beaucie against this Mountaine of God?
o As God ouercame the enemies of his Church, roke them prisoners, and made them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto hys his Church most liberal gifts of his spirit. Eph. 4. 8. p In most extreme dangers God hath infinite wayes to deliuer his. q As he deliuered hys Church once from Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still do as oft as neede requireth.

ioyce before God: yea, they shall leape for ioy.
4 Sing vnto God, & sing praises vnto his Name: exalt him, that rideth vpon the heauens, in his Name c Iah, & reioyce before him.
5 He is a Father of the fatherles, & a ludge of the widowes, *euen* God in his holy habitation.
6 God d maketh the solitarie to dwell in families, & deliuereth them that were prisoners in stockes: but the rebellious shall dwell in a e drye land.
7 O God, when thou wentest forth before thy people: when thou wentest through the wilderness, (Selah)
8 The earth shooke, and the heauens dropped at the presence of this God: *euen* Sinai was moved at the presence of God, *euen* the God Israel.
9 Thou, O God, sendest a gracious raine vpon thine inheritance, & thou didest refresh it when it was wearie.
10 Thy Congregation dwelled therein: for thou, O God, hast of thy g goodnes prepared it for the poore.
11 The Lord gaue matter to the h women to tell of the great armie.
12 Kings of the armies did flee: they did flee & i thee that remayned in the house, deuided the spoyle.
13 Though ye haue lien among k pots, ye shall be as the wings of a dooue that is couered with siluer, and whose fethers are like yelow gold.
14 When the Almighty scattered Kings i in it, it was white as the snow in Zalmon.
15 m The mountaine of God is like the mountaine of Bashan: it is an high Mountaine, as mount Bashan.
16 n Why leape ye, ye high mountaines? as for this Mountaine, God deliteth to dwell in it: yea, the Lord will dwell in it for euer.
17 The charets of God are twentie thousand thousand Angels, and the Lord is among them, as in the Sanctuarie of Sinai.
18 Thou art gone vp on high: thou hast o led captiuitie captiue, and receyued gifts for men: yea, *euen* the rebellious hast thou led, that the Lord God might dwell there.
19 Praise be the Lord, *euen* the God of our saluation, which ladeth vs dayly with benefites. Selah.
20 This is our God, *eue* the God that saueth vs: and to the Lord God belong the p issues of death.
21 Surely God will wound the head of hys enemies, & the heary pate of him that walketh in his finnes.
22 The Lord hath said, I will bring my people againe from q Bashan: I will bring them againe from the depths of the Sea:
o As God ouercame the enemies of his Church, roke them tributaries: so Christ, which is God manifested in flesh, subdued Satan and sinne vnder vs, and gaue vnto hys his Church most liberal gifts of his spirit. Eph. 4. 8. p In most extreme dangers God hath infinite wayes to deliuer his. q As he deliuered hys Church once from Og of Bashan, and other tyrants, and from the dangers of the red Sea, so will he still do as oft as neede requireth.

23 That thy foote may be dipped in blood, & the tongue of thy dogges in the blood of the enemies, *euen* in it.
24 They haue sene, O God, thy f goings, the goings of my God, & my King, which art in the Sanctuarie.
25 The t fingers went before, the players of instruments after: in the middes were the maides playing with trimbrels.
26 Prayse ye God in the assemblies, & the Lord, ye that are of the fountaine vof Israel.
27 There was x little Benjamin with their y ruler, & the princes of Iudah with their assembly, the princes of Zebulun, & the princes of Naphtali.
28 Thy God hath appointed thy strength: stablish, O God, that, which thou hast wrought in vs.
29 z Out of thy temple vpon Ierusalem: & Kings shall bring presents vnto thee.
30 Destroy the company of the spearmen, & multitude of the mightie bulles with the calues of the people, that a tread vnder fete pieces of siluer: scatter the people that delite in warre.
31 Then shall the princes come out b of Egypt: Ethiopia shal haste to stretch her hāds vnto God.
32 Sing vnto God, O ye kingdomes of the earth: sing prayse vnto the Lord, (Selah)
33 To him that rideth vpon the most high heauens, which were from the beginning: behold he wil sende out by his c voyce a mightie sound.
34 Ascribe the power to God: for his maiestie is vpon Israel, & his strength is in the clowdes.
35 O God, thou art d terrible out of thine holy e places: the God of Israel is he that giueth strength and power vnto the people: prayled be God.
 Gentiles shall come to the true knowledge and worship of God.
 c By his terrible thunders he will make himselfe to be knowne the God of all the world. d In shewing fearefull iudgements against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was denided into three parts.

PSAL. LXIX.

1 The complayntes, prayers, seruent xale & great anguish of David is set forth as a figure of Christ and all his members. **21** The malicious crueltie of the enemies, **22** And their punishment also, **25** VVhere Iudas and such traitours are accursed. **30** He gathereth courage in his affliction, and offereth prayse vnto God, **32** VVhich are more acceptable than all sacrifices: vvhich of all the afflicted may take comfort. **35** Finally he doth prouoke all creatures to prayse, prophesying of the kingdome of Christ, and the preservation of the Church, vvhich all the faithful, **37** And their seeds should dwell for ever.

q To him that excelleth vpon a Shoshammim. A Psalme of David.

1 Aue me, O God: for the b waters are enstred euen to my soule.
2 I sticke fast in the deepe myre, where no c stay is: I am come into deepe waters, and the streames runne ouer me.
c No firmite or stableness to settle my feete.

That is, in the blood of that great slaughter, where dogs shall lap blood.
f That is, how thou, which art chief King, goest out with thy people to warre, and giueth them the victorie.
t He describeth the order of the people whē they went to the Temple to giue thanks for the victorie.
v Which come of the Patriarke Iacob.
x Benjamin is called little, because he was the youngest sonne of Iacob.
y Who was some chiefe ruler of the trybe.
z Declare out of thine holy palace thy power for the defence of thy church Ierusalem.
a He desireth that the pride of the mightie may be destroyed, which accustomed to garnish their shoes with siluer: & therefore for their glittering pōpe thought themselves aboute all men.
b He prophesieth that the Gentiles shall come to the true knowledge and worship of God.
c By his terrible thunders he will make himselfe to be knowne the God of all the world. d In shewing fearefull iudgements against thine enemies for the saluation of thy people. e He alludeth to the Tabernacle which was denided into three parts.
a Of Shoshannim read Psal. 45.
b David signifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

3 I am

d Though his senses failed him, yet his faith was constant and encouraged him still to pray.

e Considering me guiltles. f They iudged me poore innocent as a theefe and gaue my goods to others as though I had stolen them.

g Though I be guiltie to thee-ward, yet am I innocent toward them.

h Let not mine euill intreatie of the enemies be an occasion, that the faithfull fall from thee.

i When I sawe thine enemies pretende thy Name onely in mouth, and in their life denie the same, thine holy Spirit thrust me forward, to reprove them & defend thy glorie.

k My zeale moued me to lament & pray for my saluation.

l The more he sought to winne them to God, the more they were against him both poore and rich. m Knowing that albeit I suffer now trouble, yet thou hast a time, wherein thou hast appointed my deliuerance.

n He sheweth a liuely faith, in that that he assurith himselfe, that God is fauourable to him, when he seemeth to be angrie: and at hand, when he seemeth to be farr off.

o Not that he feared that God would not heare him, but y care made him to thinke that God deferred long.

p Thou seeest that I am beset as a sheepe among many wolues.

q He sheweth that it is in vaine

to put our trust in men in our great necessities, but that our comfort onely dependeth of God: for man rather increaseth our sorowes, then diminisheth them, Iohn 19. 29. r He desireth God to execute his iudgements against the reprobate, which cannot by any meanes be turned, Rom. 11. 9. s Take both iudgement and power from them. Act. 1. 20. t Punish not onely them, but their posteritie, which shalbe like vnto them.

3 I am weary of crying: my throte is drye: mine eyes sayle, whyles I wayte for my God.

4 They that hate me without a cause, are mo then the heares of mine head: they that woulde destroy me, and are mine enemies: falsly, are mightie, so that I restored that which I tooke not.

5 O God, thou knowest my foolishnes, & my fautes are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for mine: let not those that seeke thee, be confounded through me, O God of Israel.

7 For thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethre, euen an aliant vnto my mothers sonnes.

9 For the zeale of thine house hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept & my soule fasted, but that was to my reproofe.

11 I put on a sacke also: and I became a prouerbe vnto them.

12 They that I sate in the gate, spake of me, and the drunkards sang of me.

13 But Lord, I make my prayer vnto thee in an acceptable time, euen in the multitude of thy mercye: O God, heare mee in the truth of thy saluation.

14 Deliuer me out of the myre, that I sinke nor: let me be deliuered fro the that hate me, and out of the deepe waters.

15 Let not the water flood drowne me, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon mee.

16 Heare me, O Lord, for thy louing kindness is good: turne vnto me according to the multitude of thy tender mercies.

17 And hide not thy face from thy seruāt, for I am in trouble: make haste and heare me.

18 Drawe nere vnto my soule & redeeme it: deliuer me because of mine enemies.

19 Thou hast known my reproofe and my shame, and my dishonour: all mine aduersaries are before thee.

20 Rebuke hath broken mine heart, and I am full of heauines, and I looked for some to haue pitie on me, but there was none: & for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirstie they gaue mee vineger to drinke.

22 Let their table be a snare before them, and their prosperitie their ruine.

23 Let their eyes be blinded that they se not: and make their ioyes alway to tremble.

24 Powre out thine anger vpon them, & let thy wrathfull displeasure take them.

25 Let their habitation be voyde, and let none dwell in their tentes.

26 For they persecute him, whom thou hast smitten: and they adde vnto the sorow of them, whome thou hast wounded.

27 Lay iniquitie vpon their iniquitie, and let them not come into thy righteousness.

28 Let the be put out of the booke of life, neither let them be written with the righteous.

29 When I am poore and in heauines, thine helpe, O God, shall exalt me.

30 I will prayse the Name of God with a song, and magnifie hym with thanksgiving.

31 This also shall please the Lord better the a yong bullocke, that hath hornes and hooves.

32 The humble shal see this, & they that seke God, shalbe glad, and your heart shall liue.

33 For the Lord heareth the poore, and despiseth not his prisoners.

34 Let heauen & earth praise him: the seas and all that moueth in them.

35 For God will saue Zion, and buyld the cities of Iudah, that men may dwell there and haue it in possession.

36 The seede also of his seruants shall inherite it: and they that loue his Name, shal dwell therein.

lasting to the faithfull and their posteritie.

PSAL. LXX.

1 He prayeth to be right speedily deliuered. 2 He desireth the shame of his enemies. 3 And the ioyfull comfort of all those that seeke the Lord.

To him that excelleth. A Psalm of David to put in a remembrance.

1 O God, haste thee to deliuer me: make haste to helpe me, O Lord.

2 Let them be confounded & put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their shame, which said, Aha, aha.

4 But let all those that seeke thee, be ioyfull & glad in thee, and let all that loue thy saluation, say alwayes, God be prayed.

5 Now I am poore and needie: O God, make haste to me: thou art mine helper, & my deliuerer: O Lord, make no tarying.

d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes. e Because he had felt Gods helpe before he groundeth on experience & boldly seeketh vnto him for succour.

PSAL. LXXI.

1 He prayeth in faith, established by the worde of the promes. 2 And confirmed by the worke of God fro his youth. 3 He complayneth of the crueltie of his enemies. 4 And desireth God to continue his graces toward him. 5 Promising to be mindfull and thankfull for the same.

1 In a thee, O Lord, I trust: let me neuer be ashamed.

2 Rescue me and deliuer me in thy righteousness: incline thine eare vnto mee and saue me.

3 Be thou my strong rocke, wherevnto I may alway resort: thou hast giuen comment: therefore shewe some signe, whereby I shalbe deliuered.

mande-

u By their continuance and increasing in their finnes let it be knowne y they be of the reprobate.

x They which seemed by their professio to haue bene written in thy booke, yet by their frutes proue the contrarie, let them be knowne as reprobate.

y There is no sacrifice, which God more esteemeth, then thanksgiving for his benefices.

z For as he deliuered his seruāt David, so will he do al that are in distress, & call vpon him.

a Vnder the temporal promes of the land of Canaan he coprehendeth the promes of life euer-

a Which might put him in remembrance of his deliuerance.

b He teacheth vs to be earnest in prayer, though God seeme to stay: for at his time he will heare vs.

c He was assured that y more they ragged, the nearer they were to destruction & he the nearer to his deliuerance.

d Hereby we are taught not to mocke at others in their miserie, least the same fall on our owne neckes. e Because he had felt Gods helpe before he groundeth on experience & boldly seeketh vnto him for succour.

Psalm. LXXI.

a He prayeth to God with full assurance of faith, that he will deliuer him fro his aduersaries.

b By declaring thy selfe true of promes.

c Thou hast infinite meanes, & all creatures are at thy commande-

Gods benefites towardes his.

Psalmes.

Christs kingdome figured.

d That is, from Absolom, Ahithophel & that conspiracie.

e He strengthneth his faith by the experience of Gods benefites, who did not onely preferue him in his mothers belly, but toke him thence, and euer since hath preferued him.

f All the world wondereth at me because of my miseries, aswell they in autoritie, as the common people, yet being assured of thy fauour I remayned stedfast.

g Thou that diddest helpe me in my youth, when I had more strength, help me now so much the more in mine old age & weakenes.

h Thus the wicked both blaspheme God and triumph agaynlt his Saints, as though he had forsaken them, if he suffer them to fall into their hands.

i In calling him his God, he putteth backe the false reportes of the aduersaries, that said, God had forsake him. k Because thy benefites toward me are innumerable, I cannot but continually meditate and rehearse them.

l I will remaine stedfast, being vpholden with the power of God.

m He desireth that as he hath begun, he would so continue his benefites, that his liberalitie may haue perfitte prayse.

n Thy iust performance of thy promises.

o His faith breaketh through all tentations, and by this exclamation he prayeth the power of God.

p As he confesseth that God is the onely autor of his deliuerance: so he acknowledgeth that these euils were sent vnto him by Gods providence.

q He confesseth that his long tariance was well recompensed, whē God performed his promises. r For there is no true praying of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherem God may be glorified.

mandement to saue me: for thou art my rocke, and my fortresse.

4 Deliuier me, O my God, out of the hande of the wicked: out of the hand of the euil and cruel man.

5 For thou art mine hope, O Lord God, euen my trust from my youth.

6 Vpon thee haue I bene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayse shalbe alwayes of thee.

7 I am become as it were a fmonstre vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy praise, & with thy glory euery day.

9 Cast me not of in the time of age: forsake me not when my strength fayleth.

10 For mine enemies speake of me, & they that lay wayte for my soule, take their counsell together,

11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuier him.

12 Go not farre from me, O God: i my God, haste thee to helpe me.

13 Let them be confounded and consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, & wil praise thee more and more.

15 My mouth shall dayly rehearse thy righteousness, & thy saluation: k for I know not the number.

16 I will go forward in the strength of the Lord God, and will make mention of thy righteousness, euen of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: therefore will I tell of thy wonderous workes,

18 m Yea, euen vnto mine olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto this generation, and thy power to all them, that shall come.

19 And thy n righteousness, O God, I will exalt on high: for thou hast done great thigs: o O God, who is like vnto thee!

20 Which hast shewed me great troubles and p aduersities, but thou wilt returne and reuiue me, and wilt come againe, and take me vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne and comfort me.

22 Therefore will I praise thee for thy q faithfulness, O God, vpon instrument and viole: vnto thee will I sing vpon the harpe, o Holie one of Israel.

23 My lippes will reioyce when I sing vnto thee, and my r soule, which thou hast deliuered.

24 My tongue also shall talke of thy righteousness dayly: for they are confounded &

brought vnto shame, that seeke myne hurt.

PSAL. LXXII.

He prayeth for the prosperous estate of the kingdome of Salomon, vnto vvas the figure of Christ. 4 Vnder vvhom shall be righteousness, peace and felicitie, 10 Vnto vvhom al kings and al nations shall doe homage, 17 vvhose name and poeuer shall indure for euer, & m vvhom al nations shall be blessed.

A Psalm of Salomon.

1 G Eue thy b iudgements to the King, O God, and thy righteousness to the Kings c sonne.

2 Then shall he iudge thy people in righteousness, and thy poore with equitie.

3 The d mountaines & the hills shall bring peace to the people by iustice.

4 He shal e iudge the poore of the people: he shall saue the children of the needie, & shall subdue the oppressor.

5 They shall f feare thee as long as the sunne and moone endureth, from generation to generation.

6 He shall come g downe lyke the rayne vpon the mowen grasse, & as the showres that water the earth.

7 In his dayes shall the righteous flourish, & abundance of peace shalbe so long as the moone endureth.

8 His dominion shalbe also from h sea to sea, and from the Riuer vnto the endes of the land.

9 They that dwell in the wilderness, shall kneele before him, and his enemies shall like the dust.

10 The Kings of i Tarshish and of the yles shall bring presents: the Kings k of Sheba and Seba shall bring gifts.

11 Yea, all Kings shall worship him: all nations shall serue him.

12 For he shall deliuier the poore when he cryeth: the needie also, and him that hath no helper.

13 He shalbe mercifull to the poore & needie, and shall preferue the soules of the poore.

14 He shall redeeme their soules from deceit and violence, and l deare shall theyr blood be in his sight.

15 Yea, he shall liue, and vnto him shal they giue of the m golde of Sheba: they shall also pray for him continually, and daylye blesse him.

16 An handfull of corne shall be sown in the earth, euen in the top of the mountaynes, & the n frute thereof shall shake lyke the trees of Lebanon: and the children shall flourish out of the citie like the grasse of the the earth.

17 His name shalbe for euer: his name shall indure as long as the sunne: all nations shall blesse o him, and be blessed in him.

to shed blood, yet this godly King shall preferue hys subiects from all kind of wrong. m God wil both prosper his life, & also make the people most willing to obey him. n Vnder such a King shalbe most great plentie, both of frute and also of the encrease of mankind. o They shall pray to God for his continuance, and know that God doeth prosper them for his sake.

a Composed by David as touching the reigne of his sonne Salomon.

b Endue the King with the Spirit of wildoe and iustice that he reigne not as do the worldly tyrants.

c To wit, to his posteritie.

d When iustice reigneth, euen the places most barren shalbe enriched with thy blessings.

e He sheweth wherefore the sword is committed to Kings: to wit, to defend the innocent and suppress the wicked.

f The people shall embrace thy true religion, when thou giuest a King, that ruleth according to thy worde.

g As this is true in all godly Kings: so is it chiefly verified in Christ, who with his heauenly dew maketh his Church euer to flourish.

h That is, from the red Sea to the sea called Syriacum, and from Euphrates forward: meaning, that Christes kingdome should be large and vniuersall.

i Of Cilicia and of all other countries beyond the sea, which he meaneth by the yles.

k That is, of Arabia that riche country, wherof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not subiects from all

18 Blessed

p He confesseth that except God miraculously preferre his people, that neither the King nor the Kingdome can continue.
q Concerning his sonne Salomon.

18 Blessed be the Lord God *euen* the God of Israel, which onely doeth p wonderous things.

19 And blessed be his glorious Name for euer: and let all the earth be filled with his glorie. So be it, euen so be it.
HERE END THE PRAYERS OF DAVID, the sonne of Iſhai.

PSAL. LXXIII.

1 The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly, 24 Nor yet the affliction of the good ought to discourage Gods children: but rather ought to moue vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements, 19 For as much as the wicked vanish away, 24 And the godly enter into life everlasting, 28 In hope whereof he resigneth himselfe into Gods hands.

¶ A Psalm committed to Asaph.

1 Y^et a God is good to Israel: *euen*, to the pure in heart.

2 As for me, my feete were almost gone: my steps had welnere slip.

3 For I feared at the foolish, when I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie and strong.

5 They are not in trouble as other men, neither are they plagued with other men.

6 c Therefore pride is as a chayne vnto them, & crueltie couereth them as a garment.

7 Their eyes stand out for fatnes: they haue more then heart can wish.

8 They are licentious, and speake wickedly of their oppression: they talke presumptuously.

9 They d set their mouth against heauen, and their tongue walketh through the earth.

10 Therefore his e people turne hither: for waters of a full cup are wrung out to them.

11 And they f say, How doeth God knowe it? or is their knowledge in the moste High?

12 Lo, these are the wicked; yet prosper they alway, and increase in riches.

13 Certainly I haue clenſed mine heart in vaine, & washed mine hands in innocencie.

14 For dayly haue I bene punished, & chastened euerie morning.

15 If I say, & I will iudge thus, beholde the generation of thy children: I haue trespassed.

16 Then thought I to knowe this, *but* it was to painefull for me,

17 Vntill I went into the h Sanctuarie of God: then vnderſtoode I their end.

18 Surelve thou hast set them in slipperie places, & castest them downe into desolation.

19 How suddenly are they destroyed, perished and i horribly consumed,

20 As a dreame whē one awaketh! O Lord, dispute with God touching their poore estate and the prosperitie of the wicked. g If I giue place to this wicked thought, I offend agaynst thy providence, seeing thou disposest all things most wisely, and preferuest thy children in their greatest dangers. h Vntill I entered into thy schoole & learned by thy worde and holy Spirit, that thou orderest all things most wisely and iustly. i By thy fearefull iudgement.

when k thou raiseſt vs vp, thou shalt make their image despised.

21 Certainly mine heart was vexed, and I was pricked in my reins:

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden me by my right hand.

24 Thou wilt guide me by thy counſel, and afterward receiue me to glorie.

25 Whome haue I in n heauen *but thee?* and I haue desired none in the earth with thee.

26 My flesh sayeth and mine heart also: *but* God is the strength of mine heart, and my o portion for euer.

27 For lo, they that withdrawe themselves from thee, shall periſh: thou destroyest all them that p go a whoring from thee.

28 As for me, it is good for me q to drawe nere to God: *therefore* I haue put my trust in the Lord God, that I may declare all thy workes.

o He teacheth vs to deny our selues, to haue God our whole ſufficiencie, & only contentment. p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiſeth to trust in him and to magnifie his workes.

PSAL. LXXIII.

1 The ſaythfull complaine of the destruction of the Church and true religion, 2 Under the name of Zion, and the Temple destroyed. 11 And trusting in the might and free mercies of God, 20 By his covenant, 21 They require helpe & succour for the glory of Gods holy Name, for the ſalvation of his poore afflicted ſervants, 23 And the confusion of his proude enemies.

¶ A Psalm to giue instruction, committed to Asaph.

1 O God, a why hast thou put vs away for euer? why is thy wrath kindled against the ſheepe of thy pasture?

2 Thinke vpon thy Congregation, which thou hast possessed of olde, and on the b rod of thine inheritance, which thou hast redeemed, and on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy c strokes, that thou mayest for euer destroye euery enemy that doeth euill to the Sanctuarie.

4 Thine aduersaries roare in the middes of thy Congregation, & c set vp their banners for signes.

5 He that d lifted the axes vpon the thicke trees, was renoumed, as one, that brought a thing to perfection:

6 But now they breake downe the cartied worke thereof with axes and hammers.

7 They haue cast thy Sanctuarie into the fire, and rased it to the ground, & haue defiled the dwelling place of thy Name.

8 They said in their e hearts, Let vs destroy them altogether: they haue burnt all the Synagogues of God in the land.

9 We see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.

10 O God, how long shall the aduersarie reproche thee? shall the enemy blasphemie thy Name for euer?

f They lament that they haue no Prophet among them to shew them how long their miseries should endure.

11 Why

k When thou openest our eyes to consider thy heavenly felicitie, we contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By sayth I was assured that thy providence dyd watch all wayes ouer me to preferre me. n He sought neither help nor comfort of any faue of God onely.

o He teacheth vs to deny our selues, to haue God our whole ſufficiencie, & only contentment. p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiſeth to trust in him and to magnifie his workes.

a The Church of God being oppressed by the tyrannie either of the Babilonians, or of Antiochus, prayeth to God by whose hande this yoke was layde vpon them for their sinnes.

b Which inheritance thou hast measured out for thy selfe as with a line or rod.

c Or, sent. They haue destroyed thy true religion and spred their banners in signe of defiance.

d He commendeth the Temple for the costly matter, the excellent workmanship & beautie thereof which notwithstanding the enemies dyd destroy.

e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion utterly in all places suppressed.

f They lament that they haue no Prophet among them to shew them how long their miseries should endure.

The faythfull prayse God.

Psalmes.

Gods mightie power.

g They ioyne their deliuerance with Gods glorie and power, knowing that y punishment of y enemy should be their deliuerance.
h Meaning, in the sight of all the world.
i To wit, Pharaohs armie.
k Which was a great monster of the sea, or whale, meaning Pharaoh.
l His destruction did reioyce them as meate refresheth the body.
m Seeing that God by his providence governeth and disposeth all things, he gathereth y he will take care chiefly for hys children.
n He meaneth the Church of God, which is exposed as a praye to the wicked.
o That is, all places where thy worde shineth not, there reigneth tyrannie & ambition.
p He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right.

- 11 Why withdrawest thou thine hand, euen thy right hand? draw it out of thy bosome, and consume them.
- 12 Euen God is my King of olde, working saluation in the middes of the earth.
- 13 Thou didest deuide the sea by thy power: thou brakest the heades of the dragons in the waters.
- 14 Thou brakest the head of k Liuiathan in pieces, & gauest him to be meate for the people in wilderness.
- 15 Thou brakest vp the fountaine & ryuer: thou drydest vp mightie riuers.
- 16 The m day is thine, & the night is thine: thou hast prepared the light & the sunne.
- 17 Thou hast set al the borders of the earth: thou hast made sommer and winter.
- 18 Remember this, that the enemy hath reproched the Lord, & the foolish people hath blasphemed thy Name.
- 19 Giue not the soule of thy n turtle dooue vnto the beast, & forget not the Congregation of thy poore for euer.
- 20 Consider thy couenant: for o the darke places of the earth are full of the habitations of the cruel.
- 21 Oh let not the oppressed returne ashamed, but let the poore and needie prayse thy Name.
- 22 Arise, O God: mainteyne thine p owne cause: remember thy daily reproch by the foolish man.
- 23 Forget not the voyce of thine enemies: for the tumulte of them, that rise against thee, ascendeth continually.

q He sheweth that God cannot suffer his Church to be oppressed, except he lose his owne right. Or, increaseth more and more.

PSAL. LXXV.

1 The faithfull do prayse the Name of the Lord, zVV which shall come to iudge at the tyme appointed, & VVhen the wicked shall be put to confusion, and drinke of the cup of his vnrath. 10 Their pride shall be abated, and the righteous shall be exalted to honour.

¶ To him that excelleth. a Destroy not. A Psalme or song committed to Asaph.

- 1 WE will praise thee, O God, we will praise thee, for thy Name is nere: therefore b they will declare thy wonderous workes.
- 2 c When I shall take a conuenient time, I will iudge righteously.
- 3 The earth and all the inhabitants thereof are dissolued: but I will establish the pillars d of it. Selah.
- 4 I sayd vnto the foolish, be not so foolish, and to the wicked, Lift not vp the horne.
- 5 Lift not vp your e horne on high, neither speake with a stiffe necke.
- 6 For to come to preferment is neither fro the East, nor from the West, nor from the South.
- 7 But God is the iudge: he maketh low and he maketh hie.
- 8 For in the hande of the Lord is a f cup, & the wine is red: it is full mixt, and he powreth out of the same: surely all the wicked

are vtterly destroyed.

of the earth shall wring out and drinke the dregs thereof.

- 9 But I will declare for euer, and sing prayes vnto the God of Iaakob.
- 10 All the hornes of the wicked also will I breake: but the hornes of the s righteous shall be exalted.

PSAL. LXXVI.

1 This Psalme setteth forth the power of God and care for the defence of his people in Ierusalem, in the destruction of the armie of Sennacherib: 11 And exhorteth the faithfull to be thankfull for the same.

¶ To him that excelleth on Neginos. A Psalme or song committed to Asaph.

- 1 G OD is a knowen in Iudah: his Name is great in Israel.
- 2 For in b Shalem is his Tabernacle, & hys dwelling in Zion.
- 3 There brake he the arrowes of the bow, the shilde and the sword and the battell. Selah.
- 4 Thou art more bright and puissant, then c the mountaines of pray.
- 5 The stoute harted are spoyled: they haue slept their slepe, & all the men of strength haue not d found their hands.
- 6 At thy rebuke, O God of Iaakob, both the chariot and horse are cast a sleepe.
- 7 Thou, euen thou art to be feared: & who shall stande in thy e fight, when thou art angrie!
- 8 Thou didest cause thy iudgement to be heard from heauen: therefore the earth feared and was still.
- 9 When thou, O God, arose to iudgement, to f helpe all the meke of the earth. Selah.
- 10 Surely the g rage of man shall turne to thy prayse: the remnant of the rage shalt thou restrayne.
- 11 Vowe and performe vnto the Lord your God, all ye that be h round about him: let them bring presents vnto him that ought to be feared.
- 12 He shall i cut of the spirit of princes: he is terrible to the Kings of the earth.

bridel their rage, that they shall not compasse their purpose. h To wit, the Leuites that dwell about the Tabernacle, or the people, among whom he doeth dwell. i The Ebrewe worde signifieth, to vintage, or gather grapes: meaning that he shall make the counsels and enterprises of wicked tyrants foolish and vaine.

PSAL. LXXVII.

1 The Prophet in the name of the Church rehearseth the greatnes of his affliction, and his grievous tentations, 6 VVherby he was drinen to this ende to consider his former conuersation, 11 And the continuall course of Gods vvorke in the preservation of his seruants, and so he confirmeth his faith agaynst these tentations.

¶ For the excellent musician * Ieduthun. A Psalme committed to Asaph.

- 1 MY a voyce came to God, when I cryed: my voyce came to God, and he heard me.
- 2 In the daye of my trouble I sought the Lord: my sore ranne & ceased not in the night: my soule refused comfort.

3 I did

g The godly shall better prosper by their innocent simplicitie, then the wicked shall by all their craft, & subtiltie.

a He declareth that gods power is evidently scene in prefering his people and destroying his enemies.
b Which afterward was called Ierusalem.
c He compareth the kingdomes full of extortion & rapine to the mountaines that are full of rauening beastes.
d God hath taken their spirits & strength from them, as though their hads were cut of.

e God with a looke is able to destroy all the power & aduinitie of the enemies, were they neuer so many or mightie.
f To reuenge the wrongs done to thy Church.
g For the ende shall shew that the enemy was able to bring no thing to passe: also thou shalt

Psalm 77. & 81.

1. chro. 16. 41.

a The Prophet teacheth vs by his example to flee vnto God for helpe in our necessities.

Or, mine hand was stretched out

b He sheweth ³ we must patiently abide, although God deliuer vs not out of our troubles at the first try.
 c Meanings, that his sorowes were as watch me that kept his eyes fro sleeping.
 d Of thankesgiuing which I was accustomed to sing in my profperitie.
 e Both the causes why I was chastened, and why my sorowes should haue an end.
 f As if he should say, it is impossible: where by he exhorteth him selfe to patience.
 g Though I first counted of my life, yet considering ⁴ God had his yerres, that is, change of times, and was accustomed also to lift vp them, whom he hath beaten, I tooke heart againe.
 h That is, in heauen, where vnto we must ascend by fayth, if we will knowe the wayes of God.
 i He condemneth all that worship any thing saue y onely true God, whose glorie appeareth through y world.
 k He declarerth, wherein the power of God was declared, whe he deliuered the Israelites through the red Sea. ¹ That is, thundred and lightened. ^m For when thou hadst brought ouer thy people, the water returned to her course, and the enemies that thought to haue followed them, could not passe through. *Exod. 14. 19.*

PSAL. LXXVIII.

¹ He sheweth how God of his mercie chaste his Church of the posteritie of Abraham, & Reproaching the stubborn rebellion of their fathers, that the children might not onely vnderstand. ²¹ That God of his free mercie made his covenant vnto their ancestors. ¹⁷ But also seeing them so malicious and peruerse, might be ashamed and so turne vnto God. In this Psalme the holy Ghost hath comprehended as it were, the summe of all Gods benefites, to the intent the ignorant and grosse people might see in few words the effect of the whole histories of the Bible.

¹ A Psalme to giue an instruction committed to Asaph.

¹ Hear my doctrine, O my people: incline your eares vnto the words of my mouth.

² I will open my mouth in a parable: I will declare high sentences of olde.

³ Which we haue hearde and knowen, and our fathers haue tolde vs.

⁴ We will not hide them from their children, but to the generation to come we will shew the praises of the Lord, his power also, and his wonderful workes that he hath done:

⁵ How he established a testimonie in Iakob, and ordeined a Law in Israel, which he commanded our fathers, that they shoulde teach their children:

⁶ That the posteritie might knowe it, and the children, which shoulde be born, shoulde stand vp, and declare it to their children:

⁷ That they might set their hope on God, and not forget the workes of God but keepe his commandements:

⁸ And not to be as their fathers, a disobedient and rebellious generation: a generation that set not their heart aright, and whose spirit was not faithfull vnto God.

⁹ The children of Ephraim being armed and shooting with the bowe, turned backe in the day of battel.

¹⁰ They kept not the covenant of God, but refused to walke in his Law,

¹¹ And forgate his Actes, and his wonderful workes that he had shewed them.

¹² He did marueilous things in the sight of their fathers in the land of Egypt: *even* in the field of Zoan.

¹³ He deuided the Sea, and led them through: he made also the waters to stand as an heape.

¹⁴ In the day time also he led them with a cloude, and all the night with a light of fire.

¹⁵ He claued the rockes in the wilderness, and gaue them drinke as of the great depths.

¹⁶ He brought floods also out of the stony rocke, so that he made the waters to descend like the riuers.

¹⁷ Yet they sinned still against him, and prouoked the Highest in the wilderness,

¹⁸ And tempted God in their hearts in requiring meat for their lust.

¹⁹ They spake against God also, saying, Can God prepare a table in the wilderness?

²⁰ Beholde, he smote the rocke, that the water gushed out, and the streames ouerflowed: can he giue bread also? or prepare flesh for his people?

²¹ Therefore the Lord heard and was angrie, and the fire was kindled in Iakob, and also wrath came vpon Israel,

²² Because they beleued not in God, and trusted not in his helpe.

²³ Yet he had commanded the cloudes aboute, and had opened the doores of heauen,

is to tempt God. ^m Thus when we giue place to sinne, we are moued to doute of Gods power, except he will alwayes be ready to serue our lust. ⁿ That is, in his Fatherly prouidence, whereby he careth for his and prouideth sufficiently. ^o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them.

c Which were the people of God.

d By the testimonie & law, he meaneth the law writte, which they were commended to teach their children. *Deu. 6. 7.*

e He sheweth wherein the children shoulde be like their fathers that is, in maintaining Gods pure religion.

f He sheweth wherein the vie of this doctrine standeth in faith, in the meditation of Gods benefites & in obedience.

g Though the fathers were the seede of Abraham and the chosen people, yet he sheweth by their rebellion, prouocation, falshood, & hypocricie, that the children shoulde not to followe their examples.

h By Ephraim he meaneth also the rest of the tribes, because they were moſte in number: whose punishment declared that they were vnfaithfull to God, and by their multitude & autoritie had corrupted others. i He proueth that not onely the posteritie, but also their forefathers were wicked and rebellious to God.

Exod. 14. 31.

Exod. 14. 34.

Exod. 17. 6.

Num. 20. 11.

Psal. 105. 41.

1. Cor. 10. 4.

vvij. 11. 4.

k Their wicked malice could be overcome by no benefites, which were great and manie.

l Then to require more then is necessarie, and to separate Gods power from his wil, is to tempt God. ^m Thus when we giue place to sinne,

we are moued to doute of Gods power, except he will alwayes be ready to serue our lust. ⁿ That is, in his Fatherly prouidence, whereby he careth for his and prouideth sufficiently. ^o So that they had that, which was necessarie and sufficient: but their lust made them to couet that which they knewe God had denied them.

a Read Psal. 32.
 b The Prophet vnder the Name of a teacher calleth the people his, and the doctrine his, as Paule calleth the Gospel his, whereof he was busy preacher, as Rom. 2. 16. & 16. 25.

Iohn. 8. 37.

1. Cor. 10. 5.

p God vsied that meanes of the winde to teach them that al elements were at his commande- ment, & that no distance of place could let his wor king.

q Such is the nature of concupis- cence, that the more it hath, the more it lusteth. r Though other were not spared, yet chiefly they suffied, which trusted in their strength against God.

f Thus sinne by continuance maketh men insen- sible, so that by no plagues they can be amended. t Such was their hypocrisie, that they sought vnto God for feare of punishment, though in their heart they loued him not.

u Whatsoeuer cometh not from the pure fountaine of the heart, is hypocri- sie.

x Because he would euer haue some remnant of a Church to praise his Name in earth, he suffe- red not their sinnes to ouer- come his mercie. y That is, they tempted him oft times.

z As they al do that measure the power of God by their capacitie.

a The forgetful- nes of Gods be- nefits is the roote of rebelli- on & al vice.

b This word sig- nifieth a confu- sed mixture of flies & venomous wormes. Some take it for all sorts of serpents: some for al wild beastes.

c He repeateth not here al the miracles that God did in Egypt, but certeine which might be sufficient to conuince the people of malice and ingratitude.

24 And had rained downe MAN vpon them for to eat, and had giuen them of the wheat of heauen.

25 *Man did eat the bread of Angels: he sent them meat ynough.

26 He caused the Eastwinde to passe in the heauen, & through his power he brought in the Southwinde.

27 He rained flesh also vpon them as dust, and feathered foule as the sand of the sea.

28 And he made it fall in the middes of their campe, *euen* round about their habitati- ons.

29 So they did eat and were wel filled: for he gaue them their desire.

30 They were not turned from their q lust, *but* the meat *was* yet in their mouthes,

31 When the wrath of God came *euen* vpon them, and slewe r the strongest of them, and smote downe the chosen men in Israel.

32 For al this, they f sinned still, and beleued not his wonderous works.

33 Therefore their dayes did he consume in vanitie, and their yeres hastily.

34 And when he t slewe them, they sought him and they returned, and sought God early.

35 And they remembred that God *was* their strength, and the most high God their re- demer.

36 But they flattered him with their mouth and dissembled with him with their tongue.

37 For their u heart was not vpright with him: neither were they faithfull in his co- uenant.

38 Yet he being merciful x forgave their in- quitie, and destroyed them not, but oft times called backe his anger, and did not stirre vp all his wrath.

39 For he remembred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they prouoke him in the wilderness ? and grieue him in the desert ?

41 Yea, they y returned, and tempted God, & z limited the holy one of Israel.

42 They a remembred not his hand, *nor* the day when he deliuered them from the e- nemic,

43 Nor him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their riuers into blood, and their floods, that they could not drinke.

45 He sent b a swarme of flies among them, which deuoured them, and frogs, which destroyed them.

46 He c gaue also their fruites vnto the caterpillar, and their labour vnto the grasse- hopper.

47 He destroyed their vines with haile, and their wilde figge trees with the hailestone.

48 He gaue their cattel also to the haile, & their flockes to the thunderbolts.

49 He cast vpon them the fiercenes of his anger, indignation and wrath, and vexa- tion

tion by the sending out of d euil Angels.

50 He made away to his anger: he spared not their soule from death, *but* gaue their life to the pestilence,

51 And smote al the firstborne in Egypt, *euen* the e beginning of their strength in the ta- bernacles of f Ham.

52 But he made his people to go out lyke shepe, and led them in the wilderness like a flocke.

53 Yea, he caried them out safely, and they g feared not, and the Sea couered their e- nemies.

54 And he brought them vnto the borders of his h Sanctuarie: *euen* to this Mountaine, which his right hand purchased.

55 *He cast out the heathen also before the and caused them to fall to the lot of his in- heritance, and made the tribes of Israel to dwel in their tabernacles.

56 Yet they tempted, and prouoked the most high God, and kept not his testimonies,

57 But turned back & delt i falsely like their fathers: they turned like a deceitfull bowe.

58 And they k prouoked him to anger with their high places, and moued him to wrath with their grauen images.

59 God heard *this* and was wroth, and greatly abhorred Israel,

60 So that he l forsoke the habitation of Shi- lo, *euen* the Tabernacle where he dwelt a- mong men,

61 And deliuered his m power into captiuitie, and his beautie into the enemies hand.

62 And he gaue vp his people to the sword, and was angrie with his inheritance.

63 The n fire deuoured their chosen men, & their maides were not o praised.

64 Their Priests fel by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, and as a strong man that after his q wine crieth out,

66 And smote his enemies in the hinder partes, and put them to a perpetual shame.

67 Yet he refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, and mount Zion which he loued.

69 And he s built his Sanctuarie as an high palace, like the earth, which he stablished for euer.

70 He chose Dauid also his seruant, & tooke him from the shepefolds.

71 Euen from behinde the ewes with yong brought he him to feede his people in Iaa- kob, and his inheritance in Israel.

72 So t he fed them according to the sim- plicitie of his heart, and guided them by the discretion of his hands.

were drunken in their sinnes: they iudged Gods patience to be a slum- bring, as though he were drunken: therefore he answering their beastly iudgement, saith, he wil awake and take sudden vengeance. r Shewing that he spared not altogether the Israelites, though he punished their e- nemies. f By building the Temple and establisshing the kingdom, he de- clareth that the signes of his fauour were among them. t He sheweth wherein a Kings charge standeth: to wit, to prouide faithfully for his peo- ple, to guide them by counsell, and defend them by power.

PSAL.

d So called, ei- ther of the effect: that is, of punish- ing the wicked, or els because they were wic- ked spirits wh^o God permitted to vex men.

e The first borne are so called, as Gen 49. 3.

f That is, Egypt: for it was called Mizraim or E- gypt of Mizraim, y was the sonne of Ham,

g That is, they had none occa- sion to feare, fir- mly as God destroyed their e- nemies and de- liuered the safely

h Meaning Ca- naan, which God had consecrat to himself, and ap- pointed to his people.

Iosh. 11. 6. & 13. 6.

i Nothing more displeaseth God in the children, then when they continue in that wickednes which their fathers had begon.

k By seruing god otherwise then he had appoin- ted.

l For their ingra- titude he suffred the Philistines to take the Arke, which was the signe of his pre- sence fro among them.

m The Arke is called his power and beautie, be- cause thereby he defended his peo- ple, and beauti- fully appeared vnto them.

n They were sud- denly destroyed, 1. Sam. 4. 10.

o They had no marriage songs: that is, they were not married.

p Either they were slaine be- fore, or taken prisoners of their enemies, and so were forbidden.

q Because they

16 m

PSAL. LXXIX.

a The people
crie vnto God a-
gainst the bar-
barous tyrannie
of the Babilonias
who spoiled
Gods inheritance,
polluted his Te-
ple, destroyed his
religion & mur-
dered his peo-
ple.

b The Prophet
sheweth to what
extremities God
suffreth some-
time his Church
to fall, to exercise
their faith before
he set to his hand
to deliuer them.

c Their friends
and kinsfolkes
durst not burie
them for feare of
the enemies.
d Whereof some
came of Abrahā,
but were dege-
nerate: & others
were open ene-
mies to thy reli-
gion, but they
both laughed at
our miseries.

e Wilt thou ve-
terly consume vs
for our finnes, be-
fore thou takest
vs to mercie?
f Which we & our
fathers haue
committed.

g And stay not
til we haue recō-
pened for our
finnes.
h Sing we haue
none other Sau-
our, neither can
we helpe our
selues, & also by
our saluation thy
Name shalbe
praised, therefore,
O Lord, help vs.

i Who though
in respect of God
they were iustly
punished for
their finnes, yet
in consideration
of their cause,
were vniuſtly
murdered.

k Which were
captiues among
their enemies, and
could looke for
nothing but death.
l We ought to
desire no benefite
of God, but on this
condicion to praye
his name,
lſa. 43. 21.

a This Psalme
was made as a
prayer for to de-
ſire God to be
merciful to the
ten tribes.

b Moue their
hearts that they
may returne to
worship God aright: that is, in the place where thou hast appointed.

The Israelites complaine to God for the great calamities
and of preſſion that they ſuffered by Gods enemies, & And
confeſſing their ſinnes, ſee to Gods mercies vnto full hope
of deliuerance, 10 Because their calamities were ioy-
ned vnto the contempt of his Name, 12 For the which
they promiſe to be thankſfull.

A Psalme committed to Aſaph.

O God, & the heathen are come into
thine enheritance: thine holy Tem-
ple haue they defiled, & made Ieruſalem
heapes of ſtones.

The dead bodies of thy ſeruantes haue
they giuen to be meate vnto foules of the
heauen: and the fleſh of thy Saintes vnto
the beaſts of the earth.

Their blood haue they ſhed like waters
round about Ieruſalem, & there was none
to burie them.

We are a reproche to our neighbours,
euen a ſcorne and deriſion vnto them that
are round about vs.

Lord, how long wilt thou be angrie for e-
uer? ſhal thy gelouſie burne like fire?

Powre out thy wrath vpon the heathen
that haue not known thee, and vpon the
kingdomes that haue not called vpon thy
Name.

For they haue deuoured Iakob & made
his dwelling place deſolate.

Remember not againſt vs the former ini-
quities, but make haſte & let thy tender
mercies preuent vs: for we are in great mi-
ſerie.

Helpe vs, O God of our ſaluation, for
the glorie of thy Name, and deliuer vs, and
be merciful vnto our finnes for thy names
ſake.

Wherefore ſhoulde the heathen ſaye,
Where is their God? let him be knowne
among the heathen in our fight by the
vengeance of the blood of thy ſeruants
that is ſhed.

Let the ſighing of the i priſoners come be-
fore thee: according to thy mightie arme
preſerue the children of death,

And render to our neighbours ſeuē
folde into their boſome their reproche,
wherewith they haue reproched thee, O
Lord.

So we thy people, and ſheepe of thy pa-
ſture ſhal praiſe thee for euer: and from
generation to generation I we wil ſet forth
thy prayſe.

So we thy people, and ſheepe of thy pa-
ſture ſhal praiſe thee for euer: and from
generation to generation I we wil ſet forth
thy prayſe.

PSAL. LXXX.

A lamentable prayer to God to helpe the miſeries of his
Church, & Deſiring him to conſider their fiſt iſtate, vnto
his fauour ſhined to vards this, to the intent that he might
finiſh that worke which he had begonne.

To him that excelleth on Shophanims Eduth.
A Psalme committed to Aſaph.

Hear, O thou Shepherd of Iſrael, thou
that leadeſt Ioseph like ſheepe: ſhew
thy brightnes, thou that ſitteſt betwene the
Cherubims.

Thou that leadeſt Ioseph like ſheepe: ſhew
thy brightnes, thou that ſitteſt betwene the
Cherubims.

Before Ephraim and Benjamin and Ma-
naſſeh ſtirre vp thy ſtrength, and come to
helpe vs.

Turne vs againe, O God, and cauſe thy
face to ſhine that we may be ſaued.

O Lord God of hoſtes, how long wilt
thou be angrie againſt the praier of thy
people?

Thou haſt fed them with the bread of
teares, and giuen them teares to drinke
with great meaſure.

Thou haſt made vs a ſtriſe vnto our
neighbours, and our enemies laugh at vs
among themſelues.

Turne vs againe, O God of hoſtes: cauſe
thy face to ſhine, and we ſhal be ſaued.

Thou haſt brought a vine out of Egypt:
thou haſt caſt out the heathen, and planted
it.

Thou madeſt rōume for it, and diſteſt
cauſe it to take roote, and it filled the
land.

The mountaines were covered with the
ſhadow of it, and the boughs thereof were
like the goodly ceders.

She ſtretched out her branches vnto the
Sea, and her boughes vnto the h Riuer.

Why haſt thou then broken downe her
hedges, ſo that al they, which paſſe by the
way, haue plucked her?

The wilde bore out of the wood hath
deſtroyed it, and the wilde beaſts of the
field haue eaten it vp.

Returne we beſeech thee, O god of hoſts:
looke downe from heauen and beholde
and viſite this vine,

And the vineyarde, that thy right hande
hath planted, and the yong vine, which thou
madeſt ſtrong for thy ſelfe.

It is burnt with fire and cut downe: and
they periſh at the rebuke of thy counte-
nance.

Let thine hand be vpon the man of thy
right hand, and vpon the ſonne of man,
whome thou madeſt ſtrong for thine owne
ſelfe.

So wil not we go backe from thee: re-
quie thou vs, and we ſhall call vpon thy
Name.

Turne vs againe, O Lord God of hoſtes:
cauſe thy face to ſhine and we ſhal be ſa-
ued.

That is, vpon this vine, or people, whom thou haſt planted with thy
right hand, that they ſhould be as one man or one bodie. o For none can
cal vpon God, but ſuch as are raiſed vp, as it were, from death to life and
regenerate by the holy Spirit.

PSAL. LXXXI.

An exhortation to praife God both in heart and voyce
for his benefites, & And to worſhip him onely. 11 God
condemneth their ingratitude, 12 And ſheweth what
great benefites they haue loſt through their owne malice.

To him that excelleth vpon a Gittith. A Psalme
committed to Aſaph.

Sing ioyfully vnto God our ſtrength:
Sing loude vnto the God of Iakob.

Take the ſong and bring forth the tim-
brel, the pleaſant harpe with the viole.

Blowe

c Joyne thy
whole people &
al thy tribes to-
gether againe.

d The faithfull
ſare Gods an-
ger: when they
perceiue their
prayers are not
forthwith heard.

e Our neigh-
bours haue con-
tinual ſtriſe and
warre againſt vs.

f Because that
repentance only
cometh of God,
they moſt intar-
ly & oft times cal
to God for it as a
meane, whereby
they ſhal be ſaued.

g Seeing that of
thy mercie thou
haſt made vs a
moſt deare poſ-
ſeſſion to thee, &
we through our
finnes are made
open for wyld
beaſts to deuour
vs, declare again
thy loue and ſi-
miſh the worke
thou haſt begun.

h To wit, Eu-
phrates.

i That is, aſwel
they that hate
our religion as
they that hate
our perſons.

k They gaue not
place to reuerſio,
knowing that al-
beit there were
no help in earth,
yet God was a-
ble to ſuccour
the from heauen.

l So if no power
can preuaile a-
gainſt it, and
which as a yong
bud thou raiſeſt
vp againe as out
of the duſt.

m Onely when
thou art angrie,
& not with the
ſworde of the
emie.

n For none can
cal vpon God, but
ſuch as are raiſed
vp, as it were,
from death to life
and regenerate
by the holy Spirit.

o For none can
cal vpon God, but
ſuch as are raiſed
vp, as it were,
from death to life
and regenerate
by the holy Spirit.

p For none can
cal vpon God, but
ſuch as are raiſed
vp, as it were,
from death to life
and regenerate
by the holy Spirit.

q For none can
cal vpon God, but
ſuch as are raiſed
vp, as it were,
from death to life
and regenerate
by the holy Spirit.

r An instrument
of muſik brought
from Geth.

s It ſeemeth that
this Psalme was
appointed for ſo-
lemne feaſts and
aſſemblies of the
people, to whom
for a time theſe
ceremonies were
ordeined, but
now vnder the
Goſpell are abo-
liſhed.

t Blowe

Israels obstinacie.

^c Vnder this feast he comprehendeth all other follemne dayes.

^d That is, in Israell for Iosephs familie was counted the chief before that Iudah was preferred.

^e God speaketh in the person of the people, because he was their leader.

^f If they were neuer able to giue sufficient thanks to God for this deliuerance from corporal bondage how much more are we indebted to him for our spiritual deliuerance from the tyrannie of Satan and sinne.

^g By a strange and wonderfull facion.

^h Or, contention, Exod. 17. 16.

ⁱ He condemneth all assemblies, where the people are not attentive to heare Gods voice, & to giue obedience to the same.

^j God accuseth their incredulitie, because they opened not their mouthes to receiue Gods benefites in such abundance as he poureth the out.

^k God by his word calleth al, but his secrete election appointeth, who shall heare with fruite.

^l If their finnes had not letted.

^m If the Israellites had not broken couenant with God, he would haue giuen the victorie against their enemies.

ⁿ That is, with most fine wheat and abundance of honic.

^a The Prophet sheweth that if princes & iudges do not their durtie, God, whose authority is aboue the, wil take vengeance on them.

^b For theues & murderers finde fauour in iudgement, when the cause of the godlie can not be heard.

^c Not onely whe they cry for help but when their cause requireth aide & support.

^d That is, al things are out of order, either by their tyrannie, or careless negligence.

^e No title of honour shal excuse you, but you shal be subiect to Gods iudgement, and render account as well as other men.

^f Therefore no tyrant shall plucke thy right and autoritie from thee.

3 Blowe the trumpet in the ^c new moone, *even* in the time appoynted, at our feast-daie.

4 For this is a statute for Israel, and a Lawe of the God of Iaakob.

5 He set this in ^d Ioseph for a testimonie, when he came out of the land of Egypt, where I hearde a language, that ^e I vnderstoode not.

6 I haue withdrawn his shoulder from the burde, and his hands haue left the ^f pottes.

7 Thou calledst in affliction & I deliuered thee, & answered thee in the secret of the thunder: I proued thee at the waters of Meribah. Selah.

8 ^h Heare, O my people, and I wil protest vnto thee: O Israel, if thou wilt hearken vnto me,

9 Let there be no strange god in thee, neither worship thou any strange god.

10 For I am the Lord thy God, which brought thee out of the land of Egypt: i open thy mouth wide and I wil fil it.

11 But my people would not heare my voice, and Israel would none of me.

12 So I gaue them vp vnto the hardnes of their heart, and they haue walked in their owne counsels.

13 ^k Oh that my people had hearkened vnto me, and Israel had walked in my wayes.

14 I would sone haue humbled their enemies, and turned mine hand ^l against their aduersaries.

15 The haters of the Lord should haue bene subiect vnto him, and their time ^m shoulde haue endured for euer.

16 And God would haue fed them with the ⁿ fat of wheat, and with honic out of the rocke would I haue sufficed thee.

^a The Prophet declaring God to be present among the Iudges and Magistrates, ^b Reproueth their parcialitie, ^c And exhorteth the to do iustice. ^d But seeing none amendment, ^e He desireth God to undertake the matter and execute iustice himselfe.

^f A Psalme committed to Asaph.

1 ^God standeth in the assemblie of ^a gods: The iudgeth among gods.

2 How long wil ye iudge vniustly, and accept the persons of the ^b wicked? Selah.

3 Do right to the poore and fatherles: do iustice to the poore and needie.

4 Deliuer the pore and ^c needie: saue them from the hand of the wicked.

5 They know not and vnderstand nothing: they walke in darkenes, *albeit* al the ^d foundations of the earth be moued.

6 I haue said, Ye are gods, and ye all are children of the most High.

7 ^e But ye shall die as a man, and ye princes, shall fall like others.

8 O God, arise, therefore iudge thou the earth: for thou shalt inherite ^f al nations.

^g Therefore no tyrant shall plucke thy right and autoritie from thee.

^h Therefore no tyrant shall plucke thy right and autoritie from thee.

ⁱ Therefore no tyrant shall plucke thy right and autoritie from thee.

^j Therefore no tyrant shall plucke thy right and autoritie from thee.

^k Therefore no tyrant shall plucke thy right and autoritie from thee.

^l Therefore no tyrant shall plucke thy right and autoritie from thee.

^m Therefore no tyrant shall plucke thy right and autoritie from thee.

Psalmes.

A prayer against Gods enemies.

PSAL. LXXXIII.

1 The people of Israel pray vnto the Lord to deliuer them from their enemies both at home and farr off, which imagined nothing but their destruction. 9 And they desire that all such wretched people maye, according as God was accustomed, be stricken with the stormie tempest of Gods vnrath, 18 That they may know that the Lord is most high vpon the earth.

^a A song, or Psalme committed to Asaph.

1 ^Kepe ^a not thou silence, O God: be not still and cease not, O God.

2 For lo, thine ^b enemies make a tumult: & they that hate thee, haue lifted vp the head.

3 They haue taken craftie counsell against thy people, and haue consulted against thy ^c secret ones.

4 They haue said, Come and let vs ^d cut the of from being a nation: and let the name of Israel be no more in remembrance.

5 For they haue consulted together ^e in hart, and haue made a league ^f against thee:

6 The tabernacles of Edom, & the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims with the inhabitants of Tyrus:

8 Ashur also is ioynd with them: they haue bene an arme to the childre ^g of Lot. Selah.

9 Do thou to the ^h as vnto the ⁱ Midianites: as to Sisera and as to Iabin at the riuer of Kishon.

10 They perished at En-dor, and were ^j dung for the earth.

11 Make the, *even* their princes like ^k Oreb and like Zeeb: yea, all their princes lyke Zebah and like Zalmuna.

12 Which haue said, Let vs take for our possession the ^l habitations of God.

13 O my God, make the like vnto a ^m whele, & as the stubble before the winde.

14 As the fire burneth the forest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraied with thy storme.

16 Fill their faces with shame, that they may ⁿ seeke thy Name, O Lord.

17 Let them be confounded and troubled for euer: yea, let them be put to shame and perith,

18 That they may ^o know that thou, which art called Iehouah, art alone, *even* the most High ouer all the earth.

ⁱ Troden vnder feete as myre. ^k Iud. 7. 25 & 8. 27. ^l That is, Iudea: for where his Church is, there dwelleth he among them. ^m Because if reprobate could by no meanes be amended, he praieith that they may utterly be destroyed, be vnsittable and led with al wades. ⁿ That is, be compelled by thy plagues to confesse thy power. ^o Though they beleene not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

PSAL. LXXXIII.

1 David driven forth of his countrey, 2 Desireth most ardently to come againe to the Tabernacle of the Lords, and the assemblie of the Saints to praise God, 4 Pronouncing them blessed that may so do. 6 Then he prayeth the courage of the people, that passe through the wilderness to assemblie themselves in Zion. 10 Finally with praise of this matter and confidence of Gods goodnesse he endeth the Psalme.

¶ To

a This psalme seemen to haue bene composed, as a forme of prayer against dangers that the Church was in many dayes of Iosaphat.

b He calleth the Gods enemies: which are enemies to his Church.

c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preferueth them from al dangers.

d They were not content to take the Church as prisoner, but sought utterly to destroy it.

e By al secret meanes.

f They thought to haue subuerted thy counsel, wherein if perpetuall of church was established.

g Or, Zor.

h The wickednes of Ammonites & Moabites is described, in that they prouoked these other nations to fight against the Israellites their brethren.

i By these examples, they were confirmed that God would not suffer his people to be utterly destroyed. Iud. 7. 21. & 4. 15.

j Because if reprobate could by no meanes be amended, he praieith that they may utterly be destroyed, be vnsittable and led with al wades.

k That is, be compelled by thy plagues to confesse thy power.

l Though they beleene not, yet they may proue by experience, that it is in vaine to resist against thy counsel in establishing thy Church.

^a Dauid complained that he can not haue excellē to the church of God to make profession of his faith and to profit in religion.

^b For none but the priests could enter into the Sanctuary, & the rest of the people into the courts. ^c So the poore berries then I. ^d Who trusteth nothing in himselfe, but in thee onely, and learneth of thee to rule his life.

^e That is, of mulberry trees which was a bare place: so they which passed through, must dig pits for water: signifying that no lets can hinder them that are fully bent to come to Christes church, neither yet that God will euer faile them. ^f They are neuer wearie, but increase in strength and courage till they come to Gods House.

^g That is, for Christes sake, whose figure I represent. ^h He would wish to liue but one daye rather in Gods Church, then a thousand among the worldings. ⁱ But will from tyme to tyme increase his blessings towards his more and more.

¶ To him that excelleth vpon Gittith. A Psalm committed to the sunnes of Korah.

O Lord of hostes, how amiable are thy Tabernacles!

^b My soule longeth, yea, & fainteth for the courts of the Lord: for mine heart and my flesh reioyce in the liuing God.

³ Yea, the sparrow hath found her an house, and the swallowe a nest for her, where she may lay her yong: *euen by thine altars, O Lord of hostes, my King and my God.*

⁴ Blessed are they that dwell in thine house: they will euer praye thee. Selah.

⁵ Blessed is the man, whose strength is in thee, and in whose heart are thy wayes.

⁶ They going through the vale of Baca, make welles therein: the rayne also couereth the pooles.

⁷ They go from strength to strength, till euery one appeare before God in Zion.

⁸ O Lord God of hostes, heare my prayer: hearken, O God of Iakob, Selah.

⁹ Behold, O God, our shield, and looke vpon the face of thine Anointed.

¹⁰ For a day in thy courts is better then a thousande *other where*: I had rather be a doore keeper in the House of my God, then to dwell in the Tabernacles of wickednes.

¹¹ For the Lord God is the sunne & shield vnto vs: the Lord will giue grace and glorie, and no good thing will he withhold from them that walke vp rightly.

¹² O Lord of hostes, blessed is the man that trusteth in thee.

PSAL. LXXXV.

¹ Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in minde of their deliuerance, to the intent that he shoulde not leaue the worke of his grace vnpersfited. ² Next they complaine of their long affliction: ³ And thirdly they reioyce in hope of felicitie promised. ⁴ For their deliuerance was a figure of Christis kingdome, vnder the which should be persfited felicitie.

¶ To him that excelleth. A Psalm committed to the sunnes of Korah.

Lord, thou hast bene a fauourable vnto thy land: thou hast brought againe the captiuitie of Iakob.

² Thou hast forgien the iniquitie of thy people, & couered all their sinnes. Selah.

³ Thou hast withdrawn all thine anger, & hast turned backe from the fiercenes of thy wrath.

⁴ Turne vs, O God of our saluation, and releaue thine anger towards vs.

⁵ Wilt thou be angrie with vs for euer? wilt thou prolong thy wrath from one generation to an other?

⁶ Wilt thou not turne againe and quicken vs, that thy people may reioyce in thee?

⁷ Shew vs thy mercie, O Lord, and graunt vs thy saluation.

^a As in times past they had felt Gods mercies: so now being oppressed by the long continuance of euils, they pray vnto God, that according to his nature he woulde be mercifull vnto them. ^c He confesseth our saluation cometh only of Gods mercie.

⁸ I wil hearken what the Lord God wil say: for he will speake peace vnto his people, & to his Saints, that they turne not againe to folie.

⁹ Surely his saluation is nere to them that feare him, that glorie may dwell in our land.

¹⁰ Mercie & trueth shal meete: righteousness and peace shal kisse one another.

¹¹ & Trueth shall bud out of the earth, and righteousness shal looke downe from heauē.

¹² Yea, the Lord shall giue good things, and our land shal giue her increase.

¹³ Righteousnes shall go before him, and shall set her steppes in the way.

¹⁴ Iustice shall then flourish and haue free course & passage in euery place.

PSAL. LXXXV.

¹ Dauid foretold and foretold of all, prayeth earnestly for deliuerance, sometimes rehearsing his miseries, & sometimes the mercies receiued, & Desiring also to be instructed of the Lord, that he may feare him and glorifie his Name. ¹⁴ He complayneth also of his aduersaries, and requesteth to be deliuered from them.

A Prayer of Dauid.

I Ncline a thine eare, O Lord, and heare me: for I am poore and needie.

² Preserue thou my soule, for I am mercifull: my God, saue thou thy seruant, that trusteth in thee.

³ Be mercifull vnto me, O Lord: for I crye vpon thee continually.

⁴ Reioyce the soule of thy seruant: for vnto thee, O Lord, do I lift vp my soule.

⁵ For thou, Lord, art good and mercifull, & of great kindnes vnto all them, that call vpon thee.

⁶ Giue eare, Lord, vnto my praier, & hearken to the voyce of my supplication.

⁷ In the day of my trouble I will call vpon thee: for thou hearest me.

⁸ Among the gods there is none like thee, O Lord, and there is none that can do like thy workes.

⁹ All nations, whome thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy Name.

¹⁰ For thou art great and doest wonderous things: thou art God alone.

¹¹ Teach me thy way, O Lord, and I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.

¹² I will praye thee, O Lord my God, with all mine heart: yea, I wil glorifie thy Name for euer.

¹³ For great is thy mercie towarde me, and thou hast deliuered my soule from the lowest graue.

¹⁴ O God, the proud are risen against me, and the assemblies of violent men haue sought my soule, and haue not set thee before them.

¹⁵ But thou, O Lord, art a pitifull God and mercifull, slow to anger and great in kindnes and trueth.

¹⁶ Turne vnto me, and haue mercie vpon God, till God ioyne it to him and confirme it in his obedience. ⁱ That is, from most great danger of death: out of the which none, but onely the mightie hand of God, could deliuer him. ^k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne: and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

R. iiij. me:

^f He will send al prosperitie to his church, when he hath sufficiently corrected them, also by his punishments the faithfull shall learne to beware they return not to like offences. ^g Though for a time God thus exercise them w his rods, yet vnder his kingdome of Christ they shall haue peace and ioye.

^a Dauid persecuted of Saul, thus prayed, leaving the same to the church as a monument, how to seeke redresse against their miseries.

^b I am not enemie to them, but putte the, though they be cruel towards me.

^c Which was a sure token that he beleued that God would deliuer him.

^d He doeth confess that God is good to all, but onely mercifull to poore sinners.

^e By crying and calling continually, he sheweth how we may not be wearie, though God graunt not forthwith our request, but that we must earnestly, and often call vpon him.

^f He condemneth all idoles, forasmuch as they can do no workes to declare that they are gods.

^g This proueth that Dauid prayed in the name of Christ the Messias, of whose kingdome he doeth here prophete.

^h He confesseth himselfe ignorant till God hath taught him, and his heart variable

ⁱ That is, from most great danger of death: out of the which none, but onely the mightie hand of God, could deliuer him.

^k He sheweth that there can be no moderation nor equitie, where proude tyrants reigne: and that the lacke of Gods feare is as a priuiledge to all vice and crueltie.

The restoring of the Church.

Psalmes.

The faithfull afflicted.

1 He boasteth not of his owne vertues, but confesseth y^e God of his free goodnes hath euer bene mercifull vnto him and giuen him power against his enemies, as to one of his owne householde.

me: giue thy strength vnto thy seruant, & saue the sonne of thine handmaid.

17 Shew a tokē of thy goodnes toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen me and comforted me.

as to one of his owne householde.

PSAL. LXXXVII.

1 The holy Ghost promisseth that the conditiō of the church, which was in miserie after the captiuitie of Babylon, should be restored to great excellencie. 4 So that there should be nothing more comfortable, then to be nombred among the members thereof.

¶ A Psalm or song committed to the sonnes of Korah.

a God did chuse y^e place among the hills to establish Ierusalem & his Temple. b Though thy glorious estate do not yet appeare, yet waite with patience & God will accomplish his promises. c That is, Egypt and these other countreies shall come to y^e knowledge of God. d It shall be saide of him, that is regenerate & come to the Church, that he is as one that was borne in the Church. e Out of all quarters they shall come into the Church and be counted as citizens. f When he calleth by his wordes them into the Church, whome he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

1 God layed his foundations among the holie mountaines.

2 The Lord loueth the gates of Zion about all the habitations of Iacob.

3 b Glorious things are spoken of thee, O Citie of God. Selah.

4 I will make mention of Rahab and Babylon among them that knowe me: beholde Palestina & Tyrus with Ethiopia, d There is he borne.

And of Zion it shall be sayd, e Many are borne in her: and he, euen the most High shall establish her.

6 The Lord shall count, when he writeth the people, He was borne there. Selah.

7 As well the fingers as the players on instruments shall praise thee: all my springs are in thee.

Out of all quarters they shall come into the Church and be counted as citizens. f When he calleth by his wordes them into the Church, whome he had elected and written in his booke. g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 A grievous complaint of the faithfull, sore afflicted by sickness, persecutions and aduersities: 17 Being as it were, si of God without any consolation. 13 Yet he calleth on God by faith and striveth against desperation, 18 Complaining himselfe to be forsaken of all earthly helpe.

1. King. 4. 31. Psal. 13.

a That is, to humble. It was the beginning of a song, by the tune whereof this Psalm was sung.

b Though many crie in their sorowes, yet they crie not earnestly to God for remedie as he did: who he confessed to be the author of his saluation.

c For he that is dead, is free from all cares & busines of this life: and thus he sayth because he was vnprofitable for all matters concerning mans life, & as it were cut of from this worlde.

d That is, from thy prouidence and care, which is ment according to the iudgement of the flesh. e The stormes of thy wrath haue ouerwhelmed me.

¶ A song or Psalm of Heman the Ezrahite, committed to the sonnes of Korah for him that excelleth vpo Malah a Leannoth.

1 O Lord God of my saluation, I crie daye and night b before thee.

2 Let my prayer enter into thy presence: incline thine care vnto my crie.

3 For my soule is filled with euils, and my life draweth neere to the graue.

4 I am counted among them that go down vnto the pit, and am as a man without strength:

5 c Free among the dead, like the slaine lying in the graue, whome thou remembrest no more, and they are cut of from thine d hand.

6 Thou hast layed me in the lowest pit, in darkenes, and in the deepe.

7 Thine indignation lyeth vpon me, and thou hast vexed me with all thy e waues. Selah.

Thine indignation lyeth vpon me, and thou hast vexed me with all thy e waues. Selah.

8 Thou hast put away mine acquaintance farre from me, & made me to be abhorred of them: I am shut vp, and cannot get forth.

9 h Mine eye is sorowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.

10 Wilt thou shew i a miracle to the dead, or shall the dead rise & prayse thee? Selah.

11 Shall thy louing kindnes be declared in the graue? or thy faithfulness in destruction?

12 Shall thy wonderous workes be known in the darke? and thy righteousness in the land k of obliuion?

13 But vnto thee haue I cryed, O Lord, and early shall my prayer come before thee.

14 Lord, why doest thou reiect my soule, & hidest thy face from me?

15 I am afflicted and at the poyn of death: l from my youth I suffer thy terrorours, doubting of my lyfe.

16 Thine indignations go ouer me, and thy feare hath cut me of.

17 They came rounde about me dayly, like water, and compassed me together.

18 My louers & friends hast thou put away from me, & mine acquaintance hid them selues.

PSAL. LXXXIX.

1 With many wordes doeth the Prophet praise the goodness of God, 23 For his testament and covenant, that he had made betwene him and his elect by Iesus Christ the sonne of Dauid. 31 Then doeth he complaine of the great ruine, and desolation of the kingdome of Dauid, so that the outward apperance the promises was broken. 46 Finally he prayeth to be deliuered from his afflictions, making mention of the shortnes of mans life, and confirming himselfe by Gods promises.

¶ A Psalm to giue instruction, of Ethan the Ezrahite.

1 I will a sing the mercies of the Lord for euer: with my mouth will I declare thy truth from generation to generation.

2 For I b said, Mercie shall be set vp for euer: thy truth shall thou c establish in the very heauens.

3 d I haue made a couenant with my chosen: I haue sworne to Dauid my seruant,

4 Thy seede will I establish for euer, and set vp thy throne from generation to generation. Selah.

5 O Lord, euen the e heauens shall prayse thy wonderous worke: yea, thy truth in the f Congregation of the Saints.

6 For who is equal to the Lord in the heauen? and who is like the Lord among the g sonnes of the gods?

7 God is very terrible in the assembly of the h Saints, and to be reuerenced about all that are about him.

8 O Lord God of hostes, who is like vnto thee, which i a mightie Lord, and thy truth is about thee?

9 j Thou rulest the raging of the sea: when rising thy Church. f That is, in the heauens. g Meaning, f Angels. h If the Angels tremble before Gods maiestie & infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the church by the red Sea, & by destroying Rahab, that is, the Egyptians: so will he efdone deliuer it, when the dangers be great.

f He attributeth the losse and displeasure of his friends to Gods prouidence, whereby he partly punisheth & partly tryeth his.

g I see none end of my sorowes. h Mine eyes and face declare my sorowes.

i He sheweth that the time is more conuenient for God to help, when men call vnto him in their dangers then to tary till they be dead and then raise them vp againe.

k That is, in the graue, where onely the body lyeth without all sense & remembrance.

l I am euer in great dangers & sorowes, as though my life should vterly be cut of euerie moment.

" Ebr. vvere in darkenes.

a Though the horrible confusion of things might cause this to despaire of Gods fauour: yet the manifold examples of his mercies cause this to trust in God, though to mans iudgement they saw none occasion.

b As he j surely beleued in heart. c As thine invisible heauen is not subiect to any alteration & change: so shall thy truth of thy promises be vnchangeable.

d The Prophet sheweth what was the promises of God, wheron he grounded his faith.

e The Angels shall praise thy power and faithfulness in deliuering thy Church.

f That is, in the heauens. g Meaning, f Angels. h If the Angels tremble before Gods maiestie & infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God? i For as he deliuered the church by the red Sea, & by destroying Rahab, that is, the Egyptians: so will he efdone deliuer it, when the dangers be great.

the

k Tabor is a mountain Westward from Ierusalem, & Hermon Eastward: so the Prophet signifyeth al partes & places of y world that obey Gods power by de-luerance of hys Church.
l For hereby he judgeth y world & sheweth himselfe a mercifull Father and faithfull protector vnto his.
m Feeling in their confidence that God is their Father.
n They shalbe preferred by thy Fatherly prouidence.
o In that they are preferred & continue, they ought to give y prayse and glory onely to thee.
p In that that our King hath power to defend vs, it is the gift of God.
q To Samuel & to others, to assure that Dauid was thy chosen one.
r Whom I haue both chosen and giue him strenght to execute his office, as ver. 31.
s Though there shalbe euermore enemies against Gods kingdome, yet he promisseth to overcome the.
t I will mercifully performe my promyses to him, notwithstanding his infirmities & offences.
u His power, gloire and estate.
x He shal enioy the land round about.
y His excellent dignitie shal appere herein that he shalbe named the sonne of God & the first borne, wherein he is a figure of Christ.
z Though for the finnes of the people the state of this kingdome decayed, yet God refered still a roote, till he had accomplished this promise in Christ.
1. Sam. 7. 14. a Though the faythfull answere not in all poynts to their profession, yet God will not breake his covenant wyth them. b For God in promising hath respect to his mercie and not to mans power in performing.

the waues thereof arise, thou stillest them.
10 Thou hast bearen down Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.
11 The heauens are thine, the earth also is thine: thou hast layed the foundation of the worlde, and all that therein is.
12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.
13 Thou hast a mightie arme: strög is thine hand, and high is thy right hand.
14 l Righteoulnesse & equitie are the stablishment of thy throne: mercie and trueth go before thy face.
15 Blessed is the people, that can m reioyce in thee: they shall walke in the light of thy n countenance, O Lord.
16 They shall reioyce continuallye in thy Name, and in thy righteoulnesse shall they exalt themselves.
17 For thou art the o glory of their strögh, and by thy fauour our hornes shalbe exalted.
18 For our p shield appertayneth to the Lord, and our King to the Holy one of Israel.
19 Thou spakest then in a visio vnto q thine Holye one, and saidest, I haue layed helpe vpon one that is r mightie: I haue exalted one chosen out of the people.
20 I haue founde Dauid my seruant: wyth mine holy oyle haue I anointed him.
21 Therefore mine hand shalbe established with him, and mine arme shall strengthen him.
22 The enemy shall not oppresse him, neither shall the wicked hurt him.
23 But I will s destroye his foes before hys face, and plague them that hate him.
24 My trueth also and my t mercie shalbe with him, & in my Name shal his u horne be exalted.
25 I will set his hand also in the sea, and his right hand in the x floods.
26 He shal crie vnto me, Thou art my y Father, my God and the rocke of my saluation.
27 Also I wil make him my first borne, higher then the Kings of the earth.
28 My mercie will I kepe for him for euermore, and my covenant shal stand fast wyth him.
29 His seede also wil I make to endure z for euer, & his throne as the dayes of heauen.
30 But if his children forsake my Lawe, and walke not in my iudgements:
31 * If they breake my statutes, and keepe not my commandements:
32 Then will I visite their transgressio with the rod, and their iniquitie with strokes.
33 a Yet my louing kindnes will I not take from him, neither will I falsifie my trueth.
34 My covenant will I not breake, nor b alter the thing that is gone out of my

lippes.
35 I haue sworne once by mine holines, that I will not sayle Dauid, saying.
36 His seede shall endure for euer, and hys throne shalbe as the sunne before me.
37 He shalbe established for euermore as the moone, and as a faithfull c witnes in the heauen. Selah.
38 But thou hast reiected & abhorred, thou hast bene angrie with thine Anointed.
39 Thou hast d broken the couenant of thy seruant, & profaned his e crowne, casting it on the ground.
40 Thou hast broken downe all his walles: thou hast layed his fortress in ruine.
41 All that go by the way, spoyle him: he is a rebuke vnto his neighbours.
42 Thou hast set vp the right hand of his enemies, and made all his aduersaries to reioyce.
43 Thou hast also turned the edge of hys sword, and hast not made him to stande in the batle.
44 Thou hast caused his dignitie to decay, and cast his throne to the ground.
45 The dayes of his youth hast thou shortened, and couered him with shame. Selah.
46 B Lord, how long wilt thou hide thy self, for euer? shall thy wrath burne like fire?
47 Remember h of what time I am: wherefore shouldest thou creat in vayne all the children of men?
48 What man liueth, & shall not see death? shall he deliuer his soule from the hand of the graue? Selah.
49 Lord, where are thy former mercies, which thou swarest vnto Dauid in thy trueth?
50 Remember, O Lorde, the rebuke of thy seruants, which I beare in my i bosome of all the mightie people.
51 For k thine enemies haue reproched thee, O Lord, because they haue reproched the l footestepes of thine Anointed.
52 Prayse d be the Lord for euermore. So be it, euen so be it.
that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were calt their iniuries in his bosome.
k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the coming of thy Christ.

"Ebr. If I lie vnto Dauid: vbius in a manner of oath.
c As long as the sunne & moone endure, they shal be witness to me of this promise.
d Because of the horrible confusio of things, the Prophet cōplayneth to God as though he sawe not the performance of his promises. And thus discharging hys cares on God, he resisteth doubt & impaciencie.
e By this he meaneth y horrible dissipation and renting of the kingdome, which was vnder Ieroboam: or els by the Spirit of prophetic Ethan speaketh of those great miseries, which came tone afterwarde to passe at the captiuitie of Babylon.
f He sheweth y the kingdome layed before it came to perfection or was ripe.
g The Prophet in ioynng praier h has complaint, shewe h that his faith neuer faileth h Seeing mans life is short, and thou hast created man to belowe thy benefites vpon him, except thou hast to help death wil preuail thee.
i He meaneth that Gods enemies did not onely slander him behinde his backe: but also mocked him to his face, and as it were calt their iniuries in his bosome.
k So he calleth them that persecute the Church. l They laugh at vs, which patiently waite for the coming of thy Christ.

PSAL. XC.

1 Moses in his prayer setteth before vs the eternall fauour of God to ward vs, 3 VVho are neither admonished by the breuitie of their life, 7 Nor by his plagues to be thankfull, 12 Therefore Moses prayeth God to turne their hearts and continue his mercies towarde them, and their posteritie for euer.
A prayer of Moses, the a man of God.
1 Ord, thou hast bene our b habitation from generation to generation.
2 Before the c mountaines were made, and before thou hadst formed the earth, & the world, euen fro eueralasting to eueralasting thou art our God.
3 Thou d turnest man to destruction: againe thou saiest, Returne, ye sonnes of Adam.
the foundations of the worlde were layed. d Moses by lamenting the fraytelie and shortnes of mans life moueth God to pitie.

18 m
a Thus the scripture vseth to call the Prophets.
b Thou hast ben as an house & defence vnto vs in all our troubles and trauels now this foure hundred yeres.
c Thou hast chosen vs to be thy people before the foundations of the worlde were layed. d Moses by lamenting the fraytelie and shortnes of mans life moueth God to pitie.

The shortnes of mans life.

Psalmes.

The prouidence of God.

e Though man thinke his life long, which is in deed most short, yea, though it were a thousand yeres: yet in Gods sight it is as nothing, & as the watch that laisteth but three houres.
f Thou takest them away suddenly as with a flood.
g Thou callest vs by thy rods to consider the shortnes of our life, & for our finnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, for as much as our finnes daily prouoke thy wrath.
i Meaning, according to the common state of life.
k If mans life for the breuitie be miserable, much more, if thy wrath lie vpon it, as they, which feare thee, onely know.
l Which is, by considering the shortnes of our life, and by meditating the heauenly ioyes.
m Meaning, wilt thou be angrie?
n Or, take comfort in thy seruants.
o Euen thy mercie which is thy chiefest worke.
p As Gods promises appertayned as well to their posteritie, as to the, so Moyses prayeth for posteritie.
q Meaning, that it was obscured, when he ceased to do good to his Church.
r For except thou guide vs with thine holye Spirit, our enterprises can haue no good successe.

4 **e** For a thousand yeres in thy sight are as yesterday when it is past, and as a watch in the night.
 5 Thou hast fowerflowed them: they are as a sleepe: in the morning he groweth like the graspe.
 6 In the morning it flourisheth & groweth, but in the euening it is cut downe and withereth.
 7 For we are consumed by thine anger, & by thy wrath are we troubled.
 8 Thou hast set our iniquities before thee, and our secret finnes in the lyght of thy countenance.
 9 For all our dayes are past in thine anger: we haue spent our yeres as a thought.
 10 The time of our life is three score yeres and ten, and if they be of strength, i foure score yeres: yet their strength is but labour and sorowe: for it is cut of quickly, and we flee away.
 11 **k** Who knoweth the power of thy wrath? for according to thy feare is thine anger.
 12 Teach vs so to nomber our dayes, that we may applye our hearts vnto wisdom.
 13 Returne (O Lord, how long?) and be pacified towards thy seruants.
 14 Fil vs with thy mercie in the morning: so shall wee reioyce and be glad all our dayes.
 15 Comfort vs according to the dayes that thou hast afflicted vs, and according to the yeres that we haue seene euill.
 16 Let thy worke be seene toward thy seruants, and thy glorie vpon their children.
 17 And let the beautie of the Lorde our God be vpon vs, & q direct thou the worke of our hands vpon vs, eue direct the worke of our hands.

PSAL. XCI.

Here is described in what assurance he liueth that putteth his whole trust in God, and committeth himself wholly to his protection in all tentations. 14 A promise of God to those that loue him, know him and trust in him, to deliuer them and giue them immortall glorie.

W Hoso dwelleth in the secret of the most High, shall abide in the shadowe of the Almighty.
 2 I will say vnto the Lord, O mine hope, & my fortress: he is my God, in him will I trust.
 3 Surely he will deliuer thee from the snare of the hunter, and from the noysome pestilence.
 4 He will couer thee vnder his wings, and thou shalt be sure vnder his feathers: his truth shall be thy shield and buckler.
 5 Thou shalt not be afraid of the feare of the night, nor of the arrowe that fleeth by day:
 6 Nor of the pestilence that walketh in the

darknes: nor of the plague that destroyeth at noone daye.
 7 A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come neere thee.
 8 Doubtles with thine eyes shalt thou behold and see the rewarde of the wicked.
 9 For thou hast sayd, The Lord is mine hope: thou hast set the most high for thy refuge.
 10 There shall none euill come vnto thee, neither shall any plague come nere thy tabernacle.
 11 For he shall giue his Angels charge ouer thee to keepe thee in all thy wayes.
 12 They shall beare thee in their hands, that thou hurt not thy foote against a stone.
 13 Thou shalt walke vpon the lion & aspe: the hyong lion and the dragon shalt thou treade vnder feete.
 14 Because he hath loued me, therefore will I deliuer him: I will exalt him because he hath known my name.
 15 He shall call vpon me, and I will heare him: I will be with him in trouble: I will deliuer him, and glorifie him.
 16 With long life will I satisfie him, & shew him my saluation.
 k For he is contented with that life, that God giueth: for of this life is recompensed with immortallitie.

PSAL. XCII.

This Psalme was made to be sung on the Sabbath, to stirre up the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the vngodly, when he is most flourishing, shall most speedely perish. 12 In the ende is described the felicitie of the iust, planted in the house of God to prayse the Lord.

A Psalme or song for the Sabbath day.

I T is a good thing to prayse the Lord, and to sing vnto thy Name, O most High,
 2 To declare thy louing kindnes in the morning, and thy truth in the night,
 3 Vpon an instrument of ten strings, and vpon the viole with the song vpon the harpe.
 4 For thou, Lord, hast made me glad by thy workes, & I will reioyce in the workes of thine hands.
 5 O Lord, how glorious are thy workes! & thy thoughts are very deepe.
 6 An vnwise man knoweth it not, and a foole doeth not vnderstand this,
 7 (When the wicked growe as the graspe, & all the workers of wickednes do flourish) that they shall be destroyed for euer.
 8 But thou, O Lord, art most high for euermore.
 9 For lo, thine enemies, O Lord: for lo, thine enemies shall perishe: all the workers of iniquitie shall be destroyed.
 10 But thou shalt exalt mine horne, lyke the vnicornes, & I shall be anoynted wyth fresh oyle.

f The godly shall haue some experience of Gods iudgements against the wicked euen in this life, but fully they shall see it at that day, when all things shall be reueiled.
g God hath not appointed euery man one Angel, but many to be ministers of his prouidence to kepe his & defende them in their vocation, which is the way to walke in without tēpting God.
h Thou shalt not onely be preferred from all euill, but overcome it whether it be secret or open.
i To assure the faithfull of Gods protection, he bringeth in God to confirme the same.
r For by death the

a Which teacheth that the vie of Sabbath standeth in praying God, & not onely in ceasing from worke.
b For Gods mercie & fidelitie in his promises toward his, binde them to prayse him continually both day and night.
c These instruments were then permitted, but at Christs coming abolished.
d He sheweth what is the vie of the Sabbath day: to wit, to meditate Gods workes.
e That is, the wicked consider not Gods workes, nor his iudgements against them, and therefore most iustly perishe.
f Thy iudgements are most constant agaynst the wicked and passe our reach.
g Thou wilt strengthen them with all power, and blesse them with all felicitie.

h Though the faithful seeme to wither & be cut down by the wicked yet they shall grow again & flourish in the Church of God, as the Ceders do in mount Lebanon. i The children of God shall have a power aboue nature, & their age shall bring forth most fresh fruites.

- 11 Mine eie also shall see my d^e fire against mine enemies: and mine eare shall heare my wish against the wicked, that rise vp against me.
- 12 The righteous shall flourish like a palme tree, and shall growe like a cedar in Lebanon.
- 13 Such as be planted in the house of the lord, shall flourish in the courts of our God.
- 14 They shall still bring forth fruite in their age: they shall be fat and flourishing,
- 15 To declare that the Lord my rocke is righteous, and that none iniquitie is in him.

PSAL. XCIII.

1 He praiseth the power of God in the creation of the world, and beateth downe al people which lift them vp against his maiestie, 3 And prouoketh to consider his promises.

a As God by his power and wisdom hath made and gouerneth the world: so must y^e same be our defence against all enemies & dangers. b Where thou sittest and gouernest the world. c Gods power appeareth in ruling the furious waters. d Besides Gods power and wisdom in creating & gouerning, his great mercy also appeareth in that he hath giuen his People his word and couenant.

- 180
- 1 The Lord reigneth, & is clothed with maiestie: the Lord is clothed, and girded with power: the worlde also shall be established, that it cannot be moued.
- 2 Thy throne is established of olde: thou art from euermlasting.
- 3 The floods haue lifted vp, O Lord: the floods haue lifted vp their voice: the floods lift vp their waues.
- 4 The waues of the sea are marueilous through the noise of manie waters, yet the Lord on high is more mightie.
- 5 Thy testimonies are very sure: holynes becommeth thine House, O Lord, for euer.

PSAL. XCIII.

1 He prayeth vnto God against the violence and arrogancie of tyrants, 10 Warning them of Gods iudgements. 12 Then doeth he comfort the afflicted by the good issue of their afflictions, as he felt in himselfe, and did see in others, and by the ruine of the wicked, 23 Whome the Lord will destroy.

a Whose office it is to take vengeance on the wicked. b Shew by effect y^e thou art Iudge of the world to punish the wicked. c That is, brag of their crueltie & oppression: or, esteeme themselves aboue al other. d Seeing the Church was then so fore oppressed it ought not to seme strange to see, if we see it so now, & therefore we must call to God to take our cause in hand. e He sheweth that they are desperate in malice, forasmuch as they feared not God, but gaue themselves wholly to do wickedly. f He sheweth that it is impossible, but God should heare, see & vnderstand their wickednes. g If God punish whole nations for their finnes, it is mere folie for any one man, or els a fewe to thinke that God will spare them.

- 1 O Lord God a the aduenger, O God the aduenger, shewe thy selfe b clearly.
- 2 Exalt thy selfe, O Iudge of the world, and render a reward to the proude.
- 3 Lord, how long shall the wicked, how long shall the wicked triumph?
- 4 They prate and speake fiercely: all the workers of iniquitie vant themselves.
- 5 They d^e smite downe thy people, O Lord, and trouble thine heritage.
- 6 They slay the widow and the stranger, and murder the fatherles.
- 7 Yet they say, The Lord shall not see: neither wil the God of Iacob regard it.
- 8 Vnderstand ye vnwise among the people: and ye fooles, when wil ye be wise?
- 9 He that f^e planted the eare, shall he not heare? or he that formed the eye, shall he not see?
- 10 Or he that chastiseth the 8 nations, shall he not correct: he that teacheth man knowledge, shall he not knowe?

- 11 The Lord knoweth the thoughts of man, that they are vanitie.
- 12 Blessed is the man, whom thou chastisest, O Lord, and teachest him in thy Law,
- 13 That thou mayest giue him rest from the dayes of euill, whiles the pit is digged for the wicked.
- 14 Surely the Lord wil not faile his people, neither wil he forsake his inheritance.
- 15 For iudgement shall returne to iustice, and al the vpright in heart shall follow after it.
- 16 Who will ryse vp with me against the wicked? or who will take my part against the workers of iniquitie?
- 17 If the Lord had not holpen me, my soule had almost dwelt in silence.
- 18 When I said, My foot slideth: thy mercie, O Lord, stayed me.
- 19 In the multitude of my thoughts in mine heart, thy comforts haue reioyced my soule.
- 20 Hath the throne of iniquitie fellowshipp with thee, which forgeth wrong for a Law?
- 21 They gather them together against the soule of the righteous, and condemne the innocent blood.
- 22 But the Lord is my refuge, and my God is the rocke of mine hope.
- 23 And he will recopence the wickednes, & destroy the in their owne malice: yea, the Lord our God shall destroy them.

PSAL. XCV.

1 An earnest exhortation to praise God, 4 For the gouernement of the world, and the election of his Church. 8 An admonition not to followe the rebellion of the olde fathers, that tempted God in the wilderness: 21 For the which they might not enter into the Land of promise.

- 1 Come, let vs reioyce vnto the Lord: let vs sing a loude vnto the rocke of our saluation.
- 2 Let vs come before his face with praise: let vs sing loude vnto him with Psalmes.
- 3 For the Lord is a great God, and a great King aboue all gods.
- 4 In whose hand are the deepe places of the earth, and the heights of the mountaines are his:
- 5 To whom the Sea belongeth: for he made it, and his hands formed the drie land.
- 6 Come, let vs d^e worship and fal downe, and kneele before the Lord our maker.
- 7 For he is our God, and we are the people of his pasture, and the shepe of his hand: to day, if ye will heare his voyce,
- 8 Harden not your heart, as in Meribah, & as in the day of Massah in the wilderness.
- 9 Where your fathers tempted me, proued me, though they had scene my worke.
- 10 Fourtie yeres haue I contended with this generation, & said, They are a people that He sheweth wherein they are Gods flocke: that is, if they heare his voyce. f By the contemning of Gods worde. g Or, in strife: vnder whose place was called, Num. 14. 22. h Or, temptation, read. Exod. 17. 7.

h God hath care ouer his & chastiseth them for their wealth, that they should not perish for euer the wicked. i God will restore the state & gouernement of things to their right vie, & the godly shall follow him there fully. k He complaineth of them, which would not help him to rebite the enemies: yet was assured that Gods helpe would not fayle. l When I thought there was no way but death. m In my trouble & distresse I euer found thy present helpe. n Though the wicked iudges pretend iustice in oppressing the Church, yet they haue not that autoritie of God. o It is a great token of Gods iudgement, when the purpose of the wicked is broken, but most, when they are destroyed in their owne malice.

a He sheweth that Gods seruice standeth not in dead ceremonies, but chiefly in the sacrifice of praise & thanksgiving. b Euen the Angels (who in respect of men are thought as gods) are nothing in his sight: much lesse the idoles, which mans braine inuenteth. c Al things are gouerned by his prouidence. d By these three wordes he signifieth one thing: meaning, that they must wholly giue themselves to serue God. e That is, the flocke whom he gouerneth with his owne hand.

The prayse of God.

g They were without iudgement and reason.
h That is, into the land of Canaan, where he promised them rest.

g erre in heart, for they haue not known my wayes.

11 Wherefore I sware in my wrath, saying, Surely they shal not enter into my h rest.

PSAL. XCVI.

1 An exhortat. on both to the Iewes and Gentiles to praise God for his mercie. And thus specially ought to be referred to the kingdom of Christ.

a The Prophet sheweth that the time shal come, that al nations shal haue occasiõ to praise y Lord for the reueiling of his Gospel.
b Seing he wil reuile himselfe to al nations contrary to their owne expectatiõ they ought al to worship him contrary to their owne imaginatiõs, and onely as he hath appointed.
c Or, vanities.
e Then y Idoles, or whatsoever made not the hea uens, are not God d God cannot be known, but by his strength and glorie: the signes whereof appeare in his sanctuarie.
e As by experience ye se that it is onely due vnto him.
f By offering vp your selues wholly vnto God, declare that you worship him onely.
g He prophesieth that the Gentiles shal be partakers with the Iewes of Gods promes.
h He shal regenerate them a newe with his Spirit, and reitore them to the image of God. i If the insensible creatures shal haue cause to reioyce, when God appeareth, much more we, from whom he hath taken malediction and sinne.

1 Sing a vnto the Lord a newe song : sing vnto the Lord, al the earth.

2 Sing vnto the Lord, & praise his Name : declare his saluation from day to day.

3 Declare his glorie among al nations, and his wonders among al people.

4 For the Lord is b great and much to be praised : he is to be feared aboute al gods.

5 For al the gods of the people are idoles: but the Lord e made the heauens.

6 d Strength & glorie are before him: power and beautie are in his Sanctuarie.

7 Giue vnto the Lord, ye families of the people: giue vnto the Lord glorie & e power.

8 Giue vnto the Lord the glory of his Name: bring f an offering, and enter into hys courtes.

9 Worship the Lord in the glorious Sanctuarie: tremble before him al the earth.

10 Saie among the n nations, The Lord reigneth : surely the worlde shal be stable, and not moue, & he shal iudge the people b in righteousness.

11 Let the heauens reioyce, and let the earth be glad: let the sea roare, & al that therein is.

12 Let the fildes be ioyful, and al that is in it : let all the i trees of the wood then reioyce

13 Before the Lord: for he commeth, for he commeth to iudge the earth : he wil iudge the world with righteousness, & the people in his truth.

PSAL. XCVII.

1 The Prophet exhorteth al to reioyce for the coming of the kingdom of Christ, 7 Dreadfull to the rebels and idolaters, 8 And ioyfull to the iust, vvhom he exhorteth to innocencie, 12 To reioycing and thankesgiving.

a He sheweth y where God reigneth, there is al felicitie & spirituall ioye.

b For the Gospel shal not be onely preached in Iudaea, but thorough al yles & countreies.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

1 The Lord reigneth: let the earth reioyce : let the b multitude of the yles be glad.

2 c Cloudes and darkenes are round about him : righteousness and iudgement are the fundation of his throne.

3 There shal go a fire before him, & burne vp his enemies round about.

4 His lightnings gaue light vnto the world : the earth sawe it and was d afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heauens declare his righteousness, and al the people see his glorie.

Psalmes.

Idolaters confounded.

7 e Confounded be al they that serue graue images, and that glorie in idoles : worship him f al ye gods.

8 Zion heard of it, and was glad : and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most high aboute al the earth : thou art much exalted aboute all gods.

10 Ye that h loue the Lord, hate euil: he preferueth the soules of his Saints: he wil deliuer them from the hand of the wicked.

11 i Light is sowne for the righteous, & ioye for the vpright in heart.

12 Reioyce ye righteous in the Lord, and giue thanks for his holie k remembrance.

vice, the other that they put their trust in God for their deliuerance.
i Though Gods deliuerance appeare not suddenly, yet it is sowne and layde vp in store for them. k Be mindeful of his benefices & onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to al creatures to praise the Lord for his power, mercie and fidelitie in his promes by Christ, 10 By vvhom he hath communicated his saluation to all nations.

A Psalm.

1 Sing a vnto the Lord a new song : for he shath done maruclous things: his right hand, and his holie arme haue gotten him the victorie.

2 The Lord declared his e saluation : hys righteousness hath he reueiled in the fight of the nations.

3 He hath d remembered his mercie and his trueth toward the house of Israel: all the endes of the earth haue seene the saluation of our God.

4 Al the earth, sing ye loud vnto the Lord : crie out and reioyce, and sing praises.

5 Sing prayse to the Lord vpon the harpe, euen vpon the harpe with a singing voyce.

6 With e shalmes and sound of trumpets sing loude before the Lord the King.

7 Let the sea roare, and al that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, and let the mountaines reioyce together

9 Before the Lord : for he is come to iudge the earth : with righteousness shal he iudge the world, and the people with equitie.

PSAL. XCIX.

1 He commendeth the power, equitie and excellencie of the kingdom of God by Christ over the Iewes and Gentiles, 5 And prouoketh them to magnifie the same and to serue the Lord, 6 Following the example of the ancient Fathers, Moses, Aaron, Samuel, vvhoe calling vpon God, were heard in their prayers.

1 The Lord reigneth, let the a people tremble: he sitteth betwene the b Cherubims, let the earth be moued.

2 The Lord is great in Zion, and he is high aboute al the people.

3 They shal b praise thy great and fearefull Name (for it is holie)

4 And the Kings power, that loueth iudgement: for thou hast prepared equitie: thou hast executed iudgement & iustice in Iacob.

e He signifieth y Gods iudgements are in a readines to destroy the idolaters.
f Let al that which is esteemed in y world, fall down before him.
g The Iewes shal haue occasiõ to reioyce that the Gentiles are made partakers with the of Gods fauour.
h He requireth two things of his children: the one that they detest vice, the other that they put their trust in God for their deliuerance.
i Though Gods deliuerance appeare not suddenly, yet it is sowne and layde vp in store for them. k Be mindeful of his benefices & onely trust in his defence.

a That is, some song newly made in token of their wonderful deliuerance by Christ. I sa. 99. 16.

b He preferueth his Church miraculously.

c For the deliuerance of his Church.

d God was moued by none other meanes to gather his church of the Iewes and Gentiles, but because he would perform his promes.

e By this repetition & earnest exhortation to giue praises with instruments, and also of y dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

f By this repetition & earnest exhortation to giue praises with instruments, and also of y dumme creatures, he signifieth that the world is neuer able to praise God sufficiently for their deliuerance.

a When God deliuereth his Church, al the enemies shal haue cause to tremble. Exod. 15. 22.

b Though the wicked rage against God, yet the godlie shal praise his Name, & mightie power

^c That is, before his Temple or ark, where he promised to heare, when they worshipped him, as now he promitteth his spiritual presence, wherefoever his Church is assembled. ^d Vnder these three he comprehendeth y whole people of Israel, with whom God made his promises. ^e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefices.

1 Exalt the Lord our God, and fall downe before his footstool: for he is holie.

2 Moses & Aaron were among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

3 He spake vnto the in the cloudie pillar: they kept his testimonies, & the Law that he gaue them.

4 Thou heardest them, O Lord our God: thou wast a fauourable God vnto them, though thou didest take vengeance for their inuentions.

5 Exalt the Lord our God, and fall downe before his holy Mountaine: for the Lord our God is holie.

^e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefices.

P S A L. C.

¹ He exhorteth all to serue the Lord, ² VVho hath chosen vs and preserved vs, ³ And to enter into his assemblies to praise his Name.

A Psalme of praise.

1 Sing a ye loude vnto the Lord, all the earth.

2 Serue the Lord with gladnes: come before with ioyfulness.

3 Know ye that euen the Lord is God: he hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

4 Enter into his gates with praise, and into his courtes with reioycing: prayse him and blesse his Name.

5 For the Lord is good: his mercy is euermore lasting, and his truth is from generation to generation.

^a He prophesieth that Gods benefice in calling the gentiles, shalbe so great that they shal haue wonderfull occasion to prayse his mercy and reioyce. ^b He chiefly meaneth, touching spiritual regeneration, whereby we are his shepe and people. ^c He sheweth that God wil not be worshipped, but by that meanes, which he hath appointed. ^d He declareth that we ought neuer to be wearie in praying him, seeing his mercies towards vs last for euer.

P S A L. C I.

¹ David describeth what gouernement he will obserue in his house and kingdome. ² He will punish and correct, by rooting forth the wicked, ³ And cherishing the godly persons.

A Psalme of David.

1 I will sing mercie and iudgement: vnto thee, O Lord, wil I sing.

2 I will do wisely in the perfit way till thou comest to me: I will walke in the vprightnes of mine heart in the middes of mine house.

3 I will set no wicked thing before mine eyes: I hate the worke of them that fall away: it shal not cleaue vnto me.

4 A froward heart shal depart from me: I wil knowe none euil.

5 Him, that priuely slandereth his neighbour, wil I destroy: him that hath a proude loke and high heart, I cannot suffer.

6 Mine eyes shalbe vnto the faithful of the lande, that they may dwell with me: he that magistrates do not their duties, except they be enemies to al vice. ^d In promising to punish these vices, which are most pernicious in them that are about Kings, he declareth that he wil punish al. ^e He sheweth what is the true vice of the sword: to punish the wicked and to mainteine the good.

that walketh in a perfit way, he shal serue me.

7 There shall no deceitfull person dwell within mine house: he that telleth lies, shal not remaine in my sight.

8 Betimes wil I destroy al the wicked of the land, that I may cut of all the workers of iniquitie from the Citie of the Lord.

P S A L. C I I.

¹ It seemeth that this prayer was appointed to the faithful to pray in the captiuitie of Babilon. ¹⁶ A consolation for the building of the Church: ¹⁸ VVherof followeth the prayse of God to be published vnto all posteritie. ²² The conuersion of the Gentiles, ²⁸ And the stabilitie of the Church.

A prayer of the afflicted, when he shall be in distress, and poure forth his meditation before the Lord.

1 O Lord, heare my prayer, and let my crye come vnto thee.

2 Hide not thy face from me in the time of my trouble: incline thine eares vnto me: when I call, make haste to heare me.

3 For my daies are consumed like smoke, and my bones are burnt like an herth.

4 Mine heart is smitten and withereth lyke grasse, because I forgate to eat my bread.

5 For the voyce of my groning my bones do cleaue to my skinne.

6 I am like a pellicane of the wilderness: I am like an owle of the deserts.

7 I watch and am as a sparow alone vpon the house toppe.

8 Mine enemies reuile me dayly, and they that rage against me, haue sworne against me.

9 Surely I haue eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine indignation and thy wrath: for thou hast heaued me vp, and cast me downe.

11 My daies are like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, dost remaine for euer, and thy remembrance from generation to generation.

13 Thou wilt arise & haue mercie vpon Zion: for the time to haue mercie thereon, for the appointed time is come.

14 For thy seruants deleyte in the stones thereof, and haue pitie on the dust therof.

15 Then the heathen shall feare the Name of the Lord, and al the Kings of the earth thy glorie,

16 When the Lord shal builde vp Zion, and shal appeare in his glorie,

17 And shal turne vnto the prayer of the desolate, and not despise their prayer.

18 This shalbe written for the generation to come: and the people, which shalbe created

¹ The more that the Church is in miserie and desolation, the more ought the faithful to loue and pitie it. ^m That is, when he shall haue drawne his Church out of the darkenes of death. ⁿ The deliuerance of the Church is most excellent benefice, and therefore he compareth it to a newe creation: for in their banishment the bodie of the Church seemed to haue bene made, which by deliuerance was as it were created a newe.

ted,

^f Magistrates must immediatly punish vice, least it growe to further inconuenience: and if hearken Magistrates are bounde to do this, how much more they that haue the charge of the Church of God?

^a Whereby is signified, that albeit we be in neuer so great miseries, yet there is enen place left for prayer. ^b He declarereth in our prayer we must liuely feele that, which we desire and steadfastly beleeue to obtaine. ^c These excessive kindes of speech shew how much the affliction of the church ought to wound the hearts of the godlie. ^d My sorowes were so great, that I palled not for mine ordinarie food. ^e Euer mourning, & solitarie, calling out fearfull cries. ^f Haue conspired my death. ^g I haue not risen out of my mourning to take my refection. ^h He sheweth that the afflictions did not onely thus moue him, but chiefly the feeling of Gods displeasure. ⁱ Howfoeuer we be fraile: yet thy promises is sure & the remembrance thereof shal confirme vs for euer. ^k That is, the seuentie yeares, which by the prophet Ieremie thou didest appoint, Iere. 29.

The heauens are Gods worke.

o Who now in their banishment could looke for nothing but death.
p He sheweth that Gods Name is neuer more praised, then when religio flourisheth & the Church increaseth: which thing is chiefly accomplished vnder y^e kingdome of Christ.
q The Church lament that they se not the time of christ, which was promised, but haue but fewe yeres and short daies.
r If heauen and earth perish, much more man shall perish: but the Church, by reason of Gods promes endureth for euer.
s Being thou hast choise thy church out of the world, and soyned it to thee, it cannot but continue for euer: for thou art euerlasting.

ted, shal praise the Lord.

- 19 For he hath looked downe fro the height of his Sanctuarie: out of the heauen did the Lord behold the earth,
- 20 That he might heare the mourning of the prisoner, and deliuer the children of death:
- 21 That they may declare the name of the Lord in Zion, and his praise in Ierusalem,
- 22 When the people shal be gathered together, and the kingdomes to serue the Lord.
- 23 He q abated my strength in the way, and shortened my daies.
- 24 And I said, O my God, take me not away in the middes of my daies: thy yeres endure from generation to generation.
- 25 Thou hast aforetime laid the fundation of the earth, & the heauens are the worke of thine hands.
- 26 They shal perish, but thou shalt endure: euen they al shal waxe olde as doth a garment: as a vesture shalt thou change them, and they shal be changed.
- 27 But thou art the same, and thy yeres shal not faile.
- 28 The children of thy seruants shal continue, and their seede shal stand fast in thy sight.

PSAL. CIII.

1 He prouoketh al to prayse the Lord, vvhich hath pardoned his sinnes, deliuered him from destruction, and giuen him sufficient of al good things. 20 Then he addeth the tender mercies of God, vvhich he sheweth like a most tender Father to vvhards his children, 14 The frailtie of mans life. 20 An exhortation to man and Angels to prayse the Lord.

A Psalm of David.

a He wakeneth his dulnes to praise God, shewing that both vnderstanding & affections, minde & heart are to liue to set forth his prayse.
b This is the beginning & chiefest of all benefites: remission of sinne.
c For before that we haue remission of our sinnes, we are as dead men in the graue.
d As the eagle, when her beake ouer-groweth, sucketh blood, and so is renewed in strength, euen so God miraculously giueth strength to his Church above al mans expectation.
e As to his chief minister and next to his people. f He sheweth first his seuerie iudgement, but so soone as the sinner is humbled, he receiveth him to mercie. g We haue proued by continual experience, that his mercie hath euer preyed against our offences.

- 1 MY soule, a praise thou the Lord, and al that is within me, praise his holie Name.
- 2 My soule, praise thou the Lord, and forget not al his benefites.
- 3 Which b forgiueth al thine iniquitie, and healeth al thine infirmities.
- 4 Which redemeth thy life fro the c graue, and crowneth thee with mercie and compassions.
- 5 Which satisfieth thy mouth with good things: and thy d youth is renewed like the eagles.
- 6 The Lord executeth righteounesse and iudgement to al that are oppressed.
- 7 He made his waies knowne vnto e Moses, & his workes vnto the children of Israel.
- 8 The Lord is ful of compassion and mercie, slow to anger and of great kindenes.
- 9 He wil not alway f chide, neither kepe his anger for euer.
- 10 He hath not g dealt with vs. after our sinnes, nor rewarded vs according to our iniquities.

As to his chief minister and next to his people. f He sheweth first his seuerie iudgement, but so soone as the sinner is humbled, he receiveth him to mercie. g We haue proued by continual experience, that his mercie hath euer preyed against our offences.

Psalmes.

The mercies of God.

- 11 For as high as the heauen is about the earth, so great is his mercie toward them that feare him.
- 12 As farre as h the East is from the West: h As great as y^e world is, so full is it of signes of Gods mercies to ward his faithful, when he hath remoued their sinns.
- 13 As a father hath compassion on his children, so hath the Lord compassion on the that feare him.
- 14 For he knoweth whereof we be made: he remembreth that we are but dust.
- 15 The daies of i ma are as graske: as a flower of the field, so flourisheth he.
- 16 For the winde goeth ouer it, & it is gone, and the place thereof shall knowe it no more.
- 17 But the louing kindenes of the Lord endureth for euer & euer vpo them that feare him, and his righteounesse vpon childrens children,
- 18 Vnto them that kepe his l couenant, and thinke vpon his commandements to do them.
- 19 The Lord hath prepared his throne in heauen, and his kingdome ruleth ouer all.
- 20 Praise the Lord, ye m his Angels, that excel in strength, that do his commandement in obeying the voyce of his worde.
- 21 Praise the Lord, al ye his hostes, ye his seruants: that do his pleasure.
- 22 Praise the Lord, al ye his workes, in al places of his dominion: my soule, prayse thou the Lord.

PSAL. CIIII.

1 An excellent Psalm to praise God for the creation of the worlde, and the gouernance of the same by his maruelous providence. 35 VV herein the Prophet prayeth against the wicked, vvhich are occasions that God diminished his blessings.

- 1 MY soule, praise thou the Lord: O Lord my God, thou art exceeding great, thou art a clothed with glorie and honor.
- 2 Which couereth himselfe with light as with a garment, and spreadeth the heauens like a curtaine.
- 3 Which laicth the beames of his chambers in the waters, and maketh the cloudes his chariot, and walketh vpon the wings of the winde.
- 4 Which b maketh the spirits his messengers, and a flaming fire his ministers.
- 5 He set the earth vpon her fundations, so that it shal neuer moue.
- 6 Thou coueredst it with the c depe as with a garment: the d waters would stand about the mountaines.
- 7 But at thy rebuke they flee: at the voyce of thy thunder they haste away.
- 8 And the mountaines ascend, & the valleis descend to the place which thou hast established for them.
- 9 Eni thou hast set the a bonnde, which they shal not passe: they shal not returne to couer the earth.
- 10 He sendeth the springs into the valleis, which runne betweene the mountaines.

a The Prophet sheweth that we neede not to enter into the heauens to seeke God, for as much as al the order of nature, with the proprietie and placing of the elements, are most liuely mirrorours to see his maiestie in.
b As y^e Prophet here sheweth y^e al visible powers are redy to serue God: so the Apostle to the Ebr. 1.7. beholdeth in this glasse, how the verie Angels also are obedient to his commandement.
c Thou makest the sea to be an ornament vnto the earth.
d If by thy power thou diddest not bridle y^e rage of the waters: were not possible, but y^e whole world should be destroyed.

PSAL. CV.

He prayeth the singular grace of God, who hath of all the people of the world chosen a peculiar people to himself, and having chosen them, neuer ceaseth to do them good, euen for his promes sake.

a Foras much as the Israelites were exempted from the common condemnation of the worlde, & were elected to be Gods people, the Prophet willett them to shewe themselves mind full by thanksgiving.

b By the strength & face, he meaneth the Arke where God declared his power & his presence.

c Which he hath wrought in the deliuerance of his people.

d Because his power was thereby as liuely declared, as if hee should haue declared it by mouth.

e The promes which god made to Abraham to be his God, and the God of his seede after him, he renewed & repeated it agayne to hys seede after him.

f He sheweth that they should not enioy the land of Canaan by any other meanes, but by reason of his couenant made with their fathers.

g That is, the King of Egypt & the King of Gerar, Gen. 12. 17. & 20. 3.

h Those whom I haue sanctified to be my people.

i Meaning the olde fathers, to whom God theweth himselfe playnly, & who were letters forth of his worde.

k Either by sending searime, or by taking away the strength and nourishment thereof.

l So long he suffered aduersitie, as God had appointed, and till he had tryed sufficiently his patience.

m That the very princes of the countrey should be at Iosephs commandement and learne wisdom at him.

n So it is in God, eyther to mooue the hearts of the wicked to loue or to hate Gods children.

e If God provide for the very beasts, much more will he extend his prouident care to man. f There is no part of this worlde so barren, where most euident signes of Gods blessings appeare not. g From the cloudes. h He describeth Gods prouident care ouer man, who doeth not onely prouide necessarie things for him, as herbes and other meate: but also things to reioyce and comfort him, as wine & oyle or oynments. i Or, does, root, and sublyke. j As to separate the night from the day, and to note dayes, moneths & yeeres. k That is, by his course, either faire or neere, it noteth sommer, winter & other seasons. l That is, they onely finde meate according to Gods prouidence, who careth euen for the brute beasts. m To wit, when the day springeth: for the light is as if were a shield to defend man against the tyrannie and fiercene of beastes. n He confesseth that no tongue is able to expresse gods workes, nor minde to comprehend them. o Or, Vnto. p God is a most nourishing Father, who prouideth for all creatures their daily foode.

q As the death of creatures theweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

r Gods mercifull face gaueh strength to the earth, but his seuer countenance burneth the mountaynes.

s Who infeed the worlde, and so cause God that he cannot reioyce in his workes.

t As by thy preface all things haue life: so, if thou withdrawe thy blessings, they all periah.

u As the death of creatures theweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

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bw Who infeed the worlde, and so cause God that he cannot reioyce in his workes.

bx As by thy preface all things haue life: so, if thou withdrawe thy blessings, they all periah.

by As the death of creatures theweth that we are nothing of our selues: so their generation declareth that we receiue all things of our Creator.

Praise the Lord, & call vpon his Name:

a declare his works among the people.

2 Sing vnto him, sing praye vnto him, and

3 talke of all his wonderous workes.

4 Reioyce in his holy Name: let the heart

5 of them that seeke the Lord, reioyce.

6 Seeke the Lord and his strength: seeke

7 his face continually.

8 Remember his marauilous workes, that

9 he hath done, his wonders and the iudgements of his mouth.

10 Ye seede of Abraham his seruante, ye children of Iaakob, which are his elect.

11 He is the Lord our God: his iudgements

12 are through all the earth.

13 He hath alwaye remebred his couenant

14 and promes, that he made to a thousande generations,

15 Euen that which he made with Abraham

16 and his othe vnto Izhak:

17 And since hath confirmed it to Iaakob

18 for a law, & to Israel for an euertlasting couenant,

19 Saying, Vnto thee will I giue the land of Canaan, the lot of your inheritance.

20 Albeit they were fewe in number, yea, verie few and strangers in the land,

21 And walked about from nation to nation, from one kingdome to another people,

22 Yet suffred he no man to do them wrong, but reprobued Kings for theyr sakes, saying,

23 Touche not mine anointed, and do my Prophetes no harme.

24 Moreouer he called a famine vpon the land, & utterly brake the staffe of bread.

25 But he sent a man before them: Ioseph was solde for a slaue.

26 They held his feete in the stockes, & he was layed in yrons,

27 Vntill his appointed time came, & the counsel of the Lord had tryed him.

28 The King sent and looked him: euen the Ruler of the people deliuered him.

29 He made him Lord of his house, and ruler of all his substance,

30 That he should binde his princes vnto his will, and teache his Ancients wisdom.

31 Then Israel came to Egypt, and Iaakob was a stranger in the land of Ham.

32 And he increased his people exceedingly, and made them stronger then their oppressors.

33 He turned their heart to hate his people, and to deale craftely with his seruants.

34 Then sent he Moses his seruant, and Aaron whome he had chosen:

35 And he had tryed sufficiently his patience: that the very princes of the countrey should be at Iosephs commandement and learne wisdom at him.

36 So it is in God, eyther to mooue the hearts of the wicked to loue or to hate Gods children.

a Meaning, Moses and Aaron.
Exod. 7. 10.
Exod. 8. 6.

p So that this vermine came not by fortune, but as God had appointed, and his Prophet Moyses spake.
q It was strange to see raine in Egypt, much more it was fearful to see layle.

r He sheweth that all creatures are armed against man, when God is his enemy: as at his commandement the grasshoppers destroyed the land.
Exod. 10. 9.

f When their enemies felt Gods plagues, his children by his providence were exempted.

t For Gods plagues caused them rather to depart with the Israelites then with their liues.

u Not for necessity, but for satisfying of their lust.

x Which he confirmeth to the posteritie, in whom after a sorte the dead liue and enjoy the promises.

y When the Egyptians lamented and were destroyed.

z This is the ende, why God preferueth his Church, because they should worship, and call vpon him in this worlde.

27 They shewed among them the message of his signes, and wonders in the lande of Ham.

28 He sent darkenes, and made it darke: & they were not disobedient vnto his commission.

29 * He turned their waters into blood, & slew their fish.

30 * Their land brought forth frogs, *euē* in their Kings chambers.

31 He p spake, and there came swarmes of flies and lice in all their quarters.

32 He gaue the q haile for raine, and flames of fyre in their land.

33 He smote their vines also and their fig-trees, and brake downe the trees in their coastes.

34 * He spake, and the grasshoppers came, & caterpillers innumerable,

35 And did eate vp all the grasse in their lande, and deuoured the frute of their grounde.

36 * He smote also al the first borne in their lande, *euē* the beginning of all theyr strength.

37 He brought them forth also with siluer and golde, and there was none feble among their Tribes.

38 Egypt was glad at their departing: for the feare of them had fallen vpon them.

39 He spred a cloude to be a couering, and fire to giue light in the night.

40 They asked, and he brought quails, and he filled them with the bread of heauen.

41 He opened the rocke, and the waters flowed out, and ran in the drye places *lyke* a riuier.

42 For he remembered his holy x promises to Abraham his seruant,

43 And he brought forth his people with y ioy, and his chosen with gladnes,

44 And gaue the lands of the heathē, and they toke the labours of the people in possession,

45 That they might kepe his statutes, and obserue his Lawes. Prayse ye the Lord.

P S A L. C V I.

The people dispersed vnder Antiochus do magnifie the goodnes of God among the iust and repentant: 4 Desiring to be brought againe into the land by Gods mercifull visitatiō. 8 And after the manifold maruells of God wrought in their deliuerance forth of Egypt, and the great ingratitude of the people rehearsed, 47 They do pray & desire to be gathered frō among the heathen to the intent they may prayse the Name of the God of Israel.

¶ Prayse ye the Lord.

a The Prophet exhorteth the people to praise God for his benefites past, that thereby their mindes may be strengthened against all present troubles and despaire.

I Prayse ye the Lord because he is good, for his mercie endureth for euer.

2 Who can expresse the noble actes of the Lord, or shew forth all his prayse?

3 Blessed are they that b kepe iudgement, & do righteousnes at all times.

4 Remember me, O Lord, with the c fauour of thy people: visite me with thy saluation,

5 That I may see the felicitie of thy chosen, and reioyce in the ioye of thy people, and glorie with thine inheritance.

6 We haue d sinned with our fathers: we haue committed iniquitie, and done wickedly.

7 Our fathers vnderstoode not thy wonders in Egypt, neither remembered they the multitude of thy mercies, but rebelled at the Sea, *euē* at the red Sea.

8 Neuertheles he e saued the for his Names sake, that he might make his power to be knowne.

9 And he rebuked the red Sea, and it was dried vp, and he led them in the deepe, as in the wilderness.

10 And he saued them from the aduersaries hand, & deliuered them frō the hande of the enemye.

11 * And the waters couered their oppressers: not one of them was left.

12 Then f beleued they his wordes, & sang prayse vnto him.

13 But incōtinently they forgate his workes: they waited not for his 8 counsell,

14 But lusted with cōcupiscence in the wilderness, and tempted God in the desert.

15 Then he gaue them their desire: but he sent h leannes into their soule.

16 They enuid Moses also in the tentes, & Aaron the holy one of the Lord.

17 Therefore the earth opened and i swallowed vp Dathan, and couered the companie of Abiram.

18 And the fire was kindled in their assemblie: the flame burnt vp the wicked.

19 They made a calfe in Horeb, & worshipped the molten image.

20 Thus they turned their k glorie into the similitude of a bullocke, that eateth grasse.

21 They forgate God their Sauour, which had done great things in Egypt,

22 Wonderous workes in the land of Ham, and fearfull things by the red Sea.

23 Therefore he minded to destroy them, had l not Moses his chosen stande in the breache before him to turne away his wrath, least he should destroy them.

24 Also they contemned that m pleasant land, and beleued not his worde,

25 But murmured in their tentes, & hearkened not vnto the voyce of the Lord.

26 Therefore n he lifted vp his hand against them, to destroy them in the wilderness,

27 And to destroye their seede among the nations, and to scatter them throughout the countries.

b He sheweth that it is not ynough to praise God w mouth, except y whole heart agree ther-vnto, and all our life be therunto framed.

c Let the good will that thou bearest to thy people, extend vnto me, that thereby I may be recciued into the number of thine.

d By earnest confession aswell of their owne, as of their fathers sinnes, they shew that they had hope that God according to his promises would pitie the.

e The inestimable goodnes of God appeareth in this, that he would change the order of nature, rather then his people should not be deliuered, although they were wicked.
Exod. 14. 37.

f The wonderful workes of God caused the to beleue for a time & to praise him.

g They would preuent his wisdom and providence.

h The abundance that God gaue them, prohibited not, but made them pine away, because God cursed it.

i By the greatness of the punishment the haious offence may be considered: for they that rise against gods ministers, rebell against him.

k He sheweth that all idolaters renounce God, to be their glorie, whe in stead of him they worship any creature, much more wood, stone, metal or calues.

l If Moses by his intercession had not obtained Gods fauour against their rebellions.

m That is Canaan, which was as it were an earnest penie of the heauenly inheritance.

n That is, be sware. Sometime also it meaneth to punish.

6 Which was the idol of the Moabites.

p Sacrifices offered to the dead idoles.

q Signifying, that whatsoever man inuenteth of himselfe to ſerue God by, is detestable and prouoketh his anger.

r When all other neglected Gods glorie, he in his zeale killed the adulterers and preuented Gods wrath.

s This act declared his liuely sayth, and for his fautes sake was accepted.

Nom. 25. 12.

t If so notable a Prophet of God

escape not punishment though others prouoked him to sinne, how much more shal they be subiect to Gods iudgement, which cause Gods children to sinne.

u He sheweth how monstrous a thing idolatrie is, which can winne vs to things abhorring to nature, where as Gods worde can not obtaine most small things.

x Then true chastitie is to cleaue wholly and onely vnto God.

y The Prophete sheweth y neyther by menaces, nor promises we can come to God, except we be all together newly reformed, and that his mercie ouer-couer and hide our malice.

z Not that God is changeable in himselfe, but that then he seemeth to vs to repent, when he altereth his punishment, & forgiueth vs.

a Gather thy Church, which is disperſed, and giue vs co-

28 They ioyned themselves also vnto Bal-peor, and did eate the offerings of the dead.

29 Thus they q prouoked him vnto anger with their owne inuentions, & the plague brake in vpon them.

30 But Phinchas stood vp, and executed iudgement, and the plague was stayed.

31 * And it was impured vnto him for righteousness from generation to generation for euer.

32 They angered him also at the waters of Meribah, so that Moses was punished for their sakes,

33 Because they vexed his spirit, so that he spake vnaduisedly with his lippes.

34 Neither destroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And serued their idoles, which were their ruine.

37 Yea, they offered their sonnes, and their daughters vnto deuils,

38 And shed innocent blood, even the blood of their sonnes, and of their daughters, whome they offered vnto the idoles of Canaan, & the lande was defiled with blood.

39 Thus were they steined with their owne workes, and went a whoring with their owne inuentions.

40 Therefore was the wrath of the Lord kindled against his people, and he abhorred his owne inheritance.

41 And he gaue them into the hand of the heathen: and they that hated them, were Lords ouer them.

42 Their enemies also oppressed them, & they were humbled vnder their hand.

43 Many a time did he deliuer them, but they prouoked him by their counsels: therefore they were brought downe by their iniquitie.

44 Yet he saw when they were in afflictio, and he heard their crye.

45 And he remebred his couenant toward them, & z repented according to the multitude of his mercies,

46 And gaue them fauour in the sight of al them, that lead them captiues.

47 Saue vs, O Lord our God, and a gather vs from among the heathen, that we may prayse thine holy Name, and glorie in thy praise.

48 Blessed be the Lord God of Israel for euer and euer, and let all the people say, So be it. Prayse ye the Lord.

a Gather thy Church, which is disperſed, and giue vs co-

223 PSAL. CVII.

The Prophete exhorteth all those that are redeemed by the Lord, and gathered vnto him to giue thanks, 9 For this merciful preſcience of God, governing all things at his good pleasure, 20 Sending good and euil, prosperitie and aduersitie to bring men vnto him. 42 Therefore as the righteous thereat reioyce, so shall the wicked haue their mouthes stopped.

1 Praise the Lord, because he is good: for his mercie endureth for euer.

2 Let them, b which haue bene redeemed of the Lord, shewe how he hath deliuered them from the hand of the oppresser,

3 And gathered them out of the lands, fro the East & from the West, from the North and from the South.

4 When they wandered in the desert & wilderness out of the waye, and found no citie to dwell in,

5 c Both hungry & thirstie, their soule fainted in them.

6 Then they cryed vnto the Lord in their trouble, and he deliuered them from their distress,

7 And lead the forth by the right way, that they might go to a citie of habitation.

8 Let them therefore cōfesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

9 For he satisfied the thirstie soule, and filled the hungrie soule with goodnes,

10 They, that dwell in darkenes and in the shadowe of death, being bound in miserie and yron,

11 Because they d rebelled against the wordes of the Lord, and despised the counsell of the most High,

12 When he humbled their heart with heauines, then they fell downe and there was no helper.

13 Then they e cryed vnto the Lord in their trouble, and he deliuered them from their distress.

14 He brought them out of darkenes, and out of the shadow of death, and brake their bands afunder.

15 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men.

16 For he hath broken the gates of brasſe, and braſt the barres of yron a funder.

17 f Fooles by reason of their transgression & because of their iniquities are afflicted.

18 Their soule abhorreth all meate, & they are brought to deaths dore.

19 Then they crye vnto the Lord in their trouble, and he deliuereth them from their distress.

20 h He sendeth his worde & healeth them, and deliuereth them from their i graues.

21 Let them therefore confesse before the Lord his louing kindnes, and his wonderfull workes before the sonnes of men,

22 And let them offer sacrifices of k praise, and declare his workes with reioicing.

23 They that go downe to the l sea in shipes, and occupie by the great waters,

24 They see the workes of the Lord, & his wonders in the deepe.

25 For hee commandeth and rayseth the

a This notable sentence was in the beginning used, as the foote or tenour of the song, which was oftentimes repeated.

b As this was true in the Iewes, so is there none of Gods elect, that feele not his helpe in their necessitie.

c Or, from the sea: meaning the red sea, which is on the South part of the land.

d He sheweth there is none affliction so grievous, out of the which God will not deliuer his, and also exhorteth them, that are deliuered, to be mindfull of so great a benefite.

e Then the true way to obey God, is to followe his expresse commandments: also hereby all are exhorted to descend into themselves, forasmuch as none are punished, but for their finnes.

f He sheweth that the cause why God doeth punish vs extremely, is because we can be brought vnto him by none other meanes.

g When there seemeth to many iudgement no recovery, but all things are brought to despaire, then God chiefly sheweth his mightie power.

h They that haue no feare of God, by his sharpe rods are brought to call vpon him and so fynd mercie.

i By healing them he declareth his good will towards them.

j Meaning, their diseases, which had almost brought them to the graue and corruption.

k Prayse and confession of Gods benefices are the true sacrifices of the godly. l He sheweth by the sea what care God hath ouer man, for in that that he deliuereth them from the great dangers of the sea, he deliuereth them, as it were, from a thousand deaths.

m Their feare & dāger is so great, n When their arte and meanes faile them, they are compelled to confesse that on- ly Gods prouidence doeth pre- ferue them.

o Though be- fore euery drop seemed to fight one against ano- ther, yet at his commandement they are as still, as though they were frozen.

p This great be- nefite ought not onely to be con- sidered particu- larly, but magni- fied in all places and assemblies.

q For the lone that he beareth to his Church, he changeth the order of nature for their com- moditie.

r Continuall in- crease and yerely f As God by his prouidence doth exalt men, so doeth he also humble them by afflictions to know them- selves.

t For their wic- kednes & tyran- nie he causeth the people and subiects to con- remne them.

u They, whose faith is lightened by Gods Spirit, shal reioyce to see Gods iudgements against wicked and va- godly.

stormie winde, and it listeth vp the waues thereof.

26 They mount vp to the heauen, and descend to the depe, so that their soule m melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their n cunning is gone.

28 Then they crye vnto the Lord in their trouble, and he bringeth them out of their distres.

29 He turneth the storme to calme, so that the waues thereof are still.

30 When they are o quieted, they are glad, and he bringeth them vnto the hauen, where they would be.

31 Let them therefore confesse before the Lord his louing kindnes, & his wonderfull workes before the sonnes of men.

32 And let them exalt him in the p Cōgre- gation of the people, and praise him in the assemblie of the Elders.

33 He turneth the floods into a wilderness, and the springs of waters into drieness,

34 And a fructfull land into barrennes for the wickednes of them that dwell therein.

35 Againe he q turneth the wilderness into pooles of water, & the drie land into water springs.

36 And there he placeth the hungrie, and they buyld a citie to dwell in,

37 And sow the fields, and plant vineyards, which bring forth fructfull r increase.

38 For he blesteth them, and they multi- plie exceedingly, and he diminisheth not their cattel.

39 f Againe men are diminished, & brought low by oppression, euil and sorow.

40 He powreth t contempt vpon princes, & causeth them to erre in desert places out of the way.

41 Yet he rayseth vp the poore out of mi- serie, and maketh him families like a flocke of sheepe.

42 The u righteous shal see it, and reioyce, and all iniquitie shall stop her mouth.

43 Who is wise that he may obserue these things? for they shal vnderstand the louing kindnes of the Lord.

PSAL. CVIII.

This Psalme is composed of two other Psalmes before, the seven and sixtieth and the sixtieth. The matter here conte- ned is, 1 That David giueth himselfe with heart and voyce to prayse the Lord, 2 And assureth himselfe of the promes of God concerning his kingdom ouer Israel, and his pouer against other nations: 3 VVho though he seeme to forsake vs for a time, yet he alone vvvill in the ende cast downe our enemies.

A song or Psalme of David.

a This earnest affection declar- eth that he is free from hypo- crisie, and that sluggishnes stay- eth him not.

b Or, my glorie, be- cause it chiefly setteth forth the glory of God. b He prophesieth of the calling of the Gentiles: for except they were called, they could not heare the goodnes of God.

1 O God, mine heart is a prepared, so is my tongue: I will sing & giue praise. 2 Awake viole & harpe: I will awake early. 3 I wil praise thee, O Lord, amōg the b peo- ple, and I will sing vnto thee among the nations.

4 For thy mercy is great aboue the heauē, c and thy truth vnto the cloudes.

5 c Exalt thy selfe, O God, aboue the hea- uēs, and let thy glorie be vpō all the earth.

6 That thy beloued maye be deliuered: d helpe with thy right hande and heare mee.

7 God hath spoken in his e holines: therefore I will reioyce, I shall deuide Shechem and measure the valley of Succoth.

8 Gilead shalbe mine, and Manasse shalbe mine: Ephraim also shalbe the strength of mine head: Iuda is my Lawgiuer.

9 f Meab shalbe my wathpor: ouer Edom will I cast out my shoe: vpon Palestina will I triumph.

10 Who will leade me into the strong citie? who will bring me vnto Edom?

11 f Wilt not thou, O God, which hadest for- saken vs, and didest not go forth, O God, with our armies?

12 Giue vs helpe against trouble: for vaine is the helpe of man.

13 Through God we shall do valiantly: for he shall tread downe our enemies.

PSAL. CIX.

1 David being falsly accused by flatterers vnto Saul, prayeth God to helpe him and to destroy his enemies. 2 And under them he speaketh of Iudas the traitour, vnto Iesus Christ, and of all the like enemies of the children of God: 3 And desireth so to be deliuered, that his enemies may knowe the worke to be of God. 40 Then doeth he promise to giue prayes vnto God.

¶ To him that excelleth. A Psalme of David.

1 H Olde not thy tongue, O God of my a prayse.

2 For the mouth of the wicked, and the mouth full of deceite are opened vpon me: they haue spoken to me with a lying tongue.

3 They compassed me about also with wor- des of hatred, and fought against me with- out a cause.

4 For my friendship they were mine ad- uersaries, b but I gaue my selfe to prayer.

5 And they haue rewarded me euil for good, and hatred for my friendship.

6 c Set thou the wicked ouer him, & let the aduersarie stand at his right hand.

7 When he shalbe iudged, let him be con- demned, and let his d prayer be turned in- to sinne.

8 Let his dayes be few, and let another take his e charge.

9 Let his children be fatherles, & his wife a widow.

10 Let his children be vagabunds & begge and seeke bread, comming out of their places destroyed.

11 Let f the extortioner catche all that he hath, & let the strangers spoyle his labour.

c This was chiefly accomplished in Iudas, A.C. 1.20. f He declareth that the curse of God lyeth vpon the extortioners: who thinking to enrich their children by their vnlawfull gotten goods, are by Gods iust iudgement deprived of all.

Let all the world see thy iudgements, in that thou art God ouer all, and so confesse that thou art glorious d When God by his benefites maketh vs par- takers of his mercies, he ad- monieth vs to be earnest in prayer to desire him to continue & finish his graces. e As he hath spo- ken to Samuel concerning me, so will he thew himselfe constant, and holy in his promes, so that these nations fol- lowing shalbe subiect vnto me. Psal. 60. 5. f From the sixte verse of this psalme vnto the last, read the ex- position in the lx. psalme, and fite verse.

a Though all the world condemne me, yet thou wilt approue mine innocencie, and that is a sufficient praise to me. b To declare that I had none other refuge, but thee, in whome my conscience was at rest. c Whether it were Doeg or Saul, or some fa- miliar friend that had betrayd him, he praieth not of priuate affectiō, but moued by Gods Spirit, that God would take vengeance vpon him. d As to the e- lect all things turne to their profite: so to the reprobate euen those things, that are good, turne to their damnation. e This was

g Thus punisheth the Lord to the thirde, & fourth generation the wickednes of the parentes in their wicked childre.
 h He sheweth that God accuseth them to plague them after a strange sort, that thew them selues cruel toward other.
 i Thus giueth the Lord to euery man the thing, wherein he deliteth, that the reprobate cannot accuse God of wrong, when they are giue vp to their lusts and reprobate minds.
 k For being destitute of mas help, he fully truiteth in the Lord, that he would deliuer him.
 l As thou art named mercifull gracious & long suffering, so shew thy selfe in effect.
 m Meaning, that he hath no staye nor assurance in this world.
 n For hunger, that canie of sorrow, he was leane, and his naturall moisture failed him.
 o The more grievous that Satan assailed him, the more earnest & instant was he in prayer.
 p They shall gaine nothing by cursing me.
 q Not onely in confessing it secretly in my selfe, but also in declaring it before all the Congregation.
 r Hereby he sheweth that he had not to do with them, that were of little power, but with the iudges and princes of the world.

- 12 Let there be none to extende mercy vnto him: neither let there be any to shewe mercie vpon his fatherles children.
- 13 Let his posteritie be destroyed, & in the generation following let their name be put out.
- 14 ¶ Let the iniquitie of his fathers be had in remembrance with the Lord: & let not the sinne of his mother be done away.
- 15 But let them alway be before the Lord, that he maye cut of their memorial from the earth.
- 16 Because h he remembered not to shewe mercie, but persecuted the afflicted and poore man, & the sorowful hearted to slay him.
- 17 As he loued cursing, i so shall it come vnto him, & as he loued not blessing, so shall it be farre from him.
- 18 As he clothed himselfe with cursing like a raiment, so shall it come into his bowels lyke water, and lyke oyle into his bones.
- 19 Let it be vnto him as a garment to couer him, and for a girdle, wherewith he shalbe alway girded.
- 20 Let this be the reward of mine aduersarie k from the Lord, & of them, that speake euill against my soule.
- 21 But thou, O Lord my God, deale with me according vnto thy l Name: deliuer me, (for thy mercie is good)
- 22 Because I am poore and needie, & mine heart is wounded within me.
- 23 I depart lyke the shadow that declineth, and am shaken of as the m grasshopper.
- 24 My knees are weake through fasting, & my flesh n hath lost all fatnes.
- 25 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.
- 26 Helpe me, O Lord my God: o saue me according to thy mercie.
- 27 And they shall knowe, that this is thine hand, and that thou, Lord, hast done it.
- 28 Though they p curse, yet thou wilt blesse: they shal arise and be confounded, but thy seruant shall reioyce.
- 29 Let mine aduersaries be clothed with shame, and let them couer themselves with their confusion, as with a cloke.
- 30 I will giue thanks vnto the Lord greatly with my q mouth, and prayse him among the multitude.
- 31 For he wil stand at the right hand of the poore, to saue him from them that would r condemne his soule.

PSAL. CX.

David propheseth of the poore and euerslasting kingdom giuen to Christ, 4 And of his Priesthode, which shoulde put an end to the Priesthode of Levi.

¶ A Psalme of Dauid.

a Iesus Christ in the two and twentie of Matt. giueth the interpretation hereof, and sheweth that this cannot properly be applyed vnto Dauid, but to himselfe.

- 1 The a Lorde saide vnto my Lorde, Sit thou art my right hand, vntill I make of, and sheweth that this cannot properly be applyed vnto Dauid, but to himselfe.

- thine enemies thy footestool.
- 2 The Lord shal send the rod of thy power out of b Zion: be thou ruler in the middes of thine enemies.
- 3 Thy people shal come willingly at the time of assembling: c thine armie in holie beautie: the youth of thy wombe shalbe as the morning dewe.
- 4 The Lord sware and will not repēt, Thou art a Priest for euer after the order of d Melchi-zedek.
- 5 The Lord, that is at thy right hand, shall wound Kings in the day of his wrath.
- 6 He shalbe ludge among the heathen: he shall fill all with dead bodie, and smite the e head ouer great countreis.
- 9 He shal f drinke of the brooke in the way: therefore shall he lift vp his head.

Priest: so the effect cannot be accomplished in any King, saue onely in Christ, 2. Chro. 26. 21. e No power shalbe able to resist him. f Vnder this similitude of a captaine, that is so greedie to destroye his enemies, that he will not scaie drinke by the way, he sheweth how God will destroy his enemies.

PSAL. CXI.

He giueth thanks to the Lord for his mercifull vorkes toward his Church, 10 And declareth wherewith true wisdom and right knowledge consisteth.

¶ Praise ye the Lord.

- 1 I Will a praise the Lorde with my whole heart in the assembly and Congregation of the iust.
- 2 The workes of the Lord are b great, and ought to be sought out of all the that loue them.
- 3 His worke is beautifull and glorious, and his righteousness endureth for euer.
- 4 He hath made his wonderfull workes to be had in remembrance: the Lord is merciful and full of compassion.
- 5 He hath giuen c a portion vnto the that feare him: he will euer be mindefull of his couenant.
- 6 He hath shewed to his people the power of his workes in giuing vnto them the heritage of the heathen.
- 7 The d workes of his hands are truth and iudgement: all his statutes are true.
- 8 They are stablished for euer and euer, & are done in truth and equirie.
- 9 He sent redemption vnto his people: he hath commanded his couenant for euer: holie and fearefull is his Name.
- 10 e The beginning of wisdom is the feare of the Lord: all they that obserue f them, haue good vnderstanding: his prayse endureth for euer.

care of his Church: so in effect doeth he declare himselfe iust and true in the gouernement of the same. c They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde. f To wit, his commandments, as vers. 7.

PSAL. CXII.

He professeth the felicitie of them, that feare God, 10 And condemneth the cursed state of the contemners of God.

¶ Praise ye the Lord.

- 1 Blessed is the man, that a feareth the Lord, and deliteth greatly in his commandments of God, which canseth them to delite onely in the worde of God.

S. s. iij.

mande-

b And thence it shall stretch through all the worlde: & this power chiefly standeth in the preaching of his worde.
 c By thy worde thy people shalbe assembled in to thy Church, whole increase shalbe so abundant and wonderfull, as the drops of the dewe.
 d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any King, saue onely in Christ, 2. Chro. 26. 21. e No power shalbe able to resist him. f Vnder this similitude of a captaine, that is so greedie to destroye his enemies, that he will not scaie drinke by the way, he sheweth how God will destroy his enemies.

a The Prophete declareth that he will prayse God both priuately & openly, & that from the heart, as he that consecrateth him selfe wholly and onely vnto God.
 b He sheweth that Gods workes are a sufficient cause, wherefore we shoulde praise him, but chiefly his benedictes toward his Church.
 c God hath giue to his people all that was necessarie for them, and will do still euen for his couenants sake: and in this sense the Ebrew worde is taken, Prou. 30. 8. & 31. 15.

Or, pray, and foods.

d As God promised to take the care of his Church: so in effect doeth he declare himselfe iust and true in the gouernement of the same. e They onely are wise, that feare God, and none haue vnderstanding, but they that obey his worde. f To wit, his commandments, as vers. 7.

The righteous man.

- b The godly shall haue abundance and contentment, because their heart is satisfied in God onely.
- c The faithfull in all their aduersities know that all shall go well with them: for God will be mercifull and iust.
- d He sheweth what is the frute of mercie to lend freely and not for gaine, and so to measure his doings, that he may be able to help where nede requireth, & not to bestow all on himselfe.
- e The godly pinche not nigardly, but distribute liberally, as the necessitie of the poore requireth, and as his power is able.
- f His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuie.
- 1 His seele shall be mightie vpon earth: the generation of the righteous shall be blessed.
- 2 Riches and treasures shall be in his house, and his righteousness endureth for euer.
- 3 Vnto the righteous ariseth light in darkenes: he is mercifull and full of compassion and righteous.
- 4 A good man is mercifull and lendeth, and will measure his affaires by iudgement.
- 5 Surely he shall neuer be moued: but the righteous shall be had in euermourning remembrance.
- 6 He will not be afraied of euill tidings: for his heart is fixed, and beleueth in the Lord.
- 7 His heart is stablished: therefore he wil not feare, vntill he see his desire vpon his enemies.
- 8 He hath distributed and giuen to the poore: his righteousness remaineth for euer: his thorne shall be exalted with glorie.
- 9 The wicked shall see it and be angrie: he shall gnash with his teeth, and consume away: the desire of the wicked shall perish.
- 10 His power and prosperous estate. g The blessings of God vpon his children shall cause the wicked to dye for enuie.

PSAL. CXIII.

1 An exhortation to prayse the Lord for his providence, 7 In that that contrarie to the course of nature he vorketh in his Church.

¶ Prayse ye the Lord.

- a By this often repetition he stirreth vp our coulde dulnes to praise God, seeing his workes are so wonderfull, & that we are created for the same cause.
- b If Gods glory shine through all the world, & therefore of all ought to be praised, what great condemnation were it to his people, among whome chietely it shineth, if they should not earnestly extoll his Name?
- c By preferring the poore to high honour, & giuing the baren children, he sheweth that God worketh not onely in his Church by ordinarie means, but also by miracles.
- 1 Praise ye the Lord, a praise the Name of the Lord.
- 2 Blessed be the Name of the Lord from hence forth and euer.
- 3 The Lords Name is prayed from the rising of the sunne vnto the going downe of the same.
- 4 The Lord is high about all nations, & his glorie about the heauens.
- 5 Who is like vnto the Lord our God, that hath his dwelling on high?
- 6 Who abaseth himselfe to beholde things in the heauen and in the earth.
- 7 He rayseth the needie out of the dust, and listeth vp the poore out of the dung,
- 8 That he may set him with the princes, even with the princes of his people.
- 9 He maketh the baren woman to dwell with a familie, & a ioyfull mother of children. Praise ye the Lord.

PSAL CXIII.

1 How the Israelites were deliuered forth of Egypt, and of the wonderfull miracles, that God wrought at that time. Which put vs in remembrance of Gods great mercy toward his Church, who, when the course of nature fayleth, preserveth his miraculously.

Exod. 12. 2.

- 1 When * Israel went out of Egypt, and the house of Iacob from the

Psalmes.

Idols condemned.

- a barbarous people,
- 1 Iudah was b his sanctification, and Israel his dominion.
- 2 The Sea saw it and fled: Iordan was turned backe.
- 3 The mountaines leaped like rams, and the hilles as lambes.
- 4 What ailed thee, O Sea, that thou fleddest? O Iordan, why wast thou turned backe?
- 5 Ye mountaines, why leaped ye like rams, and ye hilles as lambes?
- 6 The earth trembled at the presence of the Lorde, at the presence of the God of Iacob.
- 7 Which turneth the rocke into water-pooles, & the flint into a fountaine of water.
- 8 Ought then his people to be insensible, when they see his power and maiestie? e That is, caused miraculously water to come out of the rocke in most abundance, Exod. 17. 6.
- a That is, from them that were of a strange language.
- b The whole people were witnesses of his holie maiestie, in adopting them, and of his mightie power in deliuering them.
- c Seeing that these dead creatures felt Gods power, and after a sort saw it, much more his people ought to consider it and glorifie him for the same.

PSAL. CXV.

1 A prayer of the faithfull oppressed by idolatrous tyrants against whom they desire that God would succour them, 9 Trusting most constantly that God will preferre them in this their neede, seeing that he hath adopted and receyued them to his fauour, & promising finally that they will not be vnmindfull of so great a benefite, if it would please God to heare their prayer, and deliuer them by his omnipotent power.

- 1 Not a vnto vs, O Lord, not vnto vs, but vnto thy Name giue the glorie, for thy louing mercye and for thy truethe sake.
- 2 Wherefore shall the heathen say, b Where is now their God?
- 3 But our God is in heauen: he doeth what soeuer he will.
- 4 Their idoles are siluer & gold, even the worke of mens hands.
- 5 They haue a mouth and speake not: they haue eyes and see not.
- 6 They haue eares & heare not: they haue noses and smell not.
- 7 They haue hands and touche not: they haue feete and walke not: neither make they a sound with their throte.
- 8 They that make them are like vnto them: so are all that trust in them.
- 9 O Israel, trust thou in the Lord: for he is their helpe and their shield.
- 10 O house of Aaron, trust ye in the Lord: for he is their helpe and their shield.
- 11 Ye that feare the Lord, trust in the Lord: for he is their helper and their shield.
- 12 The Lord hath bene mindfull of vs: he will blesse, he will blesse the house of Israel, he will blesse the house of Aaron.
- 13 He will blesse them that feare the Lord, both small and great.
- 14 The Lord will increase his graces toward you, even toward you and toward your children.
- 15 Ye are blessed of the Lord, which made the heauen and the earth.
- a Because God promised to deliuer them, not for their sakes, but for his name Isa. 48. 11, therefore they should their prayer vpon this promise.
- b When the wicked see that God accomplisheth not his promises, as they imagine, they think there is no God.
- c No impediments can let his worke, but he vseth even the impediments to serue his will.
- d Seeing y neither the matter, nor the forme can commend the idoles, it followeth that there is nothing, why they should be esteemed.
- e He sheweth what great vanitie it is to aske helpe of them, which not onely haue no helpe in them, but lacke sense and reason.
- f As much without sense, as blockes & stones.
- g For they were appointed by God as instructers and teachers of fayth and religion for others to followe.
- h That is, he will continue his graces toward his people.
- i And therefore doeth still gouerne and continue all things therein.

k And they declare yough his sufficiency, so that the world serueth him no thing but to shew his fatherly care towarde men.
l Though the dead set forth.
Gods glorie, yet he meaneth here, that they prayse him not in his Church and Congregation.

16 The ^k heauens, *euē* the heauens are the Lords: but he hath giuen the earth to the sonnes of men.

17 The dead prayse not the Lord, neyther anye that I go downe into the place of silence.

18 But we will prayse the Lord from henceforth and for euer. Prayse ye the Lord.

Gods glorie, yet he meaneth here, that they prayse him not in his Church and Congregation.

PSAL. CXVI.

David being in great danger of Saul in the desert of Maon, perceiving the great and inestimable loue of God towarde him, magnifieth such great mercies, 13 And protesteth that he woulde be thankfull for the same.

a He graunteth that no pleasure is so great, as to feele Gods helpe in our needes, neither that any thing more stirreth vp our loue towarde him.

b That is, in convenient time to seeke help, which was when he was in distresse.

c He sheweth forth the fruit of his loue in calling vpon him, confessing him to be iust and mercifull, and to helpe them that are destitute of aide & counsel.

d Which was vnquieted before, now rest vpon the Lord: for he hath bene beneficiall towarde thee.

e The Lord will preferue me, and saue my life.

f I felt all these things, & therefore was moued by fayth to confesse them, 2. Cor. 4. 13.

g In my great distres I thought God would not regarde man, which is but lies and vanitie, yet I ouercame this temptation, & felt the contrarie.

h In the Lawe they vsed to make a banker, when they gaue solemne thanks to God, and to take the cuppe and drinke in signe of thanksgiuing.

1 I a Loue the Lord, because he hath heard my voyce and my prayers.

2 For he hath inclined his care vnto me, when I did call vpon him b in my dayes.

3 When the snares of death compassed mee, & the griefs of the graue caught me: when I found trouble and sorow,

4 Then I called vpon the Name of the Lord, saying, I beseech thee, O Lord, deliuer my soule.

5 The Lord is c mercifull & righteous, and our God is full of compassion.

6 The Lord preferueth the simple: I was in miserie and he saued me.

7 Returne vnto thy rest, O d my soule: for the Lord hath bene beneficiall vnto thee, because thou hast deliuered my soule fro death, mine eyes from teares, & my feete from falling.

9 I shall e walke before the Lord in the lade of the liuing.

10 f I beleueed, therefore did I speake: for I was sore troubled.

11 I said in my g feare, All men are lyers.

12 What shall I render vnto the Lord for all his benefites towarde me?

13 I will h take the cup of saluation, and call vpon the Name of the Lord.

14 I will paye my vowes vnto the Lord, euen now in the presence of all his people.

15 Precious in the sight of the Lord is the death of his Saints.

16 Behold, Lord: for I am thy seruant, I am thy seruant, and the sonne of thine handmaide: thou hast broken my bonds.

17 I will offer to thee a sacrifice of praise, & will call vpon the Name of the Lord.

18 I will pay my k vowes vnto the Lord, euen now in the presence of all his people.

19 In the courtes of the Lordes house, euen in the middes of thee, O Ierusalem. Praise ye the Lord.

PSAL. CXVII.

He exhorteth the Gentiles to prayse God, because he hath accomplished as euill to them as to the Iewes, the promise of life euerslasting by Iesus Christ.

1 A ^ll nations, prayse ye the Lorde: all aye people, prayse him.

2 For his louing kindnes is great toward vs, and the a truthe of the Lord endureth for euer. Prayse ye the Lord.

PSAL. CXVIII.

David rietted of Saul and of the people, at the time appointed obtayned the kingdome. 4 For the which he bidde all them, that feare the Lord, to be thankfull. And vnder his person in all this was Christ liuely set forth, who should be of his people rietted.

1 P Raise a ye the Lord, because he is good: for his mercie endureth for euer.

2 Let Israel now say, That his mercie endureth for euer.

3 Let the house of Aaron now say, That his mercie endureth for euer.

4 Let them, that feare the Lord, now saye, That his mercie endureth for euer.

5 I called vpon the Lord in b trouble, and the Lord heard me, and set me at large.

6 The Lord is with me: therefore I will not feare what c man can do vnto mee.

7 The Lorde is with me among them that helpe me: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lorde, then to haue confidence d in man.

9 It is better to trust in the Lord, then to haue confidence in princes.

10 All nations haue compassed me: but in the Name of the Lorde shall I destroye them.

11 They haue compassed me, yea, they haue compassed me: but in the Name of the Lord I shall destroye them.

12 They came about me like bees, but they were quenched as a fyre of thornes: for in the Name of the Lorde I shall destroye them.

13 e Thou hast thrust sore at mee, that I might fall: but the Lord hath holpen me.

14 The Lord is my strength and f song: for he hath bene my deliuerance.

15 The g voyce of ioye and deliuerance shall be in the tabernacles of the righteous, saying, The right hande of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: h The right hande of the Lord hath done valiantly.

17 I shall not dye, but liue, and declare the workes of the Lord.

18 The Lord hath chastened me sore, but he hath not deliuered me to death.

19 Open ye vnto me the i gates of righteousness, that I may go into them, and prayse the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I wil praise thee: for thou hast heard me, and hast bene my deliuerance.

h So that all, that are both farre and neere, may see his mightie power, i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.

That is, the most certaine & continuall testimonies of his Fatherly grace.

a Because God by creating Dauid King, shewed his mercie towarde his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.

b We are here taught that the more that troubles oppresse vs, the more ought we to be instant in prayer.

c Being exalted to this estate, he assured himselfe to haue man euer to be his enemy. Yet he doubted not, but God would mainteyne him, because he had placed him.

d He sheweth that he had trusted in vaine, if he had put his confidence in man, to haue bene preferred to the kingdom, and therefore he put his trust in God and obeyed.

e He noteth Soule his chiefe enemy.

f In that he was deliuered, it came not of him selfe, nor of the power of man, but onely of Gods fauour: therefore he will praise him.

g He promitteth both to render graces himselfe, & to cause others to do the same, because that in his person the Church was restored.

1/2.28.16.
mat.21.42.
act.4.11.
rom.9.33.
1.pet.2.6.

k Though Saul and the chiefe powers refused me to be King, yet God hath preferred me aboue them all. l Wherein God hath shewed chiefly his mercie by appointing me King, & deliuering his Church. m The people pray for the prosperitie of Dauids kingdome, who was the figure of Christ. n Which are the Priestes and haue the charge thereof, as Nomb.6.23. o Because he hath restored vs from darknes to light, we will offer sacrifices and prayes vnto him.

- 22 The stone, which the buylders k refused, is the head of the corner.
23 This was the Lords doing, & it is maruclous in our eyes.
24 This is the l daye, which the Lord hath made: let vs reioyce and be glad in it.
25 m O Lord, I pray thee, saue now: O Lord, I pray thee now giue prosperitie.
26 Blessed be he, that commeth in the Name of the Lord: n we haue blessed you out of the house of the Lord.
27 The Lord is mightie, and hath giuen vs o light: binde the sacrifice with cordes vnto the hornes of the altar.
28 Thou art my God, and I will praise thee, euen my God: therefore I will exalt thee.
29 Prayse ye the Lord, because he is good: for his merce endureth for euër.

PSAL. CXIX.

1 The Prophete exhorteth the children of God to frame their liues according to his holy vworde. 123 Also he sheweth vnto them the true seruice of God standeth: that is, when we serue him according to his vworde, and not after our owne fantasies.

ALEPH.

- a Here they are not called blessed, which thinke themselves wise in their own iudgement, nor which imagine to themselves a certaine holines, but they whose conuersion is without hypocrisie. b For they are ruled by Gods Spirit and imbrace no doctrine but his. c Dauid acknowledgeth his imperfection, desiring God to reforme it that his life may be conformable to Gods worde. d For true religion standeth in seruing God without hypocrisie. e That is, thy precepts, which conayne perfitt righteousness. f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmities in time.
- 1 Blessed are a those that are vpight in their way, and walke in the Lawe of the Lord.
2 Blessed are they that keepe his testimonies, and seeke him with their whole heart.
3 Surely they worke b none iniquitie, that walke in his wayes.
4 Thou hast commanded to keepe thy precepts diligently.
5 c Oh that my waies were directed to keepe thy statutes.
6 Then should I not be confounded, when I haue respect vnto all thy commandements.
7 I wil prayse thee with an vpight d heart, when I shal learne the e iudgements of thy righteousness.
8 I will keepe thy statutes: forsake me not fouerlong.

BETH.

- a Because youth is most giuen to licentiousnes, he chiefly warneth them to frame their liues betime to Gods word. b If Gods worde be grauen in our heartes, we shal be more able to resist the assaults of Satan: & therefore the Prophet desireth God to instruct him dayly more and more therein. c The Prophet doeth not boast of his vertues, but setteth forth an example for others to followe Gods worde & leaue worldly vanities.
- 9 Wherewith shall a a yong man redresse his way? in taking heede thereto according to thy worde.
10 With my whole heart haue I sought thee: let me not wander from thy commandements.
11 I haue b hid thy promes in mine heart, that I might not sinne against thee.
12 Blessed art thou, O Lord: teach mee thy statutes.
13 With my lippes haue I declared all the iudgements of thy mouth.
14 I haue had as great c delight in the way of thy testimonies, as in all riches.

- 15 I will meditate in thy precepts, and consider thy wayes.
16 I will delite in thy statutes, and I will not forget thy word.

GIMEL.

- 17 Be beneficiall vnto thy seruant, that I may a liue and keepe thy worde.
18 Open mine eyes, that I may see the wonders of thy Law.
19 I am a b stranger vpon earth: hide not thy commandements from me.
20 Mine heart breaketh for the desire to iudgements alway.
21 Thou c hast destroyed the proude: cursed are they that do erre from thy commandements.
22 Remouue from me shame & contempt: for I haue kept thy testimonies.
23 d Princes also did sit, and speake against me: but thy seruant did meditate in thy statutes.
24 Also thy testimonies are my delite, and my counsellers.

was a guide and counsellor to teach me what to doe, me.

DALETH.

- 25 My soule cleaueth to the a dust: quicken me according to thy worde.
26 I haue b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to vnderstand the waye of thy preceptes, and I will meditate in thy wonderful workes.
28 My soule melteth for heauines: raise mee vp according vnto thy c worde.
29 Take from me the d waye of lying, and graunt me graciously thy Law.
30 I haue chosen the way of trueth, and thy iudgements haue I layed before me.
31 I haue cleaued to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commandements, when thou e shalt enlarge mine heart.

taught to obey thy will. e By this he sheweth that we can neyther chouse good, cleaue to Gods worde, nor runne forward in his waye, except he make our hearts large to receyue his grace, and willing to obey.

HE.

- 33 Teach a me, O Lord; the way of thy statutes, and I will keepe it vnto the end.
34 Giue me vnderstanding, and I will keepe thy law: yea, I will keepe it with my whole b heart.
35 Direct me in the path of thy commandements: for therein is my delite.
36 Incline mine heart vnto thy testimonies, and not to c couetousnes.
37 Turne away mine d eies from regarding vanitie, and quicken me in thy way.
38 Stablishe thy promes to thy seruant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy iudgements are good.
40 Behold, I desire thy commandements: f quicken me in thy righteousness,

honour, but let mine heart still delite in thy gracious worde. f Giue me strength to continue in thy worde euen to the ende.

^a He sheweth that Gods mercy and loue is the first cause of our saluation.

^b By trusting in Gods worde he assureth himselfe to be able to confute the flanders of his aduersaries.

^c They, that simply walke after Gods worde, haue no lets to mangle them, where as they, that do contrary, are euer in nets and snares.

^d He sheweth that the children of God ought not to iustice their Fathers glorie to be obscured by the vaine pompe of princes.

V A V.

41 And let thy ^a louing kindnes come vnto me, O Lord, and thy saluation according to thy promes.

42 So shall I ^b make answer vnto my blasphemers: for I trust in thy word.

43 And take not the worde of trueth vtterly out of my mouth: for I wayt for thy iudgements.

44 So shall I alway keepe thy Law for euer and euer.

45 And I will ^c walke at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before ^d Kings, and will not be ashamed.

47 And my desire shall be in thy commandements, which I haue loued.

48 Mine handes also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

Z A I N.

49 Remember ^a the promes made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promes hath quickned me.

51 The ^b proude haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy ^c iudgements of olde, O Lord, and haue bene comforted.

53 ^d Feare is come vpon me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my ^e pilgrimage.

55 I haue remembered thy Name, O Lord, in the ^f night, and haue kept thy Law.

56 ^g This I had because I kept thy precepts. hement zeale to thy glorie, and indignation against the wicked. ^e In the course of this life and sorowfull exile. ^f Euen when other sleepe.

C H E T H.

57 O Lord, ^a that art my portion, I haue determined to keepe thy wordes.

58 I made my supplication in thy presence with my whole heart: be mercifull vnto me according to thy promes.

59 I haue considered my ^b wayes, & turned my feete into thy testimonies.

60 I made haste and delayed not to keepe thy commandements.

61 The bands of the wicked haue ^c robbed me: but I haue not forgotten thy Law.

62 At midnight will I rise to giue thanks vnto thee, because of thy righteous iudgements.

63 I am ^d companion of all them that feare thee, and keepe thy precepts.

64 The earth, O Lord, is full of thy mercy: ^e teach me thy statutes.

T E T H.

65 O Lord, thou hast delt ^a graciously with thy seruant according vnto thy worde.

^a Having proved by experience that God was true in his promes, he desireth that he would increase in him knowledge and iudgement.

66 Teach me good iudgement and knowledge: for I haue beleueed thy commandements.

67 Before I was ^b afflicted, I went astraye: but now I keepe thy worde.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

70 ^c Their heart is fat as grease: but my desire is in thy Law.

71 It is ^d good for mee that I haue bene afflicted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto me, then thousands of gold and siluer.

I O D.

73 Thine hands haue ^a made me and facioned me: giue me vnderstanding therefore, that I maye learne thy commandements.

74 So they that ^b feare thee, seeing mee shall reioyce, because I haue trusted in thy worde.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee ^c iustly.

76 I pray thee that thy mercie may comfort me according to thy promes vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I maye ^d liue: for thy Lawe is my desire.

78 Let the proude be ashamed: for they haue dealt wickedly & falsly with me: but I meditate in thy precepts.

79 Let such as feare thee ^e turne vnto mee, and they that ^f know thy testimonies.

80 Let mine heart be vpriight in thy statutes, that I be not ashamed.

C A P H.

81 My soule ^a fainteth for thy saluation: yet I wayte for thy worde.

82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?

83 For I am like ^b a bottell in the smoke: yet do I not forget thy statutes.

84 How many are the ^c dayes of thy seruant? when wilt thou execute iudgement on the that persecute me?

85 The proud haue ^d digged pittes for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsely: ^e helpe me.

87 They had almost consumed ^f mee vpon the earth: but I forsooke not thy precepts.

88 Quickene mee according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

God will deliuer his and destroy such as vnjustly persecute them. ^f Finding no helpe in earth, he lifteth vp his eyes to heauen.

L A M E D.

89 O Lord, thy worde endureth for euer in

^b So Ieremie saith, that before the Lord touched him, he was like a calfe vntamed: so that the vse of Gods rods is to call vs home to God.

^c Their heart is indurate & hardened, puffed vp with prosperitie and vaine estimation of themselves.

^d He confesseth that before that he was chastened, he was rebellious, as man by nature is.

^a Because God leaueh not his worke, that he hath begun, he desireth a new grace: that is, that he would continue his mercies.

^b When God sheweth his grace towards any, he testifieth to others that he sayleth not them that trust in him.

^c He declarerh, that when he felt not Gods mercies, he was as dead.

^d That is, be comforted by mine example.

^e He sheweth that there can be no true feare of God without the knowledge of his worde.

^a Though my strength faile me, yet my soule groweth and higheth resting still in thy worde.

^b Like a skinned bottell or bladder that is parched in the smoke.

^c How long wilt thou afflict thy seruant?

^d They haue not onely oppressed me violently, but also craftily conspired against me.

^e He assureth himselfe, that

The blessednes of Man.

Psalmes.

Godly meditation.

Isa. 58. 16.
mat. 21. 42.
act. 4. 11.
2. pet. 2. 33.

k Though Saul
and the chiefe
powers refused
me to be King,
yet God hath
preferred me a-
boue them all.
l Wherein God
hath shewed
chiefly his mer-
cie by appoin-
ting me King,&
deliuering his
Church.
m The people
pray for the
prosperitie of
Dauids kingdome,
who was the figure of
Christ. n Which are the Pri-
ests and haue the charge thereof,
as Nomb. 6. 23. o Because he hath re-
stored vs from darknes to light,
we will offer sacrifices and prayes
vnto him.

- 22 * The stone, which the buylders k refused, is the head of the corner.
- 23 This was the Lords doing, & it is mar-
ueilous in our eyes.
- 24 This is the l daye, which the Lord hath
made: let vs reioyce and be glad in it.
- 25 m O Lord, I pray thee, saue now: O Lord,
I pray thee now giue prosperitie.
- 26 Blessed be he, that commeth in the Name
of the Lord: n we haue blessed you out of
the house of the Lord.
- 27 The Lord is mightie, and hath giuen vs
o light: binde the sacrifice with cordes vnto
the hornes of the altar.
- 28 Thou art my God, and I will praise thee,
euen my God: therefore I will exalt thee.
- 29 Prayse ye the Lord, because he is good:
for his merce endureth for euër.

PSAL. CXIX.

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their liues according to his holy wordes. 22 Also he shew-
eth vnderin the true seruice of God standeth: that is,
when we serue him according to his wordes, and not af-
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A L E P H.

- a Here they are
not called blef-
sed, which thinke
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in their own iud-
gement, nor
which imagine
to themselves a
certain holines;
but they whose
conuerfation is
without hypo-
cricie.
b For they are
ruled by Gods
Spirite and im-
brace no doc-
trine but his.
c Dauid acknow-
ledgeth his im-
perfection, desi-
ring God to re-
forme it that his
life may be con-
formable to Gods
worde. d For true
religion standeth
in seruing God
without hypocricie.
e That is, thy pre-
cepts, which con-
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tried by tentations,
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succour not his
infirmities in time.
- 1 B lessed are a those that are vp-
right in their way, and walke in the Lawe of the
Lord.
 - 2 Blessed are they that keepe his testi-
monies, and seeke him with their whole heart.
 - 3 Surely they worke b none iniquitie, that
walke in his wayes.
 - 4 Thou hast commanded to keepe thy pre-
cepts diligently.
 - 5 c Oh that my waies were directed to keepe
thy statutes.
 - 6 Then should I not be confounded, when
I haue respect vnto all thy commandements.
 - 7 I wil prayse thee with an vp-
right d heart, when I shal learne the e iudgements of thy
righteousnes.
 - 8 I will keepe thy statutes: forsake me not
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B E T H.

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c The Prophet doeth
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worldly vanities.
- 9 W herwith shall a a yong man redresse his
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 - 10 With my whole heart haue I sought
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mandements.
 - 11 I haue b hid thy promises in mine heart,
that I might not sinne against thee.
 - 12 Blessed art thou, O Lord: teach mee thy
statutes.
 - 13 With my lippes haue I declared all the
iudgements of thy mouth.
 - 14 I haue had as great c delight in the way
of thy testimonies, as in all riches.

- 15 I will meditate in thy precepts, and con-
sider thy wayes.
- 16 I will delight in thy statutes, and I will not
forget thy word.

G I M E L.

- 17 Be beneficiall vnto thy seruant, that I
may a liue and kepe thy worde.
- 18 Open mine eyes, that I may see the wo-
nders of thy Law.
- 19 I am a b stranger vpon earth: hide not
thy commandements from me.
- 20 Mine heart breaketh for the desire to
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- 21 Thou c hast destroyed the proude: cur-
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- 22 Remouue from me shame & contempt:
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- 23 d Princes also did sit, and speake against
me: but thy seruant did meditate in thy
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- 24 Also thy testimonies are my delite, and
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was a guide and counsellor to teach me what to doe,
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- 25 My soule cleaueth to the a dust: quicken
me according to thy worde.
- 26 I haue b declared my wayes, and thou
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derous workes.
- 28 My soule melteth for heauines: raise mee
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H E.

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tutes, and I will keepe it vnto the end.
- 34 Giue me vnderstanding, and I will keepe
thy law: yea, I will keepe it with my whole
b heart.
- 35 Direct me in the path of thy com-
mandements: for therein is my delite.
- 36 Incline mine heart vnto thy testimonies,
and not to c couetousnes.
- 37 Turne away mine d eies from regarding
vanitie, and quicken me in thy way.
- 38 Stablishe thy promises to thy seruant, be-
cause he feareth thee.
- 39 Take away e my rebuke that I feare: for
thy iudgements are good.
- 40 Behold, I desire thy commandements:
f quicken me in thy righteousnes,

honour, but let mine heart still delight in thy gracious worde. f Giue me
strength to continue in thy worde euen to the ende.

a He sheweth
that we ought
not to desire to
liue but to serue
God, and that we
cannot serue him
aright, except he
open our eyes &
nundes.

b Seeing mans
life in this world
is but a passage,
what should be-
come of him, if
thy worde were
not his guide?
c In all ages thou
hast plagued all
such, which mali-
ciously & cotrep-
tuously depart
from thy trueth.
d When the po-
wers of the
world gaue false
sentence against
me, thy worde
and to comfort

a That is, it is
almost brought
to the graue, &
without thy
worde I cannot
liue.
b I haue con-
fessed mine of-
fences, & nowe
depend wholly
on thee.
c If God did
not maintein vs
by his worde,
our life would
drop away like
water.
d Instruct me in
thy worde, wher-
by my minde
may be purged
from vanitie &
can neyther chose
good, cleaue to Gods
worde, nor runne
forward in his waye,
except he make
our hearts large to
receyue his grace,
and willing to obey.

a He sheweth
that he cannot
follow on to the
end, except God
teache him oft-
times and lead
him forward.
b Not onely in
outward conuer-
fation, but also
with inward af-
fection.
c Hereby mean-
ing all other vi-
ces, because that
couetousnes is
the roote of all
euill.
d Meaning, all
his senses.
e Let me not
fall to thy dis-
honour, but let mine
heart still delight
in thy gracious
worde. f Giue me
strength to continue
in thy worde euen
to the ende.

a He sheweth that Gods mercy and loue is the first cause of our saluation.

b By trusting in Gods worde he assureth himselfe to be able to confute the flanders of his aduersaries.

c They that simply walke after Gods worde, haue no lets to mangle them, where as they, that do contrary, are euer in nets and snarcs.

d He sheweth that the children of God ought not to iustifie their Fathers glorie to be obscured by the vaine pompe of princes.

Y A V.

41 And let thy louing kindnes come vnto me, O Lord, and thy saluation according to thy promes.

42 So shall I be made answere vnto my blasphemers: for I trust in thy word.

43 And take not the worde of trueth vtterly out of my mouth: for I wayt for thy iudgements.

44 So shall I alway keepe thy Law for euer and euer.

45 And I will walke at libertie: for I seeke thy precepts.

46 I will speake also of thy testimonies before Kings, and will not be ashamed.

47 And my desire shall be in thy commandements, which I haue loued.

48 Mine handes also will I lift vp vnto thy commandements, which I haue loued, and I will meditate in thy statutes.

49 Remember the promes made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promes hath quickned me.

51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.

53 Feare is come vnto me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

55 I haue remembered thy Name, O Lord, in the night, and haue kept thy Law.

56 This I had because I kept thy precepts. Henceforth I will be zealous of thy glorie, and indignation against the wicked.

57 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

58 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

59 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

60 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

61 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

62 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

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76 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

77 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

78 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

79 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

80 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

Z A I N.

49 Remember the promes made to thy seruant, wherein thou hast caused mee to trust.

50 It is my comfort in my trouble: for thy promes hath quickned me.

51 The proude haue had me exceedingly in derision: yet haue I not declined from thy Law.

52 I remembered thy iudgements of olde, O Lord, and haue bene comforted.

53 Feare is come vnto me for the wicked, that forsake thy Law.

54 Thy statutes haue bene my songs in the house of my pilgrimage.

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78 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

79 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

C H E T H.

57 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

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74 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

75 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

76 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

T E T H.

65 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

66 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

67 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

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73 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

74 O Lord, thou hast dealt graciously with thy seruant according vnto thy worde.

66 Teach me good iudgement and knowledge: for I haue beleueed thy commandements.

67 Before I was afflicted, I went astray: but now I keepe thy worde.

68 Thou art good and gracious: teach me thy statutes.

69 The proud haue imagined a lie against me: but I will keepe thy precepts with my whole heart.

70 Their heart is fat as greafe: but my desire is in thy Law.

71 It is good for mee that I haue bene afflicted, that I may learne thy statutes.

72 The Lawe of thy mouth is better vnto me, then thousands of gold and siluer.

73 Thine handes haue made me and facioned me: giue me vnderstanding therefore, that I may learne thy commandements.

74 So they that feare thee, seeing mee shall reioyce, because I haue trusted in thy worde.

75 I know, O Lord, that thy iudgements are right, and that thou hast afflicted mee iustly.

76 I pray thee that thy mercie may comfort me according to thy promes vnto thy seruant.

77 Let thy tender mercies come vnto mee, that I maye cleue: for thy Lawe is my desire.

78 Let the proude be ashamed: for they haue dealt wickedly & falsly with me: but I meditate in thy precepts.

79 Let such as feare thee turne vnto mee, and they that know thy testimonies.

80 Let mine heart be vpright in thy statutes, that I be not ashamed.

81 My soule a fainteth for thy saluation: yet I wayte for thy worde.

82 Mine eyes faile for thy promes, saying, When wilt thou comfort me?

83 For I am like a bottel in the smoke: yet do I not forget thy statutes.

84 How many are the dayes of thy seruant? when wilt thou execute iudgement on the that persecute me?

85 The proud haue digged pittes for me, which is not after thy Law.

86 All thy commandements are true: they persecute me falsely: helpe me.

87 They had almost consumed mee vpon the earth: but I forsooke not thy precepts.

88 Quicken mee according to thy louing kindnes: so shall I keepe the testimonie of thy mouth.

89 O Lord, thy worde endureth for euer in

90 O Lord, thy worde endureth for euer in

91 O Lord, thy worde endureth for euer in

92 O Lord, thy worde endureth for euer in

93 O Lord, thy worde endureth for euer in

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173 O Lord, thy worde endureth for euer in

174 O Lord, thy worde endureth for euer in

^a Because none should esteeme Gods worde according to the changes of things in this worlde, he sheweth that it abydeth in heauen & therefore is immutable.
^b Seeing γ earth and all creatures remaine in that estate, wherein thou hast created them, much more thy truth remayneth constant and vnderchangeable.
^c He proueth by effect, that he is Gods childe, because he seeketh to vnderstande his worde. ^d There is nothing so perfect in earth, but it hath an ende: onely Gods worde lasteth for euer.

in ^a heauen.

90 Thy truth is from generation to generation: thou hast layed the fundation of the earth, and it abideth.

91 They ^b continue *euē* to this day by thine ordinances: for all ^a thy seruants.

92 Except thy Lawe had bene my delire, I should now haue perished in mine affliction.

93 I will neuer forget thy precepts: for by them thou hast quickened mee.

94 I am ^c thine, saue me: for I haue sought thy precepts.

95 The wicked haue wayted for me to destroy me: *but* I will consider thy testimonies.

96 I ^d haue seene an end of all perfectiō: *but* thy commandement is exceeding large.

^a He sheweth that we cannot loue Gods word, except we exercise our selues therein and practise it.
^b Whosoever doeth submit himselfe onely to Gods worde, shal not onely be safe against the practises of his enemies, but also learne, more wisdom, then they that profess it, and are men of experience.
^c So then of our selues we can do nothing, but when God doeth inwardly instruct vs with his Spirit, we fele his graces sweeter then honie.

97 Oh how loue I thy Law? ^a it is my meditation continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer with me.

99 I haue had more ^b vnderstanding then all my teachers: for thy testimonies *are* my meditation.

100 I vnderstoode more then the ancient, because I kept thy precepts.

101 I haue refrayned my feete from euery euill way, that I might keepe thy worde.

102 I haue not declined frō thy iudgements: for ^c thou didest teach me.

103 How sweete are thy promises vnto my mouth? *yea*, more then honie vnto my mouth.

104 By thy precepts I haue gotten vnderstanding: therefore I hate all the wayes of falsehood.

N V N.

105 Thy word is ^a a lanterne vnto my feete, and a light vnto my path.

106 I haue ^b sworne & will performe it, that I will keepe thy righteous iudgements.

107 I am verie sore afflicted: O Lord, quicken me according to thy worde.

108 O Lord, I beseech thee accept the ^c free offerings of my mouth, and teach mee thy iudgements.

109 My ^d soule is continually in mine hād: yet do I not forget thy Law.

110 The wicked haue layed a snare for mee: but I swarued not from thy precepts.

111 Thy testimonies haue I takē *as an* ^e heritage for euer: for they are the ioye of mine heart.

112 I haue applyed mine heart to fulfill thy statutes alway, *euē* vnto the end.

^a I esteemed no worldly things, but made thy worde mine inheritance.

S A M E C H.

113 I hate ^a vayne inuentions: but thy Law will embrace Gods worde right, must abhorre all fantasies and imaginations both of himselfe and of others.

do I loue.

114 Thou art my refuge & shield, *and* I trust in thy worde.

115 ^b Away from me, ye wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promises, that I may liue, and disapoint mee not of mine hope.

117 ^c Stay thou me, and I shalbe safe, and I will delite continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their ^d deceit is vaine.

119 Thou hast taken away all the wicked of the earth *like* ^e dross: therefore I loue thy testimonies.

120 My fleshe ^f trembleth for feare of thee, and I am afrayed of thy iudgements. *ly* teache me obedience, but cause me to feare, considering mine owne weakenes, which feare causeth repentance.

A I N.

121 I haue executed iudgement and iustice: leaue me not to mine oppressours.

122 ^a Answer for thy seruant in that, which is good, *and* let not the proude oppress me.

123 Mine eyes haue failed *in waiting* for thy saluation, and for thy iust promises.

124 Deale with thy ^b seruant according to thy mercie, and teach me thy statutes.

125 I am thy seruant: grant me *therefore* vnderstanding, that I may knowe thy testimonies.

126 It is ^c time for the Lord to worke: for they haue destroyed thy Law.

127 Therefore loue I thy commandements aboute golde, yea, aboute moste fine golde.

128 Therefore I esteeme all thy precepts most iust, and hate all false ^d wayes.

things to confusion, and Gods worde to vtter contempt, then is it Gods time to helpe and sende remedie. ^d That is, whatsoeuer dissenteth from the puritie of thy worde.

P E.

129 Thy testimonies *are* ^a a wonderful: therefore doeth my soule keepe them.

130 The entrance into thy ^b wordes sheweth light, *and* giueth vnderstanding to the simple.

131 I opened my mouth & ^c panted, because I loued thy commandements.

132 Looke vpon me & be merciful vnto me, as thou vlist to do vnto those that loue thy Name.

133 Direct my steppes in thy worde, and let none iniquitie haue dominion ouer me.

134 Deliuer me from the oppression of me, and I will keepe thy precepts.

135 Shewe the light of thy countenance vpon thy seruant, and teach mee thy statutes.

136 Mine eyes gush ^d out with riuers of water, because they keepe not thy Law.

T S A D D I.

137 Righteous art thou, O Lord, & iust *are* thy iudgements.

^b And hinder me not to keepe the law of the Lord.
^c He desireth Gods continuall assistance least he should faint in this race, which he had begun.
^d The craftie practises of them that contemne thy Law, shalbe brought to nought.
^e Which infected thy people, as dross doeth the metall.
^f Thy iudgements do not onely teache me obedience, but cause me to feare, considering mine owne weakenes, which feare causeth repentance.

^a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
^b He boasteth not that he is Gods seruant, but hereby putteth god in mind that as he made him his by his grace, so he would continue his fauour towards him.
^c The Prophet sheweth that when the wicked haue brought all things to confusion, and Gods worde to vtter contempt, then is it Gods time to helpe and sende remedie. ^d That is, whatsoeuer dissenteth from the puritie of thy worde.

^a Contayning high and secrete mysteries, so that I am moued with admiration & reuerence.
^b The simple idiots, that submit themselves to God, haue the eyes opened, and their mindes illuminated so soone as they begin to read Gods word.
^c My zeale toward thy worde was so great.
^d He sheweth what ought to be the zeale of Gods children, when they fele his worde constrained.

^a We cannot confesse God to be righteous, except we line vp rightly & truly, as he hath commanded.
^b Psal. 69. 10.
^c 1. pet. 2. 1.
^d Golde hath neede to be finned, but thy worde is perfection it selfe.
^e This is the true tryall, to praye God in aduersitie.
^f So that the life of man without the knowledge of God is death.

- 138 Thou hast commanded ^a iustice by thy testimonies and truth especially.
139 ^a My zeale hath euen consumed me, because mine enemies haue forgotten thy wordes.
140 Thy worde is proued ^b most pure, and thy seruant loueth it.
141 I am ^c small and despised: yet, do I not forget thy precepts.
142 Thy ryghteousnes is an euermlasting righteousness, and thy Law is truth.
143 Trouble and anguish are come vpon me: yet are thy commandements my delight.
144 The righteousness of thy testimonies is euermlasting: graunt me vnderstanding, and I shall ^d liue.

K O P H.

^a He sheweth that all his affections and whole heart were bent to Godward for to haue help in his dangers.
^b He was more earnest in the studie of Gods worde, than they that kept the watche, were in their charge.
^c Or, custome.
^d He sheweth the nature of the wicked to be to persecute againt their conscience.
^e His faith is grounded vpon Gods word, that he would euer be at hand when his children be oppressed.

- 145 I haue ^a cryed with my whole heart: heare me, O Lord, & I will keepe thy statutes.
146 I called vpon thee: saue me, and I will keepe thy testimonies.
147 I preuented the morning light, & cryed: for I waited on thy word.
148 Mine eyes ^b preuent the night watches to meditate in thy word.
149 Heare my voyce according to thy louing kindenes: O Lord, quicken mee according to thy iudgement.
150 They drawe neere, that followe after ^c malice, and are farre from thy Law.
151 Thou art neere, O Lord: for all thy commandements are true.
152 I haue knowen long since ^d by thy testimonies, that thou hast established them for euer.

R E S H.

^a For without Gods promises there is no hope of deliuerance.
^b According to thy promises made in the Lawe, which because the wicked lacke, they can haue no hope of saluation.
^c My zeale consumed me, when I sawe their malice & contempt of thy glorie.
^d It is a sure signe of a fure adoption, when we loue the Lawe of God.
^e Since thou hast first promisedst, euen to the ende all thy sayings are true.
^f The threatenings & persecutions of princes could not cause me to shrink to confesse thee, whome I more feare then men.

- 153 Behold mine affliction, & deliuer mee: for I haue not forgotten thy Law.
154 Plead my cause, and deliuer me: quicken me according vnto thy word.
155 Saluation is farre from the wicked, because they seeke not thy statutes.
156 Great are thy tender mercies, O Lord: quicken me according to thy iudgements.
157 My persecutours and mine oppressours are many: yet do I not swarue from thy testimonies.
158 I sawe the transgressours & was ^c grieved, because they kept not thy word.
159 Consider, O Lord, how I ^d loue thy precepts: quicken me according to thy louing kindnes.
160 The ^e beginning of thy word is truth, and all the iudgements of thy righteousness endure for euer.

S C H I N.

- 161 Princes haue ^a persecuted mee without cause, but mine heart stood in awe of thy wordes.
162 I reioyce at thy worde, as one that findeth a great spoyle.
163 I hate falshoode & abhorre it, but thy Law do I loue.

- 164 ^b Seuen times a daye do I prayse thee, because of thy righteous iudgements.
165 They, that loue thy Lawe, shall haue great prosperitie, & they shall haue none hurt.
166 Lord, I haue ^d trusted in thy saluation, and haue done thy commandements.
167 My soule hath kept thy testimonies: for I loue them exceedingly.
168 I haue kept thy precepts and thy testimonies: ^e for all my wayes are before thee.
worke and please God. ^e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.

T A V.

- 169 Let my complaint come before thee, O Lord, & giue me vnderstanding, according vnto thy worde.
170 Let my supplication come before thee, and deliuer mee according to thy promises.
171 My lippes shall ^b speake prayse, when thou hast ^c taught me thy statutes.
172 My tongue shall intreate of thy worde: for all thy commandements are righteous.
173 Let thine hande helpe me: for I haue chosen thy precepts.
174 I haue longed for thy saluation, O Lord, and thy Law is my delight.
175 Let my soule liue, & it shall prayse thee, and thy iudgements shall helpe me.
176 I haue ^e gone astray like a lost sheepe: seeke thy seruant, for I do not forget thy commandements.

P S A L. C X X.

^a The prayer of Dauid being vexed by the false reportes of Sauls flatterers. ^b And therefore he lamenteth his long abode among those infidels, ^c & vvho were giuen to all kind of wickednes and contention.

A Song of a degree.

- 1 Called vnto the Lord in my ^b trouble, and he heard me.
2 Deliuer my soule, O Lord, from lying lippes, and from a deceitfull tongue.
3 What doeth thy ^c deceitfull tongue bring vnto thee? or what doeth it auail thee?
4 It is as the ^d sharpe arrowes of a mightie man, and as the coles of iuniuer.
5 Wo is to mee that I remaine in ^e Meshech, and dwell in the tentes of Kedar.
6 My soule hath to long dwelt with him that hateth peace.
7 I seeke ^e peace, and when I speake thereof, they are bent to warre.
destruction. ^d He sheweth that there is nothing so sharpe to peace, nor so hote to set on fire as a slanderous tongue. ^e These were people of Arabia, which came of Iaphet Gen. 10. 2. ^f That is, of the Ishmaelites. ^g He declarerh what he meaneth by Meshech, and Kedar: to wit, the Ishmaelites, which had degenerate from their godly fathers and hated and contended againt the faythfull.

P S A L. C X X I.

^a This Psalm teacheth that the faythfull ought only to looke for helpe at God. ^b & vvho only doeth maintaine presence and prosper his Church.

A Song of degrees.

- 1 I will lift mine eyes vnto the mountaines, from whence mine helpe shall come.

^b That is, often and sundry times.
^c For their conscience assureth them, that they please thee, whereas they, that loue not thee, haue the contrarie.
^d He sheweth that we must first haue faith, before we can worke and please God.
^e I had no respect of men, but set thee alwayes before mine eyes, as the iudge of my doings.
^a As thou hast promised to be the scholemaster vnto all them, that depend vpo thee.
^b The worde signifieth to pouere forth continually.
^c All his prayers, and desire is, to profit in the worde of God.
^d That is, thy prouident care ouer mee, and wherewith thou wilt iudge mine enemies.
^e Being chased to and fro by mine enemies, and hauing no place to rest in.

^a That is, of lifting vp the tune & rising in singing.
^b Albeit & children of God ought to reioyce when they suffer for righteousness sake, yet it is a great grief to the flesh to heare euill for well doing.
^c He assured himselfe that God woulde turne their craft to their owne destruction. ^d He sheweth that there is nothing so sharpe to peace, nor so hote to set on fire as a slanderous tongue. ^e These were people of Arabia, which came of Iaphet Gen. 10. 2. ^f That is, of the Ishmaelites. ^g He declarerh what he meaneth by Meshech, and Kedar: to wit, the Ishmaelites, which had degenerate from their godly fathers and hated and contended againt the faythfull.
^a Or, about the mountaines: meaning, that there is nothing so high in this world, wherein he can trust, but only in God.
^a Mine God.

The ioy of the faithfull.

Psalmes.

The Church restored.

a He accuseth **2** Mine helpe commeth from the Lorde, which hath made the **a** heauen and the earth.
b He sheweth that Gods prouidence not onely watcheth ouer his Church in generall, but also ouer euery member therof.
c Neither heat nor colde, nor any incommoditie shalbe able to destroy Gods Church: albeit for a time they may molest it. **d** successe.

PSAL. CXXII.

David reioyceth in the name of the faithfull, that God hath accomplished his promises, and placed his Arke in Zion. For the which he giveth thanks, and prayeth for the prosperitie of the Church.

A Song of degrees, or Psalme of David.

a He reioyceth **1** **I**a Reioyced, when they sayd to me, Wee will go into the house of the Lorde.
b Which were wont to wander to and fro, as the Arke remoued.
c By the artificiall ioyning and beautie of the houses, he meaneth the concord, & loue that was betwene the citizens.
d All the Tribes according to Gods covenant shal come and pray there.
e In whose house God placed the throne of iustice, and made it a figure of Christes kingdome. **f** The fauour of God prosper thee both within and without. **g** Not onely for mine owne sake, but for all the faithfull.

PSAL. CXXIII.

A Prayer of the faithfull, which were afflicted eyther in Babylon or vnder Antiochus by the wicked vworldings and contemners of God.

A Song of degrees.

a He compareth **1** **I** Lift vp mine eyes to thee, that dwellest in the heauens.
b He declareth that when the faithfull are so full, that they can no more endure the oppressions, and scormings of the wicked, there is alway helpe about, if with hungry desires they call for it.

PSAL. CXXIII.

The people of God, escaping a great perill, do acknowledge themselves to be deliuered, not by the y oune force, but by the pauer of God. And they declare the greatness of the perill, and praise the Name of God.

A Song of degrees or Psalme of David.

1 **I**f the Lord had not **a** becne on our side, (may Israel now say)
2 If the Lord had not bene on our side, when men rose vp against vs,
3 They had then swallowed vs vp **b** quicke, when theyr wrath was kindled agaynst vs.
4 Then the **c** waters had drowned vs, & the streame had gone ouer our soule:
5 Then had the swelling waters gone ouer our soule.
6 Praise be the Lord, which hath not giue vs as a pray vnto their teeth.
7 Our soule is escaped, euen as a birde out of the **d** snare of the fowlers: the snare is broken and we are deliuered.
8 Our helpe is in the Name of the Lorde, which hath made heauen and earth.

a He sheweth that God was ready to help at neede, and that there was none other way to be saued, but by his onely meanes.
b So vnable were we to resist.
c He vseth most proper similitudes to expresse the great danger that the Church was in, & out of the which God miraculously deliuered them.
d For the wicked did not onely furiously rage against the faithfull, but crately imagined to destroy them.

PSAL. CXXV.

He describeth the assurance of the faithfull in their afflictions, and desireth their vvelth, and the destruction of the wicked.

A Song of degrees.

1 **T**hey that trust in the Lorde, shalbe as mount Zion, which can not be **a** remoued, but remayneth for euer.
2 As the mountaines are about Ierusalem: so is the Lord about his people fro henceforth and for euer.
3 For the **b** rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hande vnto wickednes.
4 Do well, O Lord, vnto those that be good and true in their hearts.
5 **c** But these that turne aside b their crooked wayes, them shall the Lord leade with the workers of iniquitie: but peace shalbe vpon Israel.

a Though the world be subiect to mutations, yet the people of God shall stande sure & be defended by Gods prouidence.
b Though God suffer his to be vnder the crosse, least they should imbrace wickednes, yet this crosse shal not so rest vpon them, that it shoulde driue them from hope.
c He desireth God to purge his Church from hypocrites and such as haue no zeale of the truth.

PSAL. CXXVI.

This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliuerance was vnderfull after the sentence yeeres of captiuitie foretold by Ieremie chap. 25. 12. & 29. 10.

A Song of degrees or Psalme of David.

1 **W**hen the Lord brought againe the captiuitie of Zion, we were like the that a dreame.
2 Then was our mouth **b** filled with laughter, & our tongue with ioye: the faide they among the **c** heathen, The Lord hath done great things for them.
3 The Lord hath done great things for vs, whereof we reioyce.
4 O Lord, bring againe our captiuitie, as the **d** riuers in the South.
d It is no more impossible to God to deliuer his people, then to cause the riuers to runne in the wilderness and baren places.

a Their deliuerance was as a thing incredible, & therefore toke awaye all excuse of ingratitude.
b He sheweth howe the godly ought to reioyce, when God gathereth his Church or deliuereth it.
c If the infidels confesse gods wonderful work, the faithfull can neuer thew the felices sufficiently thankfull.

5 They

5 They that sowe in teares, shall reape in ioye.
 6 They went weeping & caryed e precious seede: but they shall retorne with ioy and bring their sheaues.

e That is, feede which was scarce and deare: meaning, that they which trusted in Gods promises to retorne, had their desire.

PSAL. CXXVII.

1 He sheweth that the vvhole estate of the worlde, both domesticall and politicall standeth by Gods mere providence and blessing. 2 And that so haue children, vvhell nurtred is an especiall grace and gift of God.

¶ A song of Degrees or Psalme of Salomon.

1 Except the Lord a buyld the house, they labour in vaine that buyld it: except the Lord keepe the b citie, the keeper watcheth in vaine.

2 It is in vaine for c you to rise early, & to lie downe late, & cate the bread d of sorowe: but he will surely giue e rest to his beloued.

3 Beholde, children are the inheritance of the Lord, & the frute of the wombe his reward.

4 As are the arrowes in the hande of the stronge man: so are the f children of youth.

5 Blessed is the man, that hath his quiver full of the: for they g shall not be ashamed, when they speake with their enemies in the gate.

f That is, indued with strength and vertues from God: for these are signes of Gods blessings, and not the number. g Such children shalbe able to stop their aduerariies mouths, when their godly lyfe imaliciously assayed before iudges.

PSAL. CXXVIII.

1 He sheweth that blessednes appertaineth not to all vniuersally, but to them onely that feare the Lord, and vvaile in his vvoiges.

¶ A song of degrees.

1 Blessed is euerie one that feareth the Lord and walketh in his a wayes.

2 When thou eatest the labours of thine b hands, thou shalt be blessed, and it shalbe well with thee.

3 Thy wife shalbe as the fruitfull vine on the sides of thine house, and thy c children lyke the olyue plantes rounde about thy table.

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

5 The Lord out of Zion shall d blesse thee and thou shalt see the wealth of e Ierusalem all the dayes of thy life.

6 Yea, thou shalt see thy childrens childre, and peace vpon Israel.

Hee promisseth to enriche the faythfull with this gift. d Because of the spiritual blessing, which God hath made o his Church, these temporall things shalbe graunted. e For except God blessed his Church publicly, this priuate blessing were nothing.

PSAL. CXXIX.

1 He admonisheth the Church to reioyce though it be afflicted. 2 For by the righteous Lord it shalbe deliuered, & the enemies for all their glorious shrou, shall suddenly be destroyed.

¶ A song of degrees.

1 The Church now afflicted
 1 They haue often tymes afflicted me from my youth (may a Israel now saye) ought to remember, how her condition hath euer bene such from the beginning: to be molested most grieuously by the wicked: yet in tyme it hath euer bene deliuered.

2 They haue oftentimes afflicted me from my youth: but they coulede not preuaile against me.

3 The plowers plowed vpon my backe, and made long furrowes.

4 But the b righteous Lord hath cut the cordes of the wicked.

5 They that hate Zion, shalbe all ashamed and turned backward.

6 c They shalbe as the grasse on the house toppes, which withereth afore it cometh forth.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 d Neither they, which go by, say, The blessing of the Lord be vpon you, or, We blesse you in the Name of the Lord.

because they are not grounded in godly humilitie. d That is, the wicked shall perith and none shall passe for them.

b Because God is righteous, he cannot but plague his aduerariies, & deliuer his, as oxen out of the plowe.

c The enemies that life themselves most high, & as it were, approche nere to y sunne, are consumed w the heate of Gods wrath.

d That is, the wicked shall perith and none shall passe for them.

PSAL. CXXX.

1 The people of God from their bottomles miseries do cry vnto God, and are heard. 2 They confesse their finnes & flee vnto Gods mercie.

¶ A song of degrees.

1 O Vt of the a deepe places haue I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

3 If thou, O Lord, straitly markest iniquities, O Lord, b who shall stand?

4 But mercie is with thee, that thou c maiest be feared.

5 I haue waited on the Lord: my soule hath wayted, and I haue trusted in his worde.

6 My soule waiteth on the Lord more then the morning watch watcheth for the morning.

7 Let Israel wait on the Lord: for with the Lord is d mercie, and with him is great redemption.

8 And he shall redeeme Israel from all his iniquities.

a Being in great distress & sorow.

b He declareth that we can not be iust before God, but by forgiveness of finnes.

c Because of nature thou art mercifull: therefore the faithful reuerence thee.

d He sheweth to whome the mercie of God doeth appertaine: to Israel, y is, to the Church, and not to the reprobate.

PSAL. CXXXI.

1 David charged v with ambition & greedie desire to reigne, protesteth his humilitie & modestie before God, and teacheth all men, vvhats they shoulde do.

¶ A song of degrees or Psalme of David.

1 Lord, a mine heart is not haucie, neyther are mine eyes loftie, neither haue I walked in great b matters and hid from me.

2 Surely I haue behaued my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is c wained.

3 Let Israel waite on the Lord from henceforth and for cuer.

a He setteth forth his great humilitie, as an example to all rulers & gouernours.

b Which passe the measure and limits of his vocation.

c He was voide of ambition and wicked desires.

PSAL. CXXXII.

1 The faithfull growding on Gods promises made vnto David, desire that he vould establish the same, both as touching his posteritie and the buylding of the Temple, so pray there as was foretold, Dent. 33.5.

¶ A song of degrees.

1 Lord, remeber David with all his a affliction.

2 Who sware vnto the Lord, & vowed vnto the Lord, how great zeale and care he went about to buyld thy Temple.

a That is, with how great difficulty he came to the kingdome, & to the building thy Temple.

b Because the chiefe charge of the King was to set forth Gods glorie, he threweth, that he could take no rest, neither would go about any worldly thing, were it neuer to necessitie, before he had executed his office. c That is, the Arke, which was a signe of Gods presence. d The common brute was that the Arke should remaine in Ephraim: that is, in Beth-lehem a plentiful place: but after we perceived that thou wouldst place it in Ierusalem, which was bare as a forest & compassed about onely with hills. e That is, Ierusalem, because that afterwarde his Arke should remove to none other place. f Let the effect of thy grace both appeare in the Priests and in the people. g As thou first madest promise to David, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be graunted. h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall. i Meaning, for his owne sake, and not for the plentifulnes of the place: for he promisseth to blesse it, declaring before, that it was barren. k That is, with my protection, whereby they shalbe safe. l Though his force for a tyme seemed to be broken, yet he promisseth to restore it.

to the mightie God of Iakob, saying,
 1 I b will not enter into the tabernacle of mine house, nor come vpon my palet or bed,
 2 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber,
 3 Vntill I finde out a place for the Lord, an habitation for the mightie God of Iakob.
 4 Lo, we heard of it in d Ephrathah, & found it in the fields of the forest.
 5 We will enter into his Tabernacles, and worship before his footstoole.
 6 Arise, O Lorde, so come into thy rest, thou, and the Arke of thy strength.
 7 Let thy Priests be clothed with righteousness, and let thy Saints reioyce.
 8 For thy seruant Dauids sake refuse not the face of thine Anointed.
 9 The Lorde hath sworne in trueth vnto David, and he will not shrinke from it, saying, Of the frute of thy body will I set vpon thy throne.
 10 If thy sonnes keepe my couenant, & my testimonies, that I shall teache them, their sonnes also shall sit vpon thy throne for euer.
 11 For the Lord hath chosen Zion, & loued to dwell in it, saying,
 12 This is my rest for euer: here wil I dwell, for I haue a delite therein.
 13 I will surely blesse her vitayles, & will satisfie her poore with bread,
 14 And will clothe her Priests with k saluation, and her Saints shal shewt for ioy.
 15 There will I make the l horne of David to bud: for I haue ordeyned a light for mine Anointed.
 16 His enemies will I clothe with shame, but on him his crowne shall florish.

PSAL. CXXXIII.

This Psalm containeth the commendation of brotherly amitie among the seruants of God.

A song of degrees or Psalm of David.

a Because the greatest part were against David, though some fauored him, yet when he was established King, at length they joyined all together like brethren and therefore he sheweth by these similitudes the commoditie of brotherly loue. b The ointment was a figure of the graces, which come from Christ the head vnto his Church. c By Hermon and Zion he meaneth the plentifull countrey about Ierusalem. d Where there is such concord.

BEholde, how good and how comely a thing it is, brethren to dwell euen a together.
 2 It is like to the precious b ointment vpon the head, that runneth downe vpon the beard, euen vnto Aarons beard, which went downe on the border of his garments:
 3 And as the dewe of c Hermon, which falleth vpon the mountaines of Zion: for d there the Lord appointed the blessing & life for euer.

PSAL. CXXXIII.

He exhorteth the Leuites, watching in the Temple, to praye the Lord.

A song of degrees.
BEholde, praye ye the Lord, all ye seruants of the Lorde, ye that by night stand in the house of the Lord.
 2 Lift vp your b hands to the Sanctuarie, & praye the Lord.
 3 The Lord, that hath c made heauen and earth, blesse thee out of Zion.
 4 And therefore hath all power, blesse thee with his Fatherly loue declared in Zion, Thus the Leuites vsed to praise the Lord, and blesse the people.

PSAL. CXXXV.

He exhorteth all the faithful, of what estate so euer they be, to praye God for his marueilous vorkes, 12 And specially for his graces to vuarde his people, wherein he hath declared his maiestie, 13 To the confusion of all idolaters: & their idoles.

Prayse ye the Lord.

Praise the Name of the Lorde: ye seruants of the Lord, praye him.
 2 Ye that stand in the a House of the Lord, & in the b courtes of the House of our God,
 3 Praise ye the Lord: for the Lord is good: sing prayes vnto his Name: for it is a comely thing.
 4 For the Lorde hath c chosen Iakob to himselfe, and Israel for his chiefe treasure.
 5 For I knowe that the Lord is great, and that our Lord is aboue all gods.
 6 Whatsoeuer pleased the Lord, that d did he in heauen and in earth, in the sea, and in all the depths.
 7 He bringeth vp the cloudes from the endes of the earth, & maketh the * lightnings with the raine: he draweth forth the winde out of his treasures.
 8 * He smote the first borne of Egypt both of man and beast.
 9 He hath sent tokens and wonders into the middes of thee, O Egypt, vpon Pharaoh, and vpon all his seruants.
 10 * He smote many nations, & slew mighty Kings:
 11 As Sihon King of the Amorites, and Og King of Bashan, and all the kingdomes of of Canaan:
 12 And e gaue their lande for an inheritance, euen an inheritance vnto Israel his people.
 13 Thy Name, O Lord, endureth for euer: O Lord, thy remembrance is from generation to generation.
 14 For the Lord will f iudge his people, and be pacified towards his seruants.
 15 The g idoles of the heathen are siluer & golde, euen the worke of mens hands.
 16 They haue a mouth, and speake not: they haue eyes and see not.
 17 They haue eares and heare not, neither is there any breth in their mouth.
 18 They that make them, are like vnto the: so are all that trust in them.
 19 Praise the Lord, ye house of Israel: praise the Lord, ye house of Aaron.

a Ye that are Leuites and chiefly appointed to this office.

b For their charge was not onely to kepe y Temple, but to pray there and to

a Ye Leuites that are in his Sanctuarie.

b Meaning, the people: for the people and Leuites had their courtes, which were places of the Temple separate.

c That is, hath freely loued the posterite of Abraham.

d He ioyneth Gods power w his wil, to the intent y we should not separate the: & hereby he wil lethe Gods people to depend on his power, which he confirmeth by examples.

1ere. 10. 13. Exod. 12. 29. Num. 24. 3.

e He sheweth what frute the godly conceiue of Gods power, whereby they see how he destroyeth his enemies, and deliuereth his people.

f That is, gouern and defend his people.

g By shewing what punishmet God appointeth for the heathen idolaters, he warneth his people to beware y like offence, seeing that idoles haue neither power nor life, and that their deliuerance came not by idols, but by the mightie power of God, read Psal

- 20 Prayſe the Lorde, ye houſe of Leui: ye that feare the Lord, prayſe the Lord.
21 Prayſed be the Lord out of Zion, which dwelleth in Ieruſalem. Prayſe ye the Lord.

28c

PSAL. CXXXVI.

1 A moſt earneſt exhortation to giue thanks vnto God for the creation and gouernance of all things vvhich ſtandeth in confeſſing that he giueth vs all of his mere libera-
lities.

a By this repetition he ſheweth that the leaſt of Gods benefites binde vs to thankſgiuing: but chiefly his mercy which is principally declared towards his Church.

b This was a common kind of thankſgiuing, which the whole people vſed, whē they had receiued any benefite of God, as 2. Chr. 7. 6. and 20. 31. meaning God was not onely merciful to their fathers, but alſo continued the ſame to their poſteritie.
c Gods merciful prouidence toward man appeareth in all his creatures, but chiefly in y that he deliuered his church fro the thraldome of their enemies.

d In doing ſuch a worke as was neuer done before, nor that any other could do.

e Where for the ſpace of fourtie yerres he ſhewed infinite and moſt ſtrange wonders.
f Declaring thereby that no power nor autoritie was ſo dēre vnto him, as the loue of his Church.

g In our greateſt affliction & ſla-
uerie, when we looked for nothing leſſe thē to haue had any ſuccour.

h Seeing that God prouideth, euen for the beaſtes: much more hath he care ouer his.
i Seeing that all ages haue had moſt plaine teſtimonies of Gods benefites.

1 Praise ye the Lord, because he is good: for his a mercie endureth for euer.

2 Praise ye the God of gods: for his mercie endureth for euer.

3 Praise ye the Lord of lords: for his mercie endureth for euer.

4 Which onely doeth great wonders: for his mercie endureth for euer:

5 Which by his wiſedome made the heauē: for his mercie endureth for euer:

6 Which hath ſtretched out the earth vpon the waters: for his b mercie endureth for euer:

7 Which made great lights: for his mercie endureth for euer:

8 As the ſunne to rule the day: for his mercie endureth for euer:

9 The moone and the ſtarres to gouerne the night: for his mercie endureth for euer:

10 Which ſmote Egypt with their firſt borne (for his mercie endureth for euer)

11 And c brought out Iſrael from among them (for his mercie endureth for euer)

12 With a mightie hande and d ſtretched out arme: for his mercie endureth for euer:

13 Which deuided the red Sea in two parts: for his mercie endureth for euer:

14 And made Iſrael to paſſe through the mides of it: for his mercie endureth for euer:

15 And ouerthrew Pharaoh and his hoſte in the red Sea: for his mercie endureth for euer:

16 Which led his people through the e wil-
dernes: for his mercie endureth for euer:

17 Which ſmote great Kings: for his mercie endureth for euer:

18 And ſlew mightie Kings: for his mercie endureth for euer:

19 As Sihon King of the Amorites: for his mercie endureth for euer:

20 And Og the King of Baſhan: for his mercie endureth for euer:

21 And gaue their land for an heritage: for his mercie endureth for euer:

22 Euen an heritage vnto Iſrael his ſeruant: for his mercie endureth for euer:

23 Which remembred vs in our f baſe e-
ſtate: for his mercie endureth for euer:

24 And hath reſcued vs from our oppreſ-
ſours: for his mercie endureth for euer:

25 Which giueth food to all h fleſh: for his mercie endureth for euer.

26 i Praise ye the God of heauen: for his mercie endureth for euer.

PSAL. CXXXVII.

1 The people of God in their baniſhment ſeing Gods true religion decaye, liued in great anguiſh and ſorrow of heart: the vvhich grieſe the Chaldeans did ſo little pittie, 3 That they rather increaſed the ſame dayly vvvith taunts, reproches and blaſphemes againſt God. 7 VVherefore the Iſraelites deſire God, firſt to puniſh the Edomites, vvhich provoked the Babylonians againſt them, 8 And mooued by the Spirit of God, prophesie the deſtruction of Babylon, vvhich they were handled ſo tyrannouſly.

a That is, we a-
bode a long tyme:
& albeit that the
country was
pleaſant, yet cold
it not flay our
teares, nor turne
vs from the true
ſeruite of our
God.

b To wit, of that
country.

c The Babylonians ſpoke thus in
mocking vs, as
though by our
ſilence we ſhould
ſignifie that we
hoped no more
in God.

d Albeit the
faithful are rou-
ched with their
particular grieſes,
yet the common
ſorrow of the
Church is moſt
griuous vnto
them, and are
ſuch as they can
not but remem-
ber and lament.

e The decaye of
Gods religion
in their countrey
was ſo griuous,
that no ioy could
make them glad,
except it were
reſtored.

1 BY the riuers of Babel wee a ſate, and
there wee wept, when we remembered
Zion.

2 We hanged our harpes vpō the willowes
in the mides b thereof.

3 Then they that led vs captiues, c required
of vs ſongs and mirth, whē we had hanged
vp our harpes, ſaying, Sing vs one of the ſongs
of Zion.

4 How ſhal we ſing, ſayde we, a ſong of the
Lord in a ſtrange land?

5 d If I forget thee, O Ieruſalē, let my right
hand forget to play.

6 If I do not remember thee, let my tongue
cleaue to the rooſe of my mouth: yea,
if I preferre not Ieruſalem to my e chiefe
ioye.

7 Remember the children of f Edom, O
Lorde, in the g daye of Ieruſalem, which
ſayde, Raſe it, raſe it to the fundation ther-
of.

8 O daughter of Babel, worthie to be de-
ſtroyed, bleſſed ſhall he be that rewardeth
thee, as thou haſt ſerued vs.

9 h Bleſſed ſhall he be that taketh & daſteth
thy children againſt the ſtones.

f According as Ezekiel. 25. 13. & Ieremie. 49. 7. verſ. prophesied: and Ab-
dias verſ. 10 ſheweth that the Edomites, which came of Eſau, conſpired
with the Babylonians againſt their brethren and kinſfolke. g Whē thou
didſt viſit Ieruſalem. h He alludeth to Iſaies prophesie chap. 13. & 14.
verſ. promiſing good ſucceſſe to Cyruſ & Darius, vvhom ambitio mooued
to fight againſt Babylon: but God vſed them as his rods to puniſhe his
enemies.

PSAL. CXXXVIII.

1 David vvvith great courage praiſeth the goodnes of God to-
wardes him, the vvhich is ſo great, 4 That it is knowne
to ſorren princes, vvhich ſhall praiſe the Lorde together
vvith him. 6 And he is aſſured to haue like comfort of God
in the time folloving, as he hath had heretofore.

A Pſalme of David.

1 I Will prayſe thee with my whole heart:
euen before the a Gods will I prayſe
thee.

2 I will worſhip towarde thine holy b Tem-
ple and praiſe thy Name, becauſe of thy lo-
uing kindenes and for thy truth: for thou
haſt magnified thy Name aboue all things
by thy worde.

3 When I called, then thou heardeſt me, &
haſt c increaſed ſtrength in my ſoule.

4 All the d Kings of the earth ſhall prayſe
thee, O Lord: for they haue heard the
wordes of thy mouth.

5 And they ſhall ſing of the wayes of the
Lorde, becauſe the glory of the Lorde is
great.

6 For the Lorde is high: yet he beholdeth
d All the world
ſhall confeſſe that thou haſt wonderfully preferred me, and performed
thy promes.

a Euen in the
preſence of An-
gels & of them
that haue autori-
tie among men.
b Both the Tem-
ple and ceremoni-
all ſeruite are
Chriſts coming
were aboliſhed:
ſo that now God
will be worſhip-
ped onely in ſpi-
rit & truth.

c Thou haſt
ſtrengthened me
againſt mine out-
ward & inwarde
enemies.

d All the world

Nothing secret to God.

e Distance of place cannot hinder God to shewe me: eie to his, and to iudge wicked, though they thinke that he is farre off. f Though mine enemies rage neuer so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

the lowly, but the proud he knoweth e a farre off.

7 Though I walke in the middes of trouble, yet wilt thou reuiue me: thou wilt stretch forth thine hand vpon the wrath of mine enemies, & thy right hand shall saue me.

8 The Lorde will performe his worke towarde me: O Lord, thy mercy endureth for euer: forsake not the workes of thine hands.

PSAL CXXXIX.

1 David to cleanse his heart frō all hypocrisie sheweth that there is nothing so hid, which God seeth not, 13 VVhich he confirmeth by the creation of man. 14 After declaring his reule and feare of God, he protesteth to be enemy to all that contemne God.

¶ To him that excelleth. A Psalm of David.

1 O Lord, thou hast tryed me & knowen me.

2 Thou knowest my a sining and my rying: thou vnderstandest my thought a farre off.

3 Thou b compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a worde in my c tongue, but lo, thou knowest it wholly, O Lord.

5 Thou holdest me strait behinde and before, and layest thine d hand vpon me.

6 Thy knowledge is to wonderfull for me: it is so high that I cannot attaine vnto it.

7 Whither shall I go from thy e Spirit: or whither shall I flee from thy presence?

8 If I ascend into heauen, thou art there: if I lye downe in hel, thou art there.

9 Let me take the wings of the morning, & dwell in the vttermost partes of the sea:

10 Yettether shall thine f hand lead me, and thy right hand holde me.

11 If I say, Yet the darkenes shall hyde me, euen the night shall be light about me.

12 Yea, the darkenes hideth not from thee: but the night shineth as the daye: the darkenes and light are both alike.

13 For thou hast h possessed my reins: thou hast couered me in my mothers wombe.

14 I will prayse thee, for I am i fearefully & wonderously made: marueilous are thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret place, and facioned k beneath in the earth.

16 Thine eyes did see me, when I was without forme: i for in thy boke were all things written, which in continuance were facioned, when there was none of them before.

17 How m deare therefore are thy thoughts vnto me, O God! how great is the summe of them!

18 If I should count the, they are mo then the sand: whe I wake, n I am still with thee.

19 Oh that thou wouldst slay, O God, the wicked and bloodie men, to whome I saye, Depart ye from me:

20 How ought we to esteeme the excellent declaration of thy wisdom in the creation of man: n I continually see newe occasions to meditate in thy wisdom and to prayse thee.

Psalms.

Prayers against the wicked.

20 Which speake wickedly of thee, and being thine enemies are lifted vp in vaine.

21 Do not i o hate them, O Lord, that hate thee? and do not I earnestly contend with those that rise vp against thee?

22 I hate them with an vnfaigned hatred, as they were mine vtter enemies.

23 Trye me, O God, and know mine heart: proue me and know my thoughts,

24 And consider if there be any p waye of wickednes in me, and lead me in the q way for euer.

he not giuen to wickednes and to prouoke God by rebellion. q That is, continue thy fauour towarde me to the end.

PSAL CXL.

1 David complayneth of the crueltie, falsehoode and iniuries of his enemies. 8 Against the vrbich he prayeth vnto the Lord and assureth himselfe of his helpe and succour. 12 VVherefore he promoketh the iust to prayse the Lord, and to assure themselves of his tuition.

¶ To him that excelleth. A Psalm of David.

1 D Eliuer me, O Lord, frō the euill man: preferue me from the a cruel man:

2 Which imagine euil things in their b heart, and make warre continually.

3 They haue sharpened their tongues like a serpent: c adders poyson is vnder their lippes. Selah.

4 Keepe d me, O Lord, from the hands of the wicked: preferue me from the cruell man, which purposeth to cause my steppes to slide.

5 The proude haue layd a snare for me and spred a net with cordes in my pathway, & set grennes for me. Selah.

6 Therefore I sayde vnto the Lord, thou art my God: heare, O Lord, the voyce of my prayers.

7 O Lord God the strength of my saluatiō, thou e hast couered mine head in the day of battel.

8 Let not the wicked haue his desire, O Lord: f performe not his wicked thought, leaff they be proude. Selah.

9 As for g the chiefe of them, that compassed me about, let the mischief of their owne lippes come vpon them.

10 Let coles fall vpon them: let h him cast them into the fire, & into the deepe pits, that they rise not.

11 For the backbiters shall not be established vpon the earth: euill shall i hunt the cruel man to destruction.

12 I know that the Lord will auenge the afflicted, and iudge the poore.

13 Surely the righteous shall prayse thy Name, and the iust shall k dwell in thy presence.

reprobate and that there was no hope of repentance in them. i Gods plagues shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preferred by thy Fatherly prouidence and care.

PSAL CXII.

1 David being grievously persecuted vnder Saul, only fleeth vnto God to haue succour, 3 Desiring him to bridle his afflictions, that he may patiently abide till God take vengeance of his enemies.

¶ A Psalm of David.

¶ A Psalme of David.

a He sheweth
y there is none
other refuge in
our necessities,
but onely to flee
vnto God for co-
fidence of soule.

b He meaneth
his earnest zeale
& gesture, which
he vsed in praier:
alluding to the
sacrifices, which
were by Gods
commandement
offred in the olde
Law.

c He desireth
God to kepe his
thoughts & ways
either from thin-
king or execu-
ting vengeance.

d Let not their
prosperity allure
me to be wicked
as they are.

e He coulde a-
bide all correcti-
ons, that came of
a louing heart.

f By patience I
shal fee y wic-
ked fo sharply
handled, that I
shall for piece
pray for them.

g The people,
which followed their
wicked rulers in
persecuting the
Prophet, shall re-
pent and turne to
God, when they
see their wicked
rulers punished.

h Here appeareth
that David was
miraculously deli-
uered out of man-
y deaths, as 2. Cor. 1. 9. i Into Gods
nettes, whereby
he catcheth the
wicked in their
owne malice. k So
that none of them
escape.

i Ebr. VV as folded
or wrapped in me:
meaning, as a
thing that coulde
haue none issue.

Or, sought for
my soule.

b Though all
meanes layed
him, yet he knew
that God would
neuer forsake
him.

c For he was on
all sides beset w
his enemies, as
though he had
bene in a most
straight prison.

d Either to re-
ioyce at my wonderfull
deliuerance, or to set
a crowne vpon mine
head.

1 O Lord, I call vpon thee: haile thee vnto me: heare my voyce, when I crye vnto thee.

2 Let my prayer be directed in thy fight as incense, & the lifting vp of mine handes as an evening sacrifice.

3 Set a watch, O Lorde, before my mouth, and keepe the dore of my lippes.

4 Incline not mine heart to euill, that I should commit wicked workes with men that worke iniquitie: and let me not eate of their delicacies.

5 Let the righteous smite me: for that is a benefite: and let e him reprove me, and it shal be a precious oyle, that shal not breake mine head: for within a while I shall euen pray in their miseries.

6 When their iudges shal be cast downe in stonie places, they shal heare my wordes, for they are sweet.

7 Our bones ly scattered at the graues mouth, as he that heweth wood or diggeth in the earth.

8 But mine eyes looke vnto thee, O Lorde: God in thee is my trust: leaue not my soule destitute.

9 Keepe me from the snare, which they haue layed for me, and from the gennes of the workers of iniquitie.

10 Let the wicked fall into his nettes together, whyles I escape.

11 Let the wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished.

h Here appeareth that David was miraculously deliuered out of many deaths, as 2. Cor. 1. 9. i Into Gods nettes, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL. CXLII.

The Prophet neither astonished with feare, nor caryed away with anger, nor forced by desperation, would kill Saul, but with a quiet minde directed his earnest prayer to God, who did preserve him.

¶ A Psalme of David, to giue instruction, and a prayer, when he was in the cause.

1 I cryed vnto the Lorde with my voyce: I wyth my voyce I prayed vnto the Lorde.

2 I powred out my meditation before him, and declared mine affliction in his presence.

3 Though my spirit was in perplexitie in me, yet thou knewest my path: in the way, wherein I walked, haue they priuely layed a snare for me.

4 I looked vp to my right hand, & behelde, but there was none that would knowe me: all refuge fayled me, and none cared for my soule.

5 Then cryed I vnto thee, O Lorde, & sayde, Thou art mine hope, and my portion in the land of the liuing.

6 Harken vnto my crye, for I am brought verie low: deliuer me fro my persecuters, for they are to strong for me.

7 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

8 Bring my soule out of prison, that I may praise thy Name: then shall the righteous come about me, when thou art beneficiall vnto me.

PSAL. CXLIII.

An earnest prayer for remission of finnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement, & He desireth to be restored to grace, 10 To be governed by his holy Spirit, that he may spende the remnant of his lyfe in the true feare and seruice of God.

¶ A Psalme of David.

1 Heare my prayer, O Lorde, and hearken vnto my supplication: answere me in thy truth, and in thy righteousness.

2 (And enter not into iudgement with thy seruant: for in thy sight shall none that liueth, be iustified)

3 For the enemy hath persecuted my soule: he hath smitten my life downe to the earth: he hath layed me in the darkenes, as they that haue bene dead long ago:

4 And my spirit was in perplexitie in me, and mine heart within me was amazed.

5 Yet do I remember the time past: I meditate in all thy workes, yea, I do meditate in the workes of thine hands.

6 I stretch forth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.

7 Heare me speedily, O Lorde, for my spirit fayleth: hide not thy face from me, else I shal be like vnto them that go downe into the pit.

8 Let me heare thy louing kindnes in the morning, for in thee is my trust: h shewe me the waye, that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lorde, from mine enemies: for I hid me with thee.

10 Teache me to do thy will, for thou art my God: let thy good Spirit lead me vnto the land of righteousness.

11 Quicken me, O Lorde, for thy Names sake, and for thy righteousness bring my soule out of trouble.

12 And for thy mercy slay mine enemies, & destroy all them that oppresse my soule: for I am thy seruant.

l Let thine holie Spirit counsel me howe to come forth of these great cares and troubles. i I hid my selfe vnder the shadowe of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright for so soone as we decline from Gods wil, we fall into error. m Which shal be a signe of thy Fatherly kindenes towards me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

PSAL. CXLIIII.

He prayeth the Lord with great affection and humilitie for his kingdom restored, and for his victories obtained, 1 Demanding helpe and the destruction of the wicked, 9 Promising to acknowledge the same with songs of praises, 15 And declareth vnderem the felicitie of any people consisteth.

¶ A Psalme of David.

1 Blessed be the Lord my strength, which teacheth mine hands to fight, and my fingers to battell.

2 He is my goodnes & my fortres, my towre and my deliuerer, my shield, and in him I conquer our. Ebr. my deliuerer vnto me: for the Prophet can not satisfie himselfe with any wordes.

a That is, as thou hast promised to be faithful in thy promises to al that trust in thee.

b That is, according to thy free goodnes, whereby thou descendest thine.

c He knew that his afflictions were Gods messengers to cal him to repentance for his sins, though toward his enemies hee was innocent, & that in Gods fight al me were sinners.

d He acknowledged that God is the onely and true phisition to heale him: & that he is able to raise him to life, though he were dead long ago, and turned to ashes.

e So that onely by faith, & by the grace of Gods Spirit he was vpholden.

f To wit, thy great benefites of olde, and the manifold examples of thy fauour towards thine.

g That is, speedily. h Let thine holie Spirit counsel me howe to come forth of these great cares and troubles. i I hid my selfe vnder the shadowe of thy wings, that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will cometh by the Spirit of God, who teacheth vs by his worde, giueth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him.

l That is, iustly and aright for so soone as we decline from Gods wil, we fall into error. m Which shal be a signe of thy Fatherly kindenes towards me. n Resigning my selfe wholly vnto thee, and trusting in thy protection.

b He confesseth that neither by his owne authority power nor pollicie his kingdome was quiet, but by the secret grace of God.

c To giue vnto God iust praise is to confesse our felicitie to be vnworthy of so excellent benefites, and y^e he bestoweth them vpon vs of his free mercie.

d He desireth God to continue his graces & to send helpe for y^e present necessity. e By these manner of speeches he sheweth that all the lers in the world can not hinder Gods power, which he apprehendeth by faith.

f That is, deliuer me from the troubles of them that should be my people, but are corrupt in their iudgement and enterprises, as though they were strangers.

g For though they shake hāds, yet they kepe not promises.

h That is, a rare & excellent song, as thy great benefites deserue.

i Though wicked kings be called Gods seruants, as Cyrus, Isai 45. 1. for asmuch as hee vseth them to execute his iudgements: yet Dauid because of Gods promises, & they, that rule godly, are properly to be called, because they serue not their owne affections, but set forth Gods glorie. k He desireth God to continue his benefites toward his people, counting the procreation of children and their good education among the chiefest of Gods benefites. l That the verie corners of our houses may be full of store for the great abundance of thy blessings. m He attributeth not onely the great commodities, but euen the least also to Gods fauour. n And if God giue not to all his children all these blessings, yet he recompenseth them with better things.

trust, which subdueth my people vnder me.

3 Lorde, what is man that thou regardest him! or the sonne of man that thou thinkest vpon him!

4 Man is like to vanitie: his dayes are like a shadow, that vanisheth.

5 Bow thine heauens, O Lord, and come downe: touch the mountaines & they shall smoke.

6 Cast forth the lightening and scatter them: shoote out thine arrowes, and consume them.

7 Send thine hand from aboue: deliuer me, and take me out of the great waters, and from the hand of strangers,

8 Whose mouth talketh vanitie, and their right hand is a right hand of falsehood.

9 I will sing a new song vnto thee, O God, & sing vnto thee vpon a viole, and an instrument of ten strings.

10 It is he that giueth deliuerance vnto Kings, and rescueth Dauid his seruant from the hurtfull sword.

11 Rescue me, & deliuer me from the hand of strangers, whose mouth talketh vanitie, & their right hand is a right hand of falsehood:

12 That our kingnes may be as the plantes growing vp in their youth, & our daughters as the corner stones, grauen after the similitude of a palace:

13 That our corners may be full, and abounding with diuers sorts, and that our sheepe may bring forth thousands and ten thousand in our stretes:

14 That our oxen may be strong to labour: that there be none inuasion, nor going out, nor no crying in our stretes.

15 Blessed are the people, that be so, yea, blessed are the people, whose God is the Lord.

PSAL. CXLV.

This Psalm was composed, when the kingdome of Dauid flourisheth. 1 VVherein he describeth the vnderfull providence of God, as well in gouerning man, as in preserving all the rest of his creatures. 17 He prayeth God for his iustice & mercie, 18 But especially for his louing kindnes to vnto those that call vpon him, that feare him, and loue him: 21 For the which he promisseth to prayse him for euer.

¶ A Psalme of Dauid of prayse.

a He sheweth what sacrifices are pleasant and acceptable vnto God: euen praise and thanksgiving, and seeing that God still continueth his benefites towards vs, we ought neuer to be wearie in praying him for the same.

1 O My God and King, a I will extol thee, and will blesse thy Name for euer and euer.

2 I will blesse thee daylye, and prayse thy Name for euer and euer.

3 Great is the Lord, & most worthy to be prayed, and his greatnesse is incomprehensible.

4 Generation shall prayse thy workes vnto generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maiestie, and thy wonderfull workes;

6 And they shall speake of the power of thy dreadful Actes, & I will declare thy greatnesse.

7 They shall breake out into the mention of thy great goodnes, and shall sing alowde of thy righteousness.

8 The Lord is gracious and mercifull, slow to anger, and of great mercie.

9 The Lord is good to all, and his mercies are ouer all his workes.

10 All thy workes praise thee, O Lord, and thy Saints blesse thee.

11 They shew the glorie of thy kingdome and speake of thy power,

12 To cause his power to be knowne to the sonnes of me, & the glorious renoume of his kingdome.

13 Thy kingdome is an euermlasting kingdome, and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all that fall, and lifteeth vp all that are readie to fall.

15 The eyes of all wait vpon thee, & thou giuest them their meate in due season.

16 Thou openest thine hande, and fillest all things liuing of thy good pleasure.

17 The Lord is righteous in all his wayes, and holy in all his workes.

18 The Lord is neere vnto all that call vpon him: yea, to all that call vpon him in truth.

19 He will fulfill the desire of them that feare him: he also will heare their crie, & will saue them.

20 The Lord preferueth all them that loue him: but he will destroy all the wicked.

21 My mouth shall speake the prayse of the Lord, and all flesh shall blesse his holy Name for euer and euer.

ly where God reigneth. Luke 1. 33. dan. 7. 14. h Who being in misery and affliction would faint and fall away, if God did not vphold them, and therefore they ought to reuerence him, that reigneth in heauen, and suffer themselves to be gouerned by him. i To wit, as well of man, as of beast. k He prayeth God, not onely for that he is beneficial to all his creatures, but also in that that he iustly punisheth the wicked, and mercifully examineth his by the crosse, giuing them strength and deliuering them. l Which onely appertayneth to the faithfull: and this vertue is contrarie to infidelitie, doubting, impaciencie and murmuring. m For they will aske or wish for nothing, but according to his will, 1 John. 5. 14. n That is, all men shalbe bound to prayse him.

PSAL. CXLVI.

David declareth his great zeale that he hath to prayse God, 3 And teacheth, not to trust in man, but onely in God almightie, 7 VVhich deliuereth the afflicted, 9 Defendeth the strangers, comforteth the fatherles, and the vndeuer, 10 And reigneth for euer.

¶ Prayse ye the Lord.

1 Praise thou the Lord, O my a soule. a He stirreth vp himselfe, & al his affections to praise

as God.

b That God may haue the whole praise, wherein he forbiddeth all vaine confidence, shewing that of nature we are more inclined to put our trust in creatures, then in God the Creator.

c As their vaine opinions, whereby they flattered themselves, and so imagined wicked enterprises. d He encourageth the godly to trust onely in the Lord, both for his power is able to deliuer them from all danger, and for his promises sake his will is most ready to do it.

e Whose faith and patience for a while he tryeth, but at length he punisheth the aduersaries, that he may be knowne to be iudge of the world. f Though he visite them by affliction, hunger, imprisonment and such like, yet his Fatherly loue and pitie neuer faileth them, yea, rather to his these are signes of his loue. g Meaning all them, that are destitute of worldly means and succour. h He assureth the Church that God reigneth for euer for the preservation of the same.

as long as I haue any being, I will sing vnto my God.

3 Put not your trust in b princes, nor in the sonne of man, for there is none helpe in him.

4 His breath departeth, & he returneth to his earth: then his c thoughts perish.

5 Blessed is he, that hath the God of Iakob for his helpe, whose hope is in the Lord his God.

6 Which made d heauen and earth, the sea, and all that therein is: which keepeth his fidelitie for euer:

7 Which executeth iustice e for the oppressed: which giueth bread to the hungrie: the Lord looseth the prisoners.

8 The Lord giueth sight to the blinde: the Lord rayseth vp the crooked: the Lord f loueth the righteous.

9 The Lord kepeth the s strangers: he reuiereth the fatherles and widowe: but he ouerthroweth the way of the wicked.

10 The Lord shal h reigne for euer: O Ziō, thy God euideth from generation to generation. Prayse ye the Lord.

PSAL. CXLVII.

The Prophet prayseth the beautie, wisdom, power, iustice and providence of God vpon all his creatures, 2 But specially vpon his Church, v which he gathereth together after their dispersion, 19 Declaring his vvorde and iudgements so vnto them, as he hath done to none other people.

a He sheweth wherein we ought to exercise our felices continually, and to take our pastime: to wit, in prayeing God.

b Because the Lord is the founder of his Church, it can not be destroyed, though the members thereof be dispersed, and seme, as it were, for a time to be cut off.

c With afflictio, or sorrow for sin.

d Though it seme to man incredible, that God should assemble his Church, being so dispersed,

e For the more high that the wicked clime, the greater is their fall in the ende.

f He sheweth by the examples of Gods mightie power, goodnes & wisdom, that we can neuer want most iust occasion to praye God. g For their crying is as it were a confession of their neede, which can not be relieved, but by God onely: then if God shew himselfe mindefull of the most contemptible foules, can he suffer them to die with famine, whome he hath assured of lyfe euertlasting? h Though to vse lawfull means is both profitable and pleaseth God, yet to put our trust in them, is to defraude God of his honour.

1 Praise ye the Lord, for it is good to sing vnto our God: for it is a pleasant thing, and prayse is comely.

2 The Lord doeth buyde vp b Ierusalem, and gather together the dispersed of Israel.

3 He healeth those that are c broken in heart, and bindeth vp their sores.

4 He d counteth the number of the starres, & calleth them all by their names.

5 Great is our Lord, and great is his power: his wisdom is infinite.

6 The Lord relieueth the meeke, & abaseth the wicked to the e ground.

7 Sing vnto the Lord with prayse: sing vpon the harpe vnto our God,

8 Which f couereth the heauē with clouds and prepareth raine for the earth, and maketh the grasse to growe vpon the mountaines:

9 Which giueth to beastes their foode, and to the yong rauens that g cry.

10 He hath not pleasure in the h strength of

an horse, neither deliteth he in the legges of man.

11 But the Lord deliteth in them that feare him, and attend vpon his mercie.

12 Praise the Lord, O Ierusalem: prayse thy God, O Zion.

13 For he hath made the barres of thy gates i strong, & hath blessed thy children within thee.

14 He setteth peace in thy borders, & satisfieth thee with the k floure of wheat.

15 He sendeth forth his k commandement vpon earth, and his woorde runneth verie l swiftly.

16 He giueth snowe like wool, & scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who can abide the colde thereof?

18 He sendeth his word and melteth them: he causeth his winde to blowe, and the waters flowe.

19 He sheweth his m worde vnto Iakob, his statutes and his iudgements vnto Israel.

20 He hath not dealt so with euerie nation, neither haue they n knowen his iudgements. Prayse ye the Lord.

hath left to his Church, as a most precious treasure. n The cause of this difference is Gods free mercy, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

a He prouoketh all creatures to prayse the Lorde in heauen and earth and all places, 14 Specially his Church for the power that he hath given to the same after that he had chosen them and signed them vnto him.

¶ Prayse ye the Lord.

1 Praise ye the Lorde from the heauen: prayse ye him in the high places.

2 Prayse ye him, all ye a his Angels: prayse him, all his armie.

3 Prayse ye him, b sunne and moone: praise ye him all bright starres.

4 Prayse ye him, c heauens of heauens, and d waters, that be aboue the heauens.

5 Let them prayse the Name of the Lorde: for he commanded, & they were created.

6 And he hath established them for euer & euer: he hath made an ordinance, which shall not passe.

7 Prayse ye the Lord fro the earth, ye e dragons and all depths:

8 f Fire and hayle, snowe and vapours, stormie winde, which execute his worde:

9 Mountaines & al hilles, frutefull trees and all ceders:

10 Beastes and all cartell, creeping things & feathered foules:

11 g Kings of the earth and all people, princes and all iudges of the worlde:

12 Yong men and maidens, also olde men & children:

the middle region of the aire, which he here comprehendeth vnder the name of the heauens. e Meaning, the great and monstrous fishes, as whales and such like. f Which come not by chance or fortune, but by Gods appointed ordinance. g For the greater giftes that any hath receyued, and the more high that one is preferred, the more bound is he to prayse God for the same, but neither high nor lowe condition or degree can be exempted from this dutie.

i He doeth not onely furnish his Church with all things necessary, but preferueth al so the same, and maketh it strong against all outward force.

k His secret working in all creatures is as a commandment to kepe them in order, and to giue them mouing & force.

l For immediately & without resisting, all things obey him.

m As before he called Gods secret working in all his creatures his word: so he meaneth here, by his worde, doctrine of life euertlasting, which he

n The cause of this difference is Gods free mercy, which hath elected his in his sonne Christ Iesus to saluation: and his iust iudgement, whereby he hath appointed the reprobate to eternall damnation.

a Because they are members of the same bodie, he setteth them before our eyes, which are most willing herewith, and by their prompt obediēce teache vs to do our dutie.

b In that Gods glorie shineth in these insensible creatures, this their beautie is as a continuall praying of God. c Not that there are diuers heauens, but because of the spheres & of the situation of the fixed stars and planets, he comprehendeth by this word the whole heauen.

d That is, the raine, which is in

The prayse of God.

h That is, the dignitie, power & glorie of his Church.
i By reason of his couenant made with Abraham.

- 13 Let them prayse the Name of the Lord : for his Name only is to be exalted, and his prayse aboute the earth and the heauens.
14 For he hath exalted the **h**orne of his people, which is a prayse for all his Saints, euen for the children of Israel, a people that is nere vnto him. Praise ye the Lord.

PSAL. CXLIX.

An exhortation to the Church to prayse the Lord for his victorie and conquest that he giueth his Saints against all mans peruer.

¶ Prayse ye the Lord.

a For his rare & manifold benedictes bestowed on his Church.

b In that that they were preferred before all other nations, it was as a new creation, & therefore Psal. 59. 6. they were called the worke of Gods hands.

c For god as he is Creator of the soule and bodye so wil he y both two serue him, & that his people be continually subiect vnto him as to their most lawfull King. **d** He alludeth to that continuall rest, and quietnes, which they should haue, if they would suffer God to rule the. **e** This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements, against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

- 1 **S**ing ye vnto the Lord a new song: let this prayse be heard in the Congregation of Saints.
2 Let Israel reioyce in him that **b** made him, & let the children of Zion reioyce in their **c** King.
3 Let them prayse his Name with the flute: let them sing prayses vnto him with the timbrell and harpe.
4 For the Lord hath pleasure in his people: he will make the meeke glorious by deliuerance.
5 Let the Saints be ioyfull with glorie: let them sing lowde vpon their **d** beddes.
6 Let the high Actes of God be in their mouth, and a two edged sworde in their hands,

7 **e** To execute vengeance vpon the heauellawfull King. **d** He alludeth to that continuall rest, and quietnes, which they should haue, if they would suffer God to rule the. **e** This is chiefly accomplished in the kingdome of Christ, when Gods people for iust causes execute Gods iudgements, against his enemies: and it giueth no libertie to any to reuenge their priuate iniuries.

Psalms.

then, and corrections among the people:

- 8 To binde **f** their Kings in chaines, and their nobles with fetters of yron,
9 That they may execute vpon them the iudgement that is **g** written: this honour shalbe to all his Saints. Praise ye the Lord.
and mindes of all his to enterprife no farther then he appointeth.

f Not onely the people, but the Kings, that were their enemies, should be destroyed.

g Hereby God bindeth hands

PSAL. CL.

An exhortation to prayse the Lorde without ceasse by all manner of voyces for all his mightie, and vnderfull workes.

¶ Prayse ye the Lord.

- 1 **P**raise ye God in his **a** Sanctuarie: praise ye him in the **b** firmament of his power.

2 Prayse ye him in his mightie Actes: praise ye him according to his excellent greatness.

3 Praise ye him in the sound of the **c** trumpet: praise ye him vpon the viole and the harpe.

4 Prayse ye him with timbrell & flute: praise ye him with virginales and organs.

5 Praise ye him with sounding cymbales: praise ye him with hygh sounding cymbals.

6 Let euerie thing that hath **d** breath praise the Lord. Praise ye the Lord.

a That is, in the heauen.
b For his wonderful power appeareth in the firmament, which in Ebr. is called a stretching out or spreading abroad, wherein y nightie worke of God shineth.
c Exhorting the people onely to reioyce in praying God, he maketh mention of those instrumets, which by Gods commandement were appointed in the olde Lawe, but vnder Christ the vse thereof is abolished in the Church. **d** He sheweth that all the order of nature is bound to this dutie, and much more Gods children, who ought neuer to cease to praise him, till they be gathered into that kingdome, which he hath prepared for his, where they shall sing euermore.

THE *PROVERBES

of Salomon.

THE ARGUMENT.

THe wonderfull loue of God towards his Church is declared in this booke: forasmuch as the summe and effect of the whole Scriptures is here set forth in these brieue sentences, which partly contayne doctrine, & partly manners, & also exhortations to both. Whereof the nine first chapters are as a preface full of graue sentences, & deepe mysteries, so altho the hearts of men to the diligent reading of the parables that follow: which are left as a most precious iewell to the Church, of those three thousand parables mencioned 1. King. 4. 32, and were gathered and committed to writing by Salomons seruants & indited by him.

CHAP. I.

1 The prouer and vse of the vvorde of God. 7 Of the feare of God and knowledge of his vvorde. 10 VV e may not consent to the intisyng of sinners. 10 VV isedome complayneth that she is contemned. 14 The punishment of them that contemne her.



a That is, what we ought to know & follow, 2 and what we ought to refuse.
b Meaning, the worde of God wherein is y onely true knowledge.

In the Parables of Salomon the sonne of Dauid King of Israel, To know wisdom, **a** & instructio, to vnderstande the words of knowledge,

3 To receyue **c** instruction to do wisely, by **d** iustice and iudgement and equitie,

4 To giue vnto the **e** simple sharpenes of wit, & to the childe knowledge and discretion.

5 A wise man shall heare and increase in learning, & a man of f vnderstanding shall attayne vnto wise counsels.

6 To vnderstande a parable, and the interpretation, the wordes of the wife, and their darke sayings.

7 ¶ The feare of the Lord is the beginning of knowledge: but fooles despise wisdom

gion as touching manners and doctrine doe apperteyne to the simple people: so doeth he declare that the fame is also necessarie for them that are wise and learned. * Psal. 111. 10. Eccle. 1. 16.

* This word Proverbe, or parable signifieth a graue & notable sentence, worthe to be kept in memorie: & is sometime taken in the cuill part for a mock, or scotte.

c To learne to submit our selues to the correctio of those that are wise.

d By liuing iustly and rendring to euerie man that which apperteyneth vnto him.

e To such as haue not discretion to rule them selues.
f As he sheweth that these parables concerning the effect of religion as touching manners and doctrine doe apperteyne to the simple people: so doeth he declare that the fame is also necessarie for them that are wise and learned.

and

g He speaketh this in y Name of God, which is y vniuersal Father of al creatures, or in y Name of the pastor of the Church, who is as a father.
 h That is, of the Church, wherein the faithfull are begotten by the incorruptible seede of Gods worde.
 i Ebr, increase of grace.
 k To wit, y wicked, which haue not the feare of God.
 l He speaketh not onely of the shedding of blood with hand, but of al crafty practises which tend to the detriment of our neighbour.
 m As the graue is neuer satiate to yuarice of the wicked and their crueltie hath none end.
 n He sheweth wherby the wicked are allure to ioyne together, because they haue euery one part of y spoyle of the innocent.
 o That is, haue nothing at all to do with them.
 p He sheweth that there is no cause to moue these wicked to spoyle the innocent, but their auarice and crueltie.
 q Whereby he concludeth that y couetous man is a murderer.
 r This wisdom is the eternal word of God.
 s So that none can pretend ignorance.
 t Wisdom reproveth three kindes of men: the foolish or simple which erre of ignorance, & the mockers, y can not suffer to be taught, and the fooles which are drowned in worldly lustes, & hate y knowledge of godlines.
 u This is spoken according to our capacite, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust rewarde of their mocking.
 v That is, your destruction, which thing you feare.
 w Because they fought not with an affection to God, but for ease of their owne grieve.
 x Shewing that without fayth and obedience we cannot call vpon God aright.
 y They shall feele what commoditie their wicked life shall giue them.
 z That is, the prosperitie, and sensualitie, wherein they delight.

and instruction.

8 My sonne, heare thy 8 fathers instruction, and forsake not thy b mothers teaching.

9 For they shalbe " a comely ornament vnto thine head, & as chaines for thy necke.

10 ¶ My sonne, if sinners do intise thee, consent thou not.

11 If they say, Come with vs, we will lay wait for k blood, and lie priuily for the innocent without a cause :

12 We will swallowe them vp aliue lyke a l graue euen whole, as those that go downe into the pit :

13 We shal find all precious riches, & fil our houses with spoyle :

14 Cast in thy lot among vs : we wil al haue one m purse :

15 My sonne, walke not thou in the waye with them : refraine thy foote from their n path.

16 For their feete runne to euill, and make haste to shed blood.

17 Certainely as without cause the net is spred before the eyes of al that hath wing :

18 So they lay waite for blood and lie priuily for o their lues.

19 Such are the wayes of euery one that is greedie of gaine : he would take away the p life of the owners thereof.

20 ¶ q Wisdom cryeth without : she vttereth her voyce in the r stretes.

21 She calleth in the hye streere among the prease in the entrings of the gates, and vttereth her wordes in the cite, saying,

22 O ye f foolish, how long will ye loue foolishnes? and the scornfull take their pleasure in scorning, and the fooles hate knowledge?

23 (Turne you at my correction : lo, I will powre out my minde vnto you, and make you vnderstand my wordes)

24 Because I haue called, and ye refused : I haue stretched out mine hand, and none woulde regard.

25 But ye haue despised all my counsel, and would none of my correction.

26 I will also s laugh at your destruction, and mocke, when you feare commeth.

27 When u your feare commeth like sudden desolation, and your destruction shal come, like a whirle winde : when affliction and anguish shal come vpon you,

28 Then shall they call vpon me, but I will not answer : they shall seeke me early, but they shall not x finde me,

29 Because they hated knowledge, and did not chuse the feare of the Lord.

30 They would none of my counsel, but y despised all my correction.

31 Therefore shall they eate of the z fruite of their owne way, and be helied with their owne deuiles.

32 For a eale saith the foolish, & the prople-
 This is spoken according to our capacite, signifying that the wicked, which mocke and iest at Gods worde, shall haue the iust rewarde of their mocking.
 u That is, your destruction, which thing you feare.
 w Because they fought not with an affection to God, but for ease of their owne grieve.
 x Shewing that without fayth and obedience we cannot call vpon God aright.
 y They shall feele what commoditie their wicked life shall giue them.
 z That is, the prosperitie, and sensualitie, wherein they delight.

ritie of fooles destroyeth them.

33 But he that obeyeth me, shall dwell safely, and be quiet from feare of euill.

CHAP. II.

¶ Wisdom exhorteth to obey her. s She teacheth the feare of God. 6 She is giuen of God. 10 She preferueth from vniuersalities.

1 MY sonne, if thou wilt receiue my wordes, and a hide my commandements within thee,

2 And cause thine eares to hearken vnto wisdom, and encline b thine heart to vnderstanding,

3 (For if thou callest after knowledge, c & cryest for vnderstanding :

4 If thou seekest her as siluer, and searchest for her as for d treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the e knowledge of God.

6 ¶ For the Lord giueth wisdom, out of his mouth commeth knowledge and vnderstanding.

7 He f preferueth the state of the righteous : he is a shield to them that walke vp rightly,

8 That they may keepe the wayes of iudgement : and he preferueth the way of his Saints)

9 Then shalt thou vnderstande righteousness, and iudgement, and equitie, and euery good path.

10 ¶ Whē wisdom entreteth into thine heart, and knowledge deliteth thy soule,

11 Then shall i counsell preferue thee, and vnderstanding shall keepe thee,

12 And deliuer thee from the euill way, and from the man that speaketh frowarde things,

13 And from them that leaue the g wayes of righteousness to walke in the wayes of darkenes :

14 Which reioyce in doing euill, and delite h in the frowardnes of the wicked,

15 Whose wayes are crooked and they are lewde in their paths.

16 And it shall deliuer thee fro the strange i woman, euen from the stranger, which flattereth with her wordes.

17 Which forsaketh the k guide of her youth, and forgetteth the l covenant of her God.

18 Surely her m house tendeth to death, and her paths vnto n the dead.

19 All they that go vnto her, returne not againe, neither take they holde of the waies of life.

20 Therefore walke thou in the waye of good men, & keepe the wayes of the righteous.

21 For the iust shall dwell in the o land, and the vpriight men shall remaine in it.

22 But the wicked shalbe cut of from the earth and the transgressors shalbe rooted out of it.

23 They shal enioy the temporall and spirituall promyses of God as the wicked shalbe voyde of them.

a That is, kepe them in thine heart.

b If thou giue thy selfe to the true knowledge of God without hypocrisie.

c Meaning, that we must seeke the knowledge of God with care and diligence.

d Shewing that no labour must be spared.

e This (saith he) is the true wisdom to knowe, and feare God.

f Or, hideth the saluation.

g The worde of God shal teach thee & counsell thee how to gouerne thy selfe.

h That is, the worde of God, which is the only light, to followe their own fantasies which are darkenes.

i When they see any giuen to euill as they are.

j Meaning, that wisdom, which is the worde of God, shall preferue vs from all vices : naming this vice of whoredome whereunto ma is most prone.

k That is, her husband, which is her head and guide to gouerne her, from whom she ought not to depart, but remaine in his subiection.

l Which is, the promises made in marriage.

m Her acquaintance with her familiars & them that hant her.

n To them that are dead in body and soule.

o They shal enioy the temporall and spirituall promyses of God as the wicked shalbe voyde of them.

CHAP. III.

Deut. 3. 1 & 30. 16.

a Long life is blessing of God which he giueth to his, so tarre forth as it is expedient for the, b By mercie and truth, he meaneth the commandements of the first & second table: or els y mercie & faithfulness that we ought to vse toward our neighbours.

c Kepe them as a most precious jewel.

d Haue them euer in remembrance.

e By this part he comprehendeth the whole body, as by health he meaneth all the benefites promised in the Lawe both corporall & spiritual.

f As was commanded in the Law, Exod. 23.

g For to y faithful deitributer God giueth in greater abudace. Ebr. 12. 5. reue. 3. 9.

h Meaning, that he that seeketh wisdom: that is, suffreth himselfe to be gouerned by the worde of God, shall haue all prosperitie both corporall & spiritual.

i Which bringeth forth such frute that they that eat thereof, haue life: & he alludeth to the tree of life in Paradise.

k Hereby he sheweth that this wisdom, wherof he speaketh, is euerlasting, because it was before al creatures, & that al things, euen the whole worlde were made by it.

l Or, throte, read Chap. 1. 9.

1 The worde of God giueth life. 3 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction. 22 To them that followe the worde of God, all things shall succede well.

1 My sonne, forget not thou my Law, but let thine heart * keepe my commandements.

2 For they shall increase the length of thy a dayes & the yeres of life, and thy prosperitie.

3 Let not b mercie and truth forsake thee: binde them on thy c necke, & write them vpon the table of thine d heart.

4 So shalt thou finde fauour and good vnderstanding in the sight of GOD and man.

5 ¶ Trust in the Lord with all thine heart, and leane not vnto thine owne wisdom.

6 In all thy wayes acknowledge him, & he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: but feare the Lord, and depart from euill.

8 So health shalbe vnto thy e nauel, & marowe vnto thy bones.

9 Honour the Lord with thy riches, & with the first frutes of all thine increase.

10 So shall thy barnes be filled with abundance, & thy presser shal b burst with newe wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 * For the Lord correcteth him, whom he loueth, euen as the father doeth the childe in whome he deliteth.

13 Blessed is the man that findeth wisdom, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of siluer, & the gaine thereof is better then golde.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared vnto her.

16 Length of daies is in her right hand, h & in her left hande riches and glorie.

17 Her wayes are wayes of pleasure, and all her paths prosperitie.

18 She is a tree i of life to them that laye holde on her, and blessed is he that retayneth her.

19 The Lorde by wisdom hath layed the k fundation of the earth, and hath established the heauens through vnderstanding.

20 By his knowledge the depths are broken vp, and the cloudes droppe downe the dewe.

21 My sonne, let not these things depart from thine eyes, but obserue wisdom, and counsel.

22 So they shalbe life to thy soule, and grace vnto thy n necke.

23 Then shalt thou walke safely by thy way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraied, and when thou sleepest, thy sleepe shalbe sweete.

25 Thou shalt not feare for any suddē feare, neither for the l destruction of the wicked, when it commeth.

26 For the Lord shalbe for thine assurance, and shall preserue thy foote from taking.

27 ¶ Withholde not the good from m the owners thereof, though there be power in thine hand to do it.

28 Say not vnto thy neighbour, Go & come againe, and to morowe will I giue thee, if thou now haue it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell n without feare by thee.

30 ¶ Striue not with a man causeles, when he hath done thee no harme.

31 ¶ Be not o enuious for the wicked man, neither chuse any of his wayes.

32 For the froward is abomination vnto the Lorde: but his p secret is with the righteous.

33 The curse of the Lord is in the house of the wicked: but he blessing the habitation of the righteous.

34 With the scornfull q he scorneth, but he giueth grace vnto the humble.

25 The wise shall inherite glorie, but foolcs dishonour, though they be exalted.

l For when God destroyeth the wicked, he will saue his, as he did Lot in Sodome. m Not onely from them to whom the possession belongeth, but also thou shalt not kepe it from the, which haue neede of the vse thereof. n That is, putteth his trust in thee.

o Desire not to be like vnto him.

p That is, his couenant, & fatherly affection which is hid and secreete from the world.

q He will shewe by his plagues y their scorn, which shal turne to their owne destruction, as Chap. 1. 26.

CHAP. IIII.

1 Wisdom and her frutes ought to be searched. 14 The vayne of the wicked must be refused. 20 By the worde of God the heart, eyes and course of life must be guided.

1 H Eare, O ye children, the instruction of a father, and giue care to learne vnderstanding.

2 For I do giue you a good doctrine: therefore forsake ye not my law.

3 For I was my fathers sonne, tender and b deare in the sight of my mother,

4 When he c taught me, and sayd vnto me, Let thine heart holde fast my wordes: keepe my commandements, and thou shalt liue.

5 Get wisdom: get vnderstanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and she shall keepe thee: loue her and she shall preserue thee.

7 d Wisdom is the beginning: get wisdom therefore: and aboute all thy possession get vnderstanding.

8 Exalt her, and she shall exalt thee: she shal bring thee to honour, if thou embrace her.

9 She shall giue a comely ornament vnto thine head, yea, she shal giue thee a crowne of glorie.

10 ¶ Heare my sonne, & receiue my wordes, and the yeres of thy life shalbe many.

11 I haue e taught thee in the waye of wisdom, and led thee in the pathes of righteousness.

12 When thou goest, thy gate shall not be f strait, and when thou runnest, thou shalt not fall.

a He speaketh this in the person of a preacher & minister which is as a father vnto the people, reade Chap. 1. 8. b In Ebreu it is only: for though she had three others by which, yet Salomon was onely her sonne by Dauid.

c Meaning, Dauid his father. d He sheweth that we must first begin at Gods word, if so be we will that other things prosper with vs, contrary to the iudgement of the worlde, which make it their last study or els, care not for it at all.

e Salomon declarereth what care his father had to bring him vp in the true feare of God: for this was Dauids protestation.

f Thou shalt walke at libertie without offence.

13 Take

- 13 Take holde of instruction, and leaue not: keepe her, for she is thy life.
- 14 Enter not into the way of the wicked, and walke not in the way of euill men.
- 15 Auoide it, & go not by it: turne from it, and passe by.
- 16 For they can not sleepe, except they haue done euill, & their sleepe departeth, except they cause some to fall.
- 17 For they eate the bread of wickednes, and drinke the wine of violence.
- 18 But the way of the righteous shineth as the light, that shineth more and more vnto the perfite day.
- 19 The way of the wicked is as the darkenes: they knowe not wherein they shall fall.
- 20 My sonne, hearken vnto my words, incline thine eare vnto my sayings.
- 21 Let them not depart from thine eyes, but keepe them in the middes of thine heart.
- 22 For they are life vnto those that finde them, and health vnto all their flesh.
- 23 Keepe thine heart with all diligence: for thereout commeth life.
- 24 Put away from thee a froward mouth, & put wicked lippes farre from thee.
- 25 Let thine eyes beholde the right, & let thine eyeliddes direct thy way before thee.
- 26 Ponder the path of thy feete, and let all thy wayes be ordered aright.
- 27 Turne not to the right hand, nor to the left, but remouoe thy foote from euill.

CHAP. V.

1 VVhoredome forbidden, 9 And prodigalitye. 13 He wil-
leth a man to liue on his labours and to helpe others, 18 To
loue his wife. 22 The wicked taken in their owne vni-
uersities.

- 1 My sonne, hearken vnto my wisdome, & encline thine eare vnto my knowledge,
- 2 That thou mayest regard counsel, and thy lippes obserue knowledge.
- 3 For the lippes of a strange woman drop as an honie combe, and her mouth is more soft then oyle.
- 4 But the ende of her is bitter as worme-wood, and sharpe as a two edged sword.
- 5 Her feete go downe to death, & her steps take hold on hel.
- 6 She weigheth not thy waye of life: her paths are moueable: thou canst not know them.
- 7 Heare ye me now therefore, O children, and depart not from the wordes of my mouth.
- 8 Keepe thy way farre from her, and come not neere the doore of her house,
- 9 Least thou giue thine honour vnto others, and thy yeres to the cruel:
- 10 Least the stranger should be filled with thy strength, and thy labours be in the house of a stranger,
- 11 And thou mourne at thine end, (when thou hast consumed thy fleshe and thy bodie)

* Or, understan-
ding.

a That is, an har-
lot which giueth
her selfe to ano-
ther then to her
husband.
b By oyle & ho-
ny he meaneth
flattering and
craftie inces-
ments.
c All her doings
lead to destruc-
tion.
d She hath euer
new meanes to
allure to wicked-
nes.
e That is, thy
strength & goods
to her that will
haue no pitie vp-
on thee: as is red
of Samson, & the
prodigal sonne.
f The goods
gotten by thy
vauail.

- 12 And say, How haue I hated instruction, and my heart despised correction!
- 13 And haue not obeyed the voyce of them that taught me, nor enclined mine eare to them that instructed me!
- 14 I was almost brought into all euill in the middes of the Congregation and assembly.
- 15 Drink the water of thy cisterne, and of the riuers out of the middes of thine owne well.
- 16 Let thy fountaines flowe forth, and the riuers of waters in the streetes.
- 17 But let them be thine, euen thine onely, and not the strangers with thee.
- 18 Let thy fountain be blessed, & reioyce with the wife of thy youth.
- 19 Let her be as the louing hinde & pleasant doe: let her breasts satise thee at all times, and delight in her loue continually.
- 20 For why shouldst thou delight in a strange woman, or embrace the bosome of a stranger?
- 21 For the wayes of man are before the eyes of the Lord, and he pondereth all his pathes.
- 22 His owne iniquities shal take the wicked himselfe, and he shalbe holden with the cordes of his owne sinne.
- 23 He shall die for faulte of instruction, & shall go astray through his great folie.
- * Or, go astray with a stranger? m He declareth that except man do ioyne to his wife both in heart and in outward conuersation, that he shall not escape the iudgements of God. n Because he will not giue care to Gods word and be admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slothfull and sluggish is stirred to worke. 12 He describeth the nature of the wicked. 16 The things that God hateth. 20 To obserue the wordes of God. 24 To flee adulterie.

- 1 My sonne, if thou be suretie for thy neighbour, & hast strikē hands with the stranger,
- 2 Thou art snared with the wordes of thy mouth: thou art euen taken with the wordes of thine owne mouth.
- 3 Do this now, my sonne, and deliuer thy selfe: seeing thou art come into the hande of thy neighbour, go, and humble thy self, and sollicit thy friends.
- 4 Giue no sleepe to thine eyes, nor slumber to thine eyeliddes.
- 5 Deliuer thy selfe as a doe from the hand of the hunter, and as a birde from the hand of the fowler.
- 6 Go to the pismire, O sluggard: behold her wayes, and be wise.
- 7 For she hauing no guide, gouernour, nor ruler,
- 8 Prepareth her meate in the sommer, and gathereth her foode in haruest.
- 9 Howe long wilt thou sleepe, O sluggard? when wilt thou arise out of thy sleepe?
- 10 * Yes a litle sleepe, a litle slumber, a litle folding of the handes to sleepe.
- 11 Therefore thy pouertie commeth as one they sleepe neuer so long, yet haue neuer ynough, but euer seeke occasions therevnto.

g Although I
was faithfully
instructed in the
truth, yet had I
almost fallen to
utter shame and
destruction, not
withstanding my
good bringing
vp in the assem-
bly of godly.
h He teacheth
vs sobrietie, ex-
horting vs to
loue of our owne
labours & to be
beneficiall to the
godly that want.
i Distribute the
not to the wic-
ked & infidelles,
but reserve them
for thy selfe, thy
familie and them
that are of the
household of
faith.
k Thy children
which shall come
of thee in great
abundance, shew-
ing y God bles-
sed marriage &
cureth whore-
dome.
l Which thou
didst marrie in
thy youth.

a He forbiddeth
vs not to be-
come suretie one
for another, ac-
cording to the
rule of charitie,
but that we con-
sider for whome
& after what sort
so that the credi-
tour may not be
defrauded.

b If the word of
God can not in-
struct thee, yet
learne at the litle
pismire to labour
for thy selfe and
not to burden o-
thers.

Chap. 24. 33.
c He expresseth
liuely the nature
of the sluggards,
which though

that

d That is, suddenly, and when thou lookest not for it.

e It shall come in such fort as thou art not able to resist it.

f He sheweth to what inconuenience the idle persons & sluggards come, by calling them vnrhisme or the men of Belial & slanderous.

g Ebr. speaketh.

h Thus all his g. sture tendeth to wickednes.

h Meaning, the raging affections, which cause a man away in such fort that he can not tell what he doeth.

i Or, neighbours.

i Read Chap. 13.

k By the commandment he meaneth word of God: and by the instruction, the preaching & declaration of his fame, which is committed to the Church.

l And reprehensions when the word is preached bring vs to life.

m With her waton looks and gesture.

n Meaning, that she will neuer cease, till she haue brought thee to beggerie, & then seeke thy destruction.

o He approueth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adultery was a perpetual infamie, & death by the law of God.

p Meaning, for very necessity.

q Ebr. fyleth in heart.

r That is, death appointed by law.

s He sheweth

that man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth any ransom for the adulterie.

that d trauaileth by the waye, and thy necessitie like e an armed man.

12 The vnthristic man f & the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he significth with his feete: he s instructeth with his fingers.

14 Lewde things are in his heart: he imagineth euill at all times, and raiseth vp contentions.

15 Therefore shall his destruction come speedily: he shall be destroyed suddenly without recovery.

16 ¶ These fixe things doeth the Lord hate: yea, his soule abhorreth seuen:

17 The haucie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, h feete that be swift in running to mischief,

19 A false witnes that speaketh lyes, & him that raiseth vp contentions among brethren.

20 ¶ My sonne, keepe thy fathers commandment, and forsake not thy mothers instruction.

21 Binde them alway vpon thine i heart, and tye them about thy necke.

22 It shall leade thee, when thou walkest: it shall watch for thee, when thou sleepest, & when thou wakest, it shall talke with thee.

23 For the k commandment is a lanterne, and instruction a light: and corrections for instruction are the way of life,

24 To kepe thee from the wicked woman, and from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eyelids.

26 For because of the whoorish woman, a man is brought to a morsel of bread, & a woman will hunt for the precious life of a man.

27 ¶ Can a man take fire in his bosome, and his clothes not be burnt?

28 Or can a man go vpon coles, & his feete not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men do not o despise a thiefe, when he stealeth, to satisfie his p soule, because he is hungrie.

31 But if he be found, he shall restore seuen folde, or he shall giue all the substance of his house.

32 But he that committeth adulterie with a woman, he is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 He shall finde q a wound and dishonour, and his reproche shall neuer be put away.

34 For ielousie is the rage of a man: therefore he will not spare in the day of vengeance.

35 He can not beare the sight of any raunsome: neither will he consent, though thou augment the giftes.

¶ That man by nature seeketh his death, that hath abused his wife, and so concludeth that neither Gods Law nor the law of nature admitteth any ransom for the adulterie.

CHAP. VII.

1 An exhortation to wisdom and to the vvorde of God, s vvhich will preserve vs from the harlot, & vvhich vvhise manners are described.

1 My sonne, keepe my wordes, and hide my commandments with thee.

2 Keepe my commandments, and thou shalt liue, and mine instruction as the a apple of thine eyes.

3 Binde them vpon thy fingers, and write them vpon the table of thine heart.

4 Say vnto wisdom, Thou art my sister: & call vnderstanding thy kinswoman,

5 That they may keepe thee fro the strange woman, euen from the stranger that is smoth in her wordes.

6 ¶ As I was in the window of mine house, I looked through my window,

7 And I saw among the foolles, and considered among the children a yong man destitute of vnderstanding,

8 Who passed through the strete by her corner, and went toward her house,

9 In the twilight in the euening, when the night began to be c blacke and darke.

10 And beholde, there met him a woman with an harlots behauiour, and a subrill in heart.

11 (She d is babling and loude: whose feete cannot abide in her house.

12 Now she is without, now in the stretes, & lyeth in wayte at euery corner)

13 So she caught him and kissed him and with an impudent face said vnto him,

14 I haue e peace offerings: this day haue I payed my vowes.

15 Therefore came I forth to meete thee, that I might seeke thy face: and I haue founde thee.

16 I haue deckt my bed with ornaments, carpets and laces of Egypt.

17 I haue pertumed my bed with myrrh, aloes, and cynamom.

18 Come, let vs take our fil of loue vntil the morning: let vs take our pleasure in dalliance.

19 For mine husband is not at home: he is gone a iourney farre of.

20 He hath taken with him a bagge of filuer, & will come home at the day appointed.

21 Thus with her great craft she caused him to yelde, and with her flattering lippes she entised him.

22 And he followed her straight wayes, as an s oxe that goeth to the slaughter, & h as a foole to the stocks for correction,

23 Till a dart strike through his liuer, as a birde hasteth to the snare, not knowing that he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the wordes of my mouth.

25 Let not thine heart decline to her waies: wander thou not in her paths.

26 For she hath caused many to fall downe wounded, & the i strong men are all slayne by her.

27 Her house is the way vnto the graue, which goeth downe to the chambers of death.

a By this diuersitie of wordes he meaneth that nothing ought to be so deare vnto vs, as the worde of God, nor that we looke on any thing more, nor minde any thing so much.

b Salomon vseth this parable to declare their folly, that suffer the selues to be abused by harlots.

c He sheweth that there was al most none so impudent, but they wer afraid to be sene, & also their owne cofsciences did accuse them, which caused the to seeke y night to couer their ill thines.

d Or, garment.

e Or, hid.

d He describeth certeine conditions, which are peculiar to harlots.

e Ebr. she strengthened her face.

f Because that in peace offerings a portion returned to them, that offered, she sheweth him that she hath meate at home to make good chere with or els the would vie some cloke of holines, till she had gotten him in her snare.

g Which declareth that harlots outwardly will seme holy & religious: both because they may y better deceive others, and also thinking by offering of ceremonies and offerings to make satisfaction for their finnes.

h Or, carned vvorke.

i Ebr. in his hand.

g Which thinking he goeth to the pasture, goeth willingly to his own destruction.

h Which goeth cherefully, not knowing that he shall be chastised.

i Ebr. iustifier.

j Ebr. iustifier.

i Neither wit, nor strength can deliuer the that fall into the hands of the harlot.

Chap. vii.

CHAP. VIII.

1 VVifdome declareth her excellencie. 11 Riches 15 Povertie. 22 Eternitie. 32 She exhorteth al to loue & follow her.

(chap. 1. 20.)

1 Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to al men by his worde, and by his workes to follow vertue & to flee fro vice.

2 Where the people did most reuerence, & which was the place of iustice.

3 Meaning that the word of God is easie vnto al, that haue a desire vnto it, and which are not blinded by the prince of this worlde.

4 That is, except a man haue wisdom, which is the true knowledge of God, he can neither be prudent nor good counsellor.

5 So that he that doeth not hate euil, feareth not God.

6 Whereby he declareth that honors, dignities or riches come not of mans wisdom or industrie, but by the prouidence of God.

7 That is, studie the worde of God diligently, and with a desire to profite.

8 Signifying, that he chiefly meaneth the spiritual treasures and heavenly riches.

9 For there can be no true iustice or iudgement, which is not directed by this wisdom.

10 He declareth hereby the diuinitie and eternitie of this wisdom, which he magnifieth and praifeth through this booke: meaning thereby the eternal sonne of God Iesus Christ our Saviour, whom Saint Iohn calleth the worde that was in the beginning. Iohn. 1. 1.

1 D Oeth * nor a wisdom crye & vnderstanding vnto her voyce.

2 She standeth in the top of the high places by the way in the place of the paths.

3 She cryeth besides the gates before the citie at the entrie of the doores,

4 O men, I call vnto you, & utter my voyce to the children of men.

5 O ye foolish men, vnderstand wisdom, & ye, O fooles, be wise in heart.

6 Giue eare, for I will speake of excellent things, and the opening of my lippes shall teach things that be right.

7 For my mouth shall speake the trueth, and my lippes abhorre wickednes.

8 All the wordes of my mouth are righteous: there is no lowdenes, nor frowardnes in them.

9 They are all e plaine to him that wil vnderstand, and streight to them that would finde knowledge.

10 Receiue mine instruction, and not siluer, and knowledge rather then fine golde.

11 For wisdom is better then precious stones: and al pleasures are not to be compared vnto her.

12 I wisdom dwell with d prudencie, and I finde forth knowledge and counsels.

13 The feare of the Lord is to hate euil as pride, and arrogancie, and the euill waye: and a mouth that speaketh lewde things, I do hate.

14 I haue counsel and wisdom: I am vnderstanding, & I haue strength.

15 By me, Kings f reigne, and princes decree iustice.

16 By me princes rule and the nobles, and al the iudges of the earth.

17 I loue them that loue me: and they that seeke me e carely, shall finde me.

18 Riches and honor are with mee: h euen durable riches and righteousnes.

19 My frute is better then gold, euen then fine golde, and my reuenues better then fine siluer.

20 I cause to walke in the waye of righteousness, & in the middes of the paths of iudgement.

21 That I may cause them that loue me, to inherite substance, and I wil fill their treasures.

22 The Lord hath possessed me in the beginning of his waye: I was k before his workes of old.

23 I was set vp from euerlasting, from the beginning and before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were setled: and before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the dust in the worlde.

27 When he prepared the heauens, I was there, when he set the compas vpon the deepe.

28 When he establihed the clouds aboue, when he confirmed the fountaines of the deepe,

29 When he gaue his decree to the sea, that the waters shoulde not passe his commandement: when he appointed the fundations of the earth,

30 Then m was I with him as a nourisher, & I was daily his delite reioycing alway before him,

31 And toke my n solace in the compas of his earth: and my delite is with the children of men.

32 Therefore now hearken, O children, vnto me: for blessed are they that keepe my wayes.

33 Heare instruction, and be ye wise, and refuse it not: blessed is the man that heareth mee, watching daily at my gates, and giuing attendance at the postes of my doores.

34 For he that findeth me, findeth life, and shall obtaine fauour of the Lord.

35 But he that sinneth against me, hurteth his owne soule: and al that hate me, loue death.

as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

CHAP. IX.

2 VVifdome calleth al to her feast. 7 The scorner will not be corrected. 10 The feare of God. 12 The conditions of the harlot.

1 W ifdome hath buyt her a house, and hewen out her b seuen pillars.

2 She hath killed her vittailles, drawn her wine, and c prepared her table.

3 She hath sent forth her d maidens and cryeth vpon the highest places of the citie, saying,

4 Who so is e simple, let him come hether, and to him that is destitute of wisdom, she saith,

5 Come, and eate of my f meat, and drinke of the wine that I haue drawn.

6 Forsake your way, ye foolish, and ye shall liue: and walke in the waye of vnderstanding.

7 He that reproveth a scorner, purchaseth to him self shame: & he that rebuketh the wicked, getteth him self g a blot.

8 Rebuke not a h scorner, lest he hate thee: but rebuke a wise man, and he will loue thee.

9 Giue admonition to the wise, and he will be the wiser: teache a righteous man, and he wil increafe in learning.

10 The beginning of wisdom is the feare

seruants in his house, which is the Church. g For the wicked wil contemne him and labour to defame him. h Meaning, them that are incorrigible, which Christ calleth dogs and swine: or he speaketh this in comparison, not that the wicked should not be rebuked, but he sheweth their malice, and the smal hope of profite.

1 He declareth the eternitie of the Sonne of God, which is met by this worlde Wisdom, who was before all time and euer present with the Father. m Some reade a chief worker: signifying that this Wisdom, euen Christ Iesus, was equal with God his father, & created, preserved & still worketh with him, as Iohn 5. 17.

n Whereby is declared that the worke of the creation was no paine, but a solace vnto the wisdom of God.

o By earth he meaneth man, which is the worke of God in whome wisdom toke pleasure: in so much

as for mans sake the Diuine Wisdom tooke mans nature, and dwelt among vs, and filled vs with vnspokeable treasures: and this is that solace and pastime whereof is here spoken.

a Christ hath prepared him a Church.

b That is, many chiefe stayes and principal partes of his Church, as were the patriarches, Prophets, Apostles, Pastors & Doctors.

c He compareth wisdom with great princes that keepe open house for al that come.

d Meaning true preachers, which are not infected with mans wisdom.

e He that knoweth his owne ignorance and is void of malice.

f By the meat and drinke, is ment, the worde of God and the ministracion of the sacraments, whereby God, nourisheth his

He sheweth what true vnderstanding is, to know the will of God in his word, which is ment by holy things. k Thou shalt haue the chiefe profit, and commoditie thereof. l By the foolish woman, some vnderstand, the wicked preachers, who counterfite the worde of God, as appeareth ver. 16, which were the wordes of the true preachers, as ver. 17, but as stolen waters: meaning that they are but mens traditions, which are more pleasant to the flesh than the worde of God: and therefore they themselves boast thereof.

of the Lord, and the knowledge of holy things, is vnderstanding.

11 For thy dayes shall be multiplyed by me, and the yerres of thy life shall be augmented.

12 If thou be wise, thou shalt be wise for thy self, and if thou be a scorner, thou alone shalt suffer.

13 ¶ A foolish woman is troublesome: she is ignorant, and knoweth nothing.

14 But she sitteth at the doore of her house on a seat in the hie places of the citie,

15 To call them that passe by the way, that go right on their way, saying,

16 Who so is simple, let him come hether, and to him that is destitute of wisdom, she saith also,

17 Stolen waters are sweete, and hid bread is pleasant.

18 But he knoweth not, that the dead are there, and that her ghestes are in the depth of hel.

19 But he knoweth not, that the dead are there, and that her ghestes are in the depth of hel.

CHAP. X.

In this chapter and al that followe vnto the thirtieth, the wise man exhorteth by diuers sentences, which he calleth parables, to followe vertue, and flee vice: and sheweth also vwhat profit commeth of wisdom, and vwhat hinderance proceedeth of foolishnes.

THE PARABLES OF SALOMON.

Chap. 19. 20.

a That is, wickedly gotten.

b Though he suffer the iust to wait for a time, yet he wil sende him comfort in due season.

c Or, deceitful. When their wickednes shall be discouered, they shall be as dummie, and not knowe what to say.

d Shall be vile & abhorred both of God & man, contrary to their owne expectatio which thinke to make their name immortal.

e Ebr. lippes.

f Or, surely.

g He that beareth a faire countenance, & imagineth mischief in his heart, as Chap. 6. 7.

h For the corruption of his heart is known by his talke.

i. Cor. 13. 4.

j pet. 4. 8.

k That is, God wil finde him out to punish him.

1 A Wise sonne maketh a glad father: but a foolish sonne is an heauines to his mother.

2 The treasures of wickednes a profite nothing: but righteousness deliuereth from death.

3 The Lord wil b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A slouthful hand maketh poore: but the hand of the diligent maketh riche.

5 He that gathereth in sommer, is the sonne of wisdom: but he that slepeth in haruest, is the sonne of confusion.

6 Blessings are vpon the head of the righteous: but iniquitie shall couer the mouth of the wicked.

7 The memorial of the iust shall be blessed: but the name of the wicked shall rotte.

8 The wise in heart wil receiue commandments: but the foolish in talke shall be beaten.

9 He that walketh vprightly, walketh boldly: but he that peruerteth his waies, shall be known.

10 He that winketh with the eye, worketh sorowe, & he that is foolish in talke, shall be beaten.

11 The mouth of a righteous man is a well-spring of life: but iniquitie couereth the mouth of the wicked.

12 Hatred stirreth vp contentions: but loue couereth all trespasses.

13 In the lippes of him that hath vnderstanding wisdom is found, and a rod shall be

for the backe of him that is destitute of wisdom.

14 Wife men laye vp knowledge: but the mouth of the foole is a present destruction.

15 The riche mans goods are his strong citie: but the feare of the needie is their pouertie.

16 The labour of the righteous tendeth to life: but the reuenues of the wicked to sinne.

17 He that regardeth instruction, is in the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lippes, and he that inuenteth slander, is a foole.

19 In many wordes there cannot want iniquitie: but he that refraineth his lippes, is wise.

20 The tongue of the iust man is as fined siluer: but the heart of the wicked is little worthe.

21 The lips of the righteous do feede manie: but fooles shall dye for want of wisdom.

22 The blessing of the Lord, it maketh riche, and he doeth adde k no forowes with it.

23 It is as a passe time to a foole to do wickedly: but wisdom is vnderstanding to a man.

24 That which the wicked seareth, shall come vpon him: but God wil graunt the desire of the righteous.

25 As the whirle wind passeth, so is the wicked no more: but the righteous is as an euerlasting fundation.

26 As vineger is to the teeth, and as smoke to the eyes, so is the slouthful to them that sende him.

27 The feare of the Lord increaseth the dayes: but the yerres of the wicked shall be diminished.

28 The patient abiding of the righteous shall be gladnes: but the hope of the wicked shall perish.

29 The way of the Lord is strength to the vpright man: but feare shall be for the workers of iniquitie.

30 The righteous shall neuer be removed: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdom: but the tongue of the frowarde shall be cut out.

32 The lippes of the righteous know what is acceptable: but the mouth of the wicked speaketh froward things.

CHAP. XI.

1 False balances are an abomination vnto the Lord: but a perfit weight pleaseth him.

2 When pride commeth, then commeth shame: but with the lowly is wisdom.

3 The vprightnes of the iust shall guide them: but the frowardnes of the transgressors

h And so maketh him bolde to do euil, where as pouerty bridledh the poore from many euil things.

i For they speak trueth & edifie many by exhortations, admonition & counsel. k Meaning that al worldly things bring care, & sorow, where as they that feele the blessings of God haue none.

l He is but a trouble, & griefe to him that letteth him about any busines. m The time of their prosperitie shall be short, because of their great fall, though they seeme to liue long. n They enioy in this life by faith, and hope, their euerlasting life.

a Vnder this worde he condemneth al false weights, measures & deceit. b When man forgetteth him selfe, and thinketh to be exalted aboue his vocation, then God bringeth him to confusion.

Eccl. 7. 19.
Eccl. 5. 10.

Vv. 13. 13.

c That is, shall enter into trouble.

d A dissembler that pretendeth friendship, but is a priuie enemy.

e The country is blessed, where there is godly men, and they ought to reioice, when the wicked are taken away.
Or, prosperitie.

f Wil not make light report of others.

g Where God giueth store of men of wisdom, and counsel.

h Whose conuersation he knoweth not.

i He that doeth not without iudgement, & consideration of the circumstances, put him self in danger, as Chap. 6. 1.

Or, modest.

k Is both good to himself, and to others.

Or, neighbour.

l Though they make neuer so many friends, or think themselves neuer so sure, yet they shall not escape.

Or, is of vncomly behiour.

m They can loke for nothing but Gods vengeance.

n Meaning them that giue liberally, whom God blesteth.

o That is, the nigard.

p *Ent. the soule of blessing shall be made far.*

q That prouideth for the vse of them that are in necessitie.

sers shall destroy them.

4 *Riches auaille not in the day of wrath: but righteousness deliuereth from death.

5 The righteousness of the vpright shall direct his way: but the wicked shall fall in his owne wickednes.

6 The righteousness of the iust shall deliuer them: but the transgressors shall be taken in their owne wickednes.

7 *When a wicked man dieth, his hope perissheth, and the hope of the vniust shall perissh.

8 The righteous escapeth out of trouble, & the wicked shall come in his stead.

9 An hypocrite with his mouth hurteth his neighbour: but the righteous shall be deliuered by knowledge.

10 In the prosperitie of the righteous the citie is reioyceth, and when the wicked perissh, there is ioye.

11 By the blessing of the righteous, the citie is exalted: but it is subuerted by the mouth of the wicked.

12 He that despiseth his neighbour, is destitute of wisdom: but a man of vnderstanding wil kepe silence.

13 He that goeth about as a slanderer, discovereth a secret: but he that is of a faithfull heart, concealeth a matter.

14 Where no counsel is, the people fall: but where manie counselors are, there is health.

15 He shall be sore vexed, that is suretie for a stranger, and he that hateth suretieship, is sure.

16 A gracious woman attaineeth honor, & the strong men attaine riches.

17 He that is mercifull rewardeth his owne soule: but he that troubleth his owne flesh, is cruel.

18 The wicked worketh a deceitfull worke: but he that soweth righteousness, shall receiue a sure rewarde.

19 As righteousness leadeth to life: so he that followeth euil, seeketh his owne death.

20 They that are of a froward heart, are abomination to the Lord: but they that are vpright in their way, are his delice.

21 Though hand ioyne in hand, the wicked shall not be vn timered: but the seede of the righteous shall escape.

22 As a iewel of golde in a swines snout: so is a faire woman, which lacketh discretion.

23 The desire of the righteous is onely good: but the hope of the wicked is indignation.

24 There is that scattereth, and is more increased: but he that spareth more, then is right, surely commeth to pouertie.

25 The liberal person shall haue plentie: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people wil curse him: but blessing shall be vpon the head of him that selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh euil, it shall come to him.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a lease.

29 He that troubleth his owne house, shall inherite the winde, and the foole shall be seruant to the wife in heart.

30 The frute of the righteous is as a tree of life, and he that winneth soules, is wise.

31 Beholde, the righteous shall be recompensed in the earth: how much more the wicked and the sinner?

CHAP. XII.

1 HE that loueth instructio, loueth knowledge: but he that hateth correction, is a foole.

2 A good man getteth fauour of the Lord: but the man of wicked imaginations will be condemne.

3 A man can not be established by wickednes: but the roote of the righteous shall not be moued.

4 A vertuous woman is the crowne of her husband: but she that maketh him ashamed, is as corruption in his bones.

5 The thoughts of the iust are right: but the counsels of the wicked are deceitfull.

6 The talking of the wicked is to lie in waite for blood: but the mouth of the righteous wil deliuer them.

7 God ouerthroweth the wicked, and they are not: but the house of the righteous shall stand.

8 A man shall be commended for his wisdom: but the frowarde of heart shall be despised.

9 He that is despised, and is his owne seruant, is better then he that boasteth himself and lacketh bread.

10 A righteous man regardeth the life of his beast: but the mercies of the wicked are cruel.

11 He that tilleth his land, shall be satisfied with bread: but he that followeth the idle, is destitute of vnderstanding.

12 The wicked desireth the net of euils: but the roote of the righteous giueth frute.

13 The euil man is snared by the wickednes of his lippes, but the iust shall come out of aduersitie.

14 A man shall be satiate with good things by the frute of his mouth, and the recompence of a mans hands shall God giue vnto him.

15 The way of a foole is right in his owne eyes: but hee that heareth counsell, is wise.

16 A foole in a day shall be known by his anger: but he that couereth shame, is wise.

17 He that speaketh truth, wil shewe righteousness: but a false witness, is full of deceit.

18 There is that speaketh words like the prickings of a sword: but the tongue of wise men is health.

19 The lippe of truth shall be stable for euer: but a lying tongue shall be incontinently.

Vv. ij. 20 Deceit

q The courteous men that spare their riches to the hinderance of their families, shall be deprived thereof miserably. r For though the wicked be riche yet are they but slaves to the godly, which are the true possessors of the gifts of God.

f That is, bringeth them to the knowledge of God.

t Shall be punished as hee deserueth, as 1. Pet. 4. 18.

Chap. xij.

a They are so grounded in the fauour of God, that their roote shall prosper continually.
"Ebr. strong, or painful.

b As their conscience is vpright, so shall they be able to speake for themselves against their accusers.

c The poore man that is contemned & yet liueth of his own trauail.

d Is merciful, euen to the verie beast that doth him seruice.

Chap. 28. 19. Eccl. 10. 30.

e Continually imagineth meanes how to do harme to others. f Meaning, their heart within, which is vpright and doeth good to all.

g He standeth in his owne conceit, & condemneth al others in respect of him selfe.

h Which bride- lech his affectio.

Chap. 14. 3.

i Which seeke nothing more then to prouoke others to anger.

- 20 Deceit is in the heart of them that imagine euil: but to the counsellors of peace *shalbe ioye.*
- 21 There shal none iniquitie come to the iuste: but the wicked are full of euil.
- 22 The lying lippes are an abomination to the Lord: but they that deale truelye are his delice.
- 23 A wise man conceileth knowledge: but the heart of the fooles publisheth foolishnes.
- 24 * The hand of the diligent shall beare rule: but the idle *shalbe vnder tribute.*
- 25 Heauines in the heart of man doeth bring it downe: but a *k* good worde reioyceth it.
- 26 The righteous *l* is more excellent then his neighbour: but the way of the wicked wil deceiue them.
- 27 The deceitful man roseth not, that he m toke in hunting: but the riches of the diligent man are precious.
- 28 Life is in the way of righteousness, and in that pathway there is no death.

CHAP. XIII.

- 1 A Wise sonne wil obey the instruction of his father: but a scorner wil heare no rebuke.
- 2 A man shal eat good things by the fruite of his mouth: but the soule of the trespassers shal suffer violence.
- 3 He that keepeth his mouth, keepeth his life: but he that openeth his lippes, destruction shalbe to him.
- 4 The sluggarde *b* lusteth, but his soule hath nought: but the soule of the diligent shal haue plentie.
- 5 A righteous man hateth lying words: but the wicked causeth slander and shame.
- 6 Righteousnes preferueth the vpright of life: but wickednes ouerthroweth the sinner.
- 7 There is that maketh himselfe riche, and hath nothing, and that maketh him selfe poore, hauing great riches.
- 8 A man wil giue his riches for the raunsome of his life: but the poore can not heare the reproche.
- 9 The light of the righteous reioyceth: but the candle of the wicked shal be put out.
- 10 Onely by pride *d* doth man make contention: but with the wel aduised is wisdom.
- 11 The *e* riches of vanitie shal diminish: but he that gathereth with *f* the hand, shal increase them.
- 12 The hope that is deferred, is the fainting of the heart: but when the desire commeth it is as a tree of life.
- 13 He that despiseth *g* the worde, he shalbe destroyed: but he that feareth the commandement, he shalbe rewarded.
- 14 The instruction of a wise man is as the wellspring of life, to turne away from the snares of death.
- 15 Good vnderstanding maketh acceptable:

- but the way of the disobedient is hated.
- 16 Euerie wise man wil worke by knowledge: but a foole wil spread abroad follic.
- 17 * A wicked messenger falleth into euil: but a faithful ambassador is preferuation.
- 18 Pouertie and shame is to him that refuseth instruction: but he that regardeth correction, shalbe honored.
- 19 A desire accomplished delireth the soule: but it is an abomination to fooles to departe from euil.
- 20 He that walketh with the wise, shalbe wise: but a companion of fooles shalbe afflicted.
- 21 Affliction followeth sinners: but vnto the righteous God wil recompense good.
- 22 The good man shal giue inheritance vnto his childrens children: and the *k* riches of the sinner is laide vp for the iust.
- 23 Much foode is in the field of the *l* poore: but the field is destroyed without discretio.
- 24 * He that spareth his rod, hateth his sonne: but he that loueth him, chafteneth him berime.
- 25 The righteous eateth to the contentation of his minde: but the bellie of the wicked shal want.

CHAP. XIII.

- 1 A Wise woman *a* buyldeth her house: but the foolish destroyeth it with her owne handes.
- 2 * He that walketh in his *b* righteousness, feareth the Lord: but he that is lewde in his waies, despiseth him.
- 3 In the mouth of the foolish is the *c* rod of pride: but the lippes of the wise preferue them.
- 4 Where none *d* oxen are, there the crib is emptie: but much increase commeth by the strength of the ox.
- 5 A faithfull witness wil not lye: but a false recorde wil speake lyes.
- 6 A scorner *e* seeketh wisdom, and findeth it not: but knowledge is easie to him that wil vnderstand.
- 7 Depart from the foolish man, when thou perceiuest not in him the lippes of knowledge.
- 8 The wisdom of the prudent is to vnderstand his way: but the foolishnes of the fool is deceit.
- 9 The foole maketh a mocke *f* of sinne: but among the righteous there is fauour.
- 10 The heart knoweth the *g* bitterness of his soule, and the stranger shal not medle with his ioye.
- 11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shal florish.
- 12 * There is a way which seemeth right to a man: but the issues thereof are the wayes of death.
- 13 Euen in laughing the heart is sorowfull, and the end of that mirth is heauines.
- 14 The heart that declineth, *i* shalbe fa-

Chap. 13. 17. h Bringeth many inconueniences both to him selfe and to others.

i As he is partaker of their wickednes & beareth with their vices, so shal he be punished alike as they are.

k Read Iob. 27. 16.

l God blesseth the labour of the poore & consumeth their goodnes, which are negligent, because they think they haue ynough.

Chap. 13. 17. eci. 30. 1 Chap. xiii. a That is, taketh paine to profite her familie & to do that which concerneth her duetie in her house.

Job. 12. 4. b That is, in vprightnes of heart and without hypocrisie.

c His proude tongue shal cause him to be punished.

d By the oxen is ment labour, & by the crib the barn meaning, without labour there is no profite.

e For the maintenance of his own ambition & not for Gods glorie, as Simon Magus.

f Doeth not knowe the grievousnes thereof, nor Gods iudgements against the same.

g As a mans conscience is witness of his own grief: so another cannot feeble the ioye & comfort, which a man feeleth in himselfe.

Chap. 16. 25. h He sheweth that the allurements vnto sinne seemeth swete, but the end thereof is destruction.

i He that forsaketh God, shal be punished, and made wearie of his finnes where in he deliect.

Chap. 10. 4.

k That is, words of comfort, or a cheerefull mind, which is declared by his words reioyceth a man, as a conetous minde killeth him.

l That is, more liberal in giuing.

m Although he get much by vnlawfull means, yet wil he not spend it vpon him selfe.

a If he vse his tongue to Gods glorie, and the profite of his neighbour, God shal blesse him.

b He euer desireth, but taketh no paines to get any thing.

"Ebr. vngay.

c For his pouertie, he is not able to escape the threatnings, which the cruel oppressers vse against him.

d When as euerie man contendeth to haue the preeminence, and wil not giue place to another.

e That is, goods euil gotten.

f That is, with his owne labour.

g Meaning, the worde of God, whereby he is admonished of his duetie.

ciate with his owne wayes: but a good man
shal departe from him.

25 The foolish wil beleue euery thing: but
the prudent wil consider his steppes.

16 A wise man feareth, and departeth from
euil: but a fooles rageth, and is careles.

17 He that is hastie to anger, committeth
folie, and a " busie bodie is hated.

18 The foolish do inherite folie: but the
prudent are crowned with knowledge.

19 The euil shal bowe before the good, and
the wicked k at the gates of the righteous.

20 The poore is hated euen of his owne
neighbour: but the friends of the riche are
manie.

21 The sinner despiseth his neighbour: but
he that hath mercie on the poore, is blef-
fed.

22 Do not they erre that imagine euil? but
to them that thinke on good things, shalbe
mercies and trueth.

23 In al labour there is abundance: but the
talke of the lippes bringeth onely want.

24 The crowne of the wise is their riches, &
the folie of fooles is foolishnes.

25 A faithfull witness deliuereth soules: but
a deceiver speaketh lyes.

26 In the feare of the Lord is an assured
strength, and his children shal haue hope.

27 The feare of the Lord is as a wellspring
of life, to auoide the snares of death.

28 In the multitude of the¹ people is the
honor of a king, and for the want of peo-
ple commeth the destruction of the prince.

29 He that is slowe to wrath, is of great wise-
dome: but he that is of an halfe minde,
exalteth folie.

30 A sound heart is the life of the " flesh: but
enuie is the rotting of the bones.

31 " He that oppresseth the poore, reproueth
him that made him: but he honoreth him,
that hath mercie on the poore.

32 The wicked shalbe cast away for his ma-
lice: but the righteous hath hope in his
death.

33 Wisdome resteth in the heart of him
that hath vnderstanding, and is knowen
in the middes of fooles.

34 Iustice exalteth a nation, " but sinne is a
shame to the people.

35 The pleasure of a King is in a wise ser-
uant: but his wrath shalbe towarde him
that is lewde.

CHAP. XV.

1 " Soft answer putteth away wrath: but
Agriuous wordes stirre vp anger.

2 The tongue of the wise vseth knowledge
aright: but the mouth of fooles " bableth
out foolishnes.

3 The eyes of the Lord in euerie place be-
holde the euil and the good.

4 A wholesome tongue is as a tree of life: but
the frowardnes thereof is the breaking of
the minde.

5 A foole despiseth his fathers instruction:
but he that regardeth correction, is pru-
dent.

6 The house of the righteous hath muche
treasure: but in the reuenues of the wic-
ked is a trouble.

7 The lippes of the wise doe spread abroad
knowledge: but the heart of the foolishhe
doeth not so.

8 The^b sacrifice of the wicked is abomina-
tion to the Lorde: but the prayer of the
righteous is, acceptable vnto him.

9 The way of the wicked is an abomination
vnto the Lord: but he loueth him that fol-
loweth righteousness.

10 Instruction is euil to him that forsaketh
the way, & he that hateth correction, shal
dye.

11 " Hel & destruction are before the Lord:
how much more the hearts of the sonnes
of men?

12 A scorner loueth not him that rebuketh
him, neither wil he go vnto the wise.

13 " A ioyful heart maketh a chereful coun-
tenance: but by the sorow of the heart the
minde is heauie.

14 The heart of him that hath vnderstand-
ing, seeketh knowledge: but the mouth of
the foole is fed with foolishnes.

15 Al the dayes of the afflicted are euil: but
a good " conscience is a continual feast.

16 " Better is a litle with the feare of the
Lord, then great treasure and trouble
therewith.

17 Better is a dinner of greene herbes where
loue is, then a stalled oxe & hatred there-
with.

18 " An angrie man stirreth vp strife: but
hee that is slowe to wrath, appeaseth
strife.

19 The way of a slouthful mā is as an hedge
of e thornes: but the way of the righteous
is plaine.

20 " A wise sonne reioyceth the father: but
a foolish man despiseth his mother.

21 Foolishnes is ioy to him that is desitue
of vnderstanding: but a man of vnderstan-
ding walketh vp rightly.

22 Without counsell thoughtes come to
nought: but in the multitude of counsel-
lers there is stedfastnes.

23 A ioy commeth to a man by the answer of
his mouth: and how good is a worde & in
due season?

24 The way of life is on high to the pru-
dent, to auoide from hel bench.

25 The Lord wil destroy the house of the
proude men: but he wil stablishe the bor-
ders of the widowe.

26 The thoughts of the wicked are abomi-
nation to the Lord: but the pure haueh plea-
sant wordes.

27 He that is greedie of gaine, troubleth his
owne house: but he that hateth giftes, shal
liue.

28 The heart of the righteous studieth to
answere: but the wicked mans mouth bab-
leth euil things.

29 The Lord is farre of from the wicked:
but he heareth the praier of the righte-
ous.

a For though
they haue much,
yet it is full of
trouble & care.

b That thing is
abominable be-
fore God, which
y wicked thinke
to be most ex-
cellent, & where-
by they thinke
most to be ac-
cepted.

c He that swa-
ueth from the
worde of God,
cannot abide to
be admonished.
d There is no-
thing so deepe,
or secret that
can be hid from
the eyes of God,
much lesse mens
thoughts.

Chap. 17. 22.

Ebr. heart.

Psa. 37. 16.

Chap. 29. 22.

e That is, he en-
findeeth some let
or stay, and dare
not go forward.
Chap. 10. 1.

f Read Chap.
11. 14.

g If we wil that
our talk be com-
fortable, we
must waite for
time and season.

h That is, hol-
some & profita-
ble to the hea-
rers.

" Ebr. The man
of imaginations.

k If this come
not daily to
passe, we must
consider that it
is because of
our finnes, which
let Gods wor-
king.

l That is, the
strength of a
king standeth in
many people.

" Or, bodie.

Chap. 17. 5.

m For as much
as they are con-
uicted thereby, and
put to silence.
" Or, & the mercie
of the people is a
sacrifice for sinne.

Chap. 25. 15.

" Or, 18.

Mans wayes. Pride hath a fall.

Prouerbes.

Vertuouse age a crowne of glorie.

i That suffreth himself to be admonished by Gods worde, which bringeth life: and so amendeth.
k Meaning, that God exalteth none, but them that are truly humbled.

a He derideth the presumption of man, who dare attribute to him selfe any thing, as to prepare his heart or such like thing that he is not able to speak a worde, except God giue it him.
b He sheweth hereby, that man flattereth himselfe in his doings: calling that vertue which God termeth vice.
c So that the iustice of God shal appeare to his glorie, euen in the destruction of the wicked.

chap. 11. 21.
d Their vpright and repenting life shalbe a token that their finnes are forgiven.
e He sheweth the follie of man which thinketh that his waies are in his owne hand: and yet is not able to remove one foote except God giue force.

chap. 15. 16.
f If they be true & iust, they are Gods worke, & he delieth therein, but other wise if they be false, they are the worke of the diuel, & to their condemnation that vse them.
g They are appointed by God to rule according to equitie and iustice.

h That is, he findeth out many meanes to execute his wrath.
i Which is most comfortable to the dre ground, Deut. 11. 14.
chap. 1. 10.
j Psal. 25. 1.

30 The light of the eies reioyceth the heart, and a good name maketh the bones fat.
31 The eare that hearkeneth to the correction of life, shal lodge among the wise.
32 He that refuseth instruction, despiseth his owne soule: but he that obeiecth correction, getteth vnderstanding.
33 The feare of the Lord is the instruction of wisdom: and before honor goeth k humilitie.

CHAP. XVI.

The preparations of the heart are in man: but the answer of the tongue is of the Lord.

1 All the wayes of a man, are b cleane in his owne eyes: but the Lord pondereth the spirits.

2 Commit thy workes vnto the Lord, and thy thoughts shal be directed.

3 The Lord hath made all things for his owne sake: yea, euen the wicked for the day of euil.

4 All that are proude in heart, are an abomination to the Lord: though * hand ioyne in hand, he shal not be vnpunished.

5 By d mercie and trueth iniquitie shalbe forgiven, & by the feare of the Lord they depart from euil.

6 When the wayes of a man please the Lord, he wil make also his enemies at peace with him.

7 Better is a litle with righteousnes, then great reuenues without equitie.

8 The heart of man e purposeth his way: but the Lord doeth direct his steppes.

9 A diuine sentence shalbe in the lippes of the King: his mouth shal not transgresse in iudgement.

10 A true weight and balance are of the Lord: al the weights of the bagge are his fworke.

11 It is an abomination to Kings to commit wickednes: for the throne is stablished b by iustice.

12 Righteous lippes are the delite of Kings, and the King loueth him that speaketh right things.

13 The wrath of a King is as h messengers of death: but a wise man wil pacifie it.

14 In the light of the Kings countenance is life: and his fauour is i as a cloude of the latter raine.

15 How much better is it to get wisdom then gold? and to get vnderstanding, is more to be desired then siluer.

16 The path of the righteous is to decline from euil, and he kepeth his soule, that kepeth his way.

17 Pride goeth before destruction, & an high minde before the fall.

18 Better it is to be of humble minde with the lowly, then to deuide the spoyle with the proude.

19 He that is wise in his busines, shal finde good: and * he that trusteth in the Lord, he is blessed.

20 The wise in heart shalbe called prudent:

and k the sweetenes of the lippes shal increase doctrine.

21 Vnderstanding is a wellspring of life vnto them that haue it: and the instruction of fooles is folie.

22 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lippes.

23 Faire wordes are as an honie combe, sweetenes to the soule, and health to the bones.

24 There is a way that seemeth right vnto man: but the yssue thereof are the waies of death.

25 The person that traueileth, traueileth for himselfe: for his mouth craueth it of him.

26 A wicked man diggeth vp euil, and in his lippes is like m burning fyre.

27 A frowarde person soweth strife: and a tale teller maketh deuision among princes.

28 A wicked man deceiueth his neighbour, and leadeth him into the way that is not good.

29 He shutteth his eyes to deuise wickednes: he moueth his lippes, and bringeth euil to passe.

30 Age is a crowne of glorie, when it is found in the way of o righteousness.

31 He that is slowe vnto anger, is better then the mightie man: and he that ruleth his owne minde, is better then he that winneth a citie.

32 The lot is cast into the lappe: but the whole disposition thereof is p of the Lord.

CHAP. XVII.

Better is a drye morsell, if peace be with it, then an house full of a sacrifices with strife.

2 A discrete seruant shal haue rule ouer a lewde sonne, and he shal deuide the b heritage among the brethren.

3 As is the fining pot for siluer, and the fornace for golde, so the Lord tryeth the hearts.

4 The wicked giueth heede to false lippes, and a lyer hearkeneth to the naughtye tongue.

5 He that mocketh the poore, reprocheth him, that made him: and he that reioyceth at destruction, shal not be vnpunished.

6 Childrens children are the crowne of the elders: and the glorie of the children are their fathers.

7 Hie talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward is as a stone pleasant in the eies of them that haue it: it prospereth, whether soeuer it c turneth.

9 He that couereth a transgression, seeketh loue: but he that repeateth a matter, separateth the d prince.

10 A reproofe entrencheth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A sedicious person seeketh onely euil, & a cruel

k The sweete words of consolation, which come forth of a godly heart, l Either that which the wicked teach others or els it is folie to teach them that are malicious.

m For he comforteth himselfe & others.
n With his whole inducement he laboureth to bring his wickednes to passe.
o That is, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.
p So that there is nothing that ought to be attributed to fortune: for al things are determined in the counsel of God, which shal come to passe.

a For where as were many sacrifices, there were many porcions giuen to the people, wherewith they feasted.
b That is, shalbe made gouernour ouer the childre.

chap. 14. 21.

"Ebr. the lippe of excellencie.

c The reward hath gret force to gaine the hearts of men.
d He that admonisheth f prince of his faute, maketh him his enemie.

e By the messenger is meant such means, as God vseth to punish the rebellious. f Whereby he meaneth the wicked in his rage, who hath no feare of God. Rom. 12. 17. 1. i. i. 15. 1. pet. 3. 9. 1. i. 2. 2. chap. 4. 2. 4. g What auaileth it the wicked to be riche, seeing he setteth not his minde to wisdom? h So that he is more then a friend, euen a brother that helpeth in time of aduersitie. i Read Chap. 6. 1. k L. i. i. v. p. himselfe aboute his degree.

Chap. 15. 15.

l That is secretly and out of the bosome of the riche. Eccl. 10. 14. & 15. m That is, wander to and fro & leke not after wisdom. Chap. 10. 1. n For their welldoing.

- a cruel messenger shall bee sent against him.
- 12 It is better for a man to meet a beare robbed of her whelpes, then a fool in his folie.
- 13 He that rewardeth euil for good, euill shall not depart from his house.
- 14 The beginning of strife is as one that openeth the waters: therefore or the contention be medled with, leaue of.
- 15 He that iustifieth the wicked, and hee that condemneth the iust, euen they both are abomination to the Lord.
- 16 Wherefore is there a price in the hand of the foole to gett wisdom, and he hath none heart?
- 17 A friend loueth at all times: and a brother is borne for aduersitie.
- 18 A man destitute of vnderstanding: toucheth the hand, and becommeth surety for his neighbour.
- 19 He loueth transgression, that loueth strife: & he that exalteth his k. gate seeketh destruction.
- 20 The frowarde heart findeth no good: and he that hath a naughtie tongue, shall fall into euil.
- 21 He that begetteth a foole, getteth himselfe sorowe, and the father of a foole can haue no ioye.
- 22 A ioyful heart causeth good health: but a sorowful mynd dryeth the bones.
- 23 A wicked man taketh a giste out of the bosome to wrest the wayes of iudgement.
- 24 Wisdom is in the face of him, that hath vnderstanding: but the eies of a foole are in the corners of the worlde.
- 25 A foolish sonne is a grief vnto his father, and a heauines to her that bare him.
- 26 Surelve it is not good to condemne the iust nor that the princes should smite such n for equitie.
- 27 Hee that hath knowledge, spareth his wordes, and a man of vnderstanding is of an excellent spirite.
- 28 Euen a foole (when he holdeth his peace) is counted wise, and he that stoppeth his lippes, prudent.

CHAP. XVIII.

- a He that loueth wisdom, wil separate himselfe from all impediments, and giue himselfe wholly to seeke it.
- b That is, that he may talke licenciously of whatsoever cometh to minde.
- c Meaning, such one as contemneth al others.
- d Which can neuer be drawn empirie, but bring euery profite.
- e That is, to fauour him & sup. port him.
- f For the desire thereof he wil separate himselfe in al wisdom.
- 2 A foole hath no delite in vnderstanding: but that his heart maye be discovered.
- 3 When the wicked commeth, then commeth contempt, and with the vile man reproch.
- 4 The words of a mans mouth are like deepe d waters, & the wellspring of wisdom is like a flowing riuer.
- 5 It is not good to accept the person of the wicked, to cause the righteous to fall in iudgement.
- 6 A foolles lippes come with strife, and his mouth calleth for stripes.
- 7 A foolles mouth is his owne destruction,

- and his lippes are a snare for his soule.
- 8 The wordes of a tale bearer are as flatterings: and they go downe into the bowels of the bellie.
- 9 He also that is slouthfull in his worke, is euen the brother of him that is a great waster.
- 10 The Name of the Lord is a strong tower: the righteous runneth & vnto it, & is exalted.
- 11 The rich mans riches are his strong citie: and as an hie wall in his imagination.
- 12 Before destruction the heart of a man is hautie, and before glorie goeth lowlynes.
- 13 He that answeareth a matter before he heare it, it is folly and shame vnto him.
- 14 The spirit of a man wil susteine his infirmities: but a wounded spirit, who can beare it?
- 15 A wise heart getteth knowledge, and the care of the wise seeketh learning.
- 16 A mans gift enlargeth him, & leadeth him before great men.
- 17 He that is first in his owne cause is iust: then commeth his neighbour, and maketh inquirie of him.
- 18 The lor. 1 causeth contentions to cease, & maketh a particion among the mighty.
- 19 A brother offended is harder to winne then a strong citie, & their contentions are like the barre of a palace.
- 20 With the frute of a mans mouth shall his bely be faulshed & with the increafe of his lippes shall he be filled.
- 21 Death and life are in the power of the tongue, and they that loue it, shall eate the frute thereof.
- 22 He that findeth p a wife findeth a good thing, and receiueth fauour of the Lord.
- 23 The poore speaketh with prayers: but the rich answereth roughly.
- 24 A man that hath friends, ought to shewe himselfe friendly: for a friend is nerer then a brother.

marriage, is blessed of the Lord, as Chap. 19. 14. q That is, oftentimes such are founde which are more ready to do pleasure then he that is more bound by duetie.

CHAP. XIX.

- 1 Better is the poore that walketh in his uprightnes, then he that abuseth his lippes, and is a foole.
- 2 For without knowledge the mind is not good, and he that hasteth with his feet, sinneth.
- 3 The foolishnes of a man peruerteth his waye, and his heart freateth against the Lord.
- 4 Riches gather manie friendes: but the poore is separated from his neighbour.
- 5 A false witnes shall not bee unpunished: and he that speaketh lies, shall not escape.
- 6 Manie reuerence the face of the prince, & euery

f They are sone beleued & enter most deeply. g He sheweth what is the refuge of the godly against al troubles.

Chap. 10. 15. Chap. 16. 12. Eccl. 11. 3.

h The mind can wel beare the infirmities of the bodie, but when the spirit is wounded, it is a thing most hard to susteine.

i Getteth him libertie to speak & fauour of the that are most in estimation. k He that speaketh first, is best heard of the wicked iudge, but when his aduersarie inquirieth out the matter, it turneth to his shame.

l If a controuersie cannot otherwise be decided, it is best to cast lottes to know whose the thing shalbe.

m Appealeth their controuersie, which are so stout that can not otherwise be pacified.

n Which for the strength thereof wil not bow nor yelde.

o By the vsing of the tongue wel or euil, cometh the frute thereof either good or bad.

p He that is ioyned with a vertuous woman in

Chap. 11. 8.

Deut. 19. 19. Dan. 13. 60.

euery man is friende to him that gyueth giftes.

7 Al the brethren of the poore do hate him: how much more wil his friendes departe farre from him: though he be instant with words, yet they wil not.

8 He that possesseth vnderstanding, loueth his owne soule, and keepeth wisdome to finde goodnes.

9 A false witnes shal not be vnpunished: & he that speaketh lyes, shal perish.

10 Pleasure is not comely for a foole, much lesse for a seruant to haue rule ouer princes.

11 The discretion of a man deferreth his anger: and his glorie is to passe by an offence.

12 The Kings wrath is like the roaring of a lyon: but his fauour is like the dewe vpon the grasse.

13 A foolish sonne is the calamitie of his father, and the contentions of a wife are like a continuall dropping.

14 House and riches are the inheritance of the fathers: but a prudent wife cometh of the Lord.

15 Slouthfulness causeth to fall a sleepe, and a deceitful person shal be affamished.

16 He that keepeth the commandement, keepeth his owne soule: but he that despiseth his waies, shal die.

17 He that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord wil recompense him that which he hath giuen.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 A man of much anger shal suffer punishment: and though thou deliuer him, yet wil his anger come againe.

20 Heare counsell, and receiue instruction, that thou mayest bee wise in thy latter ende.

21 Manie deuices are in a mans heart: but the counsell of the Lord shal stand.

22 That that is to be desired of a man, is his goodnes, and a poore man is better then a lyer.

23 The feare of the Lord leadeth to life: & he that is filled therewith, shal continue, & shal not be visited with euil.

24 The slouthful hideth his hand in his bosome, and wil not put it to his mouth againe.

25 Smit a scorner, and the foolish will beware: and reprove the prudent, and hee wil vnderstand knowledge.

26 He that destroyeth his father, or chaseth away his mother, is a lewde and shamefull childe.

27 My sonne, heare no more the instructiō, that causeth to erre from the wordes of knowledge.

28 A wicked witnes mocketh at iudgement, and the mouth of the wicked swalloweth vp iniquitie.

29 But iudgements are prepared for the scor-

ners, & stripes for the backe of the fooles.

CHAP. XX.

1 Wine is a mocker & strong drinke is raging: and whosoever is deceived thereby, is not wise.

2 The feare of the Lord is like the roaring of a lyon: he that prouoketh him vnto anger, sinneth against his owne soule.

3 It is a mans honour to cease from strife: but euery foole wil be meddling.

4 The slouthful wil not plowe, because of winter: therefore shal he begge in sommer, but haue nothing.

5 The counsell in the heart of a man is like deepe waters: but a man that hath vnderstanding, wil drawe it out.

6 Manie men wil boast, euery one of his owne goodnes: but who can find a faithfull man?

7 He that walketh in his integritie, is iust: & blessed shal his children be after him.

8 A King that sitteth in the throne of iudgement, chafeth a waye all euil with his eyes.

9 Who can say, I haue made mine heart cleane, I am cleane from my sinne?

10 Diuers weights, and diuers measures, both these are euen abomination vnto the Lord.

11 A childe also is known by his doings, whether his worke be pure and right.

12 The Lord hath made both these, euen the eare to heare, and the eye to see.

13 Loue not sleepe, lest thou come vnto pouertie: open thine eyes, and thou shalt be satisfied with bread.

14 It is naught, it is naught, saith the byer: but when he is gone a part, he boasteth.

15 There is gold, and a multitude of precious stones: but the lippes of knowledge are a precious iewel.

16 Take his garment, that is suretie for a stranger, and a pledge of him for the stranger.

17 The bread of deceit is sweete to a man: but afterwarde his mouth shal be filled with grauel.

18 Establish the thoughts by counsell: and by counsell make warre.

19 He that goeth about as a slanderer, discovereth secrets: therefore medle not with him that flattereth with his lippes.

20 He that curseth his father or his mother, his light shalbe put out in obscure darkenes.

21 An heritage is hastily gotten at the beginning, but the ende thereof shal not be blest.

22 Say not thou, I will recompense euill: but waite vpon the Lord, and he shall saue thee.

23 Diuers weightes are an abomination vnto the Lord, and deceitful balances are not good.

24 The steppes of man are ruled by the Lord: how can a man then vnderstand his owne way?

a To haue comfort of them.
b He that is vp-right in iudgement, findeth fauour of God.

c The free vse of things are not to be permitted to him that cannot vse them aright.
d That is, to couer it by charite and to do there in as may most ferue to Gods glorie.
Chap. 20. 2.
Chap. 17. 21.
Chap. 21. 9.
e As raine that droppeth & roseth the houle.
Chap. 18. 22.

f Though for a time he giue place to counsell, yet soone after wil he giue place to his raging affections.

g Mans deuise shal not haue successe, except God gouerne it, whose purpose is vchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed about the riche which is not vertuous.
Chap. 26. 15.

i That is, the simple & ignorant men learne, when they see the wicked punished.

k Taketh a pleasure & delite therein, as gluttons & drunkardes in delicate meates and drinckes.

a By wine here is ment him that is giuen to wine, & so by strong drinke.

Chap. 19. 12.
b Putteth his life in danger.

c It is hard to finde out for it is as deepe waters, whose bottom cannot be found: yet the wise man wil knowe a man eyther by his wordes or maners.

d Where righteous iudgement is executed, there sinne ceaseth and vice dare not appeare.

1. King. 8. 46.
2. chro. 6. 36.
eccl. 7. 21.
1. iohn 1. 8.

e Ebr. stone and stone ephah & ephah.

c Read Chap. 16. 11.

Chap. 27. 13.
f Teach him wit that he cast not him selfe rashly into danger.

Chap. 11. 13.
Exod. 31. 17.
leui. 20. 9.
mat. 15. 4.

Dent. 32. 35.
chap. 17. 13.

2. 24. 29.
rom. 12. 17.
1. thes. 5. 15.

1. pet. 3. 9.
Chap. 11. 1.
& vers. 10.

Ier. 10. 23.

g That is, to ap-
prie it, or take it
to his owne vse,
which was ap-
pointed to Gods
& then inquire
how they may
be exempted
from the fault.
h Which was a
kinde of punish-
ment then vied.
i The worde of
God giueth life
vnto man, & cau-
seth vs to see &
trye the secretes
of our darcke
hearts. Ebr. 4. 12.
Chap. 29. 14.
k sharp punish-
ment, that perceith
euen the inward partes,
is profitable for the wicked
to bring them to amendement.

- 25 It is a destruction for a man to deuoure
that which is sanctified, & after the vowes
to inquire.
26 A wise King scattereth the wicked, and
causeth the h wheele to turne ouer them.
27 The i light of the Lord is the breath of
man, and iercheth all the bowels of the
bellie.
28 * Mercie and truth preserue the King:
for his throne shalbe established with
mercie.
29 The beautie of yong men is their strenght,
and the glorie of the aged is the graye
head.
30 k The blewnes of the wounde serueth
to purge the euil, & the stripes within the
bowels of the bellie.

CHAP. XXI.

a Though kings
seeme to haue all
things at com-
mandement, yet
are they not able
to bring their
own purposes to
passe any other-
wise then God
hath appointed:
much lesse are
the inferiours
able.
Chap. 16. 2.
Mich. 6. 3.
* Or plouing.
b That is, the
thing wherby
he is guided, or
whiche he bring-
geth forth as the
fruite of his
worke.
c He that goeth
rashly about his
business & with-
out counsell.
Chap. 13. 17.
d He meaneth
this chiefly of
iudges & princes
which leaue that
vocation where-
vnto God hath
called them, and
pawle their sub-
iects to maintein
their lusts.
Chap. 19. 13.
e 25. 34.
* Or, in a great
familie.
e Read, Chap. 19.
25.
f Though the
godly admonish
them both by
wordes & exam-
ple of life, yet
wicked will not
amend, til God
destroy them.
g To doe a plea-
sure to the angry
man pacifieth
him.

- T**He * Kings heart is in the hand of the
Lord, as the riuers of waters: he tur-
neth it whether soeuer it please him.
2 Lucie * way of a man is right in his
owne eyes: but the Lord pondereth the
hearts.
3 * To do iustice and iudgement is more
acceptable to the Lord then sacrifice.
4 A hautie loke, and a proude heart, which
is the * b light of the wicked, is sinne.
5 The thoughtes of the diligent do surely
bring abundance: but c wholoeuer is hatty,
commeth surely to pouerty.
6 * The gathering of treasures by a deceit-
ful tongue is vanitie tossed to & fro of
them that seeke death.
7 The d robberie of the wicked shall de-
stroy them: for they haue refused to exe-
cute iudgement.
8 The way of some is peruered & strange:
but of the pure man, his worke is
right.
9 * It is better to dwell in a corner of the
house toppe, then with a contentious wo-
man in a wide house.
10 The soule of the wicked wisheth euil: &
his neighbour hath no fauour in his eyes.
11 e When the scorner is punished, the foo-
lish is wise: and when one instructeth the
wise, he wil receiue knowledge.
12 The righteous f teacheth the house of
the wicked: but God ouerthroweth the wic-
ked for their euil.
13 He that stoppeth his care at the crying
of the poore, he shal also crye and not be
heard.
14 A g gift in secret pacifieth anger, and a
gift in the bosome great wrath.
15 It is ioy to the iust to do iudgement:
but destructio shalbe to the workers of ini-
quicie.
16 A man that wandereth out of the way of
wisdom, shal remaine in the congregation
of the dead.
17 He that loueth pastime, shalbe a poore
man: & he that loueth wine, and oyle, shal
not be riche.

- 18 The h wicked shalbe a rancome for the
iust, and the transgressor for the righte-
ous.
19 * It is better to dwell in the wildernes,
then with a contentious and angry wo-
man.
20 In the house of the wife is a pleasant
treasure and i oyle: but a foolish man de-
uoureth it.
21 He that followeth after righteousness &
mercie, shal finde life, righteousness, and
glorie.
22 A k wife man goeth vp into the citie of
the mightie, & calteth downe the strength
of the confidence thereof.
23 He that keepeth his mouth & his tongue,
keepeth his soule from afflictions.
24 Proude, hautie & scornful is his name
that worketh in his arrogancie wrath.
25 The desire of the slouthful l slaieth him:
for his hands refuse to worke.
26 He euermore coueteth greedely, but the
righteous giueth, and spareth not.
27 The * sacrifice of the wicked is an abomi-
nation: how much more when he bringeth
it with a wicked minde?
28 * A false witness shal perish: but he that
heareth, m speaketh continually.
29 A wicked man hardeneth his face: but
the iust, he wil direct his way.
30 There is no wisdom, neither vnderstan-
ding, nor counsell against the Lord.
31 The horse is prepared against the daie of
battel: but saluation is of the Lord.

CHAP. XXII.

- A** * good name is to be chosen aboue
great riches, and a louing fauour is a-
boue siluer and aboue golde.
2 * The riche and poore b meete together:
the Lord is the maker of them all.
3 * A prudent man seeth the c plague, and
hideth himself: but the foolish go on still,
and are punished.
4 The reward of humilitie, & the feare of
God is riches, and glory, and life.
5 Thornes & snares are in the way of the
frowarde: but he that regardeth his soule,
wil depart farre from them.
6 Teach a childe d in the trade of his way,
and when he is olde, he shal not departe
from it.
7 The rich ruleth the poore, and the bo-
rower is seruant to the man that lendeth.
8 He that soweth iniquitie, shall reape af-
fliction, and the e rodde of his anger shal
faile.
9 * He that hath a good f eye, he shal be blef-
sed: for he giueth of his bread vnto the
poore.
10 Cast out the scorner, and strife shall go
out: so contention and reproche shall
cease.
11 He that loueth purenes of heart for the
grace of his lippes, the g King shalbe his
friende.
12 The eies of the Lord h preserue know-
ledge: but he overthroweth the wordes of
the ledge.

h God shal cause
that to fal on
their own heads
which they in-
tended against
the iust, by deli-
uering the iust
and putting the
wicked in their
places.
Ecc. 25. 12.
i Meaning, abun-
dance of al
things.
k Wisdom ouer-
cometh strenght
& confidence in
worldly things.
l He thinketh to
liue by withing
& desiring all
things, but wil
take no paine to
get ought.
Chap. 15. 8.
m He may bold-
ly testifie the
truth that he
hath heard.
Ecclesi. 7. 3.
a Which com-
meth by well
doing.
Chap. 29. 12.
b Live together
and haue neede
the one of the
other.
Chap. 27. 12.
c That is, the pu-
nishment, which
is prepared for
the wicked, and
fleeth to God
for succour.
d Bring him vp
vertuously, and
he shal to conti-
nue.
e His autoritie,
whereby he did
oppress others,
shalbe taken
from him.
Ecc. 31. 25.
f He that is mer-
ciful & liberrall.
g He sheweth
that princes
should vse their
familiaritie
whose conscience
is good, & their
talk wise and
godly.
h Faouour them
that loue know-
ledge.

The Lord defendeth the poore.

i He derideth them that inuent vaine excuses, be cause they would not doe their dutie.

k So God punisheth one sinne by another, whē he suffereth the wicked to fall into the acquaintance of an harlot.

l He is naturally giuen vnto it.

m He sheweth what the end of wisdom is: to wit, to direct vs to the Lord.
n That is, sundry times.

"Ebr. in the gate. Chap. 23. 11.

o Haue not to do with him that is not able to rule his affections: for he would hurt thee by his euil conuersation.

p Which rashly put themselves in danger for others, as Chap. 6. 1.

Dem. 27. 17. Chap. 23. 10. Chap. xxiii.

a Eat & sobrietie b Bridle thine appetite, as it were by force & violence.

c For oft times the rich, when they bid there in seruours to their tables, it is not for the loue they beare them, but for their own secret purposes.
d Bestowe not the gifts y God hath giuen thee, to get worldly riches.

e That is, couetous, as contrary a good eye is taken for liberal, as Chap. 22. 9.

f He wil not cease, till he hath done thee some harme, and his flattering words shal come to no vfe.

the transgressor.

13 The slouthful man saith, i A Lyon is without, I shal be slaine in the streete.

14 The mouth of strange women is as a deep pit, he with whom the Lord is angry, k shal fall therein.

15 Foolishnes is bound l in the heart of a childe: but the rod of correction shal driue it away from him.

16 He that oppresseth the poore to increase himself, & giueth vnto the rich, shal surely come to pouertie.

17 ¶ Incline thine eare, & heare the words of the wise, and applie thine heart vnto my knowledge.

18 For it shal be pleasant, if thou keepe them in thy bellie, & if they be directed together in thy lippes.

19 That thy confidence maye bee in m the Lord, I haue shewed thee this day: thou therefore take heede.

20 Haue not I written vnto thee n three times in counsels and knowledge,

21 That I might shewe thee the assurance of the wordes of trueth to answere the wordes of truth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppress the afflicted o in iudgement.

23 For the Lord * wil defend their cause, & spoyle the soule of those that spoyle them.

24 Make o no friendship with an angry man, neither go with the furious man,

25 Least thou learne his waies, and receiue destruction to thy soule.

26 Be not thou of them that p touch the hand, nor among them that are suretie for debts.

27 If thou hast nothing to pay, why causeth thou that he should take thy bed from vnder thee?

28 Thou shalt not * remouue the ancient boundes which thy fathers haue made.

29 Thou feest that a diligent man in his busines standeth before Kings, & standeth not before the base sorte.

CHAP. XXIII.

1 **W**hen thou sittest to eate with a ruler, a consider diligently what is before thee,

2 b And put the knife to thy throte, if thou be a man giuen to the appetite.

3 Be not desirous of his deintie meats: for it is deceiueable meat.

4 Trauail not to much to be rich: but cease from thy d wisdom.

5 Wilt thou cast thine eyes vpon it, which is nothing? for riches taketh her to her wings, as an eagle, and flieth into the heauen.

6 Eat thou not the bread of him that hath an e euil eye, neither desire his deintie meats.

7 For as though he thought it in his heart, so wil he say vnto thee, Eat and drink: but his heart is not with thee.

8 Thou shalt vomit thy f morsels that thou

Prouerbes.

hast eaten, and thou shalt lose thy sweete words.

9 Speake not in the eares of a foole: for he wil despise the wisdom of thy wordes.

10 * Remoue not the ancient boundes, and enter not into the fieldes of the fatherles.

Dem. 27. 17. Chap. 22. 28.

11 For he that redeemeth them, is mightie: he wil * defende their cause against thee.

Chap. 22. 22.

12 Apply thine heart to instruction, & thine eares to the wordes of knowledge.

13 * Withholde not correction from the childe: if thou smite him with the rod, hee shal not dye.

Chap. 13. 24. & 19. 18. eci. 30. 2.

14 Thou shalt smite him with the rodde, & shalt deliuer his soule from h hel.

g That is from destruction.

15 My sonne, if thine heart be wise, mine heart shal reioyce, and I also.

16 And my reines shal reioyce, when thy lippes speake righteous things.

17 * Let not thine heart be enuious against sinners: but let it be in the feare of the Lord continually.

Psal. 37. 1. Chap. 24. 1.

18 For surely there is an end, h & thy hope shal not be cut of.

h The prosperitie of the wicked shal not continue i In the obseruation of Gods commandements.

19 O thou my sonne, heare, and be wise, and guide thine heart in the i way.

"Ebr. vaine babblers.

20 Keepe not companie with " drunkards, nor with " gluttons.

"Ebr. demerers of flesh.

21 For the drunkard & the glutton, shal be poore, and the sleeper shal be clothed with ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is olde.

23 Bye k the trueth, but sell it not: likewise wisdom, and instruction, and vnderstanding.

k Spare no cost for trueths sake, neither depart from it for any gaine.

24 The father of the righteous shal greatly reioyce, & he that begetteth a wife childe, shal haue ioye of him.

25 Thy father and thy mother shal be glad, and she that bare thee, shal reioyce.

26 My sonne giue me l thine heart, and let thine eyes delite in my wayes.

l Giue thy self wholly to wisdom.

27 * For a whore is as a deepe ditch, and a strange woman is as a narrow pit.

Chap. 22. 14. Chap. 7. 13.

28 * Also she lieth in waite as for a praye, m and she increaseth the transgressors among men.

m She seduceth many, & causeth them to offend God.

29 To whom is wo? to whom is sorowe? to whome is strife? to whom is murmuring? to whom are woundes without cause? and to whom is the rednes of the eyes?

30 Euen to them that tarie long at the wine, to them that go, n and seeke mixt wine.

n Which by art make wine stronger, and more pleasant.

31 Looke not thou vpon the wine, when it is red, and when it sheweth his colour in the cuppe, or goeth downe pleasantly.

32 In the ende thereof it wil bite like a serpent, and hurt like a cockatrice.

33 Thine o eyes shall looke vpon strange women, and thine heart shall speake lewde things.

o That is, drunkenness shall bring thee to whoredome.

34 And thou shalt be as one that slepeth in the middes of the p sea, and as he that slepeth in the top of the mast.

p In such great danger shalt thou be.

35 They haue stricken me, shalst thou say, but I was

q Though drunken-
kenes make
them more mis-
erable then beaſts,
yet can they not
refraine.
Pſal. 107. 1.
chap. 23. 17.

was not ſicke : they haue beaten me, *but* I
knew not, when I awoke : *therefore* will I
q ſeeke it yet ſtil.

CHAP. XXIII.

1 **B**E * not thou enuious againſt euil men,
Neither deſire to be with them.

2 For their heart imagineth deſtruction, &
their lippes ſpeake miſchief.

3 Through wiſdome is an houſe builded,
and with vnderſtanding it is eſtabliſhed.

4 And by knowledge that the chambers be
filled with all precious, and pleaſant ri-
ches.

5 A wiſe man is ſtrong : for a man of vnder-
ſtanding increaſeth his ſtrength.

6 * For with counſel thou ſhalt enterpriſe
thy warre, and in the multitude of them
that can giue counſel, is health.

7 Wiſdome is hie to a foolke : *therefore* he can
not open his mouth in the a gate.

8 He that imagineth to do euill, men ſhall
call him an autor of wickednes.

9 The wicked thoughte of a foolke is ſinne,
and the ſcorner is an abomination vnto
men.

10 If thou be b faint in the day of aduerſi-
tie, thy ſtrength is ſinall.

11 Deliuer them that are drawen e to death :
and wilt thou not preferue them that are
led to be ſlaine?

12 If thou ſay, Behold, we knew not of it :
he that pōdereth the hearts, doeth not he
vnderſtand it : & he that keepeth thy ſoule,
knoweth hee it not : wil not he alſo re-
compence euery man according to his
workes?

13 My ſonne, eate d honie, for it is good, &
the honiecombe, *for it is* ſweete vnto thy
mouth.

14 So ſhall the knowledge of wiſdome be
vnto thy ſoule, if thou finde it, and there
ſhalbe an end, and thine hope ſhal not be
cut of.

15 Lay no waite, O wicked man, againſt the
houſe of the righteous, and ſpoyle not his
reſting place.

16 For a iuſt man e falleth ſeuē times, and
riſeth againe : but the wicked fall into
miſchief.

17 Be thou not glad when thine enemie
falleth, and let not thine heart reioyce
when he ſtumbleth,

18 Leſt the Lord ſee it, & it diſpleaſe him,
and he turne his wrath f from him.

19 * Frette not thy ſelfe becauſe of the
malicious, neither bee enuious at the
wicked.

20 For there ſhal be none end of plagues to
the euil mā : * the light of the wicked ſhall
be put out.

21 My ſonne, feare the Lord, and the king,
& meddle not with them that are ſedici-
ous.

22 For their deſtruction ſhal riſe ſuddenly,
and who knoweth the ruine of them
g both?

23 ALSO THESE THINGS PER-

TEINE TO THE WISE, Is it not
good " to haue reſpect of any perſone in
iudgement.

24 He that ſaith to the wicked, * Thou art
righteous, him ſhal the people curſe, and
the multitude ſhall abhorre him.

25 But to them that rebuke him, ſhall bee
pleaſure, and vpon them ſhall come the
blessing of goodnes.

26 They ſhall kiſſe the lippes of him that
anſwereth vpriſt wordes.

27 Prepare thy worke without, and make
readiethy things in the field, h and after,
builde thine houſe.

28 Be not a witneſſe againſt thy neighbour
without cauſe : for wilt thou deceiue with
thy lippes?

29 * Say not, I will doe to him, as he hath
done to me, I will recompence euery mā
according to his worke.

30 I paſſed by the field of the ſlouthful, and
by the vineyarde of the man deſtitute of
vnderſtanding.

31 And lo, it was al growen ouer with
thornes, & nettles had couered the face
thereof, & the ſtone wal thereof was bro-
ken downe.

32 Then I beheld, & I conſidered it well :
I looked vpon it, and k receiued inſtructi-
on.

33 *Yea* a little ſleepe, I a little ſlumber, a little
folding of the hands to ſleepe.

34 So thy pouertie commeth as one that
trauileth by the waye, and thy neceſſitie
like an armed man.

CHAP. XXV.

1 **T**HESE ARE ALSO PA-
rables of Salomon, which the a men
of Hezekiah King of Iudah b copied
out.

2 **T**He glorie of God is to c conceale a
thing ſecret : but the d Kings honour
is to ſearch out a thing.

3 The heauens in height, and the earth in
deepenes, & e the Kings heart can no man
ſearch out.

4 Take the f droſſe from the ſiluer, and
there ſhal proceede a veſſell for the ſi-
ner.

5 Take g away the wicked from the King,
and his throne ſhalbe ſtabliſhed in righ-
teouſnes.

6 Boaſt not thy ſelfe before the King, and
ſtand not in the place of great men.

7 * For it is better, that it be ſaid vnto thee,
come vp hither, then thou to be put lower
in the preſence of the prince whom thine
eyes haue ſeene.

8 Go not forth haſtily to ſtriſe, leaſt thou
know not what to do in the ende thereof,
when thy neighbour hath put thee to
ſhame.

9 Debate thy matter with thy neighbour,
and diſcouer not the ſecret to another,

10 Leſt he that heareth it, put thee to ſhame,
and thine infamie do not h ceaſe.

11 A word

" Elv. to knowe
the face.

chap. 17. 15.
Iſa. 5. 23.

h Be ſure of the
meanes how to
compaſſe it be-
fore thou take
anie enterpriſe
in hand.

Chap. 20. 27.
i He ſheweth
what is the na-
ture of the wic-
ked, to reuenge
wrong for wrong.
k That I might
learne by ano-
ther mans fault.
l Read Chap.
6. 10.

Chap. xxv.
a Whome He-
zekiah appoited
for this purpoſe.
b That is, gathe-
red out of diuers
bookes of Salo-
mon.
c God doth not
reuſe the cauſe
of his iudge-
ments to man.

d Becauſe the
King ruleth by
the reueiled
wordes of God,
the cauſe of his
doings muſt ap-
peare, and there-
fore he muſt vſe
diligence in try-
ing out of cauſes.
e He ſheweth
that it is to hard
for man to at-
teine to the rea-
ſon of al the ſe-
cret doings of
the king: euen
when he is vp-
right, and doeth
his duetie.

f When vice is
removed from a
King, he is a
meete veſſell for
the Lords vſe.
g It is not y-
nough that he be
pure him ſelfe,
but that he put
away others that
be corrupted.
Iſa. 14. 10.

h Leſt where as
thou thinkeſt by
this meanes to
haue an end of
the matter, it put
thee to further
trouble.

a In the place
where wiſdom
ſhould be ſhe-
wed.

b Man hath no
triall of his
ſtrength til he be
in troubles.
c None can be
excused, if he
helpe not the
innocent when
he is in danger.

d As honie is
ſweete and plea-
ſant to the taſte,
ſo wiſdome is to
the ſoule.

* Or, reuerde.

e He is ſubiect
to many perilles:
but God deliue-
reth him.

f To be auenged
on thee.
Pſal. 37. 1.
chap. 23. 17.

Chap. 13. 9.

g Meaning either
of the wicked, &
ſedicious, as verſ
19 and 21, or of
them that feare
not God nor o-
bey their King.

i In the time of great heat when men desire cold.

k Which haue an outward appearance & are nothing within.
l By not ministering occasion to prouoke him farther.
m That is, the heart that is bent to anger, as Chap. 15. 1.
n Vse moderately the pleasures of this world.

o Which melteth it, & consumeth it.
Or, alume.
Rom. 12. 20.
p Thou shalt as it were by force overcome him, in so much that his owne conscience shall moue him to acknowledge thy benefites, & his heart shall be inflamed
Chap. 21. 9.

Eccles. 9. 22.

q And so is in extreme danger.

- 11 A word spoken in his place, *is like* appells of gold with pictures of siluer.
- 12 He that reprobeth the wife, & the obedient care, *is as* a golden earering and an ornament of fine golde.
- 13 As the colde of the snow in the time of haruest, *so is* a faithfull messenger to them that send him; for he refresheth the soule of his masters.
- 14 A man that boasteth of false liberalitie, *is like* k cloudes and winde without raine.
- 15 A Prince is pacified by staying l of anger, and a soft tongue breaketh the m bones.
- 16 If thou haue founde honie, eat that is n sufficient for thee, least thou be ouerfull, and vomit it.
- 17 Withdraw thy foote from thy neighbours house, least he be weary of thee, and hate thee.
- 18 A man that beareth false witnes against his neighbour, *is like* an hammer & a sword, and a sharpe arrow.
- 19 Confidence in an vnfaithful man in time of trouble *is like* a broken tooth and a slyding foote.
- 20 He that taketh away the garment in the cold season, *is like* vineger poured vpon nitre, or *like* him that singeth songes to an heauie heart.
- 21 * If he that hateth thee be hungrie, giue him bread to eate, and if he be thirsty, giue him water to drinke.
- 22 For thou shalt lay p coles vpon his head, and the Lord shall recompense thee.
- 23 As the Northwinde driueth away the raine, so doth an angrie countenance the slandering tongue.
- 24 * It is better to dwel in a corner of the house toppe, then with a contentious woman in a wide house.
- 25 As are the coldes waters to a wearie soule, so *is* good newes from a farre country.
- 26 A righteous man falling downe before the wicked, *is like* a troubled well, and a corrupt spring.
- 27 It is not good to eate much honie: * so to search their owne glorie *is not* glorie.
- 28 A man that refraineth not his appetite *is like* a citie which is q broken downe, and without walles.

CHAP. XXVI.

- 1 As the snow in the sommer, and as the raine in the haruest *are not meete*, so is honor vnseemely for a foole.
- 2 As the sparow by flying, and the swalow by flying *escape*, so the curse *that is* causeles, shall not come.
- 3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rodde to the fooles backe.
- 4 Answer not a foole a according to his foolishnes, least thou also be like him.
- 5 Answer a foole b according to his foolishnes, lest hee bee wise in his owne c conceite.
- 6 He that sendeth a message by the hand of a foole, *is as* he that cutteth of c the feete,

a Consent not vnto him in his doings.
b Reproue him as the matter requireth.
Eccles. 10. 1.
c To wit, of the messenger, who he sendeth.

d and drinketh iniquitie.

- 7 As they that lift vp the legges of the lame, so *is* a parable in a fooles mouth.
- 8 As the closing vp of a precious stone in an heape of stones, so *is* he that giueth glory to a foole.
- 9 As a throne standing e vp in the hande of a drunkard, so *is* the parable in the mouth of fooles.
- 10 f The excellent that formed all things, both rewardeth the foole and rewardeth the transgressors.
- 11 * As a dogge turneth aganie to his owne vomit, so a foole turneth to his foolishnes.
- 12 Seeft thou a man wise in his owne conceyte? g *more hope is* of a foole then of him.
- 13 The slouthful man saith, h A lyon *is* in the way: a lyon *is* in the streetes.
- 14 As the doore turneth vpon his hinges, so doeth the slouthfull man vpon his bed.
- 15 * The slouthfull hideth his hande in his bosom, & it grieueth him to put it againe to his mouth.
- 16 The sluggarde *is* wiser in his owne conceit, then ieuuen men that can render a reason.
- 17 He that passeth by and medleth with the strife *that* *belongeth* not vnto him, *is as* one that taketh a dogge by the eares.
- 18 As he that faineth himselfe mad, casteth fire brandes, arrowes and mortal things,
- 19 So dealeth the deceitfull man i with his friend and saith, Am not I in sport?
- 20 Without wood the fire is quenched, & without a talebearer strife ceaseth.
- 21 * As the cole maketh burning coles, and wood a fyre, so the contentious man *is apt* to kindle strife.
- 22 * The wordes of a tale bearer *are as* flatterings, and they go downe into the bowels of the bellie.
- 23 As siluer droffe ouerlaid vpon a porshard, so *are* burning lippes, and k an euill heart.
- 24 He that hateth, will counterfait with his lippes, but in his heart he layeth vp deceit.
- 25 Though he speake fauourably, beleue him not: for *there are* l seuen abominations in his heart.
- 26 Hatred may be couered by deceit: *but* the malice therof shall be discouered in the m congregation.
- 27 * He that diggeth a pit, shall fall therein, and he that roleth a stone, it shall returne vnto him.
- 28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

- 1 Boast not thy selfe of to a morowe: for Bthou knowest not what a daye maye bring forth.
- 2 Let another man praise thee, & not thine owne mouth: a stranger, and not thine owne lippes.

3 * A stone

d That is, receiveth damage thereby.

e Whereby he both hurteth himselfe and others.

f Meaning, God.

1. Pet. 2. 22.

g For the foole wil rather be counseled then he: also the foole sinneth of ignorance and the other of malice
h Read Chap. 22. 13.
i Chap. 29. 24.

i Which dissembleth himselfe to be that he is not.

Eccles. 31. 22.

Chap. 18. 2.

k They wil soone break out and utter them selues.

l Meaning, many: the vitch the number certaine for the vncerteine.
m In the assembly of the godly.
Eccles. 10. 8.
eccles. 27. 29.

a Delay not the time, but take occasion when it is offered.

Eccl. 12. 18.

b For the enuious are obitinate and can not be reconciled.
c They are flattering & seeme friendfull.
Iob. 6. 6.

d Trust not to any worldly help in the day of thy trouble.

e Read chap. 22. 3.

chap. 20. 16.

"Ebr. blesteth.
f Hastely and without cause.
chap. 19. 20.
e 21. 9.

g One hasty man prouoketh another to anger.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.
Eccl. 14. 9.
chap. 17. 3.

i That is, he is either knowe to be ambitious & glorious, or humble and modest.

k This declareth the great goodnes of God to wardes man, and the diligence that he requirerth of him for the preservation of his giftes.

- 3 * A stone is heauie, and the sand weighy: but a foolles wrath is heauier then them both.
- 4 Anger is cruel, and wrath is raging: but who can stand before b enuie?
- 5 Open rebuke is better then secret loue.
- 6 The woundes of a loiter are faithfull, and the kisses of an enemie are c pleasant.
- 7 * The person that is full, despiseth an honie combe: but vnto the hungrie soule euerie bitter thing is sweete.
- 8 As a birde that wandereth from hir nest, so is a man that wandereth from his owne place.
- 9 My oymntment and perfume reioyce the heart, so doeth the sweetenes of a mans friend by heartie counsel.
- 10 Thine owne friend & thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamities: for better is a neighbour that is neere, then a brother farre of.
- 11 My sonne, be wise, & reioice mine heart, that I may answer him that reprocheth me.
- 12 * A prudent man seeth the plague, and hideth himselfe: but the foolish go on still, and are punished.
- 13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.
- 14 He that praiseth his friend with a loud voice, rising early in the morning, it shall be counted to him as a curse.
- 15 * A continual dropping in the daye of raine, and a contentious woman are alike.
- 16 He that hideth his, hideth the winde, & she is as the oyle in his right hand, that vttereth it selfe.
- 17 Yron sharpeneth yron, so doeth a man sharpen the face of his friend.
- 18 He that keepeth the figge tree, shall eate the frute thereof: so he that waiteth vpon his master, shall come to honour.
- 19 As in water face, so sheweth to face, his the heart of man to man.
- 20 The graue & destruction can neuer be full, so * the eyes of man can neuer be satisfied.
- 21 * As is the fining pot for siluer, and the fornace for golde, so is euerie man according to his dignitie.
- 22 Though thou shouldst bray a foole in a mortar among wheat brayed with a pestel, yet wil not his foolishnes depart fro him.
- 23 Be diligent to know the state of thy flock, and take heede to the herdes.
- 24 For riches remaine not alway, nor the crowne from generation to generation.
- 25 The heye discovereth it selfe, and the graspe appeareth, and the herbes of the mountaines are gathered.
- 26 The lambs are for thy clothing, and the goates are the price of the field.
- 27 And let the milke of the goates be sufficient for thy foode, for the foode of thy familie, and for the sustenance of thy

maides.

CHAP. XXVII.

- 1 The wicked flee when none pursueth: but the righteous are bolde as a lyon.
- 2 For the transgression of the land, b there are manie princes thereof: but by a man of vnderstanding and knowledge a realme likewise endureth long.
- 3 A poore man, if he oppresse the poore, is like a raging raine, that leaueth no sode.
- 4 They that forsake the Lawe, praise the wicked: but they that keepe the Lawe, set themselves against them.
- 5 Wicked men vnderstand not iudgement: but they that seeke the Lord, vnderstand all thinges.
- 6 * Better is the poore that walketh in his vprightnes, then he that peruerteth his waies, though he be riche.
- 7 He that kepeth the Law, is a childe of vnderstanding: but he that feedeth the gluttons, shameth his father.
- 8 He that increaseth his riches by vsurie & interest, gathereth c them for him that will be merciful vnto the poore.
- 9 He that turneth away his care from hearing the Law, euen his prayer shalbe d abominable.
- 10 He that causeth the righteous to go astray by an euil way, shall fall into his owne pit, and the vpright shall inherite good thinges.
- 11 The riche man is wise in his owne conceit: but the poore that hath vnderstanding, can tice him.
- 12 * When righteous men reioyce, there is great glorie: but when the wicked come vp, the man is tryed.
- 13 He that hideth his sinnes, shall not prosper: but he that confesseth, and forsaketh them, shall haue mercie.
- 14 Blessed is the man that feareth alway: but he that hardeneth his heart, shall fall into euil.
- 15 As a roaring lyon, and an hungrie beare, so is a wicked ruler ouer the poore people.
- 16 A prince destitute of vnderstanding, is also a great oppressour: but he that hateth couetousnes, shall prolong his dayes.
- 17 A man that doeth violence against the blood of a person, shall flee vnto the graue, and they shall not stay him.
- 18 He that walketh vprightly, shall be satisfied: but he that is froward in his waies, shall once fall.
- 19 * He that tilleth his land, shall be satisfied with bread: but he that followeth the ydle, shall be filled with pouertrie.
- 20 A faithfull man shall abound in blessings, and he that maketh haste to be riche, shall not be innocent.
- 21 To haue respect of persons is not good: for that man wil transgresse for a piece of k bread.
- 22 A man with a wicked l eye, hasteth to riches, and knoweth not, that pouertrie shall come vpon him.

a Because their own conscience accuseth them.
b The state of the common weale is often times changed.

chap. 19. 1.

c For God will take away the wicked vsurer, & giue his goods to him that shal bestowe them wel.

d Because it is not of faith, which is grounded of Gods word, or Law, which the wicked contemne.
e And iudge that he is not wise.

chap. 29. 2.
f He is knowen by his doings to be wicked.

g Which standeth in awe of God & is afraid to offend him.
h For he can neuer be satisfied, but euer oppresseth & spoyleth.

i None shalbe able to deliuer him.

chap. 12. 11.
eccl. 10. 27.

chap. 12. 11.
e 20. 21.

k He wil be abused for nothing.
l Meaning him that is couetous.

Xxj.

33 He

- 23 Hee that rebuketh a man, shall finde more fauour at the length, then hee that flattereth with his tong.
- 24 He that robbeth his father and mother, and faith, it is no transgression, is the companion of a man that destroyeth.
- 25 He that is of a proude heart, stirreth vp strife: but he that trusteth in the Lord, shall be m fat.
- 26 He that trusteth in his owne heart, is a foole: but he that walketh in wisdome, shall be deliuered.
- 27 He that giueth vnto the poore, shall not lacke: but he that hideth his eyes, shall haue many curses.
- 28 * When the wicked rise vp, men hide the felues: but when they perill, the righteous increase.

m Shall haue al things in abundance.

Chap. 29. 2.

CHAP. XXIX.

- 1 A Man that hardeneth his necke, when he is rebuked, shall suddenly be destroyed and cannot be cured.
- 2 * When the righteous are in auctoritie, the people reioyce: but when the wicked beareth rule, the people sigh.
- 3 A man that loueth wisdome, reioyceth his father: * but he that feedeth harlots, wasteth his substance.
- 4 A King by iudgement mainteineth the country: but a man receiuing gifts, destroyeth it.

Chap. 28. 17. Or, are increased.

Luke. 13. 12.

- a He that giueth eare to the flatterer, is in danger as the bird is before the fowler
- b He is euer ready to fall into the snare that he layeth for others.
- e He can beare no admonition, in what sort soeuer it is spoken.
- 5 A man that flattereth his neighbour, spreadeth a net for his steppes.
- 6 In the transgression of an euil man is his b snare: but the righteous doeth sing and reioyce.
- 7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.
- 8 Scornefull men bring a citie into a snare: but wise men turne away wrath.
- 9 If a wife man contend with c a foolish man, whether he be angrie or laugh, there is no rest.
- 10 Bloodie men hate him that is vpriht: but the iust haue care of his soule.
- 11 A foole powreth out al his minde: but a wife man keepeth it in til afterwarde.
- 12 Of a prince that hearkeneth to lyes, al his seruants are wicked.
- 13 * The poore and the vsurer meete together, and the Lord lighteneth both their eyes.
- 14 * A King that iudgeth the poore in trueth, his throne shall be established for euer.
- 15 The rodde and correction giue wisdome: but a child set at libertie, maketh his mother ashamed.
- 16 When the wicked are increased, transgression increaseth: but the righteous shall see their fall.
- 17 Correct thy sonne and he wil giue thee rest, and wil giue pleasures to thy soule.
- 18 d Where there is no vision, the people decay: but hee that keepeth the Lawe, is blessed.

d Where there are not faithfull ministers of the word of God.

- 19 A e seruant wil not be chastised with wordes: though he vnderstand, yet he wil not f answere.
- 20 Seest thou a man hastie in his matters? there is more hope of a foole, then of him.
- 21 He that delicately bringeth vp his seruice from youth, at length hee wil be euen as his sonne.
- 22 * An angrie man stirreth vp strife, and a furious man abundeth in transgression.
- 23 * The pride of a man shall bring him lowe: but the humble in spirit shall enioye glorie.
- 24 He that is partner with a thiefe, hateth his owne soule: he heareth cursing, and declareth it not.
- 25 The feare of man bringeth a f snare: but he that trusteth in the Lord, shall be exalted.
- 26 Manie do seeke the face of the ruler: but euery mans iudgement commeth from the Lord.
- 27 A wicked man is abomination to the iust, and he that is vpriht in his way, is abomination to the wicked.

e He that is of a seruile & rebellious nature. Or, gorge.

Chap. 15. 18.

Iob. 22. 29.

f He that feareth man more then God falleth into a snare and is destroyed. g He needeth not to flatter the ruler: for what God hath appointed, that shall come to him.

CHAP. XXX.

1 To humble our selues in consideration of Gods vorkes. 2 The word of God is persite. 11 Of the wicked and hypocrites. 12 Of things that are neuer faciate. 13 Of others that are vnderful.

THE VORDES OF AGVR THE SONNE OF IAKEH.

- 1 The prophesie which the man spake vnto Ithiel, euen to b Ithiel, and Vcal.
- 2 Surely I am more c foolith then any man, and haue not the vnderstanding of a man in me.
- 3 For I haue not learned wisdome, nor attained to the knowledge of holie things.
- 4 Who hath ascended vp to d heauen, and descended? Who hath gathered the wind in his fist? Who hath bounde the waters in a garment? Who hath established all the endes of the worlde? What is his name, and what is his sonnes name, if thou canst tel?
- 5 * Euery word of God is pure: he is a shield to those, that trust in him.
- 6 * Put nothing vnto his wordes, lest hee reprove thee, and thou be found a lyer.
- 7 Two e thinges haue I required of thee: denie me them not before I dye.
- 8 Remoue farre from me vanitie and lyes: giue me not pouertie, nor riches: fede me with fooode conuenient for me,
- 9 Left I be full, and denie thee, and saye, f Who is the Lord? or left I be poore and steale, and take the Name of my God in vaine.
- 10 Accuse not a seruant vnto his master, lest hee curse thee, & when thou hast offended.
- 11 There is a generation that curseth their father, and doeth not blesse their mother.

a Who was an excellent man in vertue & knowledge in the time of Salomon. b Which were Agurs scollers or friends. c Herein he declareth his great humilitie who would not attribute anie wisdom to himself, but al vnto God. d Meaning, to know the secretes of God, as though he would say, None.

Tsal. 119. 8.

Deut. 4. 2. Or, 12. 32.

e He maketh ths request to God.

f Meaning, that they f put the trust in their riches, forget God & that by to much wealth they haue an occasion to the same. g In accusing him wout cause.

12 *There is a generation that are pure in their owne conceit, and yes are not washed from their filthines.*

13 *There is a generation, whose eies are haue, and their eye liddes are lifted vp.*

14 *There is a generation, whose teeth are as swordes, and their chawes as kniues to eat vp the afflicted out of the earth, and the poore from among men.*

15 *The horse leache hath two daughters which cry, Giue, giue. There be three things that wil not be satisfied: yea, foure that saye not, It is ynough.*

16 *The graue, & the baren wombe, the earth that cannot be satisfied with water, & the fire that saith not, It is ynough.*

17 *The eie that mocketh his father and despiseth the instruction of his mother, let the rauen^s of the valley picke it out, and the yong eagles eat it.*

18 *There be three things hid from me yea, foure that I know not.*

19 *The way of an eagle in the aire, the way of a serpent vpon a stone, the waye of a shippe in the middes of the sea, & the way of a man with a maide.*

20 *Such is the waye also of an aduouterous woman: she eateth and k^wipeth her mouth, and faith, I haue not committed iniquitie.*

21 *For three things the earth is moued: yea, for foure it cannot susteine it selfe:*

22 *For a seruant when he reigneth, and a foole when he is filled with meat,*

23 *For the hateful woman, when she is married, and for a handmaide that is m^e heire to her mistres.*

24 *These be foure smal things in the earth, yet they are n^wise and ful of wisdom:*

25 *The pismires a people not strong, yet prepare they their meat in sommer:*

26 *The conies a people not mighty, yet make they their houses in the rocke:*

27 *The grasshopper hath no King, yet go they forth al by bandes:*

28 *The spider taketh hold o^with her hands, and is in Kings palaces.*

29 *There be three things that order well their going: yea, foure are comelie in going,*

30 *A lyon which is strong among beastes, & turneth not at the sight of anie:*

31 *A lustie grayhound, and a goat, and a King against whome there is no rising vp.*

32 *If thou hast bene foolish in lifting thy selfe vp, & if thou hast thought wickedlye, lay thyne hand p^vpon thy mouth.*

33 *When one churneth milke, he bringeth forth butter: and hee that wringeth his nose, causeth blood to come out: so he that forceth wrath, bringeth forth strife.*

1 THE WORDES OF KING

^a Lemuel: The ^b prophetic which his mother taught him.

2 **W**hat my sonne! and what the sonne of ^c my wombe! and what, O sonne of my desires!

3 *Giue not thy strength vnto women, dⁿor thy waies, which is to destroy Kings.*

4 *It is not for Kings, O Lemuel, it is not for Kings to drinke wine, nor for princes strong drinke,*

5 *Left he drinke, and forget the decree, and change the iudgement of all the children of affliction.*

6 *Giue ye strong drinke vnto him, that is readie to perish, and wine vnto them that haue grieue of heart.*

7 *Let him drinke, that he maye forget his pouertie, and remember his mulerie no more.*

8 *Open thy mouth for the s^domme in the cause of al the children of destruction.*

9 *Open thy mouth: iudge righteously, and iudge the afflicted, and the poore.*

10 *Who shal find a vertuous woman? for her price is farre above the pearles.*

11 *The heart of her husband trusteth in her, and he shal haue no nede of h^s spoyle.*

12 *She wil do him good, and not euill al the daies of her life.*

13 *She seeketh wool and flaxe, and laboureth cherefully with her hands.*

14 *She is like the shippes of marchants: she bringeth her fode from a farre.*

15 *And she riseth, while it is yet night: and giueth the porcion to her household, and the i^dordinarie to her maides.*

16 *She considereth a field, & k^e getteth it: and with the frute of her hands she planteth a vineyarde.*

17 *She girdeth her loines with strength, and strengthneth her armes.*

18 *She feleth that her marchandise is good: her candle is not put out by night.*

19 *She putteth her hands to the wherue, and her hands handle the spindle.*

20 *She stretcheth out her had to the poore, and putteth forth her hands to the nedie.*

21 *She feareth not the snowe for her familie: for al her familie is clothed with skar^let.*

22 *She maketh her selfe carpets: fine linen & purple is her garment.*

23 *Her husbände is knowen in the l^gates, whē he sitteth with the Elders of the land.*

24 *She maketh theetes, and selleth them, & giueth girdles vnto the marchant.*

25 *Strength and honour is her clothing, & in the latter day she shal reioyce.*

26 *She openeth her mouth with wisdom, & the n^wlawe of grace is in her tongue.*

27 *She ouerseeeth the waies of her household, and eateth not the bread of ydlenes.*

28 *Her children rise vp, and cal her blessed: her husband also shal praise her, say^{ing}.*

29 *Manie daughters haue done vertuously:*

X x.ij.

a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be King ouer Israel.

b The doctrine, which his mother Bathsheba taught him.

c By this often repetition of one thing the declarerth her motherly affection.

d Meaning, that women are the destruction of Kings, if they haue them.

e That is, the King must not giue himself to wantonnes and neglect his office which is to execute iudgement.

f For wine doeth cōfort the heart, as Plal. 104. 15.

g Defend their cause that are not able to helpe themselves.

h He shal not neede to vse anie vnlawful meanes to gaine his liuing.

^a Or, meat, as Psal. 111. 5.

i She preparerth their meat betime.

k She purchaseth it with the gaires of her trauaile.

^a Or, with double.

l In the assemblies & places of iudgement.

m Or, linen cloth.

n After that he had spoken of the apparell of bodie, he now declarerth the apparell of the spirit.

o Her tongue is as a booke where by one might learn many good things: for she deliuereth to talke of the word of God.

o That is, da her reuerence.

b The leach hath two forks in her tongue, which here he calleth her two daughters, whereby the sucketh the blood: and is neuer faciat: euen so are the couctous extortioners insatiable.

i Which hante in the valley for carions.

k She hath her desires, and after counterfaiteeth as though she were an honest womā.

l These comonly abuse the state wherevnto they are called.

m Which is married to her master after the death of her mistres.

n They contene great doctrine & wisdom.

o If man be not able to compasse these common things by his wisdom, we can not attribute wisdom to man but folie.

p Make a stay & continue not in doing euil.

CHAP. XXXI.

^a He exhorteth to chastitie and iustice, to And she uereth the condicions of a vviſe and vvorthy vwoman.

but thou surmountest them al.
 30 Fauour is deceitful, and beautie is vanitie: but a woman that feareth the Lord, she

shal be praised.
 31 Giue p her of the frute of her handes, & let her owne works praise her in cheggates.

p Confesse her diligent labour: and commend her therefore.
 q For as much as the most honorable are clad in the apparel that she made.

ECCLESIASTES, OR the Preacher.

THE ARGUMENT.

Salomon, as a preacher and one that desired to instruct all in the way of saluation, describeth the deceitful vanities of this world, that man should not be addicted to any thing vnder the sunne, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicitie, either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that that he is vnited with God and shal inioy his presence: so that al other things must be reiected, saue in as much as they further vs to attaine to this heavenly treasure, which is fine and permanent, and can not be found in any other saue in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none endurance. 13 All mans wisdom is but folie and griefe.



He wordes of the ^a Preacher, the son of Dauid king in Ierusalem. ^b Vanitie of vanities, saith the Preacher: vanitie of vanities, al is vanitie.

a Salomon is here called a Preacher, or one that asenbleth the people, because he teacheth the true knowledge of God, & how men ought to passe their life in this transitorie world.

b He condemneth the opinions of al men y set felicity in any thing but in God alone, seeing y in this world al things are as vanitie and nothing.

c Salomon doth not condemne mans labour or diligence, but sheweth y there is no full contentation in any thing vnder the heauens, nor in any creature, for as much as al things are transitorie.

d One man dieth after another, and the earth remaineth longest, eue to the last day, which yet is subject to corruptio.

e By the sunne, winde & riuers he sheweth that the greatest labour & longest hath an end, and therefore there

can be no felicitie in this world. Eccle. 40. 11. f The sea which compasseth al the earth, filleth the veines thereof, which poure out springs and riuers into the sea againe. g He speaketh of times and seasons and things done in the, which as they haue bene in times past so come they to passe againe. h He proueth that if anie could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aides of God thereunto about al other.

3 What remaineth vnto man in all his ^c trauaile, which he suffereth vnder the sunne?
 4 One generation passeth, and another generation succedeth: but the earth remaineth for ^d cuer.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place, where he riseth.

6 The ^e winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 * All the riuers go into the sea, yet the sea is not full: for the riuers go vnto the place whence they returne, and go.

8 All things are full of labour: man can not vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 & What is it, that hath bene? that that shalbe: and what is it that hath bene done? that which shalbe done: and there is no newe thing vnder the sunne.

10 Is there any thing, whereof one may say, Beholde this, it is new? it hath bene already in the olde time that was before vs.

11 There is no memorie of the former, neither shall there be a remembrance of the later that shalbe, with them that shal come after.

12 ¶ h I the Preacher haue bene King ouer al the earth, filleth the veines thereof, which poure out springs and riuers into the sea againe. g He speaketh of times and seasons and things done in the, which as they haue bene in times past so come they to passe againe. h He proueth that if anie could haue attained to felicitie in this world by labour and studie, he chiefly should haue obtained it, because he had gifts and aides of God thereunto about al other.

Iracl in Ierusalem:

13 And I haue giuen mine heart to search & finde out wisdom by all things that are done vnder the heauen: (this sore trauaile hath God giuen to the sonnes of men, to humble them thereby)

14 I haue considered al the works that are done vnder the sunne, and beholde, all is vanitie, and vexation of the spirit.

15 That which is ^k crooked, can none make straight: and that which faileth, can not be nombred.

16 I thought in mine heart, and said, Behold, I am become great, and excel in wisdom al them that haue bene before me in Ierusalem: and mine heart hath seene much wisdom and knowledge.

17 And I gaue mine heart to knowe wisdom and knowledge, ^l madnes and foolishnes: I knewe also that this is a vexation of the spirit.

18 For in the multitude of wisdom is much ^m griefe: & he that increaseth knowledge, increaseth sorowe.

no commoditie, but grief and trouble of conscience. n Wisdom and knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hieft, yet is his mind neuer fully content: therefore in this world is no true felicitie.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the fool haue both one end touching the bodily death.

1 I said in mine heart, Go to now, I will ^{proue} a thee with ioye: therefore take thou pleasure in pleasant things: and beholde, this also is vanitie.

2 I saide of laughter, Thou art mad: and of ioye, What is this that thou doest?

3 I fought in mine heart to giue my selfe to wine, & to lead mine heart in wisdom, and to take holde of folie, till I might see where is that goodnes of the children of men, which they ^{enioy} vnder the sunne: the whole number of the daies of their life.

4 I haue made my great workes: I haue build me houses: I haue planted me vineyards, and planted in them trees of al frute.

5 I haue made me cisternes of water, to water therewith the woodes that growe with trees.

i Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sin, to humble man, & to teach him to depend onely vpon God.

k Man is not able by al his diligence to cause things to goe otherwise then they do: neither can he number y fautes that are committed, much lesse remedie the.

l That is, vaine things, which serueth vnto pleasure, wherein was

m Wisdom and knowledge can not be come by without great paine of bodie and minde: for when a man hath attained to the hieft, yet is his mind neuer fully content: therefore in this world is no true felicitie.

a Salomon maketh this discourse with himself, as though he would tell whether there were contentation in ease and pleasures.

b Albeit I gaue my selfe to pleasures, yet I thought to kepe wisdom and the feare of God in mine heart, & gouerne mine affaires by the same.

c Ebr. dravve my flesh to vaine.

d Ebr. do.

e Ebr. paradises.

c Meaning, of the seruants or slaues, which he had bought: so *f* children borne in their seruitude, were the maisters. *d* That is, what- soeuer men take pleasure in.

e Which were the most beautifull of them that were taken in warre, as Iudges, 5. 30. Some vnderstand by these wordes, no men but instruments of musick.

f For al this God did not take his gift of wisdom from me.

g This was the frute of al my labour, a certeyne pleasure mixt with care, which he calleth vanitie in the next verse.

h I bethought w my self whether it were better to follow wisdom, or mine own affections & pleasures, which he calleth madnes.

i Or, compare with the King. *Proverbs* 17. 24. *i* He foreseeth things, which the foole cannot for lack of wisdom.

k For both dye & are forgotten, as *vers* 16, or thei both alike haue prosperitie or aduersitie.

l Meaning, in this world.

m He wondereth that men forget a wife man, being dead, as soone as they do a foole.

n That I might seeke the true felicitie which is in God.

o Among other griefs this was not the least to leaue that which he had gotten by great trauail, to one that had taken no paine therefore, & who he knew not whether he were a wife man or a foole.

7 I haue gotten seruants & maids, and had children borne in the house: also I had great possession of beues & sheepe aboute al that were before me in Ierusalem.

8 I haue gathered vnto me also siluer and golde, and the chiefe treasures of Kings & prouinces: I haue prouided me men singers and women singers, and the delites of the sonnes of men, as a woman *e* taken captiue, and women taken captiues.

9 And I was great, and encreased aboute al that were before me in Ierusalem: also my wisdom *f* remained with me.

10 And what soeuer mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioye: for mine heart reioyced in al my labour: and this was my *g* portion of al my trauaile.

11 Then I looked on al my works that mine hands had wrought, and on the trauaile that I had laboured to do: and beholde, all is vanitie and vexation of the spirit: and there is no profite vnder the sunne.

12 And I turned to behold *h* wisdom, and madnes and folie: (for who is the man that wil come after the King in thinges, which men now haue done?)

13 Then I sawe that there is profite in wisdom, more then in folie: as the light is more excellent then darkenes.

14 For the wife mans *i* eyes are in his head, but the foole walketh in darkenes: yet I know also that the same *k* condicion falleth to them al.

15 Then I thought in mine heart: It befalleth vnto me as it befalleth to the foole. Why therefore do I then labour to bee more wise? And I said in mine heart, that this also is vanitie.

16 For there shal be no remembrance of the wife, nor of the foole *l* for euer: for that that now is, in the daies to come shal all be forgotten. And *m* how dieth the wife man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the sunne is grievous vnto me: for al is vanitie, and vexation of the spirit.

18 I hated also al my labour, wherein I had trauailed vnder the sunne, which I shall leaue to the man that shalbe after me.

19 And who knoweth whether he shalbe wife or foolish? yet shal hee haue rule ouer all my labour, wherein I haue trauailed, and wherein I haue shewed my selfe wise vnder the sunne. This is also vanitie.

20 Therefore I went aboute to make mine heart *n* abhorre al the labour, wherein I had trauailed vnder the sunne.

21 For there is a man whose trauaile is in wisdom, and in knowledge and in equitie: yet to a man that hath not trauailed herein, shal he *o* giue his portion: this also is vanitie and a great griefe.

22 For what hath man of al his trauaile, and griefe of his heart, wherein he hath trauailed vnder the sunne?

23 For al his daies are sorowes, and his trauaile

uaile griefe: his heart also taketh not rest in the night, which also is vanitie.

24 There is no profite to man: but that he eat, and drinke, and *p* delite his soule with the profite of his labour: I sawe also this, that it was of the hand of God.

25 For who could eat, and who could haue to *q* outward things more then I?

26 Surely to a man that is good in his sight, God giueth wisdom, and knowledge, and ioye: but to the sinner he giueth paine, to gather, and to heape to giue to him that is good before God: this is also vanitie, and vexation of the spirit.

CHAP. III.

1 All things haue their time. *14* The workes of God are perfecte, and cause vs to feare him. *17* God shal iudge both the iust, and vniust.

1 **T**O al things there is an appointed time, and a time to euery purpose vnder the heauen.

2 A time to be borne, and a time to dye: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to buylde.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to dance.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speak.

8 A time to loue, and a time to hate: a time of warre, and a time of peace.

9 What profite hath he that worketh, of the thing wherein he trauaileth?

10 I haue seene the trauaile that God hath giuen to the sonnes of men *b* to humble them thereby.

11 He hath made euery thing beautifull in his time: also he hath set the world in their heart, yet can not man finde out the worke that God hath wrought from the beginning euen to the end.

12 I know that there is nothing good in the, but to reioyce, and to do good in his life.

13 And also that euery man eateth & drinketh, and seeth the commoditie of al his labour. this is the gift of God.

14 I know that whatsoeuer God shal do, it shalbe for euer: to it can no man adde, & from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shalbe, hath now bene: for God *f* requireth that which is past.

16 And moreover I haue seene vnder the sunne the place of iudgement, where was wickednes, and the place of iustice where was iniquitie.

17 I thought in mine heart, God wil iudge the iust and the wicked: for time is *g* there for euerie purpose and for euerie worke.

18 I considered in mine heart the state of

p When man hath al laboured, he can get no more then foode, & refreshing, yet he dofeeth also that this cometh of Gods blessings, as Chap. 3. 13.

q Meaning, to pleasures.

a He speaketh of this diuersitie of time for two causes, first to declare that there is nothing in this world perpetual: next to teach vs not to be grieved if we haue not al things at once according to our desires, neither enioy the so long as we would wish.

b Read Chap. 1. 13.

c God hath giuen man a desire and affection to seeke out *f* things of this worlde and to labour therein.

d Read Chap. 2. 24. & these places declare *f* we should do all things with sobriety, & in *f* feare of God, for as much as he giueth not his gifts to the instant that they should be abused.

e That is, man shal neuer be able to let Gods worke, but as he hath determined so it shal come to passe.

f God onely causeth that, which is past, to return.

g Meaning, with God, how soeuer man neglect his dutie.

h And made the pure in their first creation.

i Man is not able by his reason, and iudgement to put difference between man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge anie other wife of a man being dead, then of a beast, which is dead: yet by the word of God & faith we easily know the difference, as ver. 21.

k Meaning that reason cannot comprehend that which faith beleueneth herein. l By the often repetition of this sentence, as Chap. 2. 24. & Chap. 3. 12 & 22. Cha. 5. 17. & Cha. 8. 15. he declareth y man by reason can comprehend nothing better in this life then to vse y gifts of God soberly & comfortably: for to know farther is a special gift of God i euiled by his Spirit.

the children of men that God had h purged them: yet to see to, they are in themselves as beasts.

19 For the condition of the children of me, and the condition of beasts are euen as one condition vnto them. As the one dieth, so dyeth the other: for they haue all one breath, and there is no excellencie of man about the beast: for al is vanitie.

20 Al go to one place, & al was of the dust, and al shal returne to the dust.

21 Who k knoweth whether the spirit of man ascend vpwarde, and the spirit of the beast descend downward to the earth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portio. For who shal bring him to se what shalbe after him?

CHAP. IIIII.

1 The innocents are oppressed. 4 Ment labours are full of abuse & vanitie. 9 Mans societie is necessarie. 13 A yong men poore, and wise is to be preferred to an olde King that is a foole.

1 SO^a I turned, and considered all the oppressions that are wrought vnder the sunne, & behold, the teares of the oppressed, and none comforteth them: & lo, the strength is of the hande of them that oppresseth them, and none comforteth them.

2 Wherefore I praised the b dead which now are dead, about the liuing, which are yet aliue.

3 And I count him c better then them both, which hath not yet bene: for he hath not seene the euil workes which are wrought vnder the sunne.

4 Also I behelde al trauaile, and al d perfection of workes that this is the enuie of a man against his neighbour: this also is vanitie and vexation of spirit.

5 The foole foldeth his hands, and e eateth vp his owne flesh.

6 Better is an handfull with quietnes, then two handfulls with labour and vexation of spirit.

7 Againe I returned, and saw vanitie vnder the sunne.

8 There is one alone, and there is not a second, which hath neither sonne nor brother, yet is there none end of al his trauail, neither can his eye be satisfied with riches: neither doth he thinke, For whom do I trauaile and defraude my soule of pleasure? this also is vanitie, and this is an euil trauaile.

9 f Two are better then one: for they haue better wages for their labour.

10 For if they fal, the one wil lift vp his fellowe: but wo vnto him that is alone: for he falleth, and there is not a seconde to lifte him vp.

11 Also if two sleepe together, then shal they haue heat: but to one how should there be heat?

f Forasmuch as when man is alone, he can neither helpe him self nor others, he sheweth that men ought to liue in mutual societie, to the intent they may be profitable one to another and that their things may encrease.

12 And if one ouercome him, two shal stand against him: and a threefold s coard is not easily broken.

13 Better is a poore and wise child, then an olde and foolish King, which wil no more be admonished.

14 For out of the h prison he cometh forth to reigne: when as he that is i borne in his kingdome, is made poore.

15 I behelde al the liuing, which walke vnder the sunne, k with the seconde childe, which shal stand vp in his place.

16 There is none l end of al the people, nor of al that were before them, and they that come after, shal not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heede to thy m foote when thou entrest into the House of God, and be more neere to heare then to giue the sacrifice of n foolles: for they know not that they do euil.

their greedie desires, they thinke themselves abused, as in time past, and so care no more for him. m That is, with what affection thou comest to heare the word of God. n Meaning, of the wicked which thinke to please God w ceremonies, & haue neither faith nor repentance.

CHAP. V.

1 Not to speake lightly, chiefly in Gods matters. 9 The contentious can neuer haue ynough. 11 The labourer sleepe is fowle. 14 Man when he dyeth, taketh nothing with him. 18 To liue ioyfully, and with a contented minde is the gift of God.

1 BE not a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God is in the heauens, and thou art on the earth: therefore let thy wordes be b fewe.

2 For as a dreame cometh by the multitude of businesse, so the voyce of a foole is in the multitude of wordes.

3 When thou hast vowed a vowe to God, deferre not to pay it: for he deliteth not in foolles: pay therefore that thou hast c vowed.

4 It is better that thou shouldest not vowe, then that thou shouldest vowe and not pay it.

5 Suffer not thy mouth to make thy d fleshe to sinne: neither saye before the e Angel, that this is ignorance: wherefore shall God be angrie by thy voyce, and destroye the worke of thine hands?

6 For in the multitude of dreames, and vanities are also manie wordes: but feare thou God.

7 If in a countrey thou seeest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and there be higher the they.

8 And the g abundance of the earth is ouer all: the King h also consisteth by the felde that is tilled.

9 He that loueth siluer, shal not be satisfied with siluer, and he that loueth riches, shal be without the fruite thereof: this also is vanitie.

10 When goods encrease, they are increased that eat them: and what good cometh to the

g By this proverbe he declareth how necessarie it is, y men should liue in societie. h That is, from a poore, & base estate, or out of trouble, & prison, as Ioseph did, Gen. 41. 14. i Meaning, that is borne a King. k Which follow, & flatter y Kings sonne, or him that shal succede: to enter into credit w them in hope of gaine. l They neuer cease by al means to crie into fauour: but when they obtayne not

others haue bene in time past, and so care no more for him. m That is, with what affection thou comest to heare the word of God. n Meaning, of the wicked which thinke to please God w ceremonies, & haue neither faith nor repentance.

a Either in vomiting or in praying: meaning, that we should vie al reverence to Godward.

b He heareth thee not for thy many wordes fake or often repetitions, but considereth thy faith, & fervent minde. c He speaketh of vowes, which are approved by Gods word, and serue to his glorie.

d Cause not thy self to sinne by vowing rashly: as they do which make a vowe to liue vnmarried, & such like.

e That is, before Gods messenger: when he shal examine thy doing: as though thy ignorance should be a iust excuse.

f Meaning, that God wil redresse these things, and therefore we must depend vpon him. g The revenues of the earth are to be preferred about al things, which appertain to this life.

h Kings & Princes cannot maine their estate without tillage, which thing commendeth y excellencie of tillage.

the

the owners thereof, but the beholding thereof with their eyes?

11 The sleep of him that travaileth, is sweet, whether he eat little or much: but the insatiety of the rich will not suffer him to sleepe.

12 There is an euil sicknes that I haue seene vnder the sunne: to wit, riches^k referred to the owners thereof for their euill.

13 And these riches perish by euil travail, & he begetteth a sonne, and in his^l hande is nothing.

14 *As he came forth of his mothers belly, he shal returne naked to go as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an euil sickenes that in all pointes as he came, so shal he go, & what profite hath he that he hath trauailed for the^m winde?

16 Also all his dayes he eateth inⁿ darke-nes with much griefe, and in his sorow and anger.

17 Beholde then, what I haue seene good, that it is comely to^o eat, & to drinke, and to take pleasure in all his labour, wherein he travaileth vnder the sunne, the whole number of the days of his life, which God giueth him: for this is his portion.

18 Also to euery man to whom God hath giuen riches and treasures, and giueth him power to eat thereof, and to take his part, and to enioy his labour: this is the gift of God.

19 Surely he will not much remember the dayes of his^p life, because God answereth to the ioye of his heart.

CHAP. VI.

The miserable estate of him to whom God hath giuen riches, and not the grace to vse them.

a He sheweth y^t it is the plague of God when the rich man hath not a liberal heart to vse his riches.

b If he can neuer haue enough.

c As we often times, that the covetous man either falleth into crimes that deserve death, or is murdered or drowned or hangeth himself or such like, and so lacketh the honour of burial which is the last office of humanitie.

d Meaning, the vntimely frute whose life did neither profite or hurt anie.

e His desire and affection.

1 Here is an euill, which I sawe vnder the sunne, and it is much among men:

2 A man to whome God hath giuen riches and treasures and honour, and he wanteth nothing for his soule of al that it desireth: but a God giueth him not power to^e eate thereof, but a strange man shal eate it vp: this is vanitie, and this is an euil sickenes.

3 If a man beget an hundredth children and liue many yeres, and the daies of his yeres be multiplied, and his soule be not^b satisfied with good things, & he be not^c buried, I say that an vntimely frute is better then he.

4 For^d he commeth into vanitie and goeth into darkenes: & his name shalbe couered with darkenes.

5 Also he hath not seene the sunne, nor knowen it: therefore this hath more rest then the other.

6 And if he had liued a thousand yeres twise tolde, and had seene no good, shal not al go to one place?

7 All the labour of man^e is for his mouth: yet the^e soule is not filled.

8 For what hath the wise man more the^e the foole? what hath the poore that^f knoweth how to walke before the liuing?

9 The sight of the eye is better then to walke in the lustes: this also is vanitie, & vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is known that it is man: and he can not strue with him that is^h stronger then he.

CHAP. VII.

Diuers precepts to followe that which is good, and to auoide the contrarie.

1 Surely there bee many things that increase vanitie: and what availeth it man?

2 For who knoweth what is^a good for man in the life and in the number of the dayes of the life of his vanitie, seeing he maketh them as a^a shadow? For who can shew vnto man what shalbe after him vnder the sunne?

3 *A good name is better then a good oymment, and the daye of^b death, then the day that one is borne.

4 It is better to go to the house of^c mourning, then to go to the house of feasting, because this is the end of al men: and the liuing shal lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise is in the house of mourning: but the heart of fooles is in the house of mirth.

7 Better it is to heare the rebuke of a wise man, the^e that a man should heare the song of fooles.

8 For like the noyse of the^d thornes vnder the pot, so is the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man^e mad: & the reward destroyeth the heart.

10 The end of a thing is better then the beginning thereof, and the pacient in spirit is better then the proude in spirit.

11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former daies were better the^e these? for thou doest not enquire^g wisely of this thing.

13 Wisdome is good with an^h inheritance, and excellent to them that see the sunne.

14 For man shal rest in the shadowe of wisdom, & in the shadowe of siluer: but the excellencie of the knowledge of wisdom giueth life to the possessers thereof.

15 Beholde the worke of God: for who can makeⁱ straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of afflictionⁱ consider: God also hath made this contrarie to that, to the intent that man should find^k nothing after him.

17 I haue seene al things in the daies of my vanitie: there is a iust man that perisheth in his workes.

f That knoweth to vse his goods wel in the iudgement of men.

g To be content with that which God hath giuen, is better then to followe the desires that neuer can be satisfied.

h Meaning, God who will make him to feele y^e he is mortal.

a There is no state, wherein man can liue to haue perfitte quietnes in this life.

b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of al euils: or els, because y^e this corporal death is the entring into life euertlasting.

c Where we may see the hand of God and learne to examine our liues.

d Which crakle for a while and profit nothing.

e A man that is esteemed wife when he falleth to oppression, becometh like a beast.

f He noteth their lightnes which enterprise a thing, and suddenly leaue it of againe.

g Murmure not against God: he sendeth aduersities for mans finnes.

h He answereth to them that esteeme not wisdom, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisdom is farre more excellent & may be without riches.

i Consider: wherefore God doeth send it and what may comfort thee.

k That man should be able to controule nothing in his workes.

l Meaning, that
cruel tyrants put
godly to death
and let the wic-
ked go free.
m Boast not o
much of thine
owne iustice and
wisdome.

n Tarie not long
when thou art ad-
monished to
come out of the
way of wicked-
nes.

o To wit, on
these admoniti-
ons that go before.

p Consider what
desolation, & de-
struction shal
come, if thou do
not obey them.

1 King. 8. 46.
2. chro. 6. 36.
psal. 20. 9.
2. solm. 1. 3.

q Credit the not,
neither care for
them.

r Or, spoken euil
of others.
r Meaning wis-
dome.

f That is, to
come to a con-
clusion.

t And so are
cause of their
own destruction.

a That is, doeth
get him fauour
& prosperitie.
b Whereas be-
fore he was
proude & arro-
gant, he shal be-
come humble &
meeke.

c That is, that
thou obey the
King, & kepe the
othe that thou
hast made for the
same cause.

d Withdraw not
thy self lightly
from the obedi-
ence of thy prince

e That is, when
time is to obey,
and how farre he
should obey.

in his iustice, and there is a wicked man
that continueth long in his malice.

18 Be not thou iust ouermuch, neither
make thy selfe ouer wise: wherefore shouldest thou be desolate?

19 Be not thou wicked ouermuch, neither
be thou foolish: wherefore shouldest thou
perish not in thy time?

20 It is good that thou lay holde on this:
but yet withdrawe not thine hande from
p that: for he that feareth God, shal come
forth of them al.

21 Wisdome shal strengthen the wise man
more then ten mightie princes that are in
the citie.

22 * Surely there is no man iust in the earth,
that doeth good and sinneth not.

23 Giue not thine q heart also to all the
wordes that men speake, lest thou do heare
thy seruant cursing thee.

24 For often times also thine heart know-
eth that thou likewise hast " cursed others.

25 All this haue I proued by wisdome: I
thought I wil be wise, but it went farre fro
me.

26 It is farre of, what may r it be? and it is a
profound deepenes, who can finde it?

27 I haue compassed about, both I and mine
heart to know and to enquire & to search
wisdome, and reason, and to knowe the
wickednes of folie, and the foolishnes of
madnes.

28 And I finde more bitter then death the
woman whose heart is as nettes & snares,
and her handes, as bands: he that is good
before God, shalbe deliuered from her, but
the sinner shalbe taken by her.

29 Beholde, saith the Preacher, this haue I
founde, seeking one by one to f finde the
count:

30 And yet my soule seeketh, but I finde it
not: I haue found one man of a thousand:
but a woman among them all haue I not
founde.

31 Onely lo, this haue I founde, that God
hath made man righteous: but they haue
fought many inuentions.

CHAP. VIII.

2 To obey Princes and Magistrates. 17 The vvorke of
God passe mans knowledg.

1 **W**Ho is as the wise man? and who
knoweth the interpretation of a
thing? the wisdome of a man doeth make
his a face to shine: and the b strength of
his face shalbe changed.

2 I aduertise thee to take heede to the mouth
of the King, and to the worde of the othe
of God.

3 d Hast not to go forth of his sight: stand
not in an euil thing: for he wil do whatso-
euer pleaseth him.

4 Where the worde of the King is, there is
power, and who shal say vnto him, What
doest thou?

5 He that kepeth the commandement, shal
knowe none euill thing, and the heart of
the wise shal knowe the e time and iudge-

ment.

6 For to euerie purpose there is a time and
iudgement because the f miserie of man is
great, vpon him.

7 For he knoweth not that which shalbe: for
who can tel him when it shal be?

8 Man is not lord f ouer the spirit to re-
teine the spirit: neither hath he power in
the day of death, nor deliuerance in the
battel, neither shal wickednes deliuer the
possessors thereof.

9 Al this haue I sene, and haue giuen mine
heart to euerie worke, which is wrought
vnder the sunne, and I saw a time that man
ruleth ouer man to his owne h hurt.

10 And likewise I sawe the wicked buried,
and i they returned, and they that came
from the holie k place, were yet forgotten
in the citie where they had done right: this
also is vanitie.

11 Because sentence against an euil worke
is not l executed speedely, therefore the
heart of the children of men is fully set in
them to doe euil.

12 Thogh a sinner do euil an hūdreth times,
and God prolongeth his dayes, yet I knowe
that it shal be wel with them that feare the
Lord, and do reuerence before him.

13 But it shal not be wel to the wicked, nei-
ther shal he prolong his dayes: he shal be
like a shadowe, because he feareth not be-
fore God.

14 There is a vanitie, which is done vpō the
earth, that there be righteous men to whō
it cometh according to the m worke
of the wicked: and there be wicked men to
whome it cometh according to the worke
of the iust: I thought also that this is va-
nitie.

15 And I praysed ioy: for there is no good-
nes to man vnder the sunne, saue n to eate
and to drinke and to reioyce: for this is
adjoyned to his labour, the dayes of his
life that God hath giuen him vnder the
sunne.

16 When I applyed mine heart to knowe
wisdome, & to beholde the busines that is
done on earth, that neither day nor night
the eyes of man take sleepe.

17 Then I beheld the whole worke of God,
that man can not finde out the worke that
is wrought vnder the sunne: for the which
man laboreth to seeke it, and cannot finde
it: yea, and though the wise man thinke to
knowe it, he cannot finde it.

CHAP. IX.

1 By no outward thing can man knowe vvhom God lo-
ueth or hateth. 12 No man knoweth his end. 16 VVif-
dome ex celleteth strength.

1 **I** Haue surely giuen mine heart to all this,
I and to declare al this, that the iust, and
the wise, and their workes are in the hande
of God: & no man knoweth either loue or
a hatred of al that is before them.

2 Al things come alike to al: and the same
condition is to the iust and to the wicked,
to the good and to the pure, & to the pol-
luted,

f Man of him
selfe is miserable,
& therefore ought
to do nothing to
increase f same,
but to worke all
things by wis-
dome, & counsel.
g Man hath no
power to saue
his owne life, &
therefore must
not rashly cast
himself into dan-
ger.

h As cometh
oft times to ty-
rants, & wicked
rulers.

i That is, othe
s as wicked as thei
k They that fea-
red God, & wor-
shipped him ac-
cording as he
had appointed.
l Where iustice
is delayed, there
sinne reigneth.

m Which are pu-
nished as though
they were wic-
ked, as Cha. 7. 16.

n Read Chap.
7. 22.

a Meaning, what
things he ought
to chuse or re-
fuse: or mā know
eth not by these
outward things,
is by prosperitie
or aduersity, whō
God doeth fauor
or hate: for he
sendeth them af-
wel to the wic-
ked as to the
godlie.

CHAP. X.

2 The difference of foliſhnes and wiſdome. 21 A ſlanderer is like a ſerpent that can not be charmed. 18 Of fooliſh Kinges, and drunken princes, 17 And of good Kinges and princes.

b In outward things: as riches, & povertie, ſicknes, and health there is no difference betweene the godlie, & the wicked: but the difference is that the godlie are aſſured by faith of Gods fauour & aſſiſtance.

c He noteth the Epicures, & carnal men, which make their belly their god, & had no pleaſure but in this life, withing rather to be an abiect, & vile perſon in this life, then a man of autoritie, and ſo to die, which is ment by the dog and lyon.

d They flatter themſelves to be in Gods fauour, becauſe they haue al things in abundance.

e Reioyce, be merry, & ſpare for no coſt, thus ſpeake the wicked belly gods, "Ebr. regarde the life."

f Chap. 5. 18. Thus ſay worldlings ſay to prouerſal things are lawfull for them, and attribute to chance & fortune, which is done by y prouidence of God.

g That is, he doth not fore ſee what ſhal come.

luted, and to him that ſacrificeth, & to him that ſacrificeth not: as is the good, ſo is the ſinner, he that ſweareth, as he that feareth an othe.

3 This is euil among al that is done vnder the ſunne, that there is one condition to all, and alſo the heart of the ſonnes of men is ful of euill, and madnes is in their heartes whiles they liue, & after that, they go to the dead.

4 Surely whoſoeuer is ioyned to al the liuing, there is hope: for it is better to a liuing dog, then to a dead lyon.

5 For the liuing know that they ſhall dye, but the dead know nothing at all: neither haue they any more a rewarde: for their remembrance is forgotten.

6 Alſo their loue, and their hatred, & their enuie is now periſhed, and they haue no more portion for euer, in all that is done vnder the ſunne.

7 Go, eat thy bread with ioy, & drinke thy wine with a cheereful heart: for God now accepteth thy workes.

8 At al times let thy garmentes be white, and let not oyle bee lacking vpon thine head.

9 Reioyce with the wife whom thou haſt loued all the dayes of the life of thy vanitie, which God hath giuen thee vnder the ſunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboreſt vnder the ſunne.

10 Al that thine hand ſhall finde to do, do it with al thy power: for there is neither worke nor inuention, nor knoweldge, nor wiſdome in the graue whither thou goeſt.

11 I returned, & I ſawe vnder the ſunne that the race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wife, nor alſo riches to men of vnderſtanding, neither yet fauour to men of knowledge: but time and chance commeth to them al.

12 For neither doth man know his time, but as the fiſhes which are taken in an euil net, & as the birds that are caught in the ſnare: ſo are the children of men ſnared in the euill time when it falleth vpon them ſuddenly.

13 I haue alſo ſene this wiſdome vnder the ſunne, and it is great vnto me.

14 A litle citie and few men in it, & a great King came againſt it, and compaſſed it about, and builded fortes againſt it.

15 And there was ſounde therein a poore and wiſe man, and he deliuered the citie by his wiſdome: but none remembered this poore man.

16 Then ſaide I, Better is wiſdome then ſtrength: yet the wiſdome of the poore is deſpiſed, and his wordes are not heard.

17 The wordes of the wiſe are more heard in quietnes, then the crye of him that ruleth among foolles.

18 Better is wiſdome then weapons of war: but one ſinner deſtroieth much good.

1 Dead flies cauſe to ſinke, and putriſie the ointment of the apotary: ſo doeth a litle folie him that is in eſtimation for wiſdome, and for glorie.

2 The heart of a wiſe man is at his right hand: but the heart of a foolle is at his left hand.

3 And alſo when the foolle goeth by the way, his heart faileth, and he telleth vnto all that he is a foolle.

4 If the ſpirit of him that ruleth, riſe vp againſt thee, leaue not thy place: for gentlenes paciſieth great ſinnes.

5 There is an euil that I haue ſene vnder the ſunne, as an error that proceedeth fro the face of him that ruleth.

6 Folie is ſet in great excellencie, and the riche ſet in the low place.

7 I haue ſene ſeruants on horſes and princes walking as ſeruants on the ground.

8 He that diggeth a pit, ſhal fall into it, and he that breaketh the hedge, a ſerpent ſhal bite him.

9 He that remoueth ſtones, ſhal hurt himſelfe thereby, & he that cutteth wood, ſhal be in danger thereby.

10 If the yron be blunt, and one hath not whet the edge, he muſt then put to more ſtrength: but the excellencie to direct a thing is wiſdome.

11 If the ſerpent bite, when he is not charmed: no better is a babler.

12 The wordes of the mouth of a wiſe man haue grace: but the lips of a foolle deuoure himſelfe.

13 The beginning of the wordes of his mouth is fooliſhnes, and the latter end of his mouth is wicked madnes.

14 For the foolle multiplieth wordes, ſaying, Man knoweth not what ſhalbe: and who can tel him what ſhalbe after him?

15 The labour of the fooliſh doeth wearie him: for he knoweth not to go into the citie.

16 Wo to thee, O land, when the King is a child, and thy princes eat in the morning.

17 Bleſſed art thou, O land, when thy King is the ſonne of nobles, and thy princes eat in time, for ſtrength and not for drunkennes.

18 By ſlouthfulnes the roſe of the houſe goeth to decay, and by the ydlenes of the hands the houſe droppeth through.

19 They prepare bread for laughter, and wine comforteth the liuing, but ſiluer answereth to al.

20 Curſe not the King, no nor in thy thought, neither curſe the rich in thy bed chamber: for the ſoule of the heauen ſhal carie the voice, and that which hath wings, ſhal declare the matter.

a So that hee doeth al things well & iuſtly, where as the foolle doeth the contrary.

b By his doings he bewrayeth himſelfe.

c If thy ſuperiour be angrie with thee, be thou discrete, & not moued.

d Meaning, y it is an euil thing whē they that are in autoritie, faile, & do not their dūtie.

e They that are rich in wiſdom and vertue.

f Sal. 7. 16. prou. 26. 27. eccle. 27. 29.

f Without wiſdome whatſoeuer a man taketh in hand, turneth to his own hurt.

g The ignorance and beaſtlynes of the wicked is ſuch, that they knowe not common things, and yet wil they diſcuſſe his matters.

h That is, without wiſdome & counſel.

i Are giuen to their luſts, and pleaſures.

k Meaning, when he is noble for vertue and wiſdome and with the gifts of God.

l Thou canſt not worke euil ſo ſecretly, but it ſhal be known.

CHAP. XI.

1 To be liberal to the poore. 4 Not to doubt of Gods providence. 8 A worldly prosperitie is but vanitie. 9 God will iudge al.

a That is, be liberal to the poore, & though it seeme to be as a thing vetted on the sea, yet it shall bring thee profite.

b As the cloudes are full, powre out raine, so the rich that have abundance, must distribute it liberally.

c He exhorteth to be liberal, while we live; for after there is no power.

d He that feareth inconveniences, when needfull requireth, shall neuer do his dutie.

e Be not weary of well doing.

f That is, which of thy works are most agreeable to God.

g That is, of affliction & trouble.

h He derideth them that set their delight in worldly pleasures, as though God would not call them to an account.

i To wit, anger, and envie.

k Meaning, carnal lusses whereunto youth is given.

a Before thou come to a continual miserie: for when the clouds remaine after the raine, mans grief is increased.

1 Cast thy bread vpon the waters: for after manie dayes thou shalt finde it. 2 Giue a portion to seuen, and also to eight: for thou knowest not what euil shall be vpon the earth.

3 If the cloudes be full, they will powre forth raine vpon the earth: and if the tree do fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the wind, shall not sowe, and he that regardeth the cloudes, shall not reape.

5 As thou knowest not which is the way of the spirit, nor how the bones do grow in the wombe of her that is with childe: so thou knowest not the worke of God that worketh al.

6 In the morning sowe thy seede, and in the evening let not thine hand rest: for thou knowest not whether shall prosper, this or that, or whether both shall be alike good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sun.

8 Though a man liue many yeeres, and in them al he reioyce, yet he shall remember the daies of darkness, because they are manie, al that cometh is vanitie.

9 Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: & walke in the waies of thine heart, and in the sight of thine eyes: but knowe that for al these things, God will bring thee to iudgement.

10 Therefore take away griefe out of thine heart, and cause euil to depart from thy flesh: for childehode & youth are vanitie.

CHAP. XII.

1 To thinke on God in youth and not to deferre till age. 7 The soule returneth to God. 11 VVisdome is the gift of God, and consisteth in fearing him, and keeping his commandments.

1 Remember now thy Creator in the daies of thy youth, whiles the euill dayes come not, nor the yeres approche, wherein thou shalt say, I haue no pleasure in them:

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the cloudes returne after the raine:

3 When the keepers of the house shall tremble, and the strong men shall bowe themselves, and the grinders shall cease, because they are fewe, and they waxe darke that looke out by the windowes:

4 And the doores shall be shut without by the base sounde of the grinding, and he shall ryle vp at the voice of the byrde: and al the daughters of singing shall be abased.

5 Also they shall be afraide of the thing, and feare shall be in the waye, and the almonde tree shall flourish and the ngrashopper shall be a burden, and concupiscence shall be driuen away: for man goeth to the house of his age, and the mourners go about in the streete.

6 Whiles the siluer coarde is not lengthened, nor the golden p ewer broken, nor the pitcher broken at the wel, nor the whele broken at the cisterne:

7 And dust returne to the earth as it was, & the spirit returne to God that gaue it.

8 Vanitie of vanities, saith the Preacher, all is vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, & caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to finde out pleasant wordes, and an vpright writing, even the wordes of truth.

11 The wordes of the wise are like goads, & like nailes fastened by the masters of the assemblies, which are giue by one y pastour.

12 And of other things besides these, my sonne, take thou heede: for there is none end in making many bookes: and much reading is a wearines of the flesh.

13 Let vs heare the end of al: feare God & keepe his commandments: for this is the whole dutie of man.

14 For God will bring euerie worke vnto iudgement, with euerie secret thing, whether it be good or euil.

heart, out of the which the head draweth the powers of life. u The soule incontinently either goeth to ioy or torment, & sleepeth nor as the wicked imagine. x Which are wel applied by the ministers, whom he calleth masters. y That is, by God. z These things cannot be comprehended in bookes, or learned by studie, but God must instruct the heart: that thou maiest onely knowe that wisdom is the true felicitie, and the waye thereunto is to feare God.

b The hands, which keepe the bodie.

c The legs.

d The teeth.

e The eyes.

f The hippes, or mouth.

g When the chawes shall scarce open and not be able to chewe no more.

h He that not be able to sleepe.

i That is, the winde pipes, or the eares shall be deafe and not able to heare singing.

k To climbe he because of their weaknes, or they stoupe downe, as though they were afraid least anything should hit them.

l They shall tremble as they go, as though they were afraid.

m Their head shall be as white as the blofomes of an almonde tree.

n They shall be able to beare nothing.

o Meaning the marowe of the backe bone and the sinewes.

p The little skin that couereth the braine, which is in colour like golde.

q That is, the veins.

r Meaning, the liuer.

s Which is the head.

t That is, the

u The

x Which

y That is

z These things

that

the heart

that

the waye

thereunto

is to feare

God.

AN "EXCELLENT SONG which was Salomons.

THE ARGUMENT.

IN this Song, Salomon by most sweete and comfortable allegories and parables describeth the persei lone of Iesus Christ, the true Salomon and King of peace, and the faithfull soule or his Church, which he hath sanctified and appointed to be his spouse, holy, chaste and without reprehension. So that here is declared the singular loue of the bridegrome toward the bride, and his great and excellent benefites, wherein he doeth enrich her of his pure bonitie and grace without any of her desertings. Also the earnest affection of the Church which is inflamed with the loue of Christ desiring to be more and more ioyned to him in loue, and not to be forsaken for any spot or blemish that is in her.

"Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made as is mentioned. 1. King. 4.33.

CHAP. I.

1 The familiar talke and mystical communication of the spiritual loue betwixt Iesus Christ & his Church. 2 The domestical enenies that persecute the Church.

a This is spoken in the person of the Church, or of the faithful soule inflamed with the desire of Christ who she loneth.

b The feeling of thy great benefites.

c They that are pure in heart and conversation.

d The faithfull confesse that they cannot come to Christ except they be drawen

e Meaning the secret ioye that is not knowne to the world.

f The Church cōfesseth her spots & sinne, but hath confidence in the fauour of Christ.

g Kedar was Ithmaels sonne, of whom came the Arabians y dwell in tents.

h Which within were all set with precious stones and jewells.

i Consider not the church by the outward appearance.

k The corruptio of nature through sin, & afflictions.

l Mine owne brethren, which should haue most fauoured me.

m She confesseth her owne negligencie.

n The spouse feeling her fault, sheweth to her husband onely for succour.

o whom thou hast called to the dignitie of pastors, and they set forth their owne dreames in stead of thy doctrine.

p Christ speaketh to his church, bidding the that are ignorant, to go to the pastors to learne.

q For thy spiritual beautie and excellencie there was no worldly treasure to be compared vnto thee.

r The Church reioyceth that she is admitted to the companie of Christ.

s He shalbe most deare vnto me.

t Christ accepteth his Church and commendeth her beautie.

u This is the heart of the faithful wherein Christ dwelleth by his spirit.



Et him kisse mee with the kisses of his mouth: for thy loue is better then wine.

Because of the fauoure of thy good ointments thy name is, as an

ointment poured out: therefore the virgins loue thee.

d Draw me: we wil runne after thee: the King hath brought me into his chambers: we wil reioyce, and be glad in thee: we wil remeber thy loue more then wine: the righteous do loue thee.

i I am blacke, O daughters of Ierusalem, but comelye, as the fruites of Kedar, & as the h curteines of Salomon.

g Regard ye me not because I am blacke: for the sunne hath looked vpon me. The sonnes of my mother were angrie against me: they made me the keper of the vines: but I kept not mine owne vine.

h Shew me, O thou, whom my soule loneth, where thou feedest, where thou liest at noone: for why shoulde I be as she that turneth aside to the flockes of thy companions?

i If thou knowe not, O thou the fairest among women, get thee forth by the steps of the flocke, and feede thy kiddes by the tentes of the shepherdes.

j I haue compared thee, O my loue, to the troupe of horses in the charrets of Pharaoh.

k Thy cheekes are comely with rowes of stones, and thy necke with chaines.

l We wil make thee borders of gold with studdes of siluer.

m Whiles the King was at his repast, my spikenard gaue the smell thereof.

n My welbeloued is as a bundle of mirrhe vnto me: he shal lye betwene my brestes.

o My welbeloued is as a cluster of caphire vnto me in the vines of Engedi.

p My loue, beholde, thou art faire: beholde, thou art faire: thine eyes are like the dooues.

q My welbeloued, beholde, thou art faire and pleafant: also our bed is greene:

r The beames of our house are cedars, our rafters are of firre.

s For thy spiritual beautie and excellencie there was no worldly treasure to be compared vnto thee. The Church reioyceth that she is admitted to the companie of Christ. He shalbe most deare vnto me. Christ accepteth his Church and commendeth her beautie. This is the heart of the faithful wherein Christ dwelleth by his spirit.

CHAP. II.

1 The Church desireth to rest vnder the shadowe of Christ. *2* She heareth his voyce. *3* She is compared to the dooue. *4* And the enenies to the field.

1 I am the rose of the field, & the lillie of the valleys.

2 Like a lillie among the thornes, so is my loue among the daughters.

3 Like the apple tree among the trees of the forest, so is my welbeloued among the sonnes of men: vnder his shadow had I delight, and sare downe: & his frute was sweete vnto my mouth.

4 He brought me into the wine celler, and loue was his baner ouer me.

5 Stay me with flagons, and comfort mee with apples: for I am sicke of loue.

6 His left hand is vnder mine head, and his right hand doeth embrace me.

7 I charge you, O daughters of Ierusalem, by the roes & by the hindes of the fildes, that ye stirre not vp, nor waken my loue, vntil the please.

8 It is the voice of my welbeloued: beholde he commeth leaping by the mountaines, and skipping by the hilles.

9 My welbeloued is like a roe, or a yong hart: lo, he standeth behinde our wall, looking forth of the windowes, shewing himselfe through the fgrates.

10 My welbeloued spake & said vnto me, Arise, my loue, my fair one, & come thy way.

11 For behold, winter is past: the raine is changed, and is gone away.

12 The flowres appeare in the earth: the time of the singing of birds is come, & the voice of the turtle is heard in our land.

13 The figtree hath brought forth her yong figges: & the vines with their smal grapes haue cast a fauour: arise my loue, my faire one, and come away.

14 My dooue, that art in the holes of the rock, in the secret places of the stairs, shew me thy sight, let me heare thy voice: for thy voice is sweete, and thy sight comely.

15 Take vs the foxes, the little foxes, which destroy the vines: for our vines haue small grapes.

16 My welbeloued is mine, and I am his: he feedeth among the lillies.

17 Vntil the day breake, & the shadowes flee away: returne, my welbeloued, & be like a roe, or a yong hart vpon the mountaines of Bethel.

CHAP. III.

1 The Church desireth to be ioyed inseparably to Christ her husband. *2* Her deliuerance out of the wilderness.

1 In my bed by a night I sought him: that my soule loued: I sought him, but I found him not.

2 I wil rise therefore now, and go about in the citie, by the stretes & by the open places, & wil seeke him that my soule loneth: I sought him, but I found him not.

3 The watchmen that went about the citie, founde me: to whom I said, Haue you seene him, whom my soule loneth.

4 When I had past a litle from them, then I found him whom my soule loued: I tooke holde on him and lest him not, til I had brought him vnto my mothers house into the chamber of her that conceived me.

5 I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that

a Thus Christ preferreth his Church above all other things.

b The spouse testifieth her great desire toward her husband, but her strength faileth her, & therefore she desireth to be comforted, and felt.

c Christ chargeth them which haue to do in his church as it were by a tolemine oath, that they trouble not the quietnes thereof.

d This is spoken of Christ, who tooke vpon him our nature to come to helpe his Church.

e For as much as his diuinitie was hid vnder the cloke of our flesh.

f So that we can not haue full knowledge of him in this life.

g That is sinne & error is driven backe by the coming of Christ which is here described by the spring time, when all things flourish.

h Thou that art ashamed of thy sinnes, come and shew thy self vnto me.

i Suppress thy heretikes & whiles they are yong, is, when they begin to shew their malice & destroy the vine of the Lord.

k The Church desireth Christ to be most ready to help her in all dangers.

a The Church by night, that is in troubles seeketh to Christ, but is not incontinently heard.

b Shewing that although we be not heard at the first, yet we must still continue in prayer til we feel comfort.

c Which declareth, that we must seeke vnto al, of whom we hope to haue any succour.

d Read Chap. 2.7.

The Church without spot.

The song.

The fountaine of grace

^e This is referred to the Church of Israel, which was led by the wilderness fortie yeeres.

^f By the bed is meant the Temple, which Salomon made.

^g He alludeth to the watch, which kept the Temple.

^h Or, Church.

ⁱ Al ye, that are of the number of the faithful.

^j Christ become man was crowned by the loue of God with the glorious crowne of his diuinitie.

^a Because Christ delighteth in his Church, he commendeth al that is in her.

^b Chap. 4. 4.

^c He hath respect to the multitude of the faithful, which are many in number.

^c Wherein are knowledge, and zeale, two precious jewels.

^d Christ promisseth his Church to cal his faithful from al the corners of the worlde.

^e Christ calleth his Church sister in respect that he had taken the flesh of man.

^f In that he made his Church beautiful, and rich, he loued his gifts in her.

^g Because of thy confession and thanksgauing.

that he stirre not vp, nor waken my loue vntill the please.

6 Who is she that commeth vp out of the wilderness like pillars of smoke perfumed with mirrhe and incense, and with al the spices of the marchant?

7 Beholde his bed, which is Salomons: threescore strong men are round about it, of the valiant men of Israel.

8 They al handle the sword, and are expert in warre, euerie one hath his sword vpon his thigh for the feare by night.

9 King Salomon made himselfe a palace of the trees of Lebanon.

10 He made the pillars thereof of siluer, & the pauement thereof of golde, the hangings thereof of purple, whose middes was paved with the loue of the daughters of Ierusalem.

11 Come forth, ye daughters of Zion, and behold the King Salomon with the crown wherewith his mother crowned him in the day of his marriage, and in the day of the gladnes of his heart.

CHAP. IIII.

¹ The praises of the Church. ⁷ She is without blemish in his sight. ⁹ The loue of Christ towards her.

Behold, thou art faire, my loue: behold, thou art faire: thine eyes are like the dooues: among thy lockes thine heare is like the flocke of goates, which looke downe from the mountaine of Gilead.

2 Thy teeth are like a flock of shepe in good order, which go vp from the washing: which euerie one bring out twinnes, and none is barren among them.

3 Thy lippes are like a threde of scarlet and thy talke is comely: thy temples are with in thy lockes as a piece of a pomegranate.

4 Thy necke is as the towre of Dauid built for defense: a thousand shields hang therein, and all the targates of the stronge men.

5 Thy two breasts are as two yong roes that are twinnes, feeding among the lilies.

6 Vntill the day breake, and the shadowes flie away, I wil go into the mountaine of mirrhe and to the mountaine of incense.

7 Thou art al faire, my loue, and there is no spot in thee.

8 Come with me from Lebanon, my spouse, euen with me from Lebanon, and looke from the top of Amanah, from the top of Shenir and Hermon, from the dennes of the Lyons and from the mountaines of the leopardes.

9 My sister, my spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine eyes, and with a chaine of thy necke.

10 My sister, my spouse, how faire is thy loue? how much better is thy loue then wyne? and the sauour of thine ointements then al spices?

11 Thy lippes, my spouse, droppe as honie combs: honie and milke are vnder thy tongue, and the sauour of thy garments is

as the sauour of Lebanon.

12 My sister my spouse is as a garden inclosed, as a spring shut vp, and a fountaine sealed vp.

13 Thy plantes are as an orchard of pomegranates with sweete frutes, as camphire, spikenarde,

14 Euen spikenarde, and saffian, calamus, and cynamon, with all the trees of incense, mirrhe and aloes, with al the chief spices.

15 O fountaine of the gardens, O wel of liuing waters, and the springs of Lebanon.

16 Arise, O North, and come O South, and blowe on my garden that the spices thereof may flowe out: let my welbeloued come to his garden, and eat his pleasant frute.

CHAP. V.

¹ Christ calleth his Church to the participation of al his treasures. ² She heareth his voyce. ⁶ She confesseth her nakednes. ¹⁰ She praiseth Christ her husband.

1 I am come into my garden, my sister: my spouse: I gathered my mirrhe with my spice: I ate mine honie combe with mine honie, I dranke my wine with my milke: eat, O friends, drinke, & make you merie, O welbeloued.

2 I sleepe but mine heart waketh, it is the voyce of my welbeloued that knocketh, saying, Open vnto me, my sister, my loue, my dooue, my vndeiled-for mine head is full of dewe, & my lockes with the droppes of the night.

3 I haue put of my coate, how shal I put it on? I haue washed my feete, how shal I defile them?

4 My welbeloued put in his hand by the hole of the doore, and mine heart was affectioned toward him.

5 I rose vp to open to my welbeloued, and mine hands did droppe downe mirrhe, & my fingers pure mirrhe vpon the handles of the barre.

6 I opened to my welbeloued: but my welbeloued was gone, and past: mine heart was gone when he did speake: I sought him, but I coule not finde him: I called him, but he answered me not.

7 The watchmen that went about the cite, found me: they smote me & wounded me: the watchmen of the walles toke away my vaile from me.

8 I charge you, O daughters of Ierusalem, if you haue my welbeloued, that you tell him that I am sicke of loue.

9 O the fairest among women, what is thy welbeloued more then other welbeloued? what is thy welbeloued more then another lover, that thou doest so charge vs?

10 My welbeloued is white and ruddy, the chiefest of ten thousand.

11 His head, as fine golde, his lockes curled, and blacke as a rauen.

12 His eyes are like dooues vpon the riuers of waters, comelines.

^h The Church confelleth that al her glorie, and beautie cometh of Christ who is the true fountaine of al grace.

ⁱ She desireth Christ to comfort her, & to poure the graces of his Spirit vpon her, which Spirit is ment by North & South winde.

^a The garden signifieth the kingdom of Christ where he prepareth the banquet for his elect.

^b The spouse saith that he is troubled with the cares of worldly things, which is ment by sleeping.

^c Declaring the long patience of the Lord toward sinners.

^d The spouse confesseth her nakednes, & that of her self she hath nothing: or seeing that she is once made cleane, she promisseth not to defile her selfe againe.

^e Her my heart ouer me meditates towards him.

^f The spouse which should be anointed of Christ shal not finde him if she thinke to anoint him with her good works.

^g These are the false teachers, which would the conscience with their traditions.

^h She asketh of them which are godly (forasmuch as by law & salutation should come out of Zion and Ierusalem) that they would direct her to Christ.

ⁱ Thus say they of Ierusalem.

^j She desireth Christ to be of perfect beautie, & comelines.

waters, which are washt with milke, and remaine by the full vessels.

13 His chekes are as a bed of spices, and as swete flowres, & his lippes like lilies dropping downe pure myrrhe.

14 His hands are rings of golde set with the chrysolite, his belly like white yuorie covered with saphirs.

15 His legges are as pillars of marble, set vpon sockets of fine golde: his countenance as Lebanon, excellent as the cedars.

16 His mouth is as swete things, and he is wholly delectable: this is my welbeloued, and this is my louer, O daughters of Ierusalem.

17 k O the fairest among women, whither is thy welbeloued gone? whither is thy welbeloued turned aside, that wee maye seeke him with thee?

k Hearing of the excellencie of Christ, the faithful desire to know how to finde him.

CHAP. VI.

1 The Church assureth her selfe of the loue of Christ. 2 The prayes of the Church. 3 She is but one and vndefiled.

a That is is conuersant here in earth among men.

b Which was a fayre and strong citie, 1. King. 14. 17.

c This declareth the exceeding loue of Christ toward his Church.

Chap. 4. 1.

d Meaning, that the gifts are infinite which Christ giueth to his Church: or that his faithfull are many in number.

e He sheweth that the beginning of the Church was small, but that it grew vp to a great multitude.

f He wēt downe into the Synagog ro fee what frutes came of the Law, & the Prophetes.

g I found nothing but rebellion.

h I ran as swift as the nobles of my people in their charrets.

i O ye people of Ierusalem: for Ierusalem was called Shalem, which signifieth peace.

a He describeth the comely beautie of y church in euerie parte, which is to be understand spiritually.

1 MY welbeloued is gone downe into his garden to the beddes of spices, to feede in the gardens, and to gather lilies.

2 I am my welbeloued, and my welbeloued is mine, who feedeth among the lilies.

3 Thou art beautifull, my loue, as b Tirzah, comely as Ierusalem, terrible as an armie with banners.

4 c Turne away thine eyes fro me: for they ouercome me: * thine heare is like a flock of goats, which looke downe from Gilead.

5 Thy teeth are like a flocke of shepe, which go vp from the washing, which euerieone bring out twins, and none is baren among them.

6 Thy temples are within thy lockes as a peece of a pomegranate.

7 There are d threescore Queenes & fourescore concubines, and of the damels without number.

8 But my doue is alone, and my vndefiled, she is the onely daughter of her mother, and she is deare to her that bare her: the daughters haue seene her and counted her blessed: euen the Queenes and the concubines, and they haue prayed her.

9 e Who is she that loketh forth as the morning, faire as the moone, pure as the sunne, terrible as an armie with banners!

10 I went downe to the f garden of nuttes, to see the frutes of the valley, to see if the vine budded, and if the pomegranates florished.

11 g I knewe nothing, my soule set me h as the charrets of my noble people.

12 Returne, returne, O i Shulamite, returne: retayne that we may beholde thee. What shall you see in the Shulamite, but as the companie of an armie?

CHAP. VII.

1 The beautie of the Church in all her members. 2 She is assured of Christs loue to vnder her.

1 H Oue beautifull are thy a goings with shoes, O princes daughter: the soyntes

of thy thighs are like iewels: the worke of the hande of a cunning workman.

2 Thy navel is as a rounde cuppe that wanteth not licour: thy belly is as an heape of wheat compassed about with lilies.

3 b Thy two breastes are as two young roes that are twinnes.

4 Thy necke is like a towre of yuorie: thine eyes are like the fish pooles in Heshbon by the gate of Bath-rabbim: thy nose is as the towre of Lebanon, that looketh toward Damascus.

5 Thine head vpon thee is as skarlet, & the bush of thine head like purple: the King is tyed c in the r rafters.

6 How faire art thou, and howe pleasant art thou, O my loue, in pleasures!

7 This thy stature is like a palme tree, and thy brestes like clusters.

8 I sayde, I will go vp into the palme tree, I will take hold of her boughes: thy breastes shall now be like the clusters of the vine: and the fauour of thy nose like apples,

9 And the rouse of thy mouth like good wine, which goeth straight to my welbeloued, & causeth the lippes of the ancient to speake.

10 d I am my welbeloued, and his desire is toward me.

11 Come, my welbeloued, let vs go soorth into the field: let vs remayne in the villages.

12 Let vs get vp early to the vines, let vs see if the e vine florish, whether it hath budded the small grape, or whether the pomegranates florish: there will I giue thee my loue.

13 The mādrikes haue giue a smel, & in our gates are all swete things, newe and olde: my welbeloued, I haue kept them for thee.

CHAP. VIII.

1 The Church will be taught by Christ. 2 She is vpholden by him. 3 The vehement loue wherewith Christ loueth her. 4 She is the vine that bringeth forth frute to the Spiritual Salomon, which is Iesus Christ.

1 O H a that thou werest as my brother a that sucked the breastes of my mother: I woulde finde thee without, I woulde kisse thee, thē they shold not despise thee.

2 I will lead thee and bring thee into my mothers house: there thou shalt teach me: and I will cause thee to drinke spiced wine, and newe wine of the pomegranate.

3 b His left hand shall be vnder mine head, & his right hand shall embrace me.

4 c I charge you, O daughters of Ierusalem, that you stirre not vp, nor waken my loue, vntill she please.

5 (Who is this that commeth vp out of the wilderness, leaning vpon her welbeloued?) I raised thee vp vnder an apple tree: there thy mother conceiued thee: there she conceiued that bare thee.

6 d Set me as a seale on thine heart, & as a signet vpon thine arme: for loue is strong as death: ielousie is cruel as the graue: the

b Read Chap. 4. 5.

c He delireth to come nere thee and to be in thy companie. Or, galeries.

d This s spouse speaketh.

e If the people that are called to Christ, bring forth any frute.

a The Church called of the Gentiles, speaketh thus to the Church of Ierusalem.

b Read Chap. 2. 6.

c Read Chap. 3. 5.

d The spouse desireth Christ to be ioyned in perpetual loue with him.

Y. j. coles

g They were not only wicked, as were their fathers, but utterly corrupt, and by their euill example infected others.

h That is, him that sanctifieth Israel.

i What away- led it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell.

k By naming the chiefe partes of the body, he signifieth, that there was no part of y^e whole bodye of the Iewes free from his rodde.

l Euery parte of the bodie, as well the least as the chiefeit was plagued.

m Their plagues were so grievous that they were incurable, and yet they would not repent.

n Meaning, of them, that dwell farre of, which, because they looke for no advantage of that, which remaineth, destroy all before them.

o That is, Ierusalem.

p Because that he will euer haue a Church to call vpon his Name.

q That is, all destroyed.

r Ye that for your vices deserued all to be destroyed as they of Sodom, sate that God of his mercye refused a little nōber, Lam. 3. 22.

s Although God commanded these sacrifices for a time, as aides and exercises of their faith: yet because the people had not fayth nor repentance, God detesteth them, Psal. 50. 14. Iere. 6. 20. Amos. 5. 21. Mich. 6. 7.

t Without faith and repentance.

u Your sacrifices offered in the newe moones and feastes: he condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselues are voyde of fayth and mercie.

x He sheweth that where men be giuen to auarice, deceit, crueltie and extortion, which is ment by blood, there God will shew his anger, & not accept the, though they seeme neuer so holy, as Chap. 59. 3.

y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their liues.

z This kinde of reasoning, by the second table, the Scriptures vse in many places against the hypocrites, who pretende most holines and religion in word, but when their charitie and loue towards their brether should appeare, they declare that they haue neither fayth nor religion.

a To know if I do accuse you without cause.

iniquitie: a s^eede of the wicked, corrupt children: they haue forsake the Lord: they haue prouoked the h^{oly} one of Israel to anger: they are gone backwarde.

Wherefore shoulde ye be iⁿ smitten any more? for ye fall away more and more: the whole k^{ing} head is sicke, and the whole heart is heauie.

From the sole of the foote vnto the head, there is nothing whole therein, but woundes, and swelling, and sores full of corruption: they haue not bene wrapped, m^{ore} nor bound vp, nor mollified with oyle.

Your land is waste: your cities are burnt with fire: strangers deuour your lande in your presence, and it is desolate like the ouerthrow n^{um} of strangers.

And the daughter of o^{ur} Zion shal remaine like a cottage in a vineyarde, like a lodge in a garden of cucumbers, and like a besieged citie.

Except the Lord of hostes p^{ro} had reserved vnto vs, euen a small remnant: we shoulde haue bene q^{ue} as Sodom, and shoulde haue bene like vnto Gomorah.

Hear the word of the Lord, O r^{ings} princes of Sodom: hearken vnto the Lawe of our God, O people of Gomorah.

What haue I to do with the multitude of your sacrifices, sayth the Lorde? I am full of the burnt offerings of rams, and of the fat of fed beastes: and I desire not the blood of Bulloekes, nor of Lambes, nor of goates.

Whē ye come to appeare before me, who required this of your hands to tread in my courtes?

Bring no mo oblations, t^{ime} in vaine: incense is an abomination vnto me: I can not suffer your newe moones, nor sabbaths, nor solemne dayes (it is iniquitie) nor solemne assemblies.

My soule hateth your n^{ew}e moones & your appointed feastes: they are a burden vnto me: I am weary to beare them.

And when you shall stretch out your hands, I will hide mine eyes from you: and though ye make many prayers, I will not heare: for your hands are full x of blood.

Wash you, make you cleane: take away the euill of your workes from before mine eyes: cease to do euill.

Learn to z^{ed} do well: seeke iudgement, relieue the oppressed: iudge the fatherles & defend the widowe.

Come now, and let vs reason together,

as against whome no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them. Which thing yet he doeth with a griefe because of his couenant.

k Least y^e faithfull among the should be overcome with this threatening, he addeth this consolation. l It is only the worke of God to purifie the heart of man, which thing he doeth because of his promises, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promises, which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promises, Psal. 92. 9.

o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.

p The false god, wherein ye put your confidence, shalbe consumed as easely, as a piece of tow.

faith the Lord: though your sinnes were as crimson, they shalbe made b^l white as snow: though they were red like skarlet, they shall be as woll.

19 If ye c^{onsent} and obey, ye shall eat the good things of the land.

20 But if ye refuse & be rebellious, ye shalbe deuoured with the swoorde: for the mouth of the Lord hath spoken it.

21 Howe is the d^{ivine} faithfull citie become an harlot? it was full of iudgement, and iustice lodged therein, but now e^{ven} they are murderers.

22 Thy f^{air} siluer is become droffe: thy wine is mixt with water.

23 Thy princes are rebellious and companions of s^{inners} theues: euerie one loueth giftes, & followeth after rewards: they iudge not the fatherles, neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hostes, the h^{igh} mightie one of Israel, Ah, I will ease me of mine aduersaries, and auenge me of mine enemies.

25 Then I will turne mine hand vpon thee, and burne out thy droffe, till it k^{ing} be pure, & take away all thy tinne.

26 I And I will restore thy iudges as at the first, & thy counsellers as at the beginning: afterwarde shalt thou be called a citie of righteousness, and a faithfull citie.

27 Zion shalbe redeemed in iudgement, & they that returne in her, in iustice.

28 And the n^{um} destruction of the transgressours and of the sinners shalbe together: and they that forsake the Lord, shalbe consumed.

29 For they shal be cofounded for the o^{ut}okes, which ye haue desired, and ye shalbe ashamed of the gardens, that ye haue chosen.

30 For ye shalbe as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shalbe as p^{ow}er, and the maker thereof, as a sparke: and they shall both burne together, & none shall quench them.

as against whome no power is able to resist. i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them.

k Least y^e faithfull among the should be overcome with this threatening, he addeth this consolation. l It is only the worke of God to purifie the heart of man, which thing he doeth because of his promises, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promises, which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promises, Psal. 92. 9.

o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.

p The false god, wherein ye put your confidence, shalbe consumed as easely, as a piece of tow.

b Least sinners shoul pretende any rigour on Gods part, he only willett them to be pure in heart, and he will forgie all their sinnes, were they neuer so many or great.

c He sheweth that whatsoever aduersitie man endureth, it ought to be attributed to his owne incredulitie and disobedience.

d That is, Ierusalem, which had promised fidelitie vnto me, as a wife to her husband.

e Given to contentions and extortion, which he signified before by blood, vers. 15.

f Whatsoever was pure in thee before, is now corrupt, though thou haue an outward shewe.

g That is, they mainteine the wicked and the extortioners, and not onely do not punish them, but are themselves such.

h When God will shewe himselfe mercifull to his Church, he calleth himselfe, The holy one of Israel: but when he hath to do with his enemies, he is called Mightie.

i I will take vengeance of mine aduersaries the Iewes, and so satisfie my desire by punishing them.

k Least y^e faithfull among the should be overcome with this threatening, he addeth this consolation. l It is only the worke of God to purifie the heart of man, which thing he doeth because of his promises, made concerning the saluation of his Church. m By iustice is meant Gods faithfull promises, which is the cause of the deliuerance of his Church. n The wicked shall not be partakers of Gods promises, Psal. 92. 9.

o That is, the trees and pleasant places, where ye commit idolatrie, which was forbidden, Deut. 16. 22.

p The false god, wherein ye put your confidence, shalbe consumed as easely, as a piece of tow.

CHAP. II.

The Church shalbe restored by Christ, and the Gentiles called. s The punishment of the rebellious and obstinate.

THE worde that Isaiah the sonne of Amoz sawe vpon Iudah and Ierusalem.

Y y. ij.

2 * 10

The zeale of the godly.

Mich. 4.1.

a The decree & ordinance of God, touching the restauration of the Church, which is chiefly ment of the time of Christ.

b In an euident place to be seene and discerned.

c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.

d Alluding to mount Zion, where the visible Church then was.

e Meaning, the whole doctrine of saluation.

f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence wet through all the world.

g The Lord, which is Christ, shall haue all power giuen him.

h That they may acknowledge their finnes, & turne to him.

i He sheweth the frute of the peace, which the Gospel shoulde bring to wit, that men should do good one to another, where as before they were enemies.

k He speaketh not against the vse of weapons & lawfull warre, but sheweth

how the heartes of the godly shalbe affected

one toward another: which peace and loue doeth

begin & growe

in this lite, but shalbe perfected, when we are ioyned with our head Christ Iesus.

l Seeing the Gentiles will be so readie, make you haste & shewe them the way to worship God.

m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though he had vterly forsake them for their finnes.

n Full of the corruptions that reigned chiefly in the East partes.

o They altogether giue themselves to the factions of other nations.

p The Prophet first condemned their superstition and idolatrie: next their couetousnes, and thirdly, their wayne trust in worldly meanes.

q He noteth the nature of the idolaters, which are neuer satisfied in their superstitions.

r Thus the Prophet spake, being inflamed with the zeale of Gods glorie, and that he might feare them with Gods iudgement.

s Meaning, as soone as God shall begin to execute his iudgements.

t By high trees and mountaines are ment them that are proude, and loftie, and thinke themselves most strong in this worlde.

u He condemneth their wayne confidence, which they had in strong holdes, and in their riche marchandise, which brought in wayne pleasures, wherewith mens minds became effeminate.

2 It shall be in the last dayes, that the mountaine of the house of the Lord shalbe prepared in the top of the mountaines, & shal be exalted about the hilles, and all nations shall flowe vnto it.

3 And many people shal go, & say, Come, & let vs go vp to the mountaine of the Lord, to the house of the God of Iacob, and he will teache vs his wayes, and we will walke in his paths: for the Law shall go forth of Zion, and the worde of the Lorde fro Ierusalem,

4 And he shall iudge among the nations, & he rebuke many people: they shal breake their swordes also into mattockes, & their speares into sithes: nation shall not lift vp a sword against nation, neither shall they learne to fight any more.

5 O house of Iacob, come ye, and let vs walke in the light of the Lord.

6 Surely thou hast forsaken thy people, the house of Iacob, because they are full of the East maners, and are sorcerers as the Philistims, and abund with strange children.

7 Their lande also was full of siluer and golde, & there was none end of their treasures: and their land was full of horses, and their charrets were infinite.

8 Their lande also was full of idoles: they worshipped the worke of their owne hands, which their owne fingers haue made.

9 And a man bowed himselfe, and a man q humbled himselfe: therefore spare the not.

10 Enter into the rocke, & hide thee in the dust from before the feare of the Lord, and from the glorie of his maiestie.

11 The hie looke of man shalbe humbled, and the loftinesse of men shalbe abased, & the Lorde onely shalbe exalted in that day.

12 For the day of the Lord of hostes is vpon all the proude and hautie, and vpon all that is exalted: and it shalbe made low.

13 Euen vpon all the ceders of Lebanon, that are hie and exalted, & vpon all the okes of Bashan,

14 And vpon all the high mountaines, & vpon all the hilles that are lifted vp,

15 And vpon euery hie towre, & vpon euerie strong wall,

16 And vpon all the shippes of Tarshish, and vpon all pleasant pictures.

17 And the hautines of men shalbe brought

in this lite, but shalbe perfected, when we are ioyned with our head Christ Iesus.

l Seeing the Gentiles will be so readie, make you haste & shewe them the way to worship God.

m The Prophet seeing the small hope, that the Iewes would conuert, complaineth to God, as though he had vterly forsake them for their finnes.

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o They altogether giue themselves to the factions of other nations.

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u He condemneth their wayne confidence, which they had in strong holdes, and in their riche marchandise, which brought in wayne pleasures, wherewith mens minds became effeminate.

Isaiah.

Gods terrible iudgements.

low, and the loftines of men shalbe abased, and the Lorde shall onely be exalted in that day.

18 And the idoles will he vterly destroye.

19 Then they shall go into the holes of the rockes, and into the caues of the earth, fro before the feare of the Lord, and from the glorie of his maiestie, when he shall arise to destroy the earth.

20 At that day shal man cast away his siluer idoles, and his golden idoles (which they had made themselves to worship them) to the mowles and to the badges,

21 To go into the holes of the rockes, and into the toppes of the ragged rockes from before the feare of the Lord, and from the glorie of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man whose breath is in his nostrils: for wherein is he to be esteemed?

CHAP. III.

For the sinne of the people God will take awaye the wise men, and giue them foolish princes. 14 The countenance of the gouernours. 16 The pride of the women.

1 For lo, the Lorde God of hostes will take awaye from Ierusalem and from Iudah the stay and the strength: euen all the stay of bread, and all the stay of water,

2 The strong man, and the man of warre, the iudge and the Prophet, the prudent and the aged,

3 The captaine of fiftie, and the honorable, and the counseler, and the cunning artificer, and the eloquent man.

4 And I will appoint children to be their princes, and babes shall rule ouer them.

5 The people shalbe oppressed one of another, & euerie one by his neighbour: the children shall presume against the ancient, and the vile against the honorable.

6 When euerie one shall take holde of his brother of the house of his father, and saye, Thou hast clothing: thou shalt be our prince, & let this fall be vnder thine hand.

7 In that day he shall sweare, saying, I can not be an helper: for there is no bread in mine house, nor clothing: therefore make me no prince of the people.

8 Doubtes Ierusalem is fallen, and Iudah is fallen downe, because their tongue are against the Lorde, to prouoke the eyes of his glorie.

9 The tryall of their countenance testifieth against the, yea, they declare their finnes, as Sodom, they hide them not. Wo be vnto their soules: for they haue rewarded euill vnto themselves.

10 Say ye, Surely it shall be well with the iust: for they shall eate the frute of their workes.

11 Wo be to the wicked, it shalbe euil with him: for the rewarde of his handes shalbe giuen him.

marke of their impietie in their forehead. i Be ye that are godly assured that God will defende you in the middes of these troubles.

Hosiah. 10. 8.

Iak. 22. 20.

reuel. 6. 16.

Eccl. 9. 6.

x They shal cast them into dust vnto most vile and filthie places, when they perceiue that they are not able to helpe them.

y Cast of your vaine confidence of man, whose life is so frayle, that if his nose be stopped, he is dead, and consider that you haue to do with God.

a Because they trusted in their abundance and prosperitie, he sheweth that they should be taken from the.

b The temporall gouernour and the minister.

c By these he meaneth that God would take away euery thing that was in any estimation,

and wherein they had any occasion to vante themselves.

d Not onely in age, but in wit, maners, knowledge & strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrary to the common

maner of men, which by nature are ambitious;

none shalbe found able or willing to be their gouernour.

g Feare shal rather cause him to forswere himselfe, the to take such a dangerous charge vpon him.

h When God shall examine their dedes, whereupon they nowe set an impudent face, he shall finde the

marke of their impietie in their forehead.

i Be ye that are godly assured that God will defende you in the middes of these troubles.

12 k Chil-

k Because the wicked people were more addicted to their princes, then to the commandments of God, he sheweth that he would giue them such princes, by whome they should haue no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers & gouerners had destroyed his Church, and not preferred it, according to their due tie.

m That is, ye shew all crueltie against them.

n He menaceth the people, because of the arrogancie & pride of their women, which gaue themselves to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaſte.

q Which shewed their wantonnes.

r They delighted then in slippers that did creake, or had lile plates sowed vpon them, which tinkled as they went.

f In rehearsing all these things particularly, he sheweth the lightnes, and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands, which haue suffered this dissolutenes, and also the common weale, which hath not remedied it.

12 **k** Children *are* extortioners of my people, and women haue rule ouer them: O my people, they that lead thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth vp to pleade, yea, he standeth to iudge the people.

14 The Lorde shall enter into iudgement with the **l** Ancients of his people and the princes thereof: for ye haue eaten vp the vineyarde: the spoyle of the poore *is* in your houses.

15 What haue ye to do, that ye beate my people to pieces, **m** and grinde the faces of the poore, sayth the Lord, *even* the Lorde of hostes?

16 The Lord also saith, **n** Because the daughters of Zion are haucie, and walke with **o** stretched out neckes, and with **p** wandering eyes, walking and **q** minſing as they go, and making a **r** tinkling with their feete,

17 Therefore shall the Lord make the heads of the daughters of Zion balde, and the Lord shall discouer their secret partes.

18 In that day shall the Lord take away the ornament of the slippers, & the calles, and the rounde tyres,

19 The swete balles, and the brasselets, and the bonnets,

20 The tyres of the head, and the stoppes, the head bāds, & the tablets, & the earings,

21 The rings and the mufflers,

22 The costly apparell and the vailles, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linen, and the hoodes, and the **f** launes.

24 And in stead of swete fauour, there shall be stinke, and in stead of a girdle, a rent, & in stead of dressing of the heare, baldnes, and in stead of a stomacher, a girding of sackcloth, and burning in steade of beautie.

25 Thy men **t** shall fall by the sworde, and thy strength in the battell.

26 Then shall her gates mourne and lamēt, and she, being desolate, shall sit vpon the ground.

CHAP. IIII.

1 The small remnant of men after the destruction of Ierusalem. **2** The graces of God vpon them that remaine.

a When God shall execute this vengeance, there shall not be one man found to be the head to manie women, and they contrary to womanly shame.

b Be thou our husband, and let vs be called thy wines.

c For so they thought it to be without an head and husband. **d** He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45. **e** Some by the bud of the Lord meane Christ.

1 **A**nd in that daye shall **a** seuen women take holde of one man, saying, We will eate our owne bread, and we will weare our owne garments: onely **b** let vs be called by thy name, and take awaye our **c** reproche.

2 In that day shall the **d** budde of the Lorde

faistnes, shall seeke vnto men, and offer themselves to any condition. **e** He comforteth the Church in this desolation, which shall spring vp like a bud, signifying that Gods graces should be as plentiful toward the faithful, as though they sprang out of the earth, as Chap. 45. **f** Some by the bud of the Lord meane Christ.

be beautifull and glorious, and the frute of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shall be called holy, and euery one shall be written among the liuing in Ierusalem,

4 When the Lord shall with the filchines of the daughters of Zion, & purge the blood of Ierusalem out of the middes thereof by the spirit of **g** iudgement, and by the spirit of burning.

5 And the Lord shall create vpon euerie place of mount Zion, and vpon the assemblies thereof, **h** a cloude and smoke by day, and the shining of a flaming fyre by night: for vpon all the **i** glorie shall be a defence.

6 And a couering shall be for a shadowe in the day for the heat, and a place of refuge and a couert for the storme **k** and for the raine.

i The faithful are called the glorie of God, because his image, and tokens of his grace shine in them. **k** God promisseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 Under the similitude of the vine he describeth the state of the people, & of their auarice. **2** Their drunkennes. **3** Of their captiuitie.

1 **N**owe will **a** I sing to my **b** beloued a song of my beloued to his vineyarde, **a** My beloued had a **c** vineyarde in a verie frutefull hill,

2 And he hedged it, and gathered out the stones of it, and he planted it with the best plants, **d** & he buylt a towre in the middes thereof, and made a wine presse therein: then he looked that it shoulde bring forth grapes: but it brought **e** fourth wilde grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I praye you, **f** betwene me, and my vineyarde.

4 What coulde I haue done any more to my vineyarde that I haue not done vnto it? why haue I looked that it shoulde bring forth grapes, and it bringeth forth wilde grapes?

5 And nowe I will tell you what I will do to my vineyarde: I **g** will take away the hedge thereof, & it shall be eaten vp: I will breake the wall thereof, and it shall be troden downe:

6 And I will lay it wast: it shall not be cut, nor digged, but briers, and thornes shall growe vp: I will also commande the cloudes that they raine no raine vpon it.

7 **S**urely the vineyarde of the Lorde of hostes **h** is the house of Israel, and the men of Iudah *are* his pleasant plant, and he looked for **i** iudgement: but beholde oppression: for righteouſnes, but beholde **j** a crying.

h Judgement and righteouſnes are true frutes of the feare of God, and therefore in the cruel oppression there is no religion. **i** Of them that are oppressed.

e He alludeth to the booke of life, wherof read Exod. 32. 32: meaning Gods secret counsell, wherein his elect are predestinate to life euerlasting.

f That is, the crueltie, extorsion, auarice, and all wickednes.

g When things shall be redressed that were amiss.

h He alludeth to the pillar of the cloud, Exod. 13. 21: meaning,

that Gods fauour and protection should appeare in euery place.

i The faithful are called the glorie of God, because his image, and tokens of his grace shine in them. **k** God promisseth to be the defence of his Church against all troubles and dangers.

j A crying.

k A crying.

l A crying.

m A crying.

n A crying.

o A crying.

p A crying.

q A crying.

r A crying.

s A crying.

t A crying.

u A crying.

v A crying.

w A crying.

x A crying.

y A crying.

z A crying.

k To wit, for the poore to dwell in.

l I haue heard the complaint, & cry of the poore. m Which containeth about ten pottels: ſo that euery acre ſhould but yelde one pottel.

n Which containeth an hundred pottels.

o An Ephah containeth ten pottels, and is in dry things as much as bath is in incours.

p That ſpare no paine nor diligence to followe their lutes.

q Which are neuer wearie of their rioting and exceſſiue pleaſures: but vñ all meanes to promouke to the ſame.

r They regard not the proud care of god ouer them, nor for what ende he hath created them.

f That is, ſhall certainly go: for ſo the Prophetes vñ to ſpeake, as though the thing which ſhall come to paſſe, were done already. t Becauſe they would not obey the worde of God.

u Meaning, the graue ſhall ſwallow vp the ſhal dye for hunger and thiſt, and yet for all this great deſtruction it ſhall neuer be ſatiat. x God comforteth the poore lambes of his Church, which had bene ſtrangers in other countreys, promiſing that they ſhould dwell in thoſe places againe, whereof they had ben deſtroyed by the ſar, and cruel tyrants.

y Which vñ all allurements, occaſions, and excuſes to harden their conſcience in ſinne. z He ſheweth what are the wordes of the wicked, whē they are menaced with Gods iudgements. 2. Pet. 3. 4. a Which are not affraid of ſinne, nor care for honeſtie, but are growen to a deſperate impietie. b Which are contempters of all doctrine and admonition. c Which are neuer wearie, but ſhew their ſtrength, and bragge in gluttonie and drunkenneſſe.

8 Wo vnto them that ioyne houſe to houſe, and lay field to field, til there be no k place, that ye may be placed by your ſelues in the middes of the earth.

9 This is in mine l cares, ſaith the Lorde of hoſtes. Surely manye houſes ſhalbe deſolate, euen great, and fayre without inhabitant.

10 For ten acres of vines ſhall yelde one m bath, and the ſeede of an n homer ſhall yelde an o ephah.

11 ¶ Wo vnto them, that p riſe vp carely to followe drunkenneſſe, and to them that cōtinue vntill q night, til the wine do inflame them.

12 And the harpe & viole, timbrel, and pipe, and wine are in their feaſtes: but they regarde not the r worke of the Lorde, neither conſider the worke of his hands.

13 Therefore my people f is gone into captiuitie, becauſe they had t no knowledge, and the glorie thereof are men famiſhed, and the multitude thereof is d yed vp with thiſt.

14 Therefore u hell hath enlarged it ſelfe, and hath opened his mouth, without meaſure, and their glorie, and their multitude, and their pompe, and he that reioyceth among them, ſhall deſcend into it.

15 And man ſhalbe brought downe, & man ſhalbe humbled, eue the eyes of the proud ſhalbe humbled.

16 And the Lorde of hoſtes ſhalbe exalted in iudgement, and the holy God ſhalbe ſanctified in iuſtice.

17 Then ſhal x the lambes feede after their maner, and the ſtrangers ſhal eate the deſolate places of the ſar.

18 ¶ Wo vnto them that draw iniquitie with y cordes of vanitie, and ſinne, as with cart ropes:

19 Which ſay, z Let him make ſpeede: let him haſten his worke, that we may ſee it: & let the counſel of the holie one of Iſrael draw neere and come, that we may knowe it.

20 Wo vnto them that ſpeake good of euill, a and euill of good, which put darkenes for light, and light for darkenes, that put bitter for ſwete, and ſwete for ſower.

21 Wo vnto them that are b wiſe in their owne eyes, and prudent in their owne ſight.

22 Wo vnto them that are c mightie to drinke wine, and to them that are ſtrong to powre in ſtrong drinke:

23 Which iuſtifie the wicked for a rewarde, and take away the righteouſnes of the righteous from him.

24 Therefore as the flame of fire deuoureth the ſtubble, and as the chaffe is conſumed

of the flame: ſo their d roote ſhalbe as rotnennes, and their budde ſhall riſe vp like duſt, becauſe they haue caſt of the Law of the Lorde of hoſtes, and contemned the worde of the holie one of Iſrael.

25 Therefore is the wrath of the Lorde kindled againſt his people, and he hath ſtretched out his e hande vpon them, and hath ſmitten them that the mountaines did t reble: and their carkas were torne in the middes of the ſtretes, and for all this his wrath was not turned away, but his hande was ſtretched out ſtill.

26 And he will liſt vp a ſigne f vnto the nations a farre, and will hiſſe vnto them from the end of the earth: & behold, they ſhall come haſtily with ſpeede.

27 None ſhall g ſaint nor fall among them: none ſhall ſlumber nor ſleepe, neither ſhal the girdle of his loynes be looſed, nor h the latcher of his ſhoos be broken:

28 Whoſe arrowes ſhalbe ſharpe, and al his bowes bent: his horſe hooves ſhalbe thought like flint, and his wheles like a whirle winde.

29 His roaring ſhalbe like a lyon, & he ſhall roare like lyons whelpes: they ſhal i roare, and lay holde of the pray: they ſhal take it away, and none ſhall deliuer it.

30 And in that daye they ſhall roare vpon them, as the roaring of the ſea: & if k they looke vnto the earth, beholden darkenes, & ſorowe, and the light ſhalbe darkened in their l ſkie.

d Both they and their poſteritie, ſo that nothing ſhalbe left.

e He ſheweth that God had ſo fore puniſhed this people, that the diuine creatures, if they had bene ſo plagued, would haue bene more ſenſible, and therefore his plagues muſt continue, till they begin to feeble them.

f He will make the Babylonians to come againſt them at his becke, and to fight vnder his ſtanderd.

g They ſhalbe prompt, and luſtie to execute Gods vengeance.

h The enemies ſhall haue none impediment.

i Whereby is declared the crueltie of the enemy.

k The Iewes ſhal finde no ſuccour.

l In the lande of Iudah.

CHAP. VI.

1 Iſaiah ſheweth his vocation by the viſion of the diuine maiſtie. 9 He ſheweth the obſtinacie of the people. 11 The deſtruction of the lande. 13 The remnant referred.

1 I N the yere of the death of King Vzziah, I a ſawe alſo the Lorde ſitting vpon an b high throne, and liſted vp, and the lower c partes thereof filled the temple.

2 The Seraphims d ſtoode vpo it: euerie one had ſixe wings: with twaine he couered his e face, & with twaine he couered his f fete, and with twaine he did g flie.

3 And one cryed to another, & ſaide, h Holy, holy, holie is the Lorde of hoſtes: the whole i worlde is full of his glorie.

4 And the lintels of the doore chekes k mo-

a God ſheweth not himſelfe to man in his maiſtie, but according as mans capacite is able to comprehend him: that is by viſible ſignes, as Iohn Baptiſt ſaw the holy Ghoſt in the forme of a dooue.

b As a iudge ready to giue ſentence.

c Of his garment, or of his throne. d They were Angels, ſo called, becauſe they were of a ſyrie colour, to ſignifie that they burnt in the loue of God, or were light as fyre to execute his will. e Signifying, that they were not able to endure the brightnes of Gods glorie. f Whereby was declared that man was not able to ſee the brightnes of God in them. g Which thing declarerh the prompt obedience of the Angels to execute Gods commandement. h This oft repetition ſignifieth, that the holy Angels cannot ſatiſfie themſelues in praying God, to teach vs that in all our lyues we ſhoulde giue our ſelues to the cōtinuall praye of God. i His glorie doeth not only appeare in the heauens, but through all the worlde, and therefore all creatures are bounde to praiſe him. k Which things were to confirme the Prophet, that it was not the voyce of man: and by the ſmoke was ſignified the blindnes that ſhould come vpon the Iewes.

1 He ſpeaketh this for two cauſes: the one, becauſe he that was a mortall creature, and therefore had more neede to gloriſie God then the Angels, did it not: and the other, becauſe the more neere that man approacheth to God, the more doeth he know his owne ſinne, and corruption.

m Of the burnt offrings, where the fyre neuer went out.

n This declarereth that man cannot render true obediēce to God, till he haue purged vs. o Whereby is declared that for the malice of man God will not immediatly take away his worde, but he will cauſe it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be ſaued: hereby he exhorteth the miniſters to doe their duetie, and answereth to the wicked murmurers, that through their owne malice their heart is hardened, Mat. 23. 14. Ag. 28. 26. Rom. 11. 8. p As he was moued with the zeale of Gods glorie, ſo was he touched with a charitable affection towards the people. q Meaning, the tenth part: or as ſome write, it was reuiled to Iſaiah for the confirmation of his prophesie, that ten Kings ſhoulde come before their captiuitie, as were from Vzziah to Zedekiah. r For the fewenes they ſhall ſeeme to be eaten vp: yet they ſhall after flouriſhe as a tree, which in winter loſeth his leaues, and ſeemeth to be dead, yet in ſommer is freſh, and greene.

ued at the voyce of him that cryed, and the houſe was filled with ſmoke.

5 Then I ſayde, I Wo is mee: for I am vndone, becauſe I am a man of polluted lips, and I dwell in the middes of a people of polluted lippes: for mine eyes haue ſeene the King and Lord of hoſtes.

6 Then ſlewe one of the Seraphims vnto me with an hoate cole in his hand, which he had taken from the altar with the tongs:

7 And he touched my mouth, & ſaid, Lo, this hath touched thy lippes, and thine iniquitie ſhalbe takē away, and thy ſinne ſhalbe purged.

8 Also I heard the voyce of the Lorde, ſaying, Whom ſhall I ſend? and who ſhall go for vs? Then I ſayde, Here am I, ſend me.

9 And he ſayd, Go, and ſaye vnto this people, o Ye ſhall heare in deede, but ye ſhall not vnderſtand: ye ſhall playnly ſee, & nor perceyue.

10 Make the heart of this people fat, make their eares heauy, and ſhut their eyes, leaſt they ſee with their eyes, & heare with their eares, and vnderſtande with their hearts, and conuert, and he heale them.

11 Then ſayd I, Lorde, p how long? And he answered, Vntill the cities be waſted without inhabitant, & the houſes without man, and the lande be vtterly deſolate,

12 And the Lorde haue remoued men farre away, and there be a great deſolation in the middes of the lande.

13 But yet in it ſhalbe q a tenth, & ſhall returne, and ſhalbe eaten vp as an elme: or as an oke, which haue a ſubſtance in them, when they caſt their leaues: ſo the holy ſeede ſhalbe the ſubſtance thereof.

CHAP. VII.

1 Ieruſalem beſieged. 4 Iſaiah comforteth the King. 14 Chriſt is promiſed.

1 Kings. 16. 5.

a Or, Syria.

a To wit, the ſecond time: for in his firſt battel Ahaz was ouercome.

b Meaning, the Kings houſe.

c That is, Iſrael, becauſe that Tribe was the greateſt, Gene. 48. 19.

d For feare.

e That is to ſay, The reſt ſhall returne: which name Iſaiah gaue his ſonne, to ſignifie, that the reſt of the people ſhould returne out of their captiuitie.

1 And in the dayes of* Ahaz, the ſonne of Iotham, the ſonne of Vzziah king of Iudah, Rezin the King of^a Aram^a came vp, and Pekah the ſonne of Remaliah King of Iſrael, to Ieruſalem to fight againſt it, but he coulde not ouercome it.

2 And it was tolde the houſe of^b Dauid, ſaying, Aram is ioyned with^c Ephraim: therefore his heart was^d moued, and the heart of his people, as the trees of the foreſt are moued by the winde.

3 ¶ Then ſayd the Lorde vnto Iſaiah, Go forth now to meete Ahaz (thou &^e Shear-iathub thy ſonne) at the ende of the ſtrete, which name Iſaiah gaue his ſonne, to ſignifie, that the reſt of the people ſhould returne out of their captiuitie.

conduit of the vpper poole, in the path of the fullers field,

4 And ſaye vnto him, Take heede, & be ſtil feare not, neither be faint hearted for the two tailles of theſe ſmoking^f firebrandes, for the furious wrath of Rezin and of Aram, and of Remaliahs ſonne:

5 Becauſe Aram hath taken wicked counſel againſt thee, & Ephraim, & Remaliahs ſonne, ſaying,

6 Let vs go vp againſt Iudah, and let vs waken them vp, & make a breach therein for vs, and ſet a King in the middes thereof, euen the ſonne of^g Tabeal.

7 Thus ſaith the Lorde God, It ſhall not ſtand, neither ſhall it be.

8 For the head of Aram is^h Damascus, and the head of Damascus is Rezin: and with in ſiue &^h threſcore yere, Ephraim ſhalbe deſtroyed from being a people.

9 And the head of Ephraim is Samaria, and the head of Samaria is Remaliahs ſonne. If ye beleue not, ſurely ye ſhall not be eſtabliſhed.

10 ¶ And the Lorde ſpake againe vnto Ahaz, ſaying,

11 Aſke i a ſigne for thee of the Lorde thy God: aſke it, either in the depth or in the height aboue.

12 But Ahaz ſayde, I will not aſke, neither will I^k tempt the Lord.

13 Then he ſaid, Heare you nowe, O houſe of Dauid, Is it a ſmall thing for you to grieue^l men, that ye will alſo grieue my God?

14 Therefore the Lorde^m himſelfe will giue you a ſigne. Beholde, the virgine ſhall conceiue and beare a ſonne, and the ſhall call his nameⁿ Immanuel.

15ⁿ Butter & hony ſhal he eate, till he haue knowledge to reſuſe the euill, and to chuſe the good.

16 For afore the^o childe ſhall haue knowledge to eſchewe the euill, & to chuſe the good, the land, that thou abhorreſt, ſhalbe forſaken of both her kings.

17 The Lorde ſhal bring vpon thee, and vpon thy people, and vpon thy fathers houſe (the dayes that haue not come from the day that^p Ephraim departed from Iudah) euen the King of^q Aſſhur.

18 And in that daye ſhall the Lorde hiſſe for the^r ſie that is at the vttermoſt part of the floods of Egypt, & for the bee which is in the land of Aſſhur,

19 And they ſhall come and ſhall light all in the deſolate valleys, and in the holes of the rockes, and vpon all thornie places, & vpon all buſhie^s places.

20 In that daye ſhall the Lorde ſhaue with a raſor that is hired, euen by them beyonde the Riuer, by the king of Aſſhur, the head Chriſt is not onely God, but man alſo, becauſe he ſhall be nourished as other men, vntill the age of diſcretion. o Not meaning Chriſt, but any childe: for before a childe can come to the yeres of diſcretion, the Kings of Samaria and Syria ſhalbe deſtroyed. p Since the time that the twelue Tribes rebelled vnder Roboam. q In whome thou haſt put thy truſt. r Meaning, the Egyptians: for by reaſon the country is hote and moiſt, it is full of flies, as Aſſyria is full of Bees. ſ Signifying, that no place ſhalbe free from them.

f Which haue but a little ſmoke and ſhall quickly be quenched.

g Which was an Iſraelite and as ſeemeth, enemye to the houſe of Dauid.

h Counting from the ſiue and twentieth yere of the reigne of Vzziah, at what time Amos prophesied this thing, and nowe Iſaiah confirmed it. The Iſraelites ſhould be led into perpetual captiuitie, which thing came to paſſe within twentie yere after that Iſaiah did this meſſage.

i For the confirmation of this thing, that thine enemies ſhalbe deſtroyed and thou preferred.

k Not to beleue Gods worde without a ſigne: is to tempt God: but to reſuſe a ſigne when God offereth it for the aide and helpe of our infirmities, is to rebel againſt him.

l You think you haue to do with men, when ye contemne Gods meſſengers: but it is God, againſt whom you bend your ſelues.

m For ſmuch as thou art vnworthie, y Lord for his owne promes ſake wil giue a ſigne which ſhalbe that Chriſt the ſauour of his Church and the effect of all ſignes & myſteries ſhalbe reuiled.

n Or, God wiſh vs, which name can agree to none, but to him, that is both God and man.

o Meaning, that Chriſt is not onely God, but man alſo, becauſe he ſhall be nourished as other men, vntill the age of diſcretion. o Not meaning Chriſt, but any childe: for before a childe can come to the yeres of diſcretion, the Kings of Samaria and Syria ſhalbe deſtroyed. p Since the time that the twelue Tribes rebelled vnder Roboam. q In whome thou haſt put thy truſt. r Meaning, the Egyptians: for by reaſon the country is hote and moiſt, it is full of flies, as Aſſyria is full of Bees. ſ Signifying, that no place ſhalbe free from them.

and.

t That is, that which is from the belly downward: meaning, that he woulde deſtroy both great & ſmall.
u He that before had a great number of cattel, ſhalbe content with one kowe and two ſhepe.
x The number of men ſhall be ſo ſmall, that a few beaſtes ſhall be able to nourish all abundantly.
y As they that go to ſeek wilde beaſtes among the buſhes.
z The mountaines contrarie to their wont, ſhalbe tilled by ſuch as ſhall flee to them for ſuccour.

and the heare of the ſeete, and it ſhal consume the beard.

- 21 And in the ſame daye ſhall a man nourish a yong kowe, and two ſhepe.
- 22 And for the abundance of milke, that they ſhall giue, he ſhal eate butter: for butter and honie ſhall euery one eate, which is left within the lande.
- 23 And at the ſame daye euerie place, wherein ſhalbe a thouſand vines, ſhalbe at a thouſand pieces of ſiluer: ſo it ſhalbe for the briers and for the thornes.
- 24 With arrowes and with y bowe ſhall one come thither: becauſe all the land ſhall be briers and thornes.
- 25 But on all the mountaines, which ſhalbe digged with the mattocke, there ſhall not come thither the feare of briers and thornes: but they ſhalbe for the ſending out of bullockes and for the treading of ſhepe.

CHAP. VIII.

1 The captiuitie of Iſrael and Iudah by the Affyrians.
6 The infidelitie of the leues. 9 The deſtruction of the Affyrians. 14 Chriſt the ſtone of ſtumbling to the wicked.
19 The worde of God muſt be inquired at.

a That thou mayſt write in great letters: to the intent it may be more eaſily read.
b Meaning, after the common faſion: becauſe all men might read it.
c Becauſe the thing was of great importancie he tooke theſe two witneſſes, which were of credit with the people, when he ſet this vp vpon the doore of the temple, albeit Vriah was a flattering hypocrite. 2. King. 16.
d Meaning, to his wife, and this was done in a viſion.
e Or, Make ſpeede to the ſpoyle: haſte to the pray.
f Before any childe be able to ſpeake.
g That is, the armie of Affyria.
h Which was a fountaine at the foote of mount Zion, out of the which ran a ſmall riuer through the citie: meaning that they of Iudah, diſtruſting their owne power, which was ſmall, deſired ſuch power and riches as they ſaw in Syria and Iſrael. h That is, the Affyrians, which dwell beyonde Euphrates. i It ſhalbe readie to drowne them. k He ſpeaketh this to Meſſiah, or Chriſt, in whome the faithfull were comforted, and who woulde not ſuffer his Church to be deſtroyed vterly.
l To witte, that are enemies to the Church, as the Affyrians, Egyptians, Syrians &c.

- 1 **M**oreouer, the Lorde ſayde vnto mee, Take thee a great role, and write in it with a mans penne. Make ſpede to the ſpoyle: haſte to the pray.
- 2 Then I tooke vnto me a faithfull witneſſes to record, Vriah the Prieſt, and Zechariah the ſonne of Ieberechiah.
- 3 After, I came vnto the Prophetesse, which conceived, and bare a ſonne. Then ſaid the Lorde to me, Call his name, Maherſhalah-baz.
- 4 For before the childe ſhall haue knowledge to crye, My father, and my mother, ſhe ſhal take away the riches of Damascus & the ſpoyle of Samaria, before the king of Aſſhur.
- 5 And the Lorde ſpake yet agayne vnto me, ſaying,
- 6 Becauſe this people hath reſuſed the waters of Shiloah that runne ſoftly, and reioyce with Rezin, and the ſonne of Remaliah,
- 7 Now therefore beholde, the Lorde bringeth vp vpon them the waters of the Riuer mightie and great, euen the King of Aſſhur with all his glorie, & he ſhall come vp vpon all their riuers, and go ouer all their bankes,
- 8 And ſhall breake into Iudah, and ſhall ouerflow and paſſe through, and ſhall come vp to the necke, and the ſtretching out of his wings ſhall fill the breadth of thy land, O k Immanuel.
- 9 Gather together on heapes, O ye people, & ye ſhalbe broken in pieces, & hear-

ken all ye of farre countries: gird your ſelues, and you ſhalbe broken in pieces: gird your ſelues, & you ſhalbe broken in pieces.

- 10 Take counſel together, yet it ſhalbe brought to naught: pronouce a decree, yet ſhall it not ſtand: for God is with vs.
- 11 For the Lorde ſpake thus to me in taking of mine hande, and taught mee, that I ſhould not walke in the waye of this people, ſaying,
- 12 Say ye not, A confederacie to all the, to whom this people ſaith a confederacie, neither feare you their feare, nor bee afrayed of them.
- 13 Sanctifie the Lorde of hoſtes, & let him be your feare, and let him be your dread,
- 14 And he ſhalbe as a Sanctuary: but as a ſtumbling ſtone & as a rocke to fall vpon, to both the houſes of Iſrael, & as a ſnare & as a net to the inhabitants of Ieruſalem.
- 15 And many among them ſhall ſtumble, and ſhall fall and ſhalbe broken & ſhalbe ſnared & ſhalbe taken.
- 16 Bind vp the teſtimonie: ſcale vp the Law among my diſciples.
- 17 Therefore I will waite vpon the Lorde that hath hid his face from the houſe of Iaakob, and I will looke for him.
- 18 Behold I, and the children whom the Lorde hath giuen mee, are as ſignes and wonders in Iſrael, by the Lorde of hoſtes, which dwelleth in mount Zion.
- 19 And when they ſhall ſay vnto you, Enquire at them that haue a ſpirit of diuination, & at the ſoothſayers, which whiſper & murmur, Should not a people enquire at their God from the living to the dead?
- 20 To the y Law, and to the teſtimony, if they ſpeake not according to this word: is becauſe there is no light in them.
- 21 The he that is afflicted & famiſhed, ſhal go to and fro in a rit: and when he ſhalbe hungrie, he ſhall euen ſeare himſelfe, & curſe his King and his gods, and ſhal looke vpwarde.
- 22 And when he ſhall loke to the earth, behold trouble, & darkenes, vexacion, and anguiſh, and he is driuen to darkenes.

CHAP. IX.

1 The vocation of the Gentiles. 6 A prophesie of Chriſt.
14 The deſtruction of the ten Tribes for their pride and contempt of God.

- 1 **Y**et the darkenes ſhall not be according to the affliction, that it had when at the firſt he touched lightly the ſing to reſtore them to great glorie in Meſſiah. b Wherewith Iſrael was puniſhed, firſt by Tiglath-pileſar, which was a light ſcourge in reſpect of that which they ſuſtred afterward by Shalman-eſer, who carried the Iſraelites away captiues.

m To encourage me that I ſhoulde not ſhrinke for the infidelitie of this people, and ſonneglect mine office.
n Conſent not ye that are godly, to the league and friendſhip that this people ſeeketh with ſtrangers & idolaters.
o Meaning, that they ſhould not feare the thing that they feared, which haue no hope in God.
p In putting your truſt onely in him, in calling vpon him in aduerſities, patiently looking for his helpe, and fearing to do any thing contrary to his will.
q He will defend you which are his elect, and reiect all the reſt, which is ment of Chriſt againſt who the Iewes ſhould ſtumble and fall, Luke. 2. 34. rom. 9. 33. 1. pet. 2. 7.
r Though all forſake me, yet ye that are mine, keepe my worde ſure ſealed in your hearts.
s Meaning, them that were willing to heare and obey the worde of God, whome the world hated as though they were monſters and not worthe to liue.
t This was a conſolation in their troubles, knowing that nothing could come vnto them, but by the will of the Lorde. u Anſwere the wicked thus, ſhoulde not Gods people ſeek ſuccour onely at him? x That is, will they reſuſe to be taught of the Prophet, who is the mouth of God, & ſeek helpe at the dead, which is the illuſion of Satan? y Seeke remedie in the worde of God where his will is declared. z They haue no knowledge, but are blind leaders of the blinde. a That is, in Iudah, where they ſhoulde haue had reſt, if they had not thus grievouſly offended God. b In whome afore they put their truſt. c They ſhall thinke that heauen and earth and all creatures are bent againſt them to trouble them.
A he comforteth the Church againe after theſe great threatenings, promiſing to reſtore them to great glorie in Meſſiah. b Wherewith Iſrael was puniſhed, firſt by Tiglath-pileſar, which was a light ſcourge in reſpect of that which they ſuſtred afterward by Shalman-eſer, who carried the Iſraelites away captiues.

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c Where as the Iewes and Gentiles dwelt together by reason of those twentie cities, which Salomon gaue to Hiram.

d Wh ch were captiue in Babylon and the Prophet speaketh of that thing, which should come to passe three score yeres after, as though it were now done. e Meaning, the comfort of their deliuerance.

f This captiuitie and deliuerance were figures of our captiuitie by sinne, and of our deliuerance by Christ through the preaching of the Gospell, Mat. 4. 15.

g Their number was greater when they went into captiuitie then when they returned, but their ioy was greater at their returne, Hag. 2. 10.

h Thou gauest them perit ioy, by deliuering them and by destroying the tyrants that had kept them in cruell bondage, as thou didst deliuer them by Gideon from the Midianites, Iud. 7. 22.

i He speaketh of the deliuerance of his Church, which he hath deliuered myraculously from his enemies, but specially by the coming of Christ, of whome he prophesieth in the next verse.

k The autor of eternitie, and by whome the Church and euery member thereof shall be preserved for euer, and haue immortal life.

l His singular loue and care for his elect.

m This is another prophesie against them of Samaria, which were mockers and contempters of Gods promises and menaces. n We were but weak, when the enemy ouercame vs, but wee will make our selues so strong, that we will neither care for our enemies, nor feare Gods threatenings. o Rezin King of Syria, who was in league with Israel, was slaine by the Assyrians, after whose death Aram, that is, the Syrians were against Israel, which on the other side were assailed by the Philistines.

land of Zebulun and the land of Naphtali, nor afterward when he was more grievous by the waye of the sea beyonde Iorden in Galile of the Gentiles.

2 The people that walked in darkenes, haue seene a great light: they that dwelled in the land of the shadow of death, vpon them hath the light shined.

3 Thou hast multiplied the nation, and not increased their ioy: they haue reioyced before thee according to the ioy in haruest, and as men reioyce when they deuide a spoyle.

4 For h the yoke of their burden, and the staffe of their shoulder & the rod of their oppressour hast thou broken as in the day of Midian.

5 Surely euery battel of the warriour is with noise, and with tumbling of garmentes in blood: but this shall be with burning & deuouring of fire.

6 For vnto vs a Childe is borne, and vnto vs a sonne is giuen: and the gouernement is vpon his shoulder, & he shall call his name Wonderfull, Counsellor, The mightie God, The euerlasting & Father, The prince of peace,

7 The increase of his gouernement & peace shall haue none end: he shall sit vpon the throne of Dauid, & vpon his kingdome, to order it, and to stablish it with iudgement and with iustice, from hence forth, euen for euer: I the zeale of the Lord of hostes will performe this.

8 ¶ The Lord hath sent a word into Iakob, and it hath lighted vpon Israel.

9 And all the people shall knowe, euen Ephraim, & the inhabitant of Samaria, that saye in the pride and presumption of the heart,

10 The n bristles are fallen, but wee will buyld it with hewen stones: the wilde fig-trees are cut downe, but we will change the into ceders.

11 Neuertheles the Lord wil rayse vp the aduersaries of Rezin against him, & ioyned his enemies together.

12 Aram before & the Philistines behinde, and they shall deuoure Israel with open mouth: yet for all this his wrath is not turned away, but his hande is stretched out still.

13 For the people turneth not vnto him that smiteth them, neither doe they seeke the Lord of hostes.

14 Therefore will the Lord cut off from Israel head & taile, branch & rush in one day.

15 The ancient and the honorable man, he is the head: & the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cause the to erre: and they that are led by them, are

deuoured.

17 Therefore shall the Lord haue no pleasure in their yong men, neither will he haue compassion of their fatherles and of their widowes: for euery one is an hypocrite & wicked, and euery mouth speaketh folie: yet for all this his wrath is not turned away, but his hande is stretched out still.

18 For wickednes burneth as a fire: it deuoureth the briars and the thornes & will kindle in the thicke places of the forest: and they shall mount vp like the lifting vp of smoke.

19 By the wrath of the Lorde of hostes shall the land be darkened, and the people shall be as the meate of the fire: no man shall spare his brother.

20 And he shall snatche at the right hande, and be hungrie: & he shall eate on the left hand, and shall not be satisfied: euery one shall eate the flesh of his owne arme.

21 Manasseh, Ephraim: & Ephraim Manasseh, and they both shall be against Iudah: yet for all this his wrath is not turned away, but his hande is stretched out still.

p Wickednes as a bellowe kindleth the fyre of Gods wrath, which consumeth all his obstatinate enemies.

q Though there were no foren enemy, yet they shall destroy one another.

r Their greedines shall be insatiable, so that one brother shall eate vp another, as though he should eate his owne flesh.

CHAP. X.

Of vicked law makers. 3 God will punish his people by the Assyrians and after destroye them. 21 The remnant of Israel shall be saved.

1 W O vnto them that decree wicked decrees, and write grievous things,

2 To kepe backe the poore from iudgement, and to take awaye the iudgement of the poore of my people, that widowes may be their pray, and that they may spoyle the fatherles.

3 What will ye do now in the day of visitation, and of destruction, which shall come from farre? to whome will ye flee for helpe? and where will ye leaue your glorie?

4 d Without me euery one shall fall among them that are bouid, & they shall fall downe among the slaine: yet for all this his wrath is not turned away, but his hande is stretched out still.

5 ¶ O Assyrie, the rodde of my wrath: and the staffe in their handes is mine indignation.

6 I will send him to a dissembling nation, and I will giue him a charge against the people of my wrath to take the spoyle and to take the pray, and to treade them vnder feete like the mire in the streat.

7 But he thinketh not so, neither doeth his heart esteeme it so: but he imagineth to destroy and to cut off not a few nations.

8 For he saith, Are not my princes all together Kings?

a Which write and pronounce a wicked sentence to oppress the poore: meaning that the wicked magistrates, which were the chiefe cause of mischief, should be first punished.

b To wit, from Assyria.

c Your riches and autoritie, that they maye be safe, & that ye may receiue them againe.

d Because they haue forsaken me, some shall go into captiuitie, and the rest shall be slaine.

e God calleth for the Assyrians to be the executioners of his vengeance.

f That is, the Assyrians against the Iewes, which are but hypocrites: and in this sixt and seuenth verse is declared the difference

of the worke of God and of the wicked in one verie thing and aske: for Gods intention is to chastice them for their amendement, and the Assyrians purpose is to destroy them to enriche themselves: thus in respect of Gods iustice, it is Gods worke, but in respect of their owne malice, it is the worke of the deuill.

Blasphemie of the enemie.

Isaiah.

Prophecie of Christ.

g Seeing that I haue ouercome, aswell one citie as another, so that none coulde resist, shall Ierusalem be able to escape mine hands?

h When he hath sufficiently chastised his people (for he beginneth at his owne house) then will he burne the rodde.
i Meaning, of Saneherib.

k Here we see that no creature is able to do any thing, but as God appointeth him, & that they are all but his instruments to doe his work, though the intentions be diuers, as vers. 6.
l Meaning, that God is a light to comfort his people, and a fyre to burne his enemies.

m That is, the Assyrians.
n To wit, bodye and soule utterly.

o When the battell is loit and the stander taken.

p This is the end of Gods plagues towards his, to bring them to him and to forsake al trust in others.

q This small number, which seemed to be consumed, and yet according to Gods decree is saued, shall be sufficient to fill all the worlde with righteousness.

r God will destroy this land as he hath determined, and after saue a small portion.

s As the Egyptians did punish the thee.

9 Is not Calno as **g** Carchemish? Is not Hamath like Arpad? Is not Samaria as Damascus?

10 Like as mine hand hath found the kingdoms of the idoles, seeing their idols were about Ierusalem, and about Samaria:

11 Shall not I, as I haue done to Samaria, & to the idoles thereof, so do to Ierusalem and to the idoles thereof?

12 ¶ But when the Lord hath accomplished all his worke vpon mount Zion and Ierusalem, I will visit the frute of the proude heart: of the King of Asshur, and his glorious and proud lookes,

13 Because he sayde, By the power of mine owne hande haue I done it, and by my wisdom, because I am wise: therefore I haue remoued the borders of the people, and haue spoyled their treasures, and haue pulled down the inhabitants like a valiant man.

14 And mine hand hath found as a nest the riches of the people, and as one gathereth egges that are left, so haue I gathered all the earth: and there was none to moue the wing or to open the mouth, or to whisper.

15 Shall the **k** axe boast it selfe against him that heweth therewith? or shall the sawe exalt it selfe against him that moueth it? as if the rod should lift vp it selfe against him that taketh it vp, or the staffe should exalt it selfe, as it were no wood.

16 Therefore shall the Lord God of hostes send among his fat men, leanenes, and vnder his glory he shall kindle a burning, like the burning of fyre.

17 And the light of Israel shall be as a **l** fire, and the Holy one thereof as a flame, and it shall burne, and deuour **m** his thornes and his briars in one day:

18 And shall consume the glorie of his forest, and of his frutefull fieldes both soule and flesh: and he shall be as the **o** fainting of a stander bearer.

19 And the rest of the trees of his forest shall be few, that a childe may tell them.

20 ¶ And at that day shall the remnant of Israel, & such as are escaped of the house of Iakob, stay no more vpon him that smote them, but shall **p** stay vpon the Lord, the holy one of Israel in trueth.

21 The remnant shall returne, **eu**en the remnant of Iakob vnto the mightie God.

22 For though thy people, O Israel, bee as the sand of the sea, yet shall the remnant of them returne. The consumption **q** decreed shall ouerflow with righteousness.

23 For the Lord God of hostes shall make the consumption, **eu**en determined, in the middes of all the land.

24 Therefore thus sayth the Lord God of hostes, O my people, that dwellest in Zion, be not afrayed of Asshur: he shall smite thee with a rod, and shall lift vp his staffe against thee after the maner of **r** Egypt:

25 But yet a very litle time, and the wrath shall be consumed, and mine anger in their destruction.

26 And the Lord of hostes shall rayse vp a scourge for him, according to the plague of Midian in the rocke Oreb: and as his staffe was vpon the **u** Sea, so he will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from of thy shoulder, and his yoke from of thy necke: & the yoke shall be destroyed because of **x** the anointing.

28 He is come **y** to Aiath: he is passed into Migrô: at Michmash shall he lay vp his armour.

29 They haue gone ouer the foorde: they lodged in the lodging at Geba: Ramah is afrayed: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is remoued: the inhabitants of Gebim haue gathered themselues together.

32 Yet there is a time that he will staye at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Beholde, the Lord God of hostes shall cut of the **z** bough with feare, and they of high stature shall be cut of, and the hie shall be humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall haue a mightie fall.

CHAP. XL.

1 Christ borne of the roote of Ithai, **2** His Vertues & kingdom. **6** The fruites of the Gospell. **10** The calling of the Gentiles.

1 But there shall come a **a** rod forth of the stocke of Ithai, and a graffe shall growe out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisdom & vnderstanding, the Spirit of counsel & strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for he shall not iudge after the sight of his eyes, neither reprocue by the hearing of his eares.

4 But with righteousness shall he iudge the poore, & with equitie shall he reprocue for the mecke of the earth: and he shall **b** smite the earth with the rodde of his mouth, & with the breath of his lippes shall he slay the wicked.

5 And iustice shall be the girdle of his loynes, and faythfulnesse the girdle of his raynes.

6 The **c** wolfe also shall dwell with the labe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, & a litle childe shall leade them.

7 And the kowe and the beare shall feede: their yong ones shall lie together: and the lyon shall eate straw like the bullocke.

8 And the sucking childe shall playe vpon the

c Men because of their wicked affections are named by the names of beastes, wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charitie, that they shall be like lammes, fauouring and louing one another, and cast of all their cruel affections, Chap. 65. 25.

r Read Chap. 9. 4.

u When the Israelites passed through by the lifting vp of Moses rodde, & the enemies were drowned, Exod. 14. 28.

x Because of the promes made to that kingdom, whereby Christs kingdom was prefigured.

y He describeth by what way the Assyrians should come against Ierusalem to confirm the saythful, when it should come to passe, that as their plague was come, so should they be deliuered.

z Feare and destruction shall come vpon Iudah: for the princes & the people shall all be led away captiues.

a Because the captiuitie of Babylon was a figure of the spirituall captiuitie vnder sinne, he sheweth that our true deliuerance must come by Christ, for as Dauid came out of Ithai a man without dignitie: so Christ should come of a poore carpenters house as out of a dead stocke, Chap. 53. 2.

b All these properties can agree to none but only vnto Christ: for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the fauour of death and to them that shall perish: so that all the world shall be smitten with this rodde, which is his worde.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

d It shalbe in as great abundance as the waters in the sea.

e He prophesieth of the calling of the Gentiles.

f That is, his Church, which he also calleth his rest, Psalm.

132. 14.

g For God first deliuered his people out of Egypt, and now

promiseth to deliuer them out of their enemies

hands, as from the Parthians, Persians, Cal-

deans, and them of Antiochia, among

whome they were dispersed: and this is chiefly ment of

Christ, who calleth his people,

being dispersed through all the world.

h Here he describeth the consent that shalbe

in his Church, & their victorie against their ene-

mis.

i Meaning, a corner of the sea, that entrench into the land, and hath the forme of a tongue.

k To wit, Nilus, the great riuer of Egypt, which entrench into the sea with seuen fi cames.

hole of the aspe, & the wained childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroye in all the mountaine of mine holines: for the earth shalbe full of the knowledge of the Lord, as d the waters that couer the sea.

10 And in that day the roote of Ishai, which shal stand vp for a signe vnto the e people, the nations shal seeke vnto it, and his f rest shal be glorious.

11 And in the same day shal the Lord stretch out his hande g againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the natiōs, and assemble the dispersed of Israel, & gather the scattered of Iudah from the foure corners of the worlde.

13 The hatred also of Ephraim shal depart, and the aduerfaries of Iudah shalbe cut of: Ephraim shall not enuie h Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom & Moab shalbe the stretching out of their hands, and the children of Ammon in their obedience.

15 The Lord also shall vtterly destroye the i tongue of the Egyptians sea, and with his mightie winde shal lift vp his hand k ouer the riuer, and shall smite him in his seuen streames, and cause men to walke therein with shooes.

16 And there shalbe a path to the remnant of his people, which are left of Asshur, like as it was vnto Israel in the daye that hee came vp out of the land of Egypt.

i Meaning, a corner of the sea, that entrench into the land, and hath the forme of a tongue. k To wit, Nilus, the great riuer of Egypt, which entrench into the sea with seuen fi cames.

CHAP. XII.

A thanksgiving of the faithful for the mercies of God.

a He sheweth how the church shall praise God, when they are deliuered from their captiuitie.

b Our saluation standeth onely in God, who giueth vs an assured confidence,

constancie and occasion to praise him for the same.

* Exod. 15. 2.

Psalm. 118. 14.

c The graces of God shalbe so abundant,

that yemay receive them in as great plentie,

as waters out of a fountaine that is full.

* 1. Chron. 16. 8.

1 And thou a shalt saye in that daye, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God is my b saluation: I wil trust, and will not feare: for the Lorde God is my strength and long: he also is become my saluation.

3 Therefore with ioy shall ye c draw waters out of the welles of saluation.

4 And ye shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the worlde.

6 Crye out, and showte, d O inhabitant of Zion: for great is the holy one of Israel in the middes of thee.

d Ye that are of the Church.

1 The burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the hie mountayne: lift vp the voyce vnto them: wagge the b hand, that they may go into the gates of the nobles.

3 I haue cōmanded the, that I haue e sanctified, and I haue called the mightie to my wrath, & the that reioyce in my d glorie.

4 The noyse of a multitude h in the mountaines, like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hostes nombreth the hoste of the battel.

5 They come from a farre countrey, fro the end of the heauen: enen the Lord with the e weapōs of his wrath to destroy the whole land.

6 Howe f you, for the day of the Lord is at hand: it shall come as a destroyer from the Almighty.

7 Therefore shall all hands be weakened, & all mens hearts shall melt,

8 And they shalbe afayed: anguisti and sorrow shall take them, & they shal haue peine, as a woman that trauaileth: euery one shal be amafed at his neighbour, & their faces shalbe like g flames of fire.

9 Beholde, the day of the Lorde commeth, cruel, with wrath & fierce anger to lay the land wast: and he shall destroy the sinners out of it.

10 For the h starres of heauē & the planets thereof shal not giue their light: the sunne, shalbe darkened in his going forth, and the moone shall not cause her light to shine.

11 And I will visite the wickednes vpon the i world, & their iniquitie vpō the wicked, & I will cause the arrogacie of the k proud to cease, & will cast downe the pride of tyrants.

12 I will make a l man more precious then fine gold, euen a man about the wedge of gold of Ophir.

13 Therefore I will shake the heauen, & the earth shall remoue out of her place in the wrath of the Lord of hostes, and in the day of his fierce anger.

14 And m it shalbe as a chased doe, and as a sheepe that no man taketh vp. euery man shall turne to his owne people, & flee eche one to his owne land.

15 Euery one that is found, shalbe striken through: and whosoever ioyneth himselfe, shall fall by the sword.

16 * Their n children also shalbe broken in pieces before their eyes: their houses shalbe spoiled, and their wiues rauished.

17 Behold, I wil stirre vp the Medes against them, which shall not regard siluer, nor be desirous of gold.

They so esteemed themselves by reason of their great empire. k He noteth the principall vice, wherevnto they were most giuen, as are all that abunde in wealth.

l He noteth the great slaughter that shalbe, seeing the enemy shall neither for golde, or siluer spare a mans life, as ver. 17.

m Meaning, the power of Babylon with their hyred souldiers. Psalm. 137. 9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

a That is, the great calamitie, which was prophesied to come on Babel, as a

most grievous burden, which they were not able to beare.

In these twelue Chapters following, he speaketh of the

plagues, where-with God would smite these strange nations, (whome they knewe) to

declare that God chastised the

Isacelites as his children, & these other as

his enemies: and also that if God

is not these that are ignorant, that they

mult not thinke strange, if he punished them,

which haue knowledge of his Law & keepe

it not.

b To wit, to the Medes and the Persians.

c That is, prepared and appointed to execute my iudgements.

d Which willingly go about the work, wherevnto I appoint

them, but howe the wicked doe this, read Chap. 10. 6.

e The armie of the Medes and Persians against Babylon.

f Ye Babylonians.

g The Babylonians anger, and griefe shalbe so much, that their

faces shal burne as fire.

h They that are overcome shall thinke that all the powers of

heaven & earth are against them, Ezek. 32. 7.

iocl. 3. 15. mat. 24. 29.

j He compareth Babylon to the whole worlde, because

he noteth the principall vice, wherevnto they were most giuen, as are all that

abunde in wealth. l He noteth the great slaughter that shalbe, seeing the

enemy shall neither for golde, or siluer spare a mans life, as ver. 17.

m Meaning, the power of Babylon with their hyred souldiers. Psalm. 137. 9.

n This was not accomplished when Cyrus tooke Babylon, but after the death of Alexander the great.

Gen 19.24.
ier. 50.40.

o Who vseth to go from countrey to countrey to finde pasture for their beastes, but there shall they finde none. p Which were either wilde beasts, or foules, or wicked spirites, whereby Satan deluded man, as by the faeries, goblins and such like fantasies.

a He sheweth why God will haue to destroy his enemies: to wit, because he will deliuer his Church.

b Meaning, that the Gentiles shall be ioyned with the Church and worship God.

c Signifying that the Iewes should be superiors to the Gentiles, & that they should be brought vnder the seruice of Christ by the preaching of the Apostles, whereby al are brought to the subiection of Christ, 2. Cor. 10.5.

d That is, he suffred all violence and iniuries to be done.

e Meaning, that when tyrants reigne, there can be no rest nor quietnes, and al so how detestable a thing tyrannie is, seeing the insensible creatures haue occasion to reioyce at their destruction.

f As though they feared lest thou shouldst trouble dead, as thou didst the liuing: and here he derideth the proude tyrannie of wicked, which know not that all creatures with their destruction that they may reioice. g In sted of thy costly carpets & couerings.

18 With bowes also shall they destroye the children, & shall haue no compassion vpon the fruite of the wombe, and their eyes shall not spare the children.

19 And Babel the glory of kingdomes, the beaurie and pride of the Chaldeans, shall be as the destruction of God in Sodom and Gomorah.

20 It shall not be inhabited for euer, neither shall it be dwelled in from generation to generation: neither shall the Arabian pitch his tents there, neither shall the shepherdes make their foldes there.

21 But p Zim shall lodge there, and their houses shall be full of Oium: Ostriches shall dwell there, & the Satyrs shall dance there.

22 And Iim shall crye in their palaces, and dragons in their pleasant palaces: and the time thereof is readie to come, & the dayes thereof shall not be prolonged.

CHAP. XIII.

1 The returne of the people from captiuitie. 4 The derision of the King of Babylon. 11 The death of the King. 29 The destruction of the Philistines.

1 Or a The Lord will haue compassion of Iacob, and will yet chuse Israel, and cause them to rest in their owne land: and the stranger b shall ioine himselfe vnto them, and they shall cleaue to the house of Iacob.

2 And the people shall receiue them and bring them to their owne place, and the house of Israel shall possesse them in the land of the Lorde, for c seruants and hand-mayds: and they shall take them prisoners, whose captiues they were, & haue rule ouer their oppressours.

3 ¶ And in that day when the Lord shall giue thee rest from thy forowe, and from thy feare, and from the fore bondage, wherein thou diddest serue,

4 Then shalt thou take vp this prouerbe against the King of Babel, and saye, Howe hath the oppressor ceased? and the golde thirty Babel rested?

5 The Lord hath broken the rodde of the wicked, and the scepter of the rulers:

6 Which smote the people in anger with a continuall plague, and ruled the nations in wrath: if any were persecuted, he did d not let.

7 The whole worlde is at e rest and is quiet: they sing for ioy.

8 Also the firre trees reioyced of thee, and the cedars of Lebanon, saying, Since thou art layde downe, no hewer came vp against vs.

9 Hell beneath is moued for thee to f meete thee at thy comming, rayising vp the dead for thee, euen all the princes of the earth, and hath rayised from their thrones all the Kings of the nations.

10 All they shall crye, and say vnto thee, Art thou become weake also as we? art thou become like vnto vs?

11 Like pompe is brought downe to the graue, & the sound of thy violes: the worme is spread vnder thee, and the wormes co-

uer thee.

12 How art thou fallen from heauē, O h Lucifer, sonne of the morning? & cut downe to the ground, which didest cast lottes vpon the nations?

13 Yet thou saydest in thine heart, I will ascend into heauen, and exalt my throne aboue beside the starres of God: I will sit also vpon the mount of the Congregation in the sides of the North.

14 I will ascende aboute the height of the cloudes, and I will be like the most high.

15 But thou shalt be brought downe to the graue, to the sides of the pit.

16 They that see thee, shall k looke vpo thee and consider thee, saying, Is this the man that made the earth to tremble, and that did shake the Kingdomes?

17 He made the worlde as a wilderness, and destroyed the cities thereof, and opened not l the house of his prisoners.

18 All the Kinges of the nations, euen they all sleepe in glorie, euerie one in his owne house.

19 But thou art m cast out of thy graue like an abominable branch: like the rayment of those that are slaine, & thrust thorow with a sworde, which go downe to the stones of the pit, as a carkeise troden vnder feete.

20 Thou shalt not be ioyned with them in the graue, because thou hast destroyed thine owne land, & slaine thy people: the seede of the wicked shall not be renowned for euer.

21 n Prepare a slaughter for his childre, for the iniquitie of their fathers: let them not rise vp nor possesse the land, nor fil the face of the worlde with enemies.

22 ¶ For I will rise vp against the (sayth the Lord of hostes) and will cut off from Babel the name and the remnant, and the sonne, and the nephew, sayth the Lord:

23 And I wil make it a possessio to the h hog, and pooles of water, and I wil sweepe it with the besome of destruction, saith the Lord of hostes.

24 The Lord of hostes hath sworne, saying, Surely like as I haue purposed, so shall it come to passe, & as I haue consulted, it shall stand:

25 o That I will breake to pieces Asshur in my lande, and vpon my mountaines will I treade him vnder foote: so that his yoke shall departe from p them, and his burden shall be taken from of their shoulder.

26 This is the counsel that is consulted vpon the whole world, and this is the hande stretched out ouer all the nations,

27 Because the Lord of hostes hath determined it, & who shall disanul it? & his hand is stretched out, and who shall turne it away?

28 ¶ In the yere that King Ahaz dyed, was this q burden.

29 Reioyce not, (thou whole r Palestina) because the rod of him that did beate thee, is broken: for out of the serpents roote shall come forth a cockatrice, & the fruite thereof shall be a fire flying serpent.

h Thou that thoughtest thy selfe most glorious, & as it were placed in the heauen: for the morning starre, that goeth before the sunne, is called Lucifer to whome Nebuchad-nezzar is compared.

i Meaning, Ierusalem, whereof the Temple was on the North side, as Psal. 48.1, whereby he meaneth that tyrants fight against God, when they persecute his church, & would set themselves in his place.

k In marueling at thee.

l To set them at libertie, noting his crueltie.

m Thou wast not buried in the sepulchre of thy fathers, thy tyrannie was so abhorred.

n He calleth to the Medes and Persians and all those that should execute Gods vengeance.

o Or, terrib.

o As I haue begun to destroy the Assyrians in Saneherib, so will I continue, & destroy them wholly, when I shall deliuer you from Babylon.

p Pro the Iewes.

q Read chap. 13.1.

r He willeth the Philistines not to reioyce because the Iewes are diminished in their power: for their strength shall be greater then euer it was.

f The Israelites, which were brought to most extreme misery. r To wit, my people.

u That is from the Lewes, or Assyrians: for they were both North from Palestina. x But they shall be al ready, and ioyne together. y Which shall come to enquire of the state of the Church. z They shall answer that the Lord doeth defend his Church, and them that ioyne themselves thereunto.

a Read Chap.

13.1.

b The chiefe citie, whereby the whole countrey was ment.

c The Moabites shall flee to their idoles for succour, but it shall be to late.

d Which were cities of Moab.

e For as in the West parts the people vsed to let their heare grow long, when they mourned, so in the East parts they cut it off.

f The Prophet speaketh this in the person of the Moabites, or as one that felt the great iudgement of God y should come vpon them.

g Meaning, that it was a cite that euer liued in pleasure, & neuer felt sorrow.

h He describeth y miserable disposition, & flight of the Moabites.

i To hide themselves, and their goods there.

k Of them that are slayne.

l So that by no means they shold escape the hande of God: thus will God punish the enemies of his Church.

30 For the first borne of the poore shall be fed, & the nedie shall lye downe in safetie: and I will kill thy roote with famine, & t it shall slay thy remnant.

31 Howle, O gate, crye O citie: thou whole lande of Palestina art dissolued, for there shall come from the North a smoke, and none shall be alone, * at his tyme appointed.

32 What shall then one answer y the messengers of the Gentiles? That the Lorde hath stablished z Zion, & the poore of his people shall trust in it.

z They shall answer that the Lord doeth defend his Church, and them that ioyne themselves thereunto.

CHAP. XV.

A prophesie against Moab.

1 **T**He burden of Moab. Surely b Ar of Moab was destroyed, & brought to silence in a night: surely Kir of Moab was destroyed, & brought to silence in a night.

2 c He shall go vp to the temple, and to Dibon to the hie places to wepe: for d Nebo and for Medeba shall Moab howle: vpon all e their heades shall be baldnes, and euery beard shauen.

3 In their stretes shall they be girded with sackcloth: on the tops of their houses, and in their stretes euerie one shall howle, and come downe with weeping.

4 And Heshbon shall crye, & Elealeh: their voyce shall be heard vnto Iahaz: therefore the warriors of Moab shall shewt: the soule of euerie one shall lament in himselfe.

5 Mine heart shall crye for Moab: his fugitiues shall flee vnto Zoar, & an heiffer of three yere olde: for they shall go vp with weeping by the mounting vp of Luhith: & by the waye of Horonaim they h shall rayse vp a crye of destruction.

6 For the waters of Nimrim shall be dried vp: therefore the grasse is withered, the herbes consumed, & there was no greene herbe.

7 Therefore what euery man hath left, and their substaunce shall they beare to the brooke of the willowes.

8 For the crie went rounde about the borders of Moab: and the howling thereof vnto Eglaim, and the shrieking thereof vnto Beer Elim,

9 Because the waters of Dimon shall be full k of blood: for I will bring more vpon Dimon, euen Lyons l vpon him that escapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The causes wherfore the Moabites are destroyed.

1 **S**ende a ye a lambe to the ruler of the sworde from the rocke of the wilderness, vnto the mountaine of the daughter Zion.

2 For it shall be as a birde that b flyeth, and a nest forsaken: the daughters of Moab shall be at the fords of Arnon.

3 Gather a counsell, execute iudgement: seeing the vengeance of God is vpon them. b There is no remedie, but you must flee.

a That is, offer a sacrifice: wherby he desired that they log delaye, which would not repete when the Lorde called the, shewing them that it is now to late.

c make thy shadowe as the night in the midday: hide them that are chafed out: bewray not him that is fled.

4 Let my banished dwell with thee: Moab be thou their couert from the face of the destroyer: for the extortioner d shall end: the destroyer shall be consumed, & the oppressour shall cease out of the land.

5 And in mercie shall the throne be prepared, e and he shall sit vpon it in steadfastnes, in the tabernacle of Dauid, iudging, and seeking iudgement, and halting iustice.

6 We haue heard of the pride of Moab (he is verie proude) euen his pride, and his arrogancie, and his indignation, but his flies shall not be so.

7 Therefore shall Moab howle vnto Moab: euerie one shall howle: for the fundations of Kir-hareseth shall ye mourne, yet they shall be striken.

8 For the vineyardes of Heshbon are cut downe, & the vine of Sibmah: h the lords of the heathen haue broken the principall vines therof: they are come vnto i Iazer: they wandred in the wilderness: her goodly branches stretched out themselves, and went ouer the sea.

9 Therefore will k I wepe with the weeping of Iazer, and of the vine of Sibmah, O Heshbon: and Elealeh, I will make thee drunke with my teares, because vpon thy sommer frutes, and vpon thy haruest l a shewing is fallen.

10 And gladnes is taken away, and ioye out of the plentifull field: and in the vineyardes shall be no singing nor shouting for ioye: the treader shall not tread wine in the wine presses: I haue caused the reioicing to cease.

11 Wherfore, my m bowels shall sounde like an harpe for Moab, and mine inward parts for Ker-hareseth.

12 And whe it shall appeare that Moab shall be wearie of his hie places, then shall he come to his n temple to pray, but he shall not preuaile.

13 This is the word that the Lord hath spoken against Moab since that time.

14 And now the Lord hath spoken, saying, o In thre yeres, as the yeres of a Phylreling, and the glorie of Moab shall be condemned in all the great multitude, & the remnant shall be verie small and feeble.

p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

c He sheweth what Moab should haue done, when Israel their neighbour was in affliction, to whom he would giue no shadow nor comfort, they are now left comfortles.

d The Assyrians that oppresse the Israelites, but for a while.

e Meaning, Christ.

f Their vaine confidence, & proud bragges shall deceyue the, as Ier.

g For all your mourning, yet y citie shall be destroyed, euen vnto y fundations.

h That is, the Assyrians, & other enemies.

i Meaning, y the countrey of Moab was now destroyed, & all y precious things therof were caried in to y borders, yea, into other countreys, & ouer the sea.

k He sheweth y their plague was so great, that it would haue moued ane man to lament with the, as Psal. 141. 5.

l The enemies are come vpon thee, & thou for ioye, when they came thy commodities from thee, as Ier. 48. 33.

m For verie sorrow & compassio.

n They shall use al means to seeke helpe of their idoles, and all in vaine: for Chemoz their great God shall not be able to help the.

o He appointed a certaine time to punish the enemies.

p Who will obserue iustly the time, for the which he is hired, and serue no longer, but will euer long for it.

CHAP. XVII.

A prophesie of the destruction of Damascus and Ephraim. 7 Calamitie moueth to repentance.

1 **T**He burden of b Damascus. Beholde, Damascus is taken awaye from being a citie, for it shall be a ruinous heape.

2 The cities of c Aroer shall be forsaken: they shall be for the flocks: for they shall lie there, and none shall make them afraid.

3 The munition also shall cease from d E- in declaring the destruction of these two Kings of Syria and Israel, when as they had conspired the ouerthrow of Iudah.

Zz. j. phraim,

a Read Chap.

13.1.

b The chiefe citie of Syria.

c It was a countrey of Syria by y river Arnon.

d It seemeth that y Prophet would

e comfort y Church

e The ten Tribes gloried in their multitude, & alliance with other nations: therefore he saith that they shall be brought downe and the Syrians also.

f Meaning of the ten tribes, which boasted themselves of their nobility, asperity, strength and multitude.

g As y abundance of corn doth not feare the haruest men that shoulde cut it downe: no more shall y multitude of Israel make y enemies to thinke, whom god shal appoint to destroy them.

h Which valley was plentiful and fertile.

i Because God would haue h s covenant stable, he promitteth to refertue some of this people, & to bring them to repentance.

k He sheweth y Gods corrections euer bring forth some fruite, and cause his to turne fro their sins, and to humble themselves to him.

l As the Canaanites left their cities, when God did place the Israelites there, so y cities of Israel shal no more be able to defend their inhabitants, then bushes, when God shal send y enemy to plague them.

m Which are excellent, & brought out of other countreys.

n As the Lorde threatneth y wicked in his Law, Leuit. 26. 16.

o The Prophet lamenteth, considering the horrible plague that was prepared against Israel by the Assyrians, which were infinite in number, and gathered of many nations.

p He addeth this for the consolation of the faithful, which were i Israel.

q He compareth the enemies the Assyrians, to a tempest, which riseth ouer night, and in the morning is gone.

phraim, & the kingdome from Damascus, & the remnant of Aram shalbe as the e glorie of the children of Israel, sayth the Lord of hostes.

4 And in that daye the glorie off Iaakob shalbe impouerished, and the fatnes of his flesh shalbe made leane.

5 And it shalbe as when the haruest man gathereth s the corne, and reapeth the eares with his arme, and he shalbe as he that gathereth the eares in the valleye of h Repham.

6 Yet a gathering of grapes shal be left in it, as the shaking of an olue tree, two or three berries *me* in the toppe of the ypmost boughs, & foure or fiue in the hye branches of the fruite thereof, sayth the Lorde God of Israel.

7 At that day shal a man looke to his k maker, and his eyes shal looke to the holy one of Israel.

8 And he shall not looke to the altars, the workes of his owne hands, neither shall he looke to those things, which his owne fingers haue made, as groues and images.

9 In that day shal the cities of their strength be as the forsaking of boughs & branches, which l they did forsake, because of the children of Israel, & there shalbe desolatio.

10 Because thou hast forgotten the God of thy saluation, and hast not remembered the God of thy strength, therefore shalt thou ser pleasant plants, and shalt graffe strange m vine branches:

11 In the day shalt thou make thy plant to grow, and in the morning shalt thou make thy seede to flourish: *but* the haruest shalbe gone in the daye n of possession, and there shalbe desperate sorow.

12 o Ah, the multitude of many people, they shall make a sounde like the noyse of the sea: for the noyse of the people shall make a sounde like the noyse of mightie waters.

13 The people shall make a sounde like the noyse of many waters: *but* God shall p rebuke them, and they shall flee farre of, and shalbe chased as the chaffe of the mountaines before the winde, and as a rolling thing before the whirle wind.

14 And lo, in the euening there is q trouble: *but* afore the morning it is gone. This is the portion of them that spoyle vs, and the lot of them that robbe vs.

CHAP. XVIII.

1 Of the enemies of the Church. **7** And of the vocation of the Gentiles.

1 **O**H, the a lande shadowing with wings, which is beyonde the riuers of Ethio-

2 Sending ambassadours by the sea, euen in which was so full of shippes, that the soyles (which hee compareth to wings) seemed to shadow the sea.

vessels of b reedes vpo the waters, saying, c Go, ye swift messengers, to a nation that is scattered abroad, & spoyled, vnto a terrible d people from their beginning euen hitherto: a nation by litle and litle, euen troden vnder fore, whose land the e floods haue spoyled.

3 All ye the inhabitants of the world & dwellers in the earth, shal see whe he setteth vp a signe in the mountaines, & when he bloweth the trumpe, ye shall heare.

4 For so the Lord said vnto me, I will s rest & beholde in my tabernacle, as h the heate drying vp the raine, and as a cloude of dew in the heat of haruest.

5 For afore the haruest when the floure is finished, & the fruite is ripe in the floure, then he shall cut downe the branches with hookes, and shall take awaye, and cut of the boughs:

6 They shalbe left together vnto the foules of the mountaines, and to the i beastes of the earth: for the foule shall sommer vpon it, and euerie beast of the earth shall winter vpon it.

7 At that time shall a k present be brought vnto the Lord of hostes, (a people that is scattered abroad, and spoyled, and of a terrible people from their beginning hitherto, a nation, by litle and litle euen troden vnder foote, whose land the riuers haue spoyled) to the place of the Name of the Lord of hostes, euen the mount Zion.

h Which two seasons are most profitable for the riping of fruites: whereby he meaneth, that he will seeme to fauour them, and giue them abundance for a time, but he will suddenly cut them of. **i** Not only men shal contemne them, but the brute beastes. **k** Meaning, that God will piue his Church, and receiue that litle remnant as an offering vnto himselfe.

CHAP. XIX.

1 The destruction of the Egyptians by the Assyrians. **18** Of their conuersion to the Lord.

1 **T**He a burde of Egypt. Behold, the Lord b rideth vpon a swift cloude, and shall come into Egypt, and the idoles of Egypt shalbe moued at his presence, & the heart of Egypt shal melt in the middes of her.

2 And I will fell the Egyptians against the Egyptians: so euerie one shal c fight against his brother, & euery one against his neighbour, citie against citie, and kingdome against kingdome.

3 And the d spirit of Egypt shall fayle in the middes of her, and I will destroy their counsel, and they shal seeke at the idoles, and at the forcerers, and at them that haue spirits of diuination, and at the southsayers.

4 And I wil deliuer the Egyptians into the hand of cruell lords, and a mightie King shall rule ouer them, saith the Lord God of hostes.

5 Then the waters of the sea shall e fayle, & the riuier shalbe dried vp, and wasted.

6 And the riuers f shall go farre awaye: the riuers of defence shalbe emptied & dried

d Meaning, their policie, and wisdom. **e** He sheweth that the sea & Nilus their great riuier, whereby they thought themselves most sure, shoulde not be able to defende them from his anger, but that he woulde send the Assyrians among them that shoulde keepe them vnder as slaues.

f For Nilus ran into the sea by seuen streames, as though they were so many riuers.

b Which in those countreys were greater in so much as they made shippes of them for swiftness.

c This may be taken that they sent other to comfort the Iewes, & to promise them help against their enemies, & so the Lord did threaten to tak away their strength that the Iewes shoulde not trust therein: or that they did solite the Egyptians, & promised them aid to go against Iudah.

d To wit, the Iewes, who because of Gods plagues made all other nations a staye off lyke, as God threatned Deut. 28. 37.

e Meaning, the Assyrians, as chap 8. 7.

f When y Lord prepareth to fight against the Ethiopians.

g I will stay a while from punishing y wicked.

h Read Chap. 13. 11.

i Because the Egyptians trusted in the defence of their countrey, in the multitude of their idoles, & in the valiantnes of their men, y Lord sheweth that he wil come ouer all their munitions in a swift cloude, & y their idoles shal tremble at his coming, & that mens hearts shall faint.

k As he caused the Ammonites, Moabites, & Idumeans to kil one another, when they came to destroy y Church of God, 2. Chro. 20. 22. Cha. 49. 26

l Meaning, their policie, and wisdom.

m He sheweth that the sea & Nilus their great riuier, whereby they thought themselves most sure, shoulde not be able to defende them from his anger, but that he woulde send the Assyrians among them that shoulde keepe them vnder as slaues.

n For Nilus ran into the sea by seuen streames, as though they were so many riuers.

g The Hebrew word is mouth, whereby they mean the spring, out of the which the water gusheth as out of a mouth.

h The Scriptures vie to describe y destruction of a country by taking away of the commodities thereof, as by vines, figs, fish, & such other things, whereby countries are enriched.

i Called also Tanes, a famous citie vpon Nilus.

k He noteth the flatteries of Pharaoh who perswaded the King that he was wife, and noble, & that his house was most ancient, and so he flattered himselfe, saying, I am wife.

l Or Memphis, others Alexandria, and now called the great Cairn.

m The principall vpholders thereof are the chiefest cause of their destruction.

n For the spirit of wisdom he hath made them drunken & giddie with the spirit of error.

o Neither the great nor the small, the strong nor the weak.

p Considering y through their occasion y Jewes made not God their defence, but put their trust in them, and were therefore now punished, they shall feare least y like light vpon them.

q Shall make one confession of faith with the people of God: by the speech of Canaan meaning, y language, wherein God was then serued.

r Shall renouce their superstitions, and protest to serue God aright.

s Meaning, of fixe cines fixe should serue God, and the sixt reuayne in their wickednes: and so of the sixt part there should be but one loit.

t There shall be euident signes and tokens, that Gods religion is there: which manner of speech is taken of the Patriarkes and ancient times, when God had not as yet appointed the place, and full manner how he would be worshipped. u This declareth that this prophesie should be accomplished in the time of Christ.

vp: the reedes & flagges shall be cut down.

7 The grasse in the riuer, and at the head of the riuers, and all that groweth by the riuer, shall wither, and be driuent away, and be no more.

8 The fishers also shall moune, and all they that cast angle into the riuer, shall lament, and they that spread their net vpon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of diuers sortes, shall be confounded, and they that weaue nets.

10 For their nettes shall be broken, and all they, that make pondes, shall be heauie in heart.

11 Surely the princes of Zoan are fooles: the counsell of the wise counsellors of Pharaoh is become foolish: how saye ye vnto Pharaoh, I am the sonne of the wife? I am the sonne of the ancient Kings?

12 Where are now thy wise men, that they may tell thee, or may know what the Lord of hostes hath determined agaynst Egypt?

13 The princes of Noph are become fooles: the princes of Noph are deceived, they haue deceived Egypt, when the corners of the Tribes thereof.

14 The Lorde hath mingled among them the spirit of errors: and they haue caused Egypt to erre in euerie worke thereof, as a drunken man erreth in his vomite.

15 Neither shall there be any worke in Egypt, which the head may do, nor the taile, the branche nor the rush.

16 In that daye shall Egypt be like vnto women: for it shall be afraide & feare because of the mouing of the hande of the Lord of hostes, which he shaketh ouer it.

17 And the lande of Iudah shall be a feare vnto Egypt: euerie one that maketh mention of it, shall be afraide thereof, because of the counsell of the Lorde of hostes, which he hath determined vpon it.

18 In that day shall fixe cities in the land of Egypt speake the language of Canaan, and shall sweare by the Lorde of hostes: one shall be called the citie of destruction.

19 In that day shall the altar of the Lorde be in the middes of the lande of Egypt, and a pillar by the border thereof vnto the Lorde.

20 And it shall be for a signe and for a witness vnto the Lorde of hostes in the lande of Egypt: for they shall cry vnto the Lorde, because of the oppressors, and he shall sende them a Sauour and a great man, and shall deliuer them.

21 And the Lorde shall be knowne of the Egyptians, and the Egyptians shall know the

Lord in that day, and do sacrifice and oblation, and shall vow vowes vnto the Lord, and performe them.

22 So the Lorde shall smite Egypt, he shall smite and heale it: for he shall returne vnto the Lord, and he shall be intreated of the and shall heale them.

23 In that day shall there be a path from Egypt to Asshur, and Asshur shall come into Egypt, & Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, even a blessing in the middes of the land.

25 For the Lord of hostes shall blesse it, saying, Blessed be my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

x By these ceremonies he comprehendeth the spiritual service vnder Christ.

y By these two nations, which were then chiefe enemies of the Church, he sheweth that the Gentiles, & the Jewes should be ioyned together in one faith and religio, & should be al one fold vnder Christ their shepherd.

CHAP. XX.

2 The three yeres captiuitie of Egypt and Ethiopia deserued by the three yeres going naked of Isai.

1 In the yere that a Tartan came to Ashdod, (when Sargon King of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lorde by the hand of Isai the sonne of Amoz, saying, Go, and loose the sackcloth from thy loynes, & put of thy shooes from thy foote. And he did so, walking naked and barefoot.

3 And the Lorde saide, like as my seruant Isai hath walked naked, and barefoot three yeres, as a signe and wonder vpon Egypt, and Ethiopia,

4 So shall the King of Asshur take away the captiuitie of Egypt, and the captiuitie of Ethiopia, both yong men and olde men, naked and barefoot, with their buttockes vncovered, to the shame of Egypt.

5 And they shall feare, and be ashamed of Ethiopia their expectation, and of Egypt their glorie.

6 Then shall the inhabitant of this yle say in that day, Behold, such is our expectation, whither we fled for helpe to be deliuered from the King of Asshur, and how shall we be deliuered?

a Who was a captaine of Sancherib, 2. King.

b A citie of the Philistims.

c The Hebrewes write that Sancherib was so called.

d Which signifieth that y Prophet did lament the miserie that he saw prepared, before the three yeres, that he went naked and bare footed.

e In whose ayde they trusted.

f Of whom they boasted, and gloried.

g Meaning Iudea, which was compassed about with their enemies, as an yle with waters.

CHAP. XXI.

1 Of the destruction of Babylon by the Persians and Medes. 11 The ruine of Idumea, 12 And of Arabia.

1 The burden of a desert sea. As the whirlwinds in the South vse to passe from the wilderness, so shall it come from the horrible land.

2 A grieuous vision was shewed vnto me, The transgressour against a transgressour, and the destroyer against a destroyer. Go vp Elam, besiege Media: I haue caused al the mourning thereof to cease.

a On the sea side betwene Iudea, and Caldea was a wilderness, where by he meaneth Caldea.

b That is, the ruine of Babylon by the Medes, & Persians.

c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophesied an hundred yere before it came to passe.

d By Elam, he meaneth the Persians. e Because they shall finde no succour, they shall moune no more, or, I haue caused them to cease mourning, whom Babylon had afflicted.

The fall of Babylon.

Isaiah.

Of Iudea. Feasting for fasting.

f This the Prophet speaketh in the person of the Babylonians.
g He prophesieth the death of Belshazzar, as Dā. 5. 30, who in the middles of his pleasures was destroyed.
h Whyles they are eating, & drinke they shall be commanded to runne to their weapons.
i To wit, in a vision by the Spirit of prophetic.
k Meaning, charrets of men of warre, and others that carryed the baggage.
l Meaning, Darius which ouercame Babylon.
m The watchman, whom Isaiah set vp, told him, who came toward Babylon, & the Angel declared that it should be destroyed: all this was done in a vision.
¹ Here, st. 8.
² rend. 14. 8.
³ Meaning, Babylon.
⁴ Ebr. forme.
o Which was a citie of the Ithmaelites & was so named of Dumah, Gen. 25. 14.
p A mountaine of the Idumeans.
q He describeth the iniquities of the people of Dumah, who were night and day in feare of their enemies, and euer ran to and fro to enquire newes.
r For feare, the Arabians shall flee into y woods, and he appointeth what way they shall take.
s Signifying that for feare they shall not tary to eate or drinke.
t He appointeth them respite for one yere onely and then they should be destroyed.
u Read Chap. 16. 14.
x Which was the name of a people of Arabia: and by the horrible destruction of all these nations, he teacheth the Jewes that there is no place for refuge or to escape Gods wrath, but onely to remayne in his Church, and to liue in his feare.

3 Therefore are my floynes filled with sorrow: sorowes haue taken me as the sorowes of a woman that trauaileth: I was bowed downe when I heard it, and I was amazed when I saw it.
4 Mine heart fayled: fearefulnes troubled me: the night of my pleasures hath he turned into leare vnto me.
5 Prepare thou the table: watch in the watch towre: eate, drinke: h arise, ye princes, appoint the shield.
6 For thus hath the Lorde saide vnto me, Go, set a watchman, to tell what he seeth.
7 And he sawe a charret with two horsemen: k a charret of an asse, & a charret of a camel: and he hearkened & toke diligent heed.
8 And he cryed, A Lyon: my Lord, I stand continually vpon the watche towre in the day time, and I am set in my watch euery night:
9 And beholde, this mans charret commeth with two horsemen. And m he answered and sayd, * Babel is fallen: it is fallen, and all the images of her gods hath he broken vnto the ground.
10 O n my threshing, and the corne of my floore. That which I haue hearde of the Lorde of hostes, the God of Israel, haue I shewed vnto you.
11 ¶ The burden of o Dumah. He calleth vnto me out of Scir, Watchman, what was in the night? Watchman, what was in the night?
12 The watchman saide, The q morning cometh, & also the night. If ye will aske, enquire: returne and come.
13 ¶ The burden against Arabia. In the forest of Arabia shall ye tary all night, enen in the wayes of Dedanim.
14 O inhabitants of the land of Tema, bring forth water to meete the thirstie, and preuent him that sleeth with his bread.
15 For they flee from the drawn swordes, enen from the drawn sworde, and from the bent bowe, and from the grieuousnes of warre.
16 For thus hath the Lorde said vnto me, Yet a yere t according to the yeeres of an hireling, and all the glorie of Kedar shall fayle.
17 And the residue of the number of the strong archers of the sonnes of x Kedar shall be fewe: for the Lorde God of Israel hath spoken it.

1 The burden of the a valleye of vision. What b ayleth thee now that thou art wholly gone vp vnto the house toppes?
2 Thou that art full of c noise, a citie full of brute, a ioyous citie: thy slaine men shall not be slaine d with sworde, nor dye in battle.
3 All thy princes shall flee together from the bow: they shall be bound: all that shall be founde in thee, shall be bound together, which haue fled from f farre.
4 Therefore sayd I, turne away from me: I will weepe g bitterly: labour not to comfort me for the destruction of the daughter of my people.
5 For it is a day of trouble, and of ruine, and of perplexitie by the Lorde God of hostes in the valley of vision, breaking downe the citie: and a h crying vnto the mountaines.
6 ¶ And Elam i bare the quiver in a mans charret with horsemen, and Kir vncouered the shield.
7 And thy chiefe valles were ful of charrets, and the horsemen set themselves in aray against the gate.
8 And he discovered the k couering of Iudah: & thou didest loke in that day to the armour of the house of the forest.
9 And ye haue seene l the breaches of the citie of David: for they were many, and ye gathered the waters of the lower poole.
10 And ye nombred the houses m of Ierusalem, & the houses haue ye broken downe to fortifie the wall,
11 And haue also made a ditche betweene the two walles, for the n waters of the olde poole, & haue not looked vnto the maker o thereof, neither had respect vnto him that formed it of olde.
12 And in that daye did the Lord God of hostes call vnto weeping and mourning, & to baldnes and girding with sackcloth.
13 And beholde, ioye and gladnes, slaying oxen and killing sheepe, eating fleische, and drinking wine, p eating and drinking: for to morow we shall dye.
14 And it was declared in the eares of the Lord of hostes. Surely this iniquitie shall not be purged from you, till ye dye, sayth the Lord God of hostes.
15 Thus saith the Lorde God of hostes, Go, get thee to that q treasurer, to Shebna the steward of the house, and say,
16 What hast thou to do here? and whome hast thou r here? that thou shouldst here

a Meaning, Iudea, which was compassed about with mountains, & was called the valley of visions, because of the Prophetes, which were alwaies there, who thei named Seers.
b He speaketh to Ierusalem, whose inhabitants were fled vp to y house toppes for feare of their enemies.
c Which wait wont to be full of people and ioy.
d But for huger, e And led into captiuitie.
f Which haue fled from other places to Ierusalem for succour.
g He sheweth what is the denitie of the godlye, when Gods plagues hang ouer the Church, and specially of the ministers, here.
h That is, the shout of the enemies whom God had appointed to destroy the citie.
i He putteth the in minde how God deliuered them once from Saneherib, who brought the Persians and Cyrenians with him, that they might by returning to God auoide that great plague which they should els suffer by Nebuchad-nezzar.
k The secret place where the armour was: to wit, in the house of the forest.
l King. 2.
m Ye fortified the ruinous places, which were neglected in time of peace: meaning, the whole citie and the citie of David which was within the compass of the other.
n Either to pul downe such as might hurt, or els to know what men they were able to make.
o To prouide if neede should be of water.
p To God that made Ierusalem: that is, they trusted more in these worldly means then in God.
q In stead of repentance ye were ioyfull and made great chere, contemning the admonitions of the Prophetes, saying, let vs eate and drinke: for our Prophetes say, that we shall dye to morowe.
r Because the Ebrew word doeth also signifie one that doeth nourish and cherish, there are of the learned that thinke, that this wicked man did nourish secret friendship with the Assyrians and Egyptians, to betray the Church, and to prouide for himselfe against all dangers: in the meane season he packt craftely and gate of the best offices into his hande vnder Hezekiah, euer aspiring to the hiest.
s Meaning, that he was a stranger and came vp of nothing.

hew

CHAP. XXII.

a He prophesieth of the destruction of Ierusalem by Nebuchad-nezzar. 15 A threatening against Shebna. 20 To whose office Elakim is preferred.

f Where as he thought to make his name immortal by his famous sepulchre, he dyed most miserably among the Assyrians.

t Signifying that whatsoever dignitie the wicked attaine vnto, at length it wil turn to the shame of those Princes, by whom they are preferred.

u To be steward againe, out of the which office he had bene put by the craft of Shebna.

x I will commit vnto him the full charge & gouernement of y Kings house.

y I will establish him & confirme him in his office: of this phrasie read Ezra. 9.9.

z Meaning, that both small and great y shal come of Eliakim, shall haue praise and glorie by this faithful officer.

a He meaneth Shebna, who in mans iudgement shuld neuer haue fallen.

hew thee out a sepulchre, as he that heweth out his sepulchre in an hie place, or that graueth an habitation for himselfe in a rocke?

17 Beholde, the Lord will carie thee away with a great captiuitie, and will surely couer thee.

18 He will surely rolle and turne thee like a ball in a large countrie: there shalt thou dye, and there the charers of thy glorie shalbe the t shame of thy lords house.

19 And I will driue thee from thy statiō, & out of thy dwelling will he destroye thee.

20 And in that daye will I call my seruant Eliakim the sonne of Hilkiah,

21 And with thy garmentes will I clothe him, and with thy girdle will I strengthen him: thy power also will I commit into his hand, and he shalbe a father of the inhabitants of Ierusalem, and of the house of Iudah.

22 And the x key of the house of David will I lay vpon his shoulder: so he shall open & no man shal shut: and he shall shut, and no man shall open.

23 And I wil fasten him as a y naile in a sure place, and he shall be for the throne of glorie to his fathers house.

24 And they shal hang vpon him al the glorie of his fathers house, euen of the nephewes and posteritie: all small vessels, from the vessels of the cuppes, euen to all the instruments of musike.

25 In that day, sayth the Lord of hostes, shal the a naile, that is fastned in the sure place, depart and shall be broken, and fall: and the burden, that was vpon it, shalbe cut off: for the Lord hath spoken it.

CHAP. XXIII.

1 A prophesie against Tyrrus. 17 A promise that it shalbe restored.

a Read Cha. 13.1.

b Ye of Cilicia y come thither for marchandise.

c Tyrrus is destroyed by Nebuchadnezzar.

d By Chittim they ment all the yles & countreis Westward from Palestina.

e Al men knowe of this destructio f Haue haunted thee, & enriched thee.

g Meaning, the corne of Egypt which was fed by the ouerflowing of Nilus.

h That is, Tyrrus, which was the chief port of the Sea.

i I haue no people left in me, & am as a barren woman that neuer had childe.

k Because these two countreys were ioyned in league together.

l Tyrrus willett other marchants to go to Cilicia, and to come no more there.

antiquitie of ancient dayes: her owne feete shal lead her a farre of to be a sojourner.

8 Who hath decreed this against Tyrrus (that m crowneth men) whose marchants are princes whose chapmen are the nobles of the worlde?

m Who maketh her marchants like Princes.

9 The Lord of hostes hath decreed this, to stayne the pride of all glorie, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood so the n daughter of Tarrish: there is no more strength.

11 He stretched out his hand vpon the sea: he shoke the kingdomes: the Lorde hath giuen a commandement concerning the place of marchandise, to destroy the power thereof.

12 And he said, Thou shalt no more reioyce whe thou art oppressed: O virgin p daughter of Zidon: rise vp, go ouer vnto Chittim: yet there thou shalt haue no rest.

13 Beholde the land of the Caldeans: this was no people: q Asshur founded it by the inhabitants of the wilderness: they set vp the towres thereof: they raised the palaces thereof & he r brought it to ruine.

14 Howe ye shippes of Tarrish, for your strength is destroyed.

15 And in that day shall Tyrrus be forgotten seuentie yeres, (according to the yeres of one King) at the ende of t seuentie yeres shall Tyrrus u sing as an harlot.

16 Take an harpe, and go about the citie: (thou harlot that hast bene forgotten) x make swete melodie, sing mo songs that thou mayest be remembered.

17 And at the ende of seuentie yeres shall the Lord visite Tyrrus, and she shal returne to her y wages, and shal commit fornication with al the kingdomes of the earth, that are in the worlde.

18 Yet her occupying & her wages shall be z holy vnto the Lord: it shall not be layed vp nor kept in store, but her marchandise shalbe for them that dwell before the Lord, to eate sufficiently, & to haue durable clothing.

x She shall labour by all meanes to recover her first credit, as an harlot when she is long forgotten, seeketh by all meanes to entertayne her louers. y Though she haue bene chastised of the Lorde, yet she shall returne to her olde wicked practises, and for gaine shall giue her selfe to al mens lustes like an harlot. z This sheweth that God yet by the preaching of the Gospel will call Tyrrus to repentance, and turne her heart from auarice and filthie gayne vnto the true worshipping of God and liberalitie towarde his Saints.

CHAP. XXIII.

A prophesie of the curse of God for the sinnes of the people. 13 A remnant reserved, shall praise the Lord.

1 Beholde, the Lorde maketh the a earth Emptie, & he maketh it waste: he turneth it vp side downe, & scattereth abroade the inhabitants thereof.

a This Prophecie is as a conclusion of that, which hath ben threatened to the Iewes and other natiōs

from the 13. Chap. and therefore by the earth he meaneth those landes, which were before named.

b Because this was a name of dignitie, it was also applied to the which were not of Aarons familie, & so signifieth also a man of dignitie, as 2. Sam. 8. 18. & 20. 25. 1. chro. 18. 17. and by these wordes the Prophet signifieth an horrible confusion, where there shalbe neither religion, order nor policie, Hoseah. 4. 9.

c That is, redreth not her frute for the sinne of people, who the earth deuened of their nouriture, because they deuened God of his honor.

d Written in the Law, as Leui. 26. 14. dent. 28. 16. thus y Prophets vfed to apply particularly the menaces, & promises which are general in y Law.

e With heat and drought, or els, that they were consumed with the fire of Gods wrath.

f Which as it was wont order, so now should be brought to desolation & confusion: & this was not onely ment of Ierusalem, but of all the other wicked cities.

g Because they did not vse Gods benefits aright, their pleasures shuld faile, & thei fal to mourning.

h He conforteth the faithfull, declaring that in this great desolation y Lord will assemble his Church, which shall praise his name, as Chap. 10. 22.

i From the vtmost coastes of the world, where the Gospel shall be preached, as vers. 16.

k Meaning, to God, who will publish his Gospel through all the world. l I am consumed with care, considering the affliction of the Church, both by foren enemies, and domestical. Some read, my secret, my secret: that is, it was reueiled to the Prophet, that the good should be preferred and the wicked destroyed. m Meaning, that Gods wrath, and vengeance shoulde be ouer and vnder them: so that they should not escape no more then they did at Noahs flood.

2 And there shalbe like people, like b Priest and like seruant, like master, like mayd, like mistresse, like byer, like seller, like lender, like borrower, like giuer, like taker to vsurie.

3 The earth shalbe cleane emptied, and vtterly spoyle: for the Lorde hath spoken this worde.

4 The earth lamenteth and fadeth away: the worlde is feble & decayed: the proud people of the earth are weakened.

5 The earth e also deceiueth, because of the inhabitants therof: for they trasgressed the lawes: they changed the ordinances, and brake the euerlasting couenant.

6 Therefore hath the d curse deuoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the lande are e burned vp, and fewe men are left.

7 The wine faileth, the vine hath no might: all that were of mery heart, do mourne.

8 The mirth of tabrets ceaseth: the noife of them that reioyce, endeth: the ioye of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The citie off vanitie is broken downe: euerie house is shut vp, that no man may come in.

11 There is a crying for wine in the stretes: all ioye is darkened: the s mirth of the world is gone away.

12 In the citie is left desolatio, and the gate is smitten with destruction.

13 Surely thus shall it be in the middes of the earth, among the people, h as the shaking of an olue tree, and as the grapes when the vintage is ended.

14 They shal lift vp their voyce: they shall shout for the magnificence of the Lorde: they shall reioyce from i the sea.

15 Wherefore praise ye the Lord in the valleyes, euen the Name of the Lorde God of Israel, in the yles of the sea.

16 From the vttermost part of the earth we haue heard praises, euen glory to the k luf, and I sayde, l My leanesse, my leanesse, wo is me: the transgressours haue offended: yea, the transgressours haue grievously offended.

17 Feare, and the pit, and the snare are vpō thee, O inhabitant of the earth.

18 And he that fleeth from the noyse of the feare, shall fall into the pit, & he that cometh vp out of the pit, shalbe taken in the snare: for the m windowes from on high are open, and the foundations of the earth do shake.

19 The earth is vtterly broken downe: the earth is cleane dissolued: the earth is moued exceedingly.

20 The earth shall reele to and fro lyke a drunken man, and shalbe remoued like a tent, and the iniquitie therof shall be heauie vpon it: so that it shall fall, and rise no more.

21 And in that day shal the Lord n visit the hoste about that is on hie, euen the Kings of the world that are vpon the earth.

22 And they shalbe gathered together, as the prisoners in the pit: and they shalbe shut vp in the prison, and after many dayes shall they be o visited.

23 P Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hostes shall reigne in mount Zion and in Ierusalem: and glory shalbe before his ancient men.

24 The Lord shall be seene and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison therof.

20 The earth shall reele to and fro lyke a drunken man, and shalbe remoued like a tent, and the iniquitie therof shall be heauie vpon it: so that it shall fall, and rise no more.

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24 The Lord shall be seene and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison therof.

CHAP. XXV.

A thanksgiving to God in that that he sheweth himselfe iudge of the vvorlde, by punishing the wicked and maintaining the godly.

1 Lord, thou a art my God: I will exalt thee, I will prayse thy Name: for thou hast done wonderfull things, according to the counsels of old, with a stable truth.

2 For thou hast made of a b cite an heape, of a strong citie, a ruine: euen the palace c of strangers of a citie, it shal neuer be buylt.

3 Therefore shal the d mightie people giue glorie vnto thee: the citie of the strong nations shall feare thee.

4 For thou hast bene a strength vnto the poore, euen a strength to the needie in his trouble, a refuge against the tempest, a shadowe against the heate: for the blasphemie of the mightie is like a storme against the wall.

5 Thou shalt bring downe the noyse of the strangers, f as the heate in a drye place: he will bring downe the song of the mightie, as s the heat in the shadow of a cloude.

6 And in this h mountaine shall the Lorde of hostes make vnto al people a feast of fat things, euen a feast of fined wines, & of fat things ful of marow, of wines fined & purified.

7 And he will destroye in this mountaine i the couering that couereth all people, & the vaile that is spred vpon all nations.

8 He will destroye death for euer: and the Lord God will k wipe away the teares frō all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath spoken it.

9 And in that day shall men say, Lo, this is our God: we haue waited for him, and he will saue vs. This is the Lord, we haue waited for him: we will reioyce and be ioyfull in his saluation.

10 For in this mountaine shall the hand of the Lord rest, and l Moab shalbe threshed

under his Church, which shoulde vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly Barker, as Mat. 22. 2. i Meaning, that ignorance and blindness, whereby we are kept backe from Christ. k He will take awaye all occasions of sorrow and fill his with perfect ioy, Reuel. 7. 17. & 21. 4. l By Moab are ment all the enemies of his Church.

n There is no power so high or mightie, but God will visite him w his rods.

o Not with his rods, as vers. 21, but shalbe comforted.

p When God shall restore his Church, the glorie thereof shall so shine and his ministers (which are called his ancient men) that the sunne and the moone shalbe darke in comparison therof.

a Thus the Prophet giueth thanks to God, because he will bring vnder subiectio these nations by his corrections, & make the of his church which before were his enemies.

b Not onely of Ierusalem, but also of these other cities, which haue bene thine enemies.

c That is, a place where as al vagabonds may liue without danger, and as it were, at ease, as in a palace.

d The arrogant & proude, which before would not know thee, shal by thy corrections feare & glorifie thee.

e The rage of the wicked is furious, till God breake the force thereof.

f Meaning, that as the heat is abated by y raine, so shall God bring downe the rage of the wicked.

g As a clowde shadoweth from the heat of the sunne, so shall God alwaie the reioicing of the wicked against the godly.

h To wit, in Zio, whereby he meaneth his Church, which shoulde vnder Christ be assembled of the Iewes and the Gentiles, and is here described vnder the figure of a costly Barker, as Mat. 22. 2. i Meaning, that ignorance and blindness, whereby we are kept backe from Christ. k He will take awaye all occasions of sorrow and fill his with perfect ioy, Reuel. 7. 17. & 21. 4. l By Moab are ment all the enemies of his Church.

m There were two cities of this name: one in Iudah, 1. Chro. 2. 49 and another in the land of Moab, Iere. 48. 2 which ſeemeth to haue bene a plentiful place of corne, Chap. 10. 31.

vnder him, euen as ſtraw is threſhed in m Madmenah.

11 And he ſhall ſtretch out his hand in the middes of them (as he that ſwimmeth, ſtretcheth them out to swimme) and with the ſtrength of his handes ſhall he bring downe their pride.

12 The defence alſo of the height of thy walles ſhall he bring downe and lay lowe, & caſt them to the ground, euen vnto the duſt.

CHAP. XXVI.

A ſong of the ſaythfull, wherein is declared, in what conſiſteth the ſaluation of the Church, and wherein they ought to truſt.

a This ſong was made to comfort the faithful, whē their captiuitie ſhould come, aſſuring them alſo of their deliuerance, for y which they ſhould ſing this ſong.

b Gods proteccion & defence ſhall be ſufficient for vs.

c He aſſureth the godly to returne after the captiuitie to Ieruſalem.

d Thou haſt decreed ſo, and thy purpoſe can not be changed.

e There is no power ſo hie, y ca let God, when he wil deliuer his f God wil ſet the poore afflicted ouer the power of the wicked.

g We haue conſtantly abid in the aduerſities wherewith thou haſt afflicted vs.

h Meaning, that by afflictions we ſhall learne to feare God.

i The wicked though God ſhewe the euident ſignes of his grace, ſhal be neuer the better.

k Through enuie & indignation againſt thy people.

l The fire & vengeance, wherewith thou doeſt deſtroy thine enemies.

m The Babylo- nias, which haue not gouerned according to thy word.

n Meaning, that y reprobate, euen in this life ſhall haue the begin- ning of euerlaſting death.

o To wit, the companie of the faythfull by the calling of the gentiles.

1 I N that daye ſhall a this ſong be ſung in the lande of Iudah, We haue a ſtrong citie: b ſaluation ſhall God ſet for walles & bulwarkes.

2 c Open ye the gates that the righteous nation, which keepeth the truth, may enter in.

3 By an aſſured d purpoſe wilt thou preſerue perſit peace, becauſe they truſted in thee.

4 Truſt in the Lorde for euer: for in the Lord God is ſtrength for euermore.

5 For he wil bring downe them that dwell on hie: e the hie citie he wil abaſe: euen vnto the grounde wil he caſt it downe and bring it vnto duſt.

6 The ſoote ſhall treade it downe, euen the ſeete of the f poore, and the ſteppes of the needie.

7 The waye of the iuſt is righteousneſſe: thou wilt make equall the righteous path of the iuſt.

8 Alſo we, O Lord, haue waited for thee in the way of thy g iudgements: the deſire of our ſoule is to thy Name, and to the remembrance of thee.

9 With my ſoule haue I deſired thee in the night, and with my ſpirit within me will I ſeek thee in the morning: for ſecing thy iudgements are in the earth, the inhabitants of the world ſhall learne h righteousneſſe.

10 Let mercy i be ſhewed to the wicked, yet he wil not learne righteousneſſe: in the land of vprihtnes wil he do wickedly, and will not beholde the maiestie of the Lord.

11 O Lord, they will not beholde thine hie hand: but they ſhal ſee it, & be confounded with k the zeale of the people, and the fire of thine l enemies ſhall deuour them.

12 Lorde, vnto vs thou wilt ordeine peace: for thou alſo haſt wrought all our workes for vs.

13 O Lord our God, other m lords beſide thee haue ruled vs, but we will remember thee onely, and thy Name.

14 The n dead ſhal not liue, neither ſhal the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroyed al their memorie.

15 Thou haſt increaſed o the natio, O Lord: To wit, the companie of the faythfull by the calling of the gentiles.

thou haſt increaſed the nation: thou art made glorious: thou haſt enlarged all the coaſts of the earth.

16 Lord, in trouble haue they p viſited thee: they powred out a prayer when thy chaſtning was vpon them.

17 Like as a woman with childe, that draweth nere to the trauail, is in ſorow, & cryeth in her peines, ſo haue we bene in thy q ſight, O Lord.

18 We haue conceyued, we haue borne in peine, as though we ſhould haue brought forth r winde: there was no helpe in the earth, neither did the inhabitants of the world fall.

19 t Thy dead men ſhal liue: euen with my body ſhal they riſe. Awake, & ſing, ye that dwell in duſte: for thy u dewe is as the dewe of hearbes, & the earth ſhall caſt out the dead.

20 Come, my people: x enter thou into thy chambers, and ſhut thy doores after thee: hide thy ſelfe for a very litle while, vntill the indignation paſſe ouer.

21 For lo, the Lord cometh out of his place, to viſite the iniquitie of the inhabitants of the earth vpon them: and the earth ſhall diſcloſe her y blood, and ſhal no more hide her ſlaine.

In the ſpring time: ſo they that lye in the duſt, ſhall riſe vp to ioye when they feele the dewe of Gods grace. x He exhortheth the faythfull to be patient in their afflictions, and to waite vpon Gods worke. y The earth ſhal vomit and caſt out the innocent blood, which it hath drunke, that it may crye for vengeance againſt the wicked.

CHAP. XXVII.

A prophesie againſt the kingdome of Satan. a And of the key of the Church for their deliuerance.

1 I N that a day the Lord with his ſore and great and mightie b ſworde ſhall viſite Liuiathan, that pearcing ſerpent, euen Liuiathan, that croke ſerpent, & he ſhal ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyarde c of red wine.

3 I the Lord do kepe it: I will water it euerie moment: leſt any aſſaile it, I will keepe it night and day.

4 Anger d is not in me: who would ſet the briars & the thornes againſt me in battel? I would go through them, I would burne them together.

5 Or wil he e feele my ſtrength, that he may make peace with me, & be at one with me?

6 f Hereafter, Iaakob ſhal take roote: Iſrael ſhall ſloriſh and grow, and the worlde ſhall be filled with frute.

7 Hath he ſmitten g him as he ſmote thoſe that ſmote him? or is he ſlaine according to the ſlaughter of them that were ſlayne by him?

vpon the wicked infidels, whom he meaneth by briars and thornes.

e He maruaileth, that Iſrael wil not come by gentlenes, except God make them to feele his roddes, and ſo bring them vnto him. f Though I afflict and diminiſh my people for a tyme, yet ſhall the roote ſpring againe and bring forth in great abundance. g He ſheweth that God puniſheth his in mercie, and his enemies in iuſtice.

p That is, the faithful by thy rods were moued to pray vnto thee for deliuerance.

q To wit, in extreme ſorow.

r Our ſorowes had none end, neither did we enioy y comfort, y we looked for. f The wicked & men without religion were not deſtroyed.

t He cōfoteth the faithful in their afflictions, ſhewing them that euen in death they ſhal haue life: & that they ſhould moſt certainly riſe to glorie: the contrarie ſhould be, as verſ. 14.

u As herbes, dead in winter, ſloriſh againe by the raine in the ſpring time.

x He exhortheth the faythfull to be patient in their afflictions, and to waite vpon Gods worke. y The earth ſhal vomit and caſt out the innocent blood, which it hath drunke, that it may crye for vengeance againſt the wicked.

a At the time appointed.

b That is, by his mighty power & by his word. He prophesieth here of the deſtruction of Satan and his kingdome vnder the name of Liuiathan, Aſſhur & Egypt.

c Meaning, of the beſt wine, which this vineyarde, y is the Church, ſhould bring forth as moſt agreeable to the Lord.

d Therefore he will deſtroye the kingdome of Satan, becauſe he lo- ueth his Church for his owne mercies ſake, & can not be angry with it, but wiſheth y he maye powre his anger

Forfaking of idolatrie.

h That is, thou wilt not destroy the roote of thy Church though ^g branches thereof seme to perishe by ⁱ sharpe wind of affliction. ⁱ He sheweth ^j there is no true repentance, nor full reconciliatioⁿ to God, till the heart be purged from al idolatry, & the monumets therof destroyed. ^k Notwithstanding his fauour that he will shew the after, yet Ierusalem shall be destroyed, and grasse for cattel shall grow in it. ^l God shall not haue neede of mighty ^m quencies: for the verie women shall do it, to their great shame. ^m He shall destroy al from Euphrates to Nilus: for some fled toward Egypt, thinking to haue escaped. ⁿ In the time of Cyrus, by whom they should be deliuered: but this was chiefly accomplished vnder Christ.

- 8** In ^h measure in the branches thereof wilt thou contende with it, when he bloweth with his rough winde in the daye of the East winde.
- 9** By this therefore shall the iniquitie of Iakob be purged, and this is all the ⁱ frute, the taking away of his sinne: when he shall make al the stones of the altars, as chalke stones, broken in pieces, that the groues & images may not stand vp.
- 10** Yet the ^k defended citie shall be desolate, & the habitation shall be forsaken, and left like a wilderness. There shall the calfe fede, and there shall he lie, & consume the branches thereof.
- 11** When the boughs of it are drye, they shall be broken: the ^l women come, and set them on fire: for it is a people of none vnderstanding: therefore he that made them, shall not haue compassion of them, and he that formed them, shall haue no mercie on them.
- 12** And in that day shall the Lord thresh fro the chancell of the ^m Riuer vnto the riuer of Egypt, and ye shall be gathered, one by one, O children of Israel.
- 13** In that day also shall the great trumpe be ⁿ blown, and they shall come, which perished in the land of Asihur: and they that were chased into the lande of Egypt, and they shall worship the Lorde in the holie mount at Ierusalem.

CHAP. XXVIII.

Against the pride & drunkennes of Israel. ^g The vnderwardnes of them that should learne the vvorde of God. ²⁴ God doeth all things in time and place.

a Meaning, the proud kingdom of the Israelites, which were drunken with worldly prosperitie. **b** Because the Israelites for the most part dwelt in plentiful valleys, he meaneth hereby the valley of them, ^y had abundance of worldly prosperity, and were, as it were, crowned therewith, as with garlands. **c** He seemeth to meane ^y Assyrians, by whom the ten Tribes were caryed away. **d** Which is not of long continuance, but is sone ripe, & first eat. **e** Signifying, that ^y faint full, which put not their trust in any worldly prosperitie, but made God their glorie, shall be preserved. **f** He will giue counsell to the gouernour, and strength to the capitaine, to driue the enemies in at their owne gates.

- 1** **W**O to the ^a crowne of pride, the drunkards of Ephraim: for his glorious beautie shall be a fading floure, which is vpon the head of the ^b valley of them that be fat, and are ouercome with wine.
- 2** Beholde, the Lorde hath a mightie and strong ^c hoste, like a tempest of hayle, and a whirlewinde that ouerthroweth, like a tempest of mighty waters that ouerflow, which throw to the ground mightly.
- 3** They shall be troden vnder foote, ^{euen} the crowne and the pride of the drunkards of Ephraim.
- 4** For his glorious beautie shall be a fading floure, which is vpon the head of the valley of them that be fat, and as ^d the hastie frute afore sommer, which when he that loketh vpon it, seeth it, while it is in his hand, he eateth it.
- 5** In that day shall the Lord of hostes be for a crowne of glorie, and for a diademe of beautie vnto the ^e residue of his people:
- 6** And for a spirit of iudgement to him that sitteth in iudgement, & for ^f strength vnto the that turne away the battel to the gate.

Isaiah.

A couenant with death.

- 7** But ^g they haue erred because of wine, & are out of the waye by strong drinke: the Priest & the Prophet haue erred by strong drinke: they are swallowed vp with wine: they haue gone astraye through strong drinke: they fayle in vision: they stumble in iudgement.
- 8** For al ^h their tables are full of filthie vomiting: no place is cleane.
- 9** ^h Whome shall he reach knowledge? and whom shall he make to vnderstande the things that he heareth? them that are weened from the milke and drawn from the breasts.
- 10** For ⁱ precept ^{must} be vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle and there a litle.
- 11** For with a stammering ^k tongue & with a strange language shall he speake vnto this people.
- 12** Vnto whom ^l he sayd, ^m This is the rest: ⁿ giue rest to him that is weary: and this is the refreshing, but they would not heare.
- 13** Therefore shall the worde of the ^o Lord be vnto them precept vpon precept, precept vpon precept, line vnto line, line vnto line, there a litle & there a litle, that they may go, and fall backward, and be broken and be snared and be taken.
- 14** Wherefore, heare the word of the Lord, ye scornfull men that rule this people, which is at Ierusalem.
- 15** Because ye haue sayd, We haue made a ^p couenant with death, and with hell are we at agreement: though a scourge runne ouer, & passe through, it shall not come at vs: for we haue made ^q falshod our refuge, and vnder vanitie are we hid,
- 16** Therefore thus sayth the Lord God, Beholde, I will laye in Zion a stone, a ^r tryed stone, a precious corner stone, a sure foundation. He that beleeueth, ^s shall not make haste.
- 17** Iudgement also will I lay to the rule, & ^t righteousnes to the balace, & the ^u haile shall sweep awaye the vaine confidence, and the waters shall ouerflow ^x the secret place.
- 18** And your couenant with death shall be disanulled, and your agreement with hell shall not stand: when a scourge shall runne ouer and passe through, then shall ye be trod downe by it.
- 19** When it passeth ouer, it shall take you away: for it shall passe through euery morning in the daye, and in the night, & there shall be onely ^y feare to make ^{you} to vnderstande the hearing.
- 20** For the bed is ^z streight that it cannot suffice, and the couering narrow that one cannot wrap himselfe.

g Meaning, the hypocrites, which were among the, & were al together corrupt in life & doctrine, which is here ment by drunkennes & vomiting.

h For there was none that was able to vnderstand any good doctrine: but were foolish, & as vnnecesse as yong babes.

i They must haue one thing oftentimes tolde.

k Let one teach what he can, yet thei shall no more vnderstand him, the if he speake in a strange language.

l That is, ^y Prophet, whom God should send, ^m This is the doctrine, whereupon ye ought to staye and rest.

n Shew to them that are wearie and haue neede of rest, what is the true rest.

o Because they will not receiue the word of God when it is offered, it cometh of their owne malice, if after their hearts be so hardened, that they care not for it, as before Chap. 6. ^p They thought they had shittes to auoide Gods iudgements, and that they coulde escape though al other perished.

q Though ^y Prophetes condemned their idoles, and vain trust, of fals-hode, and vanitie, yet the wicked thought in themselves that they woulde trust in these things.

r That is, Christ, by whom all the building must be tried, & vpholde, ^s Psal. 118. 22. mat. 21. 42. acts. 4. 11. rom. 9. 31. 1. pet. 2. 6.

t He shall be quiet, and seeke none other remedies, but be content with Christ. **u** In the restitution of his Church iudgement, and iustice shall reigne. **v** Gods corrections and affliction. **x** Affliction shall discouer their vaine confidence, which they kept secret to themselves. **y** Terror and destruction shall make you to learne that, which exhortations & gentlenes could not bring you vnto. **z** Your affliction shall be so fore, that you are not able to endure it.

a When Dauid ouercame y^e Philistines, 2. Sam. 5. 20. 1. Chr. 14. 11.
b Where Iolhua discomfited five Kings of the Amorites, Iosh. 10. 12.

21 For the Lord shal stand as in mount^a Perazim: he shalbe wrath as in the valley^b of Gibeon, that he maye doe his worke, his strange worke, and bring to passe his act, his strange act.

22 Now therefore be no mockers, lest your bondes increafe: for I haue heard of the Lord of hostes a consumption, euen determined vpon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my speach.

24 Doeth the plow man plowe all the day, to sow? doeth he open, & breake the clotres of his ground?

25 When he hath made it c^e plaine, will he not then sowe the fitches, and sowe cummin, and cast in wheat by measure, and the appointed barley and rye in their place?

26 For his God doeth instruct him to haue discretion, and doeth teach him.

27 For fitches shall not be threshed with a threshing instrument, neither shall a cart wheele be turned about vpon the cummin: but the fitches are beaten out with a staffe, and cummin with a rod.

28 Bread come when it is threshed, he doth not alwaye thresh it, neither doeth the wheele of his cart *stil* make a noise, neither will he breake it with the teeth thereof.

29 This also commeth from the Lorde of hostes, which is wonderfull in counsel, and excellent in workes.

CHAP. XXXIX.

1 A prophesie against Ierusalem. 12 The vengeance of God on them that followe the traditions of men.

1 **A** H^a altar, alter of the citie that Dauid dwelt in: adde yeere vnto yeere: ^b let them kill lambes.

2 But I will bring the altar into distres, and there shalbe heauines & sorow, and it shall be vnto me like ^c an altar.

3 And I will besiege thee as a circle, & fight against thee on a mount, and will cast vpon ramparts against thee.

4 So shalt thou be humbled: ^d shalt speake out of the d^d ground, and thy speache shall be as out of the dust: thy voyce also shall be out of the grounde like him that hath a spirite of diuination, and thy talking shall whisper out of the dust.

5 Moreouer, the multitude of thy ^e strangers shalbe like small dust, and the multitude of strong men shalbe as chaffe that passeth away, and it shalbe in a moment, euen suddenly.

6 Thou shalt be visited of the Lorde of hostes with thunder, and shaking, and a great noise, a whirlwinde, and a tempest, and a flame of a deuouring fire.

7 And the ^f multitude of all the natiōs that fight against the altar, shalbe as a dreame or vision by night: euen all they that make the warre against it, and strong holdes against it, and lay siege vnto it.

8 And it shalbe like as an hungrie man dreame, and that, which thou makest thy vaine trust, shall come at vnwares, euen as a dreame in the night. Some read, as if this were a comfort to the Church for the destruction of their enemies.

meth, and beholde, & he eateth: and when he awaketh, his soule is emptie: or like as a thirstie man dreameth, and lo, he is drinking, and when he awaketh, beholde, he is fainte, and his soule longeth: so shall the multitude of all nations be that fight against mount Zion.

9 ^h Stay your felues, and wonder: they are blinde, & make ⁱ you blinde: they are drunken, but not with wine: they stagger, but not by strong drinke.

10 For the Lord hath couered you with a spirit of slumber, & hath shut vp your eyes: the Prophets, and your chiefe Seers hath he couered.

11 And the vision of them all is become vn- to you, as the wordes of a booke that is sealed vp, which they deliuer to one that can read, saying, Read this, I pray thee. Then shall he say, I can not: for it is sealed.

12 And the booke is giuen vnto him that can not read, saying, Read this, I pray thee. And he shall say, I cannot read.

13 Therefore the Lord sayde, Because this people ^k come neere vnto me with their mouth, and honour me with their lippes, but haue remoued their heart farre from me, and their ^l feare toward me was taught by the precept of men,

14 Therefore beholde, I will againe do a maruailous worke in this people, euen a maruailous worke, and a wonder: for the wisdome of their wise men shall ^m perish, and the vnderstanding of their prudent men shall be hid.

15 Wo vnto them that ⁿ seeke depe to hide their counsel fro the Lord: for their workes are in darkenes, and they saye, Who seeth vs? and who knoweth vs?

16 Your turning of ^o deuises shal it not be esteemed as the potters clay? for shal the work say of him that made it, He made me not? or the thing formed, say of him that fashioned it, He had none vnderstanding?

17 Is it not yet but a litle whyle, and Lebannon shalbe ^p turned into Carmel? & Carmel shalbe counted as a forest?

18 And in that day shall the deafe heare the wordes of the booke, and the eyes of the blind shall see out of obscuritie, and out of darkenesse.

19 The meeke in the Lord shall receiue ioy againe, and the poore men shall reioyce in the holy one of Israel.

20 For the cruel man shall cease, and the scorneful shalbe consumed: and al that hastened to iniquitie, shalbe cut of:

21 Which made a ^q mā to sinne in the q word, & toke him in a snare: which reprobued ^r the in the gate, and made the iust to fall without cause.

22 Therefore thus saith the Lord vnto the house of Iaakob, euen he that redeemed Abraham, Iaakob shall not now be confounded, neither now shal his face be pale.

23 But when he seeth his childre, the worke of mine hands, in the middes of him, they shall sanctifie my Name, and sanctifie the holie

g That is, he thinketh that he eateth.

h Muse hereon as long as ye list, yet shall ye finde nothing, but occasion to be annoyed for Prophets are blinde, & therefore can not direct you.

i Meaning, that it is all alike, either to read, or not to read, except God open the heart to vnderstand.

k Because they are hypocrites & not sincere in heart, as Mat. 15. 8. l That is, their religion was learned by mans doctrine, and not by my worde.

m Meaning, that where as God is not worshipped according to his word, both magistrates, and ministers are but fooles, and without vnderstanding.

n This is spoken of them, which in heart despised Gods word, and mocked at y^e admonitions, but outwardly bare a good face.

o For all your craft, saith y^e lord, you can not be able to escape mine hands no more then the clay, that is in the potters hands, hath power to deliver it selfe.

p Shall there not be a change of al things? & Carmel, that is a plentiful place in respect of y^e it shalbe then, may be taken, as a forest, as Chap. 32. 15. & thus he speaketh to comfort the faithful.

q They that went about to finde fault with the Prophetes wordes, & would not abide admonitions, but would intangle them and bring them into danger.

a The Ebrewe word Ariel signifieth the Lyon of God, and signifieth the Altar, because the altar seemed to deuour the sacrifice that was offered to God, as Ezek. 43. 16.

b Your vaine confidence in your sacrifices shal not last long.

c Your citie shal be full of blood, as an altar when they sacrifice.

d Thy speach shalbe no more so loftie, but abased, & low as the very charmers, which are in low places, & whisper to y^e their voyce can scarce be heard.

e Thine hired souldiers, in who thou trustest, shal be destroyed, as dust or chaffe in a whirlwinde. f The enemies that I will bring to destroy thee.

The rebellious children.

Isaiah.

To waite for the Lord.

r Signifying, that except God giue vnderstanding, & knowledge man can not but erre, & murmure against him.

holie one of Iſaakob, & ſhall feare the God of Iſrael.

24 Then they that erred in ſpirit, ſhall haue vnderſtanding, and they that murmured, ſhall learne doctrine.

CHAP. XXX.

He reproveth the Leuites which in their aduerſitie vſed their owne counſels, and ſought helpe of the Egyptians, to deſpiſe the Prophets. 26 Therefore he ſheweth what deſtruction ſhall come vpon them, 28 But offereth mercy to the repentant.

a Who contrary to their promes, take not me for their proteſtour, and contrary to my commande-ment, ſeeke helpe at ſtrangers. b They ſeeke ſhiftes to cloke their donges, and not godly means.

1 **W**O to the rebellious children, ſaith the Lord, that take counſel, but not of me, and b couer with a couering, but not by my ſpirit, that they may lay ſinne vpon ſinne:

2 Which walke forth to go downe into Egypt (and haue not asked at my mouth) to ſtrengthen themſelues with the ſtrength of Pharaoh, and truſt in the ſhadowe of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, & the truſt in the ſhadowe of Egypt your conſuſion.

4 For his e princes were at Zoan, and his Ambaſſadours came vnto Hanes.

5 They ſhal be all ſhamed of the people that cannot profite them, nor helpe nor do them good, but ſhal be a ſhame and alſo a reproche.

6 **T**he burden of the beaſts of the South, in a lande of trouble and anguiſhe, from whence ſhall come the yong & olde Iyon, the viper & ſirie flying ſerpent againſt them that ſhal beare their riches vpon the ſhoulders of the coltes, and their treasures vpon the bounches of the camels, to a people that cannot profite.

7 For the Egyptians are vanitie, and they ſhall helpe in vaine. Therefore haue I cryed vnto her, Their ſtrength f is to ſit ſtill.

8 Now go, & write f it before them in a table, & note it in a booke that it may be for the h laſt day for euer and euer:

9 That it is a rebellious people, lying children, and children that woulde not heare the Law of the Lord.

10 Which ſay vnto the Seers, See not: and to the Prophets, Prophesie not vnto vs right things: but ſpeake flattering things vnto vs: prophesie k errours.

11 Depart out of the waye: go aſide out of the path: cauſe the holie one of Iſrael to ceaſe from vs.

12 Therefore thus ſaith the holy one of Iſrael, Becauſe you haue caſt of this worde, and truſt in violence, and wickednes, and ſtay therevpon,

13 Therefore this iniquitie ſhal be vnto you as a breache that falleth, or a ſwellling in an hie wall, whoſe breaking commeth ſuddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broke without pitie, and in the breaking thereof is

c The chief of Iſrael went into Egypt in Ambaſſie to ſeeke helpe, & abode at theſe cities.

d That is, a heauy ſentence or prophesie againſt the beaſts that caried their treasures into Egypt, by wilderness, which was ſent from Iuda: ſignifying that if the beaſts ſhould not be ſpared, men ſhould be puniſhed much more grieuouſly.

e To wit, to Ieruſalem.

f And not to come to and fro to ſeeke helpe.

g That is, this prophesie.

h That it may be a witnes againſt the for all poſteritie.

i He ſheweth what was y cauſe of their deſtruction, & bringeth alſo al miſerie to man to wit, becauſe they would not heare y word of God, but deli-cted to be flattered, & led in error.

k Threaten vs not by the worde of God, neither be ſo rigorous, nor talke vnto vs in the name of y Lord, as Iere. 11.

l Meaning, in their ſubornes againſt God, and the admonitions of his Prophets.

not founde m a ſhearde to take fyre out of the hearth, or to take water out of the pit.

15 For thus ſayd the n Lord God, the holie one of Iſrael, In reſt and quietnes ſhall ye be ſaued: in quietnes and in confidence ſhal be your ſtrength, but ye would not.

16 For ye haue ſayd, No, but we will flee away vpon o horſes. Therefore ſhall ye flee. We will ride vpon the ſwifteſt. Therefore ſhall your perſecuters be ſwifter.

17 A thouſand as one ſhal flee at the rebuke of one: at the rebuke of ſue ſhall ye flee, till ye be left as a ſhip maſt vpon the p top of a mountaine, and as a beaken vpon an hill.

18 Yet therefore will the Lord wait, that he may haue q mercie vpon you, and therefore will he be exalted, that he may haue compaſſion vpon you: for the Lord is the God of r iudgement. Bleſſed are all they that waite for him.

19 Surely a people ſhall dwell in Zion, & in Ieruſalem: thou ſhalt weepe no more: he will certainly haue mercy vpon thee at the voyce of thy crye: when he heareth thee, he will anſwere thee.

20 And when the Lord hath giuen you the bread of aduerſitie, and the water of affliction, thy raine ſhall be no more kept backe, but thine eyes ſhall ſee thy raine.

21 And thine eares ſhall heare a worde be- hind thee, ſaying, This is the way, t walke ye in it, whe thou turneſt to the right had, and when thou turneſt to the left.

22 And ye ſhal t pollute the couering of the images of ſiluer, and the riche ornament of thine images of golde, & caſt the away as a menſtruous cloth, and thou ſhalt ſaye vnto it, u Get thee hence.

23 Then ſhal he giue raine vnto thy ſeede, when thou ſhalt ſowe the ground, & bread of the increaſe of the earth, and it ſhall be fat and as oyle: in that day ſhall thy cattel be fed in large paſtures.

24 The oxen alſo and the yong aſſes, that til the ground, ſhal eate cleane prouender, which is winowed with the ſhoouel and with the fanne.

25 And vpon euerie hie x mountaine, and vpon euerie hie hill ſhall there be riuers and ſtreames of waters, in the daye of the great ſlaughter, when the towres ſhall fall.

26 Moreouer, the light of the moone ſhal be as the light of the y ſunne, and the light of the ſunne ſhal be ſeuē ſolde, and like the light of ſeuē dayes in the day that the Lorde ſhall binde vp the breache of his people, and heale the ſtroke of their wounde.

27 Beholde, z the Name of the Lord cometh from ſarre, his face is burning, and the burden thereof is heauie: his hip- pes are full of indignation, and his tongue is as a deuouring fire.

28 And his ſpirit is as a riuier that ouerfloweth.

z This threatening is againſt the Aſſyrians, the chiefe enemies of the people of God.

m Signifying, that the deſtruction of the wicked ſhal be without recouerie.

n Ofte times by his Prophets he put you in remembrance of this, y you ſhould onely depend on him.

o We will truſt to eſcape by our horſes.

p Whereas al the trees are cut downe, two or three to make mallets.

q He comendeth the great mercies of God, who with patience waiteth to call ſinners to repentance.

r Not onely in puniſhing, but in viſing moderation in the ſame, as Iere. 10. 24 & 30. 11

s Or, inſtruction.

t God ſhal direct all thy wayes, and appoint thee how to go either hyther or thither.

u Ye ſhall caſt away your idoles, which you haue made of golde, & ſiluer, with al that belongeth vnto the, as a moſt filthy thing, & polluted.

v Shewing that there can be no true repentance except both in heart & deede we ſhew our felues enemies to idolatrie.

x By theſe diuers maners of ſpeech he ſheweth that the felicitie of the Church ſhal be ſo great, that none is able ſufficiently to expreſſe it.

y When the Church ſhal be reſtored, the glorie thereof ſhall paſſe ſeuē times the brightnes of the ſunne: for by the ſunne and moone, which are two excellent creatures, he ſheweth what ſhal be the glorie of the children of God in the kingdome of Chriſt.

a To drine thee to nothing: and thus God confumeth the wicked by that meanes, whereby he cleareth his.

b Ye that reioice at the destruction of your enemies, as they that sing for ioy of the soleme feast, which began in the evening.

c Gods plague.

d It shall destroy.

e With ioy and assurance of the victorie.

f Against Babel: meaning, the Assyrians and Babylonians.

g Here it is takē forth, where the wicked are tormented, read 2. King. 23. 10.

h So that their estate or degree can not exempt the wicked.

i By these figurative speeches he declareth the

eth vp to the necke: it deuiceth a sonder, to fanne the nation with the fanne of a vanity, & there shall be a bridle to cause them to erre in the chawes of the people.

29 But there shall be a song vnto you as in the b night, when a solemne feast is kept: and gladnes of heart, as he that commeth with a pipe to go vnto the mount of the Lord, to the mightie one of Israel.

30 And the Lorde shall cause his glorious voyce to be heard, & shall declare the lighting downe of his arme with the anger of his countenance, and flame of a deuouring fire, with scattering & tempest, and hayle stones.

31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the c rodde.

32 And in euerie place that the staffe shall passe, it shall d cleaue fast, which the Lord shall lay vpo him with c tabrets and harpes: and with battels, & lifting vp of hands shall he fight against it.

33 For s Tophet is prepared of olde: it is euen prepared for the King: he hath made it i deepe & large: the burning thereof is fire and much wood: the breath of the Lord, like a riuer of brimstone, doeth kinde it.

condition of the wicked after this life.

CHAP. XXXI.

1 He curseth them that forsake God, and seeke for the helpe of men.

a There were two special causes, why the Israelites should not ioyne amitie with the Egyptians: first, because the Lorde had commanded them neuer to returne thither, Deut. 17. 16. & 23. 68. least they should forget the benefit of their redemption: & secondly, lest they should be corrupted w the superstitions & idolatrie of the Egyptians, and so forsake God, Iere. 2. 18.

b Meaning, that they forsake the Lord, & put their trust in worldly things: for they cannot trust in both.

c And knoweth their craftie enterprises and will bring alto noight.

d Meaning, both the Egyptians & the Israelites.

e He threateth the Jews, that if they would put their trust in him, he is so able, that none can resist his power: and so carefull ouer them, as a birde ouer her yong, which euert fresh about them for their defence: which similitude the Scripture vseth in diuers places, as Deut. 32. 11. Mat. 23. 37.

1 **W**Ovnto them that a go downe into Egypt for helpe, and stay vpon horses, and trust in charrets, because they are manie, and in horsemen, because they be verie strong: but they looke not vnto the holy one of Israel, nor b seeke vnto the Lord.

2 But he yet is c wisest: therefore he will bring euil, and not turne backe his worde, but he will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians are men, & not God, and their horses fleshe and not spirit: and when the Lord shall stretch out his hand, the d helper shall fall, and he that is holpe shall fall, and they shall altogether fayle.

4 For thus hath the Lord spoken vnto me, As the lyon or lyons whelpes roareth vpon his praye, against whom if a multitude of shepherds be called, he will not be afrayde at their voyce, neither wil humble himselfe at their noyse: so shall the Lorde of hostes come d downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lorde of hostes defend Ierusalem by defending and deliuering, by passing through and preferring it.

6 O ye children of Israel, turne againe, in asmuch as ye are f sunken deepe in rebellion.

asmuch as ye are f sunken deepe in rebellion.

7 For in that day euery man shall g cast out his idoles of siluer, and his idoles of gold, which your handes haue made you, euen a sinne.

8 Then shall Asshur fall by h the sworde, not of man, neither shall the sworde of man deuoure him, & he shall flee from the sword, and his yong men shall faint.

9 And he shall go for feare to his i towre, & his princes shall be afraide of the standart, saith the Lord, whose k fire is in Zion, and his furnace in Ierusalem.

10 This was accomplished soone after when was discomfited, and he fled to his castell in Ninueh for succour. k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers described by the gouernment of Iherusalem, who was the figure of Christ.

1 **B**Eholde, a a King shall reigne in iustice, and the princes shall rule b in iudgement.

2 And that man shall be as an hiding place from the winde, and as a refuge for the tempest: as riuers of water in a dry place, and as the shadowe of a great rocke in c a wearie land.

3 The eyes of d the seing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall vnderstande knowledge, and the tongue of the stutters shall be ready to speake distinctly.

5 A e nigarde shall no more be called liberal, nor the churle riche.

6 But the nigarde will speake of nigardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely against the Lord, to make emptie the hungrie soule, and to cause the drinke of the thirstie to fayle.

7 For the weapons of the churle are wicked: he deuiceth wicked counsels, to vndo the poore with lying wordes: & to speake against the poore in iudgement.

8 But the liberall man will deuise of liberal things, and he will continue his liberalitie.

9 ¶ Rise vp, ye women that are at ease: heare my voyce, ye f careles daughters: hearken to my wordes.

10 Ye women, that are careles, shall be in feare s aboute a yere in daies: h for the vintage shall fayle, & the gathering shall come no more.

11 Ye women, that are at ease, be astonied: feare, O ye careles women: put off the clothes: make bare, and girde sackcloth vpon the loynes.

12 Men shall lament for the i teates, euen for the pleafant fieldes, & for the frutefull vine.

temne him: to wit, abundance of worlde goods. i By the teates he meaneth the plentiful fieldes, whereby men are nourished, as children with the teate: or the mothers for sorrow, and leanenes shall lacke milke.

f He toucheth their conscience that they might earnestly seele their grieuous finnes and so truly repent, for asmuch as nowe they are almost drowned & past reconerie.

g By these fruits your repentance shall be knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after when was discomfited, and he fled to his castell in Ninueh for succour. k To destroy his enemies.

a This Prophecie is of Hezekiah who was a figure of Christ: & therefore it ought chiefly to be referred to him.

b By iudgment & iustice is meant an vpright gouernement, both in policie and religion.

c Where men are weary with traueling, for lacke of water.

d He promisseth to giue the true light, which is the pure doctrine of Gods worde, and vnderstanding, and zeale of the same, contrarie to the threatnings against the wicked, Chap. 6. 9. & 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophesieth of such calamities to come, & they wil not spare the women and children, & therefore willett them to take heede and prouide.

g Meaning, that afflictions should continue long, & when one yeere were past, yet they should loke for new plagues.

h God will take from you the meanes & occasions, which made you to com-

13 Vpon the land of my people shall growe
thornes & briers: yea, vpon all the houses
of ioy in the citie of reioicing,
14 Because the palace shalbe forsaken, and
the noise of the citie shalbe left: the towre
& fortresse shalbe denues for euer, and the
delite of wyld asses, and a pasture for
flockes,
15 Vntill the spirit be powred vpon vs
from aboue, and the wildernes become a
fruitful felde, and the plenteous field be
counted as a forest.
16 And iudgement shall dwell in the desert,
& iustice shall remaine in the fruitful field.
17 And the worke of iustice shall be peace,
euen the worke of iustice and quietnes, &
assurance for euer.
18 And my people shall dwell in the taber-
nacle of peace, and in sure dwellings, and
in safe resting places.
19 When it haileth, it shal fall on the forest,
and the citie shalbe set in the lowe place.
20 Blessed are ye that sowe vpon all wa-
ters, & drive shiuer the fecte of the oxe
and the asse.
k That is, when
the Church shall
be restored: thus
the Prophets af-
ter they haue de-
nounced Gods
iudgements agais-
t the wicked, vie
to comfort the
godly, lest they
should faint.
l The field which
is now fruitfull,
shalbe but as a
baren forest in
company of
it shalbe then, as
Chap. 29. 17.
which shalbe ful-
filled in Christs
time: for the they
that were before
as the baren wildernes, being regenerat, shalbe fruitful, and they that
had some beginning of godlines, shall bring forth fruites in such abun-
dant, that their former life shall seeme but as a wildernes, where no
fruites were. m They shall not neede to buyde it in hie places for feare
of the enemy: for God will defende it, and turne away the stormes fro
hurting of their commodities. n That is, vpon fat groundes and wel wa-
tered, which bringeth forth in abundance: or in places which before
were covered with waters, and now made dry for your vses. o The
fields shalbe so ranke, that they shal sende out their cattel to eate vp the
first crosse, which abundance shalbe signes of Gods fauour and loue to-
wardes them.

CHAP. XXXIII.

The destruction of them, by whom God hath punished his Church.

a Meaning the
enemies of the
Church, as were
the Caldeans, &
Assyrians: but chief-
ly of Saneherib,
but not onely.
b When thine
appointed time
shal come, y God
shall take away
thy power: and y
wh ch thou hast
wrongfully got-
ten, shalbe giuen
to others, as A-
moz. 5. 11.
c The Caldeas
shall do like to
the Assyrians, as
the Assyrians did
to Israel: & the
Medes, and Per-
sians shall do the
same to the Cal-
deans.
d He declareth
hereby what is
the chief refuge of the faithful when troubles come, to praye and seeke
helpe of God. e Which helpedit our fathers so soone as they called vp-
on thee. f That is, the Assyrians fled before the atchie of the Caldeans,
or the Caldeans for feare of the Medes and Persians. g When thou, O
Lord, didest lift vp thine arme to punish thine enemies. h Ye that as ca-
terpillers destroyed with your number the whole worlde, shall haue no
strength to resist your enemies the Caldeans, but shalbe gathered on an
heape and dest. oyed. i Meaning the Medes and Persians agais-
t the Caldeans.

1 WO to thee that spoylest, and wast
not spoyled: and doest wickedly, &
they did not wickedly agais-
t thee: when thou shalt
cease to spoyle, thou shalt be
spoyled: when thou shalt make an ende of
doing wickedly, they shall do wickedly
agais-
t thee.
2 O Lord, haue mercie vpon vs, we haue
waited for thee: be thou, which wast
our arme in the morning, our help also in time
of trouble.
3 At the noyse of the tumult, the people
fled: at thine exalting the nations were
scattered.
4 And your spoyle shalbe gathered like
the gathering of caterpillers: and he shall
go agais-
t him like the leaping of grasshoppers.
5 The Lord is exalted: for he dwelleth on
hie: he hath filled Zion with iudgement &
iustice.

6 And there shalbe stabilitie of thy times,
strength, saluation, wisdom and know-
ledge: for the feare of the Lord shalbe his
treasure.
7 Behold, their messengers shall cry with-
out, and the ambassadours of peace shall
weepe bitterly.
8 The n pathes are waste: the wayfaring
man cealeth: he hath broke the couenant:
he hath contemned the cities: he regar-
ded no man.
9 The earth mourneth and fainteth: Leba-
non is ashamed, and hewen downe: Sharon
is like a wildernes, and Bashan is sha-
ken and Carmel.
10 Now will I prayse, sayth the Lord: now
will I be exalted, now will I lift vp my
selfe.
11 Ye shall conceiue chaffe, & bring forth
stubble: the fire of your breath shall deu-
oure you.
12 And the people shalbe as the burning of
lime: & as the thornes cut vp, shal they be
burnt in the fire.
13 Heare, ye that are farre of, what I haue
done, and ye that are nere, knowe my po-
wer.
14 The sinners in Zion are afraide: a feare
is come vpon the hypocrites: who among
vs shall dwell with the deuouring fire: who
among vs shall dwell with the euerlasting
burnings?
15 He that walketh in iustice, and speaketh
righteous things, refusing gaine of oppres-
sion, shaking his handes from taking of
giftes, stopping his eares from hearing of
bloode, and shutting his eyes from seeing
euill.
16 He shall dwell on hie: his defence shal-
be the munitions of rockes: bread shalbe
giuen him, and his waters shalbe sure.
17 Thine eyes shal see the King in his glo-
rie: they shall beholde the lande farre
of.
18 Thine heart y shal meditate feare, Where
is the scribe? where is the receyuer? where
is he that counted the towres?
19 Thou shalt not see a fierce people, a peo-
ple of a darke speech, that thou canst not
perceiue, & of a stammering tongue that
thou canst not vnderstand.
20 Looke vpon Zion the citie of our so-
lemne feastes: thine eyes shall see Ierusa-
lem a quiet habitation, a Tabernacle that
can not be remoued: and the stakes ther-
of can neuer be taken awaye, neither shall
any of the cordes thereof be broken.
21 For surely there the mightie Lorde wilbe
vnto vs, as a place of floods and brode ri-
uers, whereby shall passe no shippe with
ores, neither shall great shippe passe there-
by.
22 For the Lorde is our iudge, the Lord is
our
shall crye for him that valueth the rich houses, but God wil deliuer you
from this feare. z Let vs be content with this small riuer of Shiloah, &
not desire the great streames and riuers, whereby the enemies may bring
in shippes and destroy vs.

k That is, in the
dayes of Hezeki-
ah.
l Sent from Sa-
neherib.
m Whome they
of Ierusalem sent
to intreat of
peace.
n These are the
wordes of y Am-
bassadours, when
they return from
saneherib.
o Which was
a plentiful coun-
trei, meaning,
that Saneherib
would destroy
all.
p To help & de-
luer my Church.
q This is spoken
agais-
t the ene-
mies, who thought
all was their
owne: but he shew-
eth that their en-
terprise shalbe
in vaine, and that
the fire, which
they had kindled
for others, should
consume them.
r His venge-
ance shalbe so
great that all the
world shal talke
therof.
f Which do not
beleue y wordes
of the Prophet &
the assurance of
their deliuerance.

our law giuer: the Lord is our King, he will saue vs.

^a Hederideth the Assyrians & ²³ Thy cordes are loosed: they could not wel strengthen their mast, neither could they spread the saile: then shall the ^b pray be decided for a great spoyle: yea, the lame shall take away the pray.

²⁴ And none inhabitant shall say, I am sick: the people that dwell therein, shall haue their iniquitie forgiven.

^b He comforteth the church & sheweth that they shall be enriched with all benefites both of bodie and soule.

CHAP. XXXIII.

¹ He sheweth that God punisheth the wicked for the loue that he beareth toward his Church.

^a He prophesieth of the destruction of the Edomites, and other nations which were enemies to the Church.

^b God hath determined in his counsel & hath giuen sentence for their destruction.

¹ Come nere, ye nations and heare, and hearken, ye people: let the earth heare and all that is therein, the worlde and all that proceedeth thereof.

² For the indignation of the Lord is vpon all nations, and his wrath vpon all their armies: he hath destroyed them, & deliuered them to the slaughter.

³ And their slaine shall be cast out, and their sincke shall come vp out of their bodies, and the mountaines shall be melted with their blood.

^c He speaketh this in respect of mans iudgement, who in great feare and horrible troubles thinketh that heauen & earth perisheth.

^d I haue determined in my secret counsel and in the heauens to destroy them til my sword be wearie with shedding blood.

^e They had an opinion of holines because they came of the Patriarke Izhak, but in effect were accursed of God & enemies vnto his church as the Papists are.

^f That is, both of yong & olde, poure and riche of his enemies.

⁴ And al the host of heauen shall be dissolved, and the heauens shall be folden like a booke: and al their hostes shall fall as the leafe falleth from the vine, and as it falleth from the figtree.

⁵ For my sword shall be drunken in the heauen: beholde, it shall come downe vpon Edom, euen vpon the people of my curse to iudgement.

⁶ The sword of the Lord is filled with blood: it is made fat with the fat and with the blood of the lambs and the goates, with the fat of the kidneis of the rams: for the Lord hath a sacrifice in Bozrah, and a great slaughter in the land of Edom.

⁷ And the unicorne shall come downe with them & the heifers with the bulles, & their land shall be drunken with blood, and their dust made fat with farnes.

⁸ For it is the daye of the Lords vengeance, and the yere of recompence for the iudgement of Zion.

⁹ And the riuers thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall be burning pitch.

¹⁰ It shall not be quenched night nor day: the smoke thereof shall go vp euermore: it shall be desolate from generation to generation: none shall passe through it for euer.

¹¹ But the pellicane & the hedgehog shall possesse it, and the great owle, & the rauens shall dwell in it, & he shall stretch out vpon it the line of vanitie, and the stones of emptines.

¹² The nobles thereof shall call to the kingdome, and there shall be none, and al the princes thereof shall be as nothing.

¹³ And it shall bring forth thornes in the land. In vaine shall any man go about to build it againe. m Meaning, there shall be neither order nor policie, nor state of common weale.

palaces thereof, nettles and thistles in the strong holdes thereof, and it shall be an habitation for dragons and a court for ostriches.

¹⁴ There shall meete also Zim and lim, and the Satyre shall crye to his fellow, and the shrillcawle shall rest there, & shall finde for her selfe a quiet dwelling.

¹⁵ There shall the owle make her nest, and lay, and hatche, & gather them vnder her shadowe: there shall the vultures also be gathered, euery one with her mate.

¹⁶ Seeke in the booke of the Lord, & read: none of these shall faile, none shall want her mate: for his mouth hath commanded, & his very Spirit hath gathered them.

¹⁷ And he hath cast the lot for them, and his hand hath diuided it vnto the by line: they shall possesse it for euer: from generation to generation shall they dwell in it.

Lord. f He hath giuen the beastes and foules Idumea for an inheritance.

CHAP. XXXV.

¹ The great ioye of them that beleue in Christ. ² Their office which preach the Gospel. ³ The fruites that follow thereof.

¹ The desert and the wilderness shall reioyce: and the waste ground shall be glad and flourish as the rose.

² It shall flourish abundantly & shall greatly reioyce also and ioye: the glorie of Lebanon shall be giuen vnto it: the beautie of Carmel, and of Sharon, they shall see the glorie of the Lord, and the excellency of our God.

³ Strengthen the weake hands, & comfort the feeble knees.

⁴ Say vnto them that are fearfull, Be ye strong, feare not: behold, your God cometh with vengeance: euen God with a recompence, he wil come and saue you.

⁵ Then shall the eyes of the blinde be lightened, and the eares of the deafe be opened.

⁶ Then shall the lame man leape as an hart, & the domme mans tongue shall sing, for in the wilderness shall waters breake out, and riuers in the desert.

⁷ And the drye ground shall be as a poole, and the thirstie (as springs of water in the habitation of dragons: where they lay) shall be a place for reedes and rushes.

⁸ And there shall be a path & a way, and the way shall be called holy, the polluted shall not passe by it: for he shall be with them, and walke in the way, and the fooles shall not erre.

⁹ There shall be no lyon, nor noy some beastes shall ascend by it, neither shall they be founde there, that the redeemed may walke.

¹⁰ Therefore the redeemed of the Lord shall returne and come to Zion with praise:

They that were baren and destitute of the graces of God, shall haue them giuen by Christ. h It shall be for the Saintes of God and not for the wicked. i God shall leade and guide them, alluding to the bringing forth of Egypt. k As he threatened to the wicked to be destroyed hereby, Chap. 30. 6. l Whome the Lord shall deliuer from the captiuitie of Babylon.

ⁿ Reade Chap. 13. 21.

^o Signifying, Idumea should be an horrible desolation and barren wilderness.

^p That is, in the Lawe where such curses are threatened against the wicked.

^q To wit, beastes and foules.

^r That is, the mouth of the

^a He prophesieth of the full restauration of the church both of the Iewes and Gentiles vnder Christ, which shall be fully accomplished at the last day: albeit

^b yet it is compared to a desert and wilderness.

^c The Church which was before compared to a barren wilderness, shall by Christ be made most plenteous and beautiful.

^d He sheweth that the presence of God is the cause that the Church doeth bring forth fruits and flourish.

^e He willeth al to encourage one another, and specially the ministers to exhort and strengthen the weake, that they may patiently abide the coming of God, which is at hand.

^f To destroy your enemies.

^g When the knowledge of Christ is reuelled.

^h They that were baren and destitute of the graces of God, shall haue them giuen by Christ.

ⁱ It shall be for the Saintes of God and not for the wicked.

^j God shall leade and guide them, alluding to the bringing forth of Egypt.

^k As he threatened to the wicked to be destroyed hereby.

^l Whome the Lord shall deliuer from the captiuitie of Babylon.

and euerlasting ioye shalbe vpon their heades. they shal obtaine ioy and gladnes, and forowe & mourning shal flee away.

CHAP. XXXVI.

Saneherib sendeth Rabshakeh to besiege Ierusalem. 15 His blasphemies against God.

^a This historie is rehearsed, because it is as a seale and confirmation of the doctrine afore,

^b Both for the threatnings and promises: to wit, that God would suffer his church to be afflicted, but at length would send deliuerance.

^c When he had abolished superstition, and idolatrie, and restored religion, yet God would exercise his church to trie their faith and patience.

^d For he was now restored to his office, as Isaiah had prophesied, Chap. 22. 20.

^e This declarereth that there were fewe godly to be found in the Kings house, when he was sent to trie this wicked man in such a weightie matter.

^f Saneherib chief captain. ^g He speaketh this in the person of Hezekiah falsely charging him, that he put his trust in his wit and eloquence, where as his onely confidence was in the Lord.

^h Satan laboured to pul the godlie King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weak and would deceiue them: to yelde him selfe to the Assyrians and so not to hope for anie helpe of God.

ⁱ Or, turne backe.

^j Thus the wicked to deceiue vs, wil pretend the Name of the Lord: but we must trie the spirites, whether they be of God or no.

^k They were afraied, lest by his wordes he should haue stirred the people against the King, and also pretended to growe to some appointment with him.

¹ Now ^a in the ^b fourteenth yere of King Hezekiah, Saneherib King of Asshur came vp against al the strong cities of Iudah, and tooke them.

² And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem vnto king Hezekiah, with a great hoste, and he stood by the conduite of the vpper poole in the path of the fullers field.

³ Then came forth vnto him Eliakim the sone of Hilkiah the ^c steward of the house, and Shebna ^d the chancellor, and Ioah the sonne of Asaph the recorder.

⁴ And ^e Rabshakeh said vnto them, Tel you Hezekiah, I pray you, Thus saith the great King, the King of Asshur, What confidence is this, wherein thou trustest?

⁵ I say, ^f Surely I haue eloquence, but counsel and strength are for the warre: on who then dost thou trust, that thou rebellest against me?

⁶ Lo, thou trustest in this broken staffe of reede on Egypt, wherupon if a man leane, it wil go into his hand, and pearce it: so is ^g Pharaoh King of Egypt, vnto al that trust in him.

⁷ But if thou say to me, We trust in the Lord our God. Is not that he, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shal worshipsse before this altar?

⁸ Now therefore giue hostages to my lord the King of Asshur, & I wil giue thee two thousand horses, if thou be able on thy part to set riders vpon them.

⁹ For how canst thou ^h despise any captainne of the ⁱ least of my lords seruants? and put thy trust on Egypt for charrets and for horsemen?

¹⁰ And am I now come vp without the Lord to this land to destroy it? The Lord said vnto me, ^j Go vp against this land and destroy it.

¹¹ ^k Then said Eliakim, and Shebna and Ioah vnto Rabshakeh, ^l Speake, I pray thee, to thy seruants in the Aramites language, (for we vnderstand it) and talke not with vs in the Iewes tongue, in the audience of the people that are on the wal.

¹² Then said Rabshakeh, Harh my master sent me to thy master, & to thee to speake these wordes, and not to the men that sit on the wal: that they may eate their owne dounge, and drinke their owne ^m pisse with you?

¹³ Lo Rabshakeh stood, & cryed with a loud

ⁿ He reprocheth to Hezekiah his smal power, which is not able to resist one of Saneheribs least captaines.

^o Thus the wicked to deceiue vs, wil pretend the Name of the Lord: but we must trie the spirites, whether they be of God or no.

^p They were afraied, lest by his wordes he should haue stirred the people against the King, and also pretended to growe to some appointment with him.

^q Ebr. the water of their fesse.

voice in the Iewes language, and said, Heare the wordes of the great King, of the King of Asshur.

¹⁴ Thus saith the King, Let not Hezekiah deceiue you: for he shal not be able to deliuer you.

¹⁵ Neither let Hezekiah make you to trust in the Lord, saying, The Lord wil surely deliuer vs: this citie shal not be giuen ouer into the hand of the King of Asshur.

¹⁶ Hearken not to Hezekiah: for thus saith the King of Asshur, Make ^r appointment with me, and come out to me, that euerie man may eat of his owne vine, and euerie man of his owne figtree, and drinke euerie man the water of his owne wel,

¹⁷ Til I come and bring you to a land like your owne land, ^s euen a land of wheat and wine, a land of bread and vineyardes,

¹⁸ Lest Hezekiah deceiue you, saying, The Lord wil deliuer vs. Harh any of the gods of the natiōs deliuered his land out of the hand of the King of Asshur?

¹⁹ Where is the god of ^t Hamath, and of Arpad? Where is the god of Shepharuaïm? or how haue they deliuered Samaria out of mine hand?

²⁰ Who is he among al the gods of these lands, that hath deliuered their countrey out of mine hand, that the Lord should deliuer Ierusalem out of mine hand?

²¹ Then they ^u kept silence, and answered him not a word: for the Kings commandement was, saying, Answer him not.

²² Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder, vnto Hezekiah with rent clothes, and told him the wordes of Rabshakeh.

their clothes, but they knew it was in vaine to vse long reasoning with this infidele, whose rage they should haue so much more prouoked.

CHAP. XXXVII.

¹ Hezekiah asketh counsel of Isaiah, who promisseth him the victorie. ²⁰ The blasphemie of Saneherib. ¹⁶ Hezekiahs prayer. ³⁶ The armie of Saneherib is slaine of the Angel, ³⁷ And he himselfe of his owne fumes.

¹ And ^a when the King Hezekiah heard ^b it, he ^c rent his clothes, and put on sackcloth and came into the House of the Lord.

² And he sent Eliakim the steward of the house, and Shebna the chāceller, with the Elders of the Priestes, clothed in sackcloth vnto ^d Isaiah the Prophet, the sonne of Amoz.

³ And they said vnto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the childre are come to the ^e birth, and there is no strength to bring forth.

⁴ If so be the Lord thy God hath ^f heard ^g these two are the onely remedies, to seeke vnto God and his ministers. ^c We are in as great forowe as a woman that trauielleth of childe, and can not be deliuered. ^d That is, wil declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

¹ The Ebrewe word signifieth blessing: where by this wicked captainne would haue perswaded the people, that their condition should be better vnder Saneherib then vnder Hezekiah.

^m That is, of Antiochia in Syria, of the which these two other cities also were: where by we see how euerie towne had his peculiar idole and how wicked make God an idole, because they do not vnderstand ⁿ God maketh the his scourge and punisheth cities for sinne.

ⁿ Not that they did not shew by euident signes that they did de- test his blasphemie: for they had now rent their clothes, but they knew it was in vaine to vse long reasoning with this infidele, whose rage they should haue so much more prouoked.

^b To haue comfort of him by the worde of God, that his faith might be confirmed & so his praiere be more earnest: teaching hereby that in al dangers these two are the onely remedies, to seeke vnto God and his ministers. ^c We are in as great forowe as a woman that trauielleth of childe, and can not be deliuered. ^d That is, wil declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that he knoweth not the sinne, or heareth not the cause.

e Declaring, that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

f Of the Egyptians, and Ethiopians, that shal come and fight against him. *g* Which was a cite toward Egypt, thinking thereby to haue stand the force of his enemies.

h Thus God would haue him to vnter a most horrible blasphemy before his destruction: as to cal the author of al truth, a deceiver: some gather hereby that Shebna had disclosed vnto Saneherib the answer that Isaiah sent to the King. *i* Which was a cite of the Medes. *k* Called also Charee a cite in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his praiser on Gods promises, who promised to heare them from betwene Cherubims.

m Meaning, of the ten tribes. *n* He declareth for what cause he prayed, that they might be deliuered: to wit, that God might be glorified thereby through al the world.

the wordes of Rabshakeh, whom the King of Asshur his master hath sent to raile on the liuing God, and to reproche him with wordes which the Lord thy God hath heard, then ^e lift thou vp ^{thy} prayer for the remnant that are left.

5 So the seruants of the King Hezekiah came to Isaiah.

6 And Isaiah said vnto them, Thus say vnto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the seruants of the King of Asshur haue blasphemed me.

7 Beholde, I wil send a blast vpon him, and he shal heare a ^f noise, and returne to his owne land, and I wil cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against ^g Libnah: for he had heard that he was departed fro Lachish.

9 He heard also men say of Tirhakah, King of Ethiopia, *Behold*, he is come out to fight against thee: and when he heard it, he sent *other* messengers to Hezekiah, saying,

10 Thus shal ye speake to Hezekiah King of Iudah, saying, Let not thy God ^h deceive thee, in whome thou trustest, saying, Ierusalem shal not be giuen into the hand of the King of Asshur.

11 Beholde, thou hast heard what the Kings of Asshur haue done to al lands in destroying them, & shalt thou be deliuered?

12 Haue the gods of the nations deliuered them, which my fathers haue destroyed? *as* ⁱ Gozan, and ^k Haran, and Rezep, and the children of Eden, which were at Telassar?

13 Where is the King of Hamath, and the King of Arpad, and the King of the cite of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah receiued the letter of the hand of the messengers and read it, and he went vp into the House of the Lord, and Hezekiah spred it before the Lord.

15 And Hezekiah prayed vnto the Lord, saying,

16 O Lord of hostes, God of Israel, which dwellest betwene the Cherubims, thou art very God alone ouer al the kingdomes of the earth: thou hast made the heauen and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare al the wordes of Saneherib, who hath sent to blaspheme the liuing God.

18 Trueth it is, O Lord, that the Kings of Asshur haue destroyed all lands, & ^m their countrey,

19 And haue cast their gods in the fire: for they were no gods, but the worke of mans hands, *euē* wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, saue thou vs out of his hand, that ⁿ al the Kingdomes of the earth may knowe, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent

vnto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed vnto me, concerning Saneherib King of Asshur,

22 This is the worde that the Lord hath spoken against him. O ^o virgine, daughter of Zion, he hath despised thee, and laughed thee to scorne: O daughter of Ierusalem, he hath shaken his head at thee.

23 Whome hast thou railed on & blasphemed? & against whome hast thou exalted ^{thy} voyce, & lifted vp thine eyes one hie? *euē* against the ^p holy one of Israel.

24 By thy seruants hast thou railed on the Lord, and said, By the multitude of my charrets I am come vp to the top of the mountaines to the sides of Lebanon, and wil cut downe the hie cedars thereof, and the fayre firre trees thereof, and I wil go vp to the heightes of his toppes & to the forest of his fruitfull places.

25 I haue digged ^q & drunke the waters, and with the plant of my feete haue ^r I dried al the riuers closed in.

26 Hast thou not heard how I haue of olde time made it, ^s and haue formed it long ago? and should I now bring it, that it should be destroyed, and layed on ruinous heapes, *as* cities defended?

27 Whose inhabitants ^t haue smal power, & are afraied and confounded: they are like the grasse of the field and grene hearbe, or grasse on the house toppes, or corne blasted ^u afore it be growen.

28 But I knowe thy dwelling, & thy ^v going out, and thy comming in, and thy fury against me.

29 Because thou ragest against me, and thy tumult is come vp vnto mine eares, therefore wil I put mine ^w hooke in thy nostrils, and my bridle in thy lippes, & wil bring thee backe againe the same way thou ^x camest.

30 And this shalbe a ^y signe vnto thee, O Hezekiah, Thou shalt eate this yere such as groweth of it selfe: and the ^z second yere, such things as growe without sowing: and in the third yere, sowe ye & reape, & plant vineyardes, & eate the fruites thereof.

31 And ^a the remnant that is escaped of the house of Iudah, shal againe take roote downward and beare fruites vpwarde.

32 For out of Ierusalem shal go a remnant, & they that escape out of mount Zion: the zeale of the Lord of hostes shall do this.

33 Therefore thus saith the Lord, concerning the King of Asshur, He shal not enter into this cite, nor shoote an arrow there, ^b

^c Meaning, his counsels and enterprises. ^d Because Saneherib shewed him self, as a deuouring fish and furious beaste, he vseth these similitudes, to teache how he wil take him and guide him. ^e Thou shalt lose thy labour. ^f God giueth signes after two sortes: some go before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith: and some go after the thing, as the sacrifice, which they were commanded to make three daies after their departure: and these later are to keepe the benefites of God in our remembrance, of the which sort this here is. ^g He promisseth that for two yeres the ground of it selfe shoulde feede them. ^h A They whome God had deliuered out of the hands of the Assyrians, shal prosper: and this properly belongeth to the Church.

A a a ij.

nor

^o Whome God had choosen to him selfe, as a chaste virgine, & ouer whome he had care to preferue her from the lusts of the tyrant, as a father woulde haue ouer his daughter.

^p Declaring hereby that thei that are enemies to Gods Church, fight against him, whose quarel his Church onely mainteineth.

^q He boasteth of his policie, in that that he can finde meanes to nourish his armie: and of his power, in that that his armie is so great that it is able to drie vp whole riuers, and to destroye the waters, which the Iewes had closed in.

^r Signifying, that God made not his Church to destroye it, but to preferue it, and therefore he sayeth that he formed it of olde, euē in his eternal counsell, which can not be changed.

^s *Ebr. are short in hand.* ^t He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shal remaine for euē, because God is the maintainer thereof.

nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

^b For my promise sake made to Dauid.

² King. 19. 35.
² Chron. 32. 21.
¹ Tob. 1. 31.
¹ Eccle. 48. 24.
¹ 1 Mac. 7. 41.
¹ 2 Mac. 1. 19.

35 For I wil defend this citie to saue it, for mine owne sake, & for my seruant^b Dauid's sake.

36 ¶ Then the Angel of the Lord went out, and smote in the campe of Asihur an hundred, foure score, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Sancherib King of Asihur departed, and went away and returned and dwelt at Nineuch.

^c Which was the chiefest citie of the Assyrians.
¹ Or, Armenia.
^d Who was also called Sardapalus in whose dayes ten yeres after Sancherib's death the Chaldeans ouercame the Assyrians by Merodach their King.

38 And as he was in the temple worshipping of Nisroch his god, Adramelech and Sazerzer his sonnes slew him with the sword, and they escaped into the land of^e Ararat: and^d Esarhaddon his sonne reigned in his steade.

CHAP. XXXVIII

¹ Hezekiah is sicke. ² He is restored to health by the Lord, and liueth fiftene yeres after. ³ He giueth thanks for his benefite.

² King. 20. 1.

² Chron. 32. 24.

^a Some after that the Assyrians were slaine: so that God wil haue the exercise of his children continual, that they may learne on this to depend vpon God and aspire to the heauens.

^b For his heart was touched wth feare of Gods iudgement, seeing he had appoynted him to die, so quickly after his deliuerance frō so great calamitie, as one vnworthie to remaine in that estate, and also foreseeing the great change, that shoulde come in the Church, for as much as he left no sonne to reigne after him: for as yet Manasseh was not borne: and whē he reigned, we see what a tyrant he was.

^c He doeth not only promise to prolong his life, but to giue him rest and quietnes frō the Assyrians, who might haue renewed their armie to reuenge their former discōiture. ^d For Hezekiah had asked, for the confirmation of his faith a signe, as vers. 22. and 2 King. 20. 8: whereunto he was moued by the singular mocion of Gods Spirit. ^e Reade, 2 King. 20. 10. ^f He left this song of his lamentation and thanksgiving to al posteritie, as a monument of his owne infirmities and thankful heart for Gods benefites, as Dauid did, Psalme 51.

1 ^ABOUT * that * time was Hezekiah sicke vnto the death, and the Prophet Isaiah sonne of Amoz came vnto him, and said vnto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not liue.

2 Then Hezekiah^b turned his face to the wall, and prayed to the Lord,

3 And said, I beseech thee, Lord, remember now how I haue walked before thee in truth, & with a perfite heart, & haue done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the worde of the Lord to Isaiah, saying,

5 Go, and say vnto Hezekiah, Thus saith the Lord God of Dauid thy father, I haue heard thy prayer, and seene thy teares: beholde, I wil adde vnto thy dayes fiftene yeres.

6 And I wil deliuer thee^c out of the hand of the King of Asihur, and this citie: for I wil defend this citie.

7 And^d this signe shalt thou haue of the Lord, that the Lord wil do this thing that he hath spoken,

8 Beholde, I wil bring againe the shadowe of the degrees (whereby it is gone downe in the dial of Ahaz by the^e sunne) tē degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 ¶ The writing of Hezekiah King of Iudah, when he had bene sicke, and was recouered of his sickness.

^a Hezekiah is sicke. ^b He is restored to health by the Lord, and liueth fiftene yeres after. ^c He giueth thanks for his benefite. ^d Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon. ^e At the same time, Merodach Baladan, the sonne of Baladan, King of Babylon which ouercame the Assyrians in the tenth yere of his reigne.

10 I said in the^a cutting of of my dayes, I shal go to the gates of the graue: I am deprivileged of the residue of my yeres.

11 I said, I shal not see the Lord, ^{en} the Lord in the land of the liuing: I shal see man no more among the inhabitants of the worlde.

12 Mine habitation is departed, and is removed from me, like a shepherds tent: I haue cut off like a weauer my life: he will cut me of from the height: from day^b to night, thou wilt make an end of me.

13 I reckoned^c to the morning: but he brake al my bones, like a lion: from day to night wilt thou make an end of me.

14 Like a crane or a swallow, so did I^d chatter: I did mourne as a doue: mine eyes were lift vp on high: O Lord, it hath oppressed me, comfort me.

15 What shal I say? ^e for he hath said it to me, and he hath done it: I shal walke weakely all my yeres in the bitterness of my soule.

16 O Lord, ^f to them that ouerliue them, and to al that are in them, the life of my spirit shal be knowne, that thou causedst me to sleepe and hast giuen life to me.

17 Beholde, for^g felicitie I had bitter grief, but it was thy pleasure to deliuer my soule from the pit of corruption: for thou hast cast al my^h sinnes behind thy backe.

18 For the graue can not cōfesse thee: death cannot praise thee: they that goe downe into the pit, can not hope for thy truth.

19 But the liuing, the liuing, he shal confesse thee, as I do this day: the father to the children shal declare thy truth.

20 The Lord was ready to saue me: therefore we wil sing my song, al the dayes ofⁱ our life in the House of the Lord.

21 Then said Isaiah, Take a lump of drye figges and lay^j it vpon the boyle, and he shal recouer.

22 Also Hezekiah^k had said, What is the signe, that I shal go vp into the House of the Lord?

^l no release, but continual sorowes whiles I liue. ^m They that shal ouerliue the men that are now aliue, and al they that are in these yeres shal acknowledge this benefite. ⁿ That after that thou hadst condemned me to death, thou restoredst me to life. ^o Where as I thought to haue liued in rest and ease, being deliuered from mine enemy, I had griefe vpon griefe. ^p He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. ^q For as much as God hath placed man in this world to glorifie him, the godlie take it as a signe of his wrath when their dayes were shortened, either because that they seemed vnworthie for their sinnes to liue longer in his seruice, or for their zeale to Gods glorie, seeing that there are so fewe in earth, that do regard it, as Psalme. 6. 5. and 115. 17. ^r Al posteritie shal acknowledge, and the fathers according to their dutie toward their children shal instruct them in thy graces, and mercies toward me. ^s He sheweth what is the vse of the Congregation & Church: to wit, to giue the Lord thanks for his benefites. ^t Reade 2 King. 20. 7. ^u As vers. 7.

CHAP. XXXIX.

Hezekiah is reproued, because he shewed his treasures vnto the ambassadours of Babylon.

1 ^AT the same time, Merodach Baladan, the sonne of Baladan, King of Babylon which ouercame the Assyrians in the tenth yere of his reigne.

Ba bel,

b Partly moued with the greatnes of the miracle, partly because he shewed him selfe enemy to his enemies, but chiefly, because he woulde ioine with them whome God fauoured, & haue their help, if occasion serued.
c Reade, 2. King 20. 13. and 2. chro. 32. 25.

d He asketh him of the particulars to make him vnderstand the craft of the wicked, which he before being overcome with their flatterie, & blinded with ambition coulde not see.
e By the grievousnes of the punishment is declared how greatly God detesteth ambition & vaine glorie.
f That is, officers and seruants.
g Reade, 2. King. 20. 19.

Babel, sent letters, & a present to Hezekiah: for he had heard that he had bene sicke, and was recovered.

And Hezekiah was glad of them, and shewed them the house of the treasures, the siluer, and the golde, and the spices, & the precious ointement, and al the house of his armour, & al that was founde in his treasures: there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

Then came Isaiah the Prophet vnto King Hezekiah, and said vnto him, What said these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

Then said he, What haue they seene in thine house? And Hezekiah answered, All that is in mine house haue they seene: there is nothing among my treasures, that I haue not shewed them.

And Isaiah said to Hezekiah, Heare the worde of the Lord of hostes,

Beholde, the dayes come that al that is in thine house, and which thy fathers haue layed vp in store vntil this day, shalbe carryed to Babel: nothing shalbe left, saith the Lord.

And of thy sonnes, that shal procede out of thee, and which thou shalt beget, shal they take away, and they shalbe eunuches in the palace of the King of Babel.

Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and he said, Yet let there be peace, & truth in my dayes.

CHAP. XL.

Remission of sinnes by Christ. 3 The coming of Iohn Baptist. 18 The Prophet reproveth the idolaters and them that trust not in the Lord.

a This is a consolation for the church, assuring them that they shalbe neuer destitute of Prophets, whereby he exhorteth true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body & soule.
b The time of her affliction.
c Meaning, sufficient, as chap. 61. 7. and full correction, or double grace, where as she deserved double punishment.
d To wit, of the Prophets.
e That is, in Babylon, and other places wherethey were kept in captiuitie, and miserie.
f Meaning, Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fullie accomplished, when Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Mar. 3. 3.
g Whatsoever may let or hinder this deliuerance, shalbe remoued.
h This miracle shalbe so great, that it shalbe knowne through al the worlde.
i The voice of God, which spake to the Prophet Isaiah.

Comfort ye, comfort ye my people, wil your God say.

Speake comfortably to Ierusalem, & crye vnto her, that her warfare is accomplished, that her iniquitie is pardoned: for she hath receiued of the Lords hand double for all her sinnes.

A voice cryeth in the wilderness, Prepare ye the way of the Lord: make streight in the desert a path for our God.

Euery valley shalbe exalted, and euery mountaine and hil shalbe made lowe: & the croked shalbe streight, and the rough places plaine.

And the glorie of the Lord shalbe reueiled, & al flesh shal see it together: for the mouth of the Lord hath spoken it.

A voice said, Crye. And he said, what shall I cry? or double grace, where as she deserved double punishment. d To wit, of the Prophets. e That is, in Babylon, and other places wherethey were kept in captiuitie, and miserie. f Meaning, Cyrus and Darius which should deliuer Gods people out of captiuitie, and make them a readie way to Ierusalem: and this was fullie accomplished, when Iohn the Baptist brought tidings of Iesus Christs coming, who was the true deliuerer of his Church from sinne and Satan, Mar. 3. 3. g Whatsoever may let or hinder this deliuerance, shalbe remoued. h This miracle shalbe so great, that it shalbe knowne through al the worlde. i The voice of God, which spake to the Prophet Isaiah.

I crye? all flesh is grass, and al the grace thereof is as the floure of the field.

The grass withereth, the floure fadeth, because the Spirit of the Lord bloweth vpon it: surely the people is grass.

The grass withereth, the floure fadeth: but the word of our God shal stand for euer.

O Zion, that bringest good tidings, get thee vp into the high mountaine: O Ierusalem, that bringest good tidings, lift vp thy voice with strength: lift it vp, be not afraid: say vnto the cities of Iudah, Beholde your God.

Beholde, the Lord God wil come with power, and his arme shal rule for him: beholde, his reward is with him, and his worke before him.

He shal feede his flocke like a shepherd: he shal gather the lambes with his arme, & cary them in his bosome, and shall guide them with young.

Who hath measured the waters in his fist? and counted heauen with the spanne, and comprehended the dust of the earth in a measure? & weighed the mountaines in a weight, and the hilles in a balance?

Who hath instructed the Spirit of the Lord? or was his counsellor or taught him?

Of whome tooke he counsel, and who instructed him and taught him in the way of iudgement? or taught him knowledge, & shewed vnto him the way of vnderstanding?

Beholde, the nations are as a droppe of a bucket, and are counted as the dust of the balance: beholde, he taketh away the yles as a litle dust.

And Lebanon is not sufficient for fire, nor the beastes thereof sufficient for a burnt offering.

All nations before him are as nothing, and they are counted to him, lesse then nothing, and vanitie.

To whome then wil ye liken God? or what similitude wil ye set vp vnto him?

The workeman melteth an image, or the goldsmith beateth it out in gold, or the goldsmith maketh siluer plates.

Doeth not the poore chuse out a tree that wil not rot, for an oblation? he seeketh also vnto him a cunning workman, to prepare an image, that shal not be moued.

Know ye nothing? haue ye not heard? it hath it not bene tolde you from the beginning? haue ye not vnderstand it by the foundation of the earth?

He sitteth vpon the circle of the earth, & the inhabitants thereof are as grasshoppers, he stretcheth out the heauens, as a curtaine, and spreadeth them out, as a tent to dwell in.

He bringeth the princes to nothing, and blyon. x He sheweth the rage of the idolaters seeing that the poore that haue not to suffice their owne necessities, wil defraude the selues to serue their idoles. y Haue ye not the word of God, which plainly condemneth idolatrie? z Can you not learne by the visible creatures whome God hath made to serue your vse, that you shoulde not serue them nor worship them?

A a. iij.

maketh

k Meaning, al mans wisedome & natural powers, Iohn. 1. 10. 1. pet. 1. 24.

l The Spirit of God shal discover the vanitie in al that seeme to haue anie excellencie of the selues.

m Though considering the frailtie of mans nature manye of the lewes should perishe and so not be partakers of this deliuerance, yet Gods promise should be fulfilled, and they that remained, should feeble the fruit thereof.

n To publish this benediction through al the worlde.

o He sheweth at one worde the perfection of al mans felicitie, which is to haue Gods presence.

p His power shal be sufficient without helpe of anie other, and shal haue al meanes in him selfe to bring his wil to passe.

q He shal shewe his care and fauour ouer them that are weak, and tender.

r Declaring that as God onely hath al power, so doeth he vse the same for the defence & maintenance of his Church.

s He sheweth Gods infinite wisedome for the same end & purpose.

t He speaketh al this to the intent that they should neither feare man nor put their trust in anie, saue onely in God.

u Hereby he armeth them against the idolatrie, wherewith they should be tempted in Babylon.

x He sheweth the rage of the idolaters seeing that the poore that haue not to suffice their owne necessities, wil defraude the selues to serue their idoles. y Haue ye not the word of God, which plainly condemneth idolatrie? z Can you not learne by the visible creatures whome God hath made to serue your vse, that you shoulde not serue them nor worship them?

a So that his power appeareth in euery place wherefoeuer we turne our eyes.

b Who hath set in order the infinite number of the starres.

c He rebuketh the Iewes, because they did not rest on the prouidence of God, but thought that he had forsaken them in their troubles.

d And therefore al power is in his hand to deliuer when his time commeth.

e Shewing that man must patiently abide, and not curiously seeke out the cause of Gods delay in our afflictions.

f They that trust in their owne vertue, and do not acknowledge that al commeth of God.

a God, as though he pleaded his cause with al nations, requirerth silence that he may be heard in his right.

b That is, gather al their power and supports.

c Who called Abraham (who was the paterne of Gods iustice in deliuering his Church) from the idolatrie of the Chaldeans to go to and fro at his commandement, and placed him in the land of Canaan?

d Who hath created man and maintained his succession.

e Though the world set vp neuer so manie gods, yet they diminish nothing of my glorie: for I am al one, vnchangeable, which haue euer bene, and shalbe for euer. **f** Considering mine excellent workes among my people. **g** They assembled them selues, and conspired against me to mainteine their idolatrie. **h** He noteth y obliuiscie of the idolaters to mainteine their superstitions.

maketh the iudges of the earth, as vanitie,

24 As though they were not planted, as though they were not sown, as though their stocke tooke no roote in the earth: for he did euen blow vpon them, and they withered, and the whirle winde wil take them away as stubble.

25 To whome now wil ye liken me, that I should be like him, saith the holy one?

26 Lift vp your eyes on hie, and beholde, who hath created these things, and bringeth out their armies by number, & calleth them al by names: by the greatnes of his power & mightie strength nothing faileth.

27 Why saist thou, O Iaakob, and speakest O Israel, My way is hid from the Lord, and my iudgement is passed ouer of my God?

28 Knowest thou not? or hast thou not heard that the euerlasting God, the Lord hath created the ends of the earth: he neither fainteth, nor is weary: there is no searching of his vnderstanding.

29 But he giueth strength vnto him that fainteth, & vnto him that hath no strength, he encreaseth power.

30 Euen the yong men shal faint, and be weary, and the yong men shal stumble and fall.

31 But they that waite vpon the Lord, shal renew their strength: they shal lift vp the wings as the egles: they shal runne, and not be weary, and they shal walke and not faint.

and do not acknowledge that al commeth of God.

CHAP. XLI.

2 Gods mercy in chusing his people. **6** Their idolatrie. **27** Deliriance promised to Zion.

1 Keepe^a silence before me, O ylands, & let the people^b renew their strength: let them come nere, and let them speake: let vs come together into iudgement.

2 Who raised vp^c iustice from the East, and called him to his foote? and gaue the nations before him, and subdued the Kings? he gaue them as dust to his sworde, and as scattered stubble vnto his bowe.

3 He pursued them, and passed safely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the^d generations from the beginning. I the Lord am^e the first, and with the last I am the same.

5 The yles saw it, & did^f feare and the ends of the earth were abashed, drewe nere, and came.

6 Euery man helped his neighbour & said to his brother, Be strong.

7 So the workeman comforted the founder and he that smote with the hammer, him that smote by course, saying, It is ready for the sodering, and he fastened it with

diminish nothing of my glorie: for I am al one, vnchangeable, which haue euer bene, and shalbe for euer. **f** Considering mine excellent workes among my people. **g** They assembled them selues, and conspired against me to mainteine their idolatrie. **h** He noteth y obliuiscie of the idolaters to mainteine their superstitions.

nayles that it should not be moued.

8 But thou, Israel, art myⁱ seruant, & thou^j I And therefore Iaakob, whome I haue chofen, the seede of oughtest not to pollute thy selfe with the superstition of the Gentiles.

9 For I haue taken thee from the ends of the earth, and called thee before the chief thereof, and said vnto thee, Thou art my seruant: I haue chofen thee, and not cast thee away.

10 Feare thou not, for I am with thee, be not afraid, for I am thy God: I wil strengthen thee, and helpe thee, and wil susteine thee with the^k right hand of my iustice.

11 Beholde, al they that prouoke thee, shalbe ashamed, and confounded: they shalbe as nothing, & they that striue with thee, shal perish.

12 Thou shalt seeke them & shalt not^l finde them: so wil, the men of thy strife, for they shalbe as nothing, and the men that warre against thee, as a thing of nought.

13 For I the Lord thy God wil holde thy right hand, saying vnto thee, Feare not, I wil helpe thee.

14 Feare not, thou^m worme, Iaakob, and ye men of Israel: I wil helpe thee, saith the Lord and thy redeemer the holy one of Israel.

15 Behold, I wil make thee a roller, and a newe threshing instrument hauing teeth: thou shalt thresh theⁿ mountaines, and bring them to powder, and shalt make the hilles as chaffe.

16 Thou shalt fanne them, & the winde shall cary them away, & the whirlewinde shall scatter them: and thou shalt reioyce in the Lord, & shalt glory in the holy one of Israel.

17 When^o the poore and the nedye seeke water, and there is none (their tongue faileth for thirst: I the Lord wil heare them: I the God of Israel wil not forsake them)

18 I wil open riuers in the toppes of the hilles, and fountaines in the middes of the valles: I wil make the wildernes as a poole of water, and the waste^p land as springs of water.

19 I wil set in the wildernes the cedar, the shittah tree, and the myrre tree & the pine tree, & I wil set in the wildernes the firre tree, the elme & the boxe tree together.

20 Therefore let them see and knowe, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy one of Israel^q hath created it.

21 Stand to your cause, saith the Lord: bring forth your strong reasons, saith the King of Iaakob.

22 Let them bring them forth, & let them tel vs what shall come: let them shew the former things what they be, that we may consider them, and knowe the latter end of them: either declare vs things for to come.

23 Shew the things that are to come he re- tried whether they know al things, and can do al things: which if they cannot do, he concludeth that they are no gods, but vile idoles. after,

k That is, by the force of my promises in the performance whereof I wil shew my selfe faithful & iust. **l** Because they shalbe destroyed

m Thus he calleth them because they were contemned of al the world, and that they considering their owne poore estate, should seeke vnto him for helpe. **n** I wil make thee able to destroy al thine enemies, bethey neuer so mighty: and this chiefly is referred to the kingdom of Christ.

o That is, they that shalbe afflicted in the captiuitie of Babylon. **p** God wil rather change the order of nature, then they shuld want anie thing that crieth to him by true faith in their miseries: declaring to the hereby that they shal lacke nothing by the way, when they returne from Babylon.

q That is, hath appointed, and determined that it shal come so to passe. **r** He biddeth the idolaters to proue their religion, and to bring forth their idoles, that they may be which if they cannot do, he concludeth that they are no gods, but vile idoles. after,

after, that we may knowe that you are gods: yea, do good or do euil, that we may declare it, and behold it together.

24 Behold, ye are of no value, and your making is of naught: *man* hath chosen an abomination by them.

f So that a man can not make an idole, but he must do that, which God detesteth, and abhorreth: for he chuseth his own deuises, & forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shal do al thing in my Name, and by my direction: wherby he meaneth that both their captiuitie, and deliuerance shalbe ordered by Gods providence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke anie of these things. z That is, the Israellites, which returne from the captiuitie. a To wit, a continual successe of Prophets and ministers. b When I looked whether the idoles could do these things, I found that they had neither wisdom nor power to do anie thing: therefore he concludeth that al are wicked, that trust in such vanitie.

CHAP. XLII.

1 The obedience and humilitie of Christ. 6 Why he was sent into the world. 11 The vocation of the Gentiles.

a That is, christ, who in respect of his manhode is called here seruant. The Prophets vse to make mention of Christ after that they haue declared anie great promises, because he is the foundation wherupon al the promises are made and ratified. b For I haue committed al my power to him, as to a most faithful steward. Some reade, I wil establish him: to wit, in his office, by giuing him the fulnes of my Spirit.

c He onely is acceptable vnto me & they that come vnto me by him: for there is no other meanes of reconciliation, Mat. 12. 18. eph. 1. 4. d He shal declare him self gouernour ouer the Gentiles, and cal them by his word and rule them by his Spirit. e His coming shal not be with pompe and noise, as earthly princes. f He wil not hurt y weake and feeble, but support and comfort them. g Meaning the weeke of a lampe, or candel which is almost out, but he wil cherish it & snuffe it, that it may shine brighter. h Although he fauour the weake, yet wil he not spare the wicked, but wil iudge them according to truth and equitie. i Til he haue set al things in good order. k The Gentiles shalbe desirous to receiue his doctrine. l Meaning, vnto a lawful and iust vocation. m To assist and guide thee. n As him, by whom the promise, made to al nations in Abraham, shalbe fulfilled.

Beholde, ^a my seruant: ^b I wil stay vpon him: mine elect, ^c in whom my soule ^d delighteth: I haue put my Spirit vpon him: he shal bring forth ^e iudgement to the Gentiles.

2 He shal not ^f cry, nor lift vp, nor cause his voyce to be heard in the streete.

3 A ^g bruised reede shal he not breake, and the smoking ^h flax shal he not quench: he shal bring forth iudgement in ⁱ truth.

4 He shal not faile nor be discouraged till he haue ^j set iudgement in the earth: and the ^k yles shal waite for his law.

5 Thus saith God the Lord (he that created the heauens and spred them abroad: he that stretched forth the earth, and the buddes thereof: he that giueth breth vnto the people vpon it, and spirit to them that walke therein)

6 I the Lord haue called thee in ^l righteousness, & wil hold ^m thine hand, & I wil keepe thee, and giue thee for a ⁿ couenant of the

people, and for a light of the Gentiles,

7 That thou mayest open the eyes of the blinde, and bring out the prisoners from the prison: and them that sit in darkenes, out of the prison house.

8 I am the Lord, this is my Name, and my ^o glorie wil I not giue to another, neither my praise to grauen images.

9 Behold, the former things are ^p come to passe, and new things do I declare: before they come forth, I tell you of them.

10 Sing vnto the Lord a new song, and his praise from the end of the earth: ye that go downe to the sea, and all that is therein: the yles and the inhabitants thereof.

11 Let the wildernes and the cities thereof lift vp ^q their voyce, the townes that ^r Kedar doeth inhabit: let the inhabitants of the rockes sing: let them shoute from the top of the mountaines.

12 Let them giue glorie vnto the Lord, and declare his praise in the ylandes.

13 The Lord shal go forth as a ^s gyant: he shal stirre vp ^t his courage like a man of war: he shal shout and cry, and shal preuaile against his enemies.

14 I haue a long time holden my peace: I haue bene still and refrained my self: ^u now wil I crye like a ^v trauailing woman: I wil destroy and deuoure at once.

15 I wil make waste mountaines, and hilles, and drye vp all their herbes, & I wil make the floods ylandes, and I wil drye vp the pooles.

16 ^w And I wil bring the ^x blinde by a way, that they knew not, and leade them by paths that they haue not knowen: I wil make darkenes light before them, & crooked things straight. These things wil I do vnto them, and not forsake them.

17 They shalbe turned backe: they shalbe greatly ashamed, that trust in grauen images, and say to the molten images, Ye are our gods.

18 ^y Heare, ye deafe: and ye blinde, regard, that ye may see.

19 Who is blinde but my ^z seruant? or deafe as my ^a messenger, that I sent? who is blind as the ^b perfit, and blind as the Lords seruant?

20 Seeing many things, but thou keepest them not: opening the eares, but he heareth not?

21 The Lord is willing for his righteousness sake that he may magnifie the Lawe, and exalt it.

22 But this people is ^c robbed and spoyled, and shalbe all snared in dongcons, & they shalbe hid in prison houses: they shalbe for a pray, and none shal deliuer: a spoyle, and none shal say, Restore.

23 Who among you shal hearken to this, and take heed, and heare for ^d afterwarde:

24 Who gaue Iakob for a spoyle, and Israell to the robbers? Did not the Lord, because we haue sinned against him? for they

o I wil not suffer my glorie to be diminished: which I shoulde do, if I were not faithful in performing the same, and the idolaters thereby would extol their idoles about me.

p As in time past I haue bene true in my promises, so wil I be in time to come.

q Meaning, the Arabians, vnder whom he comprehendeth al y people of the East.

r He sheweth the zeale of the Lord, and his power in the restoration of his Church.

s I wil hast to execute my vengeance, which I haue so long deferred, as a woman that desireth to be deliuered when she is in trauaile. t That is, my poore people, which are in perplexitie and care.

u To wit, Israell, which shoulde haue most light because of my Lawe.

x The Priest to whom my word is committed, which shoulde not onely heare it himselfe, but cause others to heare it.

y As the Priests and Prophets that shoulde be lights to others?

z Because they wil not acknowledge this benefite of the Lord, who is readie to deliuer them, he suffreth them to be spoyled of their enemies through their owne faulte and incredulitie.

a There shalbe

none to succour them, or to wil the enemy to restore that, which he hath spoyled. b Meaning, Gods wrath.

Aaa. iiii.

would

would not walke in his wayes, neither be obedient vnto his Law.

- 25 Therefore he hath powred vpon him his fierce wrath, and the ſtrength of battell: & it ſet him on fire round about, & he knew not, and it burned him vp, yet he conſidered not.

CHAP. XLIIII.

The Lord comforteth his people. He promiſeth deliuerance to the Iewes. 11 There is no God but one alone.

A After theſe threatnings he promiſeth deliuerance to his Church, becauſe he hath regenerate them, adopted them, and called them.

B When thou ſeeſt dangers & conſpiracies on all ſides, remember this benefite and the loue of thy God, and it ſhal encourage thee.

C By water and fire, he meaneth al kinde of troubles and perils.

D I turned Saule his power againſt theſe countreies and made them to ſuffer that affliction which thou ſhouldeſt haue done, and ſo were as the payment of thy ranſome, Cha 37.9.

E I wil not ſpare anie man rather than thou ſhouldeſt periſh: for God more eſteemeth one of his faithful, then al the wicked in the world.

F He propheſieth of their deliuerance from captiuitie of Babylon, and ſo of the calling of the vniuerſal Church, alluding to that which is written Deut. 30.3.

G Meaning, that he could not be vnmindful of them, except he would neglect his owne Name and glorie.

H Signifying, no power can reſiſt him in doing this miraculous worke, nor al their idoles

I To proue that the things, which are ſpoken of them, are true.

K Shewing, that the malice of the wicked hindreth them, in the knowledge of the truth becauſe they wil not heare when God ſpeaketh by his word.

L The Prophets and people to whom I haue giuen my Law.

M Meaning, ſpecially Chriſt and by him, al the faithful.

B Vt now thus ſaith the Lord, that created thee, O Iaakob: and he that formed thee, O Iſrael, Feare not: for I haue redeemed thee: I haue called thee by thy name, thou art mine.

2 When thou paſſeſt through the waters, I wil be with thee, and through the floods, that they do not ouerflow thee. When thou walkeſt through the very fire, thou ſhalt not be burnt, neither ſhal the flame kindle vpon thee.

3 For I am the Lord thy God, the holy one of Iſrael, thy Sauour: I gaue Egypt for thy ranſome, Ethiopia, and Seba for thee.

4 Becauſe thou waſt precious in my ſight, and thou waſt honorable, & I loued thee, therefore wil I giue man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I wil bring thy ſeede from the Eaſt, and gather thee from the Weſt.

6 I wil ſay to the North, Giue: and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Euery one ſhal be called by my Name: For I created him for my glory, formed him and made him.

8 I wil bring forth the blind people, and they ſhal haue eyes, & the deafe, and they ſhal haue eares.

9 Let all the nations be gathered together, and let the people be aſſembled: who among them can declare this and ſhew vs former things: let them bring forth their witneſſes, that they may be iuſtified: but let them heare, and ſay, It is truth.

10 You are my witneſſes, ſaith the Lord, & my ſeruant, whom I haue choſen: therefore ye ſhal know and beleeue me and ye ſhal vnderſtand that I am: before me there was no God formed, neither ſhal there be after me.

11 I, I am the Lord, & beſide me there is no Sauour.

12 I haue declared, and I haue ſaued, and I haue ſhewed, when there was no ſtrange god among you: therefore you are my witneſſes, ſaith the Lord, that I am God.

13 Yea, before the day was, I am, and there is none that can deliuer out of mine hand: I wil do it, and who ſhal let it?

14 Thus ſaith the Lord your redeemer, the able to do the like, as Chap. 41.22. **i** To proue that the things, which are ſpoken of them, are true. **k** Shewing, that the malice of the wicked hindreth them, in the knowledge of the truth becauſe they wil not heare when God ſpeaketh by his word. **l** The Prophets and people to whom I haue giuen my Law. **m** Meaning, ſpecially Chriſt and by him, al the faithful.

holy one of Iſrael, For your ſake I haue ſent to Babel, and brought it downe: they are all ſugiriues and the Chaldeans crie in the ſhippes.

15 I am the Lord your holy one, the creator of Iſrael, your King.

16 Thus ſaith the Lord which maketh away in the Sea, and a path in the mightie waters.

17 When he bringeth out the charer, and horſe, the armie and the power lie together, and ſhal not riſe: they are extinct, and quenched as tow.

18 Remember ye not the former things, neither regarde the things of olde.

19 Beholde, I do a new thing: now ſhal it come forth: ſhal you not know it? I wil euen make a way in the deſert and floods in the wildernes.

20 The wilde beaſts ſhal honour me, the dragons and the oſtriches, becauſe I gaue water in the deſert and floods in the wildernes to giue drinke to my people, euen to mine elect.

21 This people haue I formed for my ſelfe: they ſhal ſhew forth my prayſe.

22 And thou haſt not called vpon me, O Iaakob, but thou haſt wearied me, O Iſrael.

23 Thou haſt not brought me the ſheepe of thy burnt offerings, neither haſt thou honored me with thy ſacrifices. I haue not cauſed thee to ſerue with an offering, nor wearied thee with incenſe.

24 Thou boughteſt me no ſweete ſauour with mony, neither haſt thou made me drunke with the fatte of thy ſacrifices, but thou haſt made me to ſerue with thy ſinnes, and wearied me with thine iniquities.

25 I, I, am he that putteth away thine iniquities for mine owne ſake, and wil not remember thy ſinnes.

26 Put me in remembrance: let vs be iudged together: count thou that thou maielt be iuſtified.

27 Thy firſt father hath ſinned, & thy teachers haue tranſgreſſed againſt me.

28 Therefore I haue prophaned the rulers of the Sanctuary, and haue made Iaakob a curſe, and Iſrael a reproche.

onely cauſe of their deliuerance, ſo far as much as they had deſerued the contrarie. **z** Meaning, in true faith and obedience. **a** Either for the compoſition of the ſweete ointment, Exod. 30.34. or for the ſweete incenſe, Exod. 30.7. **b** Thou haſt made me to beare an heauie burden by thy ſinnes. **c** If I forget anie thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe. **d** Thine anceſters. **e** Thy Prieſts and thy Prophets. **f** That is, reſected, abhorred and deſtroyed them in the wildernes, & at other times.

CHAP. XLIIII.

The Lord promiſeth comfort and that he wil aſſemble his Church of diſpersed nations. 9 The vanitie of idoles. 17 The beſt limes of idolaters.

Y Et now heare, O Iaakob my ſeruant, and Iſrael, whom I haue choſen.

2 Thus ſaith the Lord, that made thee, and formed thee from the wombe: he wil helpe thee. Feare not, O Iaakob, my ſeruant, of his owne mercie, and before thou couldeſt merite anie thing.

n By Darius and Cyrus.

o They ſhal crie when they would eſcape by water, ſeing that the courſe of Euſpirates is turned another way by the enemy.

p When he deliuered Iſrael from Pharaoh, Exod. 14.22.

q When the Iſraelites paſſed through Iordan Joſh. 3.17.

r When he deliuered his people out of Egypt. **f** Pharaoh and his mightie armie.

t Meaning, that their deliuerance out of Babylon ſhould be more famous then that fro Egypt was, Iere. 23.7.

u Hag. 2.10.2. cor. 5.17. reuel. 21.5.

v They ſhal haue ſuch abundance of al things as they retorne home, euen in drye and barren places, that the verie beaſts ſhal feele my benefites, and ſhal acknowledge the much more men ought to be thankful for the ſame.

x Thou haſt not worſhipped me as thou oughteſt to haue done.

y Becauſe thou haſt not willing-ly reuelated that which I did command thee; thou diſdeſt grieue me. Whereby he ſheweth that his mercies were great.

z Meaning, in true faith and obedience.

a Either for the compoſition of the ſweete ointment, Exod. 30.34. or for the ſweete incenſe, Exod. 30.7.

b Thou haſt made me to beare an heauie burden by thy ſinnes.

c If I forget anie thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe.

d Thine anceſters. **e** Thy Prieſts and thy Prophets. **f** That is, reſected, abhorred and deſtroyed them in the wildernes, & at other times.

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v They ſhal haue ſuch abundance of al things as they retorne home, euen in drye and barren places, that the verie beaſts ſhal feele my benefites, and ſhal acknowledge the much more men ought to be thankful for the ſame.

b Whome God accepteth as righteous: or which hadest occasion therunto because of the Law, and of thine holie vocation.

c Because man of him selfe is as the drie and barren land, he promisseth to moisten him with the waters of his holie Spirit, Joel. 2.18. iohn. 7.38. act. 2.17.

d That is, thy children and posteritie shall increase wonderfully after their deliuerance from Babylon.

e By this diuersitie of speache he meaneth one thing, that is, that the people shall be holie and receiue the true religion of God, as Psal. 87.5.

f I am alwayes like my selfe, that is, merciful towards my church, & most able to mainteine it, as Chap. 41.4. & 48.12. reuel. 1.17. & 22.13.

g And appoint them that shall deliuer the Church.

h That is, declare vnto me how I ought to procede herein.

i God calleth the Israelites ancient, because he preferred them to al other in his eternal election.

k Meaning, their idoles.

l Reade Chap. 43.10.

m Whatsoeuer they bestowe vpon their idoles to make them to seeme glorious.

n That is, the idolaters seeing their idoles blinde, must needs be witnesses of their owne blindness, and feeling that they are not able to helpe them, must confesse that they haue no power.

o Meaning, that whatsoeuer is made by the hand of man, if it be esteemed as God, is most detestable.

p Whereby appeareth their blasphemie, which call images the bookes of the laitie, seeing that they are not onely here called vnprofitable, but Chap. 41.24. abominable: and Ieremie calleth them the work of errors, Ierem. 10.15. Habak. a lying teacher. 2.18.

q That is, which by any way consent either to the making or worshipping.

r Signifying, that the multitude shall not then salue the idolaters, when God will take vengeance, although they excuse them selues thereby among men.

s He describeth the raging affection of the idolaters, which forget their owne necessities to set forth their deuotion toward their idoles.

t To place it in some Temple.

uant, and thou righteous, whom I haue chosen.

For I wil powre water vpon the thirstie, and floods vpon the drie ground: I wil powre my Spirit vpon thy seede, and my blessing vpon thy buddes.

And they shall grow as among the grassse and as the willowes by the riuers of waters.

One shall say, I am the Lords: another shall be called by the name of Iakob: and another shall subscribe with his hand vnto the Lord, and name him selfe by the name of Israel.

Thus saith the Lord the King of Israel and his redeemer, the Lord of hostes, I am the first, and I am the last, and without me is there no God.

And who is like me, that shall call, and shall declare it, and set it in order before me, since I appointed the ancient people? and what is at hand, and what things are to come? let them shewe vnto them.

Fear ye not, neither be affrayed: haue not I tolde thee of olde, and haue declared it? you are euen my witnesses, whether there be a God beside me, and that there is no God that I know not.

All they that make an image, are vanity, and their delectable things shall nothing profit: and they are their owne witnesses, that they see not nor know: therefore they shall be confounded.

Who hath made a god, or molten an image, that is profitable for nothing?

Beholde, all that are of the fellowship thereof, shall be confounded: for the workmen them selues are men: let them all be gathered together, and stand vp, yet they shall feare, and be confounded together.

The smith taketh an instrument, and worketh in the coles, and facioneth it with hammers, & worketh it with the strength of his armes: yea, he is an hungred, and his strength faileth: he drinketh no water, and is faint.

The carpenter stretcheth out a line: he facioneth it with a red thread, he planteth it, and he putteth it with the compasse, and maketh it after the figure of a man, and according to the beautie of a man that it may remaine in an house.

He wil hew him downe cedars, and take the pine tree and the oke, and taketh courage among the trees of the forest: he

planteth a fyr tree, and the raine doeth nourish it.

And man burneth thereof: for he wil take thereof and warme him selfe: he also kindleth it & baketh bread, yet he maketh a god, and worshipeth it: he maketh it an idole and boweth vnto it.

He burneth the halfe thereof euen in the fire, and vpon the halfe thereof he eateth flesh: he roseth the roste and is satisfied: also he warmeth him selfe and saith, Aha, I am warme, I haue bene at the fire.

And the residue thereof he maketh a god, enem his idole: he boweth vnto it and worshippeth & prayeth vnto it, and saith, Deliuer me: for thou art my god.

They haue not knownen, nor vnderstand: for God hath shut their eyes that they can not see, and their hearts, that they can not vnderstand.

And none considereth in his heart, neither is there knowledge nor vnderstanding to say, I haue burnt halfe of it, euen in the fire, and haue baked bread also vpon the coles thereof: I haue roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I bow to the stocke of a tree?

He feedeth of ashes: a seduced heart hath deceiued him, that he can not deliuer his soule, nor say, Is there not a lye in my right hand?

Remember these (O Iakob and Israel) for thou art my seruant: I haue formed thee: thou art my seruant, O Israel forget me not.

I haue put away thy transgressions like a cloud, and thy sinnes, as a mist: turne vnto me, for I haue redeemed thee.

Reioyce, ye heauens: for the Lord hath done it: shout, ye lower parts of the earth: braist forth into praises, ye mountaines, O forest and euery tree thererein: for the Lord hath redeemed Iakob and wil be glorified in Israel.

Thus saith the Lord thy redeemer and he that formed thee from the wombe, I am the Lord, that made all things, that spread out the heauens alone, and stretched out the earth by my selfe.

I destroye the tokens of the soothsayers & make them that coniecture, fooles, and turne the wise men backward, and make their knowledge foolishnes.

He confirmeth the worde of his seruant & performeth the counsel of his messengers, saying to Ierusalem, Thou shalt be inhabited: and to the cities of Iudah, ye shall be built vp, and I wil repaire the decayed places thereof.

He saith to the deepe, Be dry and I wil dry vp thy floods.

He sheweth that God would not deliuer them, and that Babylon should stand. Of Isaiah and the rest of his Prophets, which did assure the Church of Gods fauour and deliuerance. He sheweth that Gods worke should be no lesse notable in this their deliuerance, then when he brought them out of Egypt through the Sea.

He setteth forth the obstinacie and malice of the idolaters, which though they see by daily experience that their idoles are no better then the rust of the matter wherof they are made, yet they refuse the one part and make a god of the other, as the papistes make their cake god, and the rest of their idoles.

That is, he either maketh a table or trenchers.

The Prophet giueth here an answer to al them that wonder how it is possible that a nie should be so blinde to commit such abomination, saying, that God hath blicked their eyes and hardened their hearts.

He is abused as one that would eat ashes, thinking to satifie his hunger.

A shewing that mans heart is most enclined to idolatrie, and therefore he warneth his people by these examples, that they should not cleaue to any but to the liuing God wher they should be among the idolaters.

He sheweth that the worke of the Lord toward his people shall be so great that the intensible creatures shall be moued therewith.

He armeth them against the soothsayers of Babylon, which would haue borne them in hand, that they knewe by the

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^aTo assure the of their deliuerance, he nameth the person, by whom it should be more then an hundred yere

28 He saith to Cyrus, *Thou art my shepherd*: and he shal performe all my desire, saying also to Ierusalem, *Thou shalt be built: and to the Temple, Thy foundation shalbe surely layed.*

CHAP. XLV.

¹ The deliuerance of the people by Cyrus. ⁹ God is iust in all his workes. ²⁰ The calling of the Gentiles.

^aTo assure the Jewes of their deliuerance against the great tentations that they shoulde abide, he nameth the person and the meanes. ^b Because Cyrus should execute the office of a deliuerer, God called him his anointed for a time, but after another fort then he called David. ^c To guide him in the deliuerance of my people. ^d I wil take away all impediments & lettes. ^e Not that Cyrus did knowe God to worship him aright, but he had a certeine particular knowledge, as profane men may haue, of his power, & so was compelled to deliuer Gods people. ^f Not for anie thing, that is in thee, or for thy worthines. ^g I haue giuen thee strength, power and authoritie. ^h I send peace and warre, prosperitie and aduersitie, as Amos 3.6. ⁱ He comforteth the Jewes, as if he woulde say, though whie ye looke to the heauens & earth for succour, ye see nothing now but signes of Gods wrath, yet I wil cause them to bring forth most certeine tokens of your deliuerance, and of the performance of my promises, which is ment by righteousness. ^k I haue appointed Cyrus to this vse and purpose. ^l Hereby he brideleth their impacience, which in aduersitie and trouble murmure against God and wil not tarie his pleasure: willing that man shoulde marche with his like and not contend against God. ^m That is, it is not perfectly made. ⁿ In steade of murmuring, humble your selues and aske what ye wil for the consolation of my children, and you shalbe sure of it, as ye are of these things which are at your commandement. Some reade it with an interrogation, and make it the application of the similitude.

¹ Thus saith the Lord vnto Cyrus his anointed, whose right hand I haue holden, to subdue nations before him: therefore wil I weaken the loines of Kings and open the doores before him, and the gates shal not be shut.

² I wil go before thee & make the crooked streight: I wil breake the brasen dores, and burst the yron barres.

³ And I wil giue thee the treasures of darknes, and the things hid in secret places, that thou maist know that I am the Lord which call thee by thy name, euen the God of Israel.

⁴ For Iakob my seruants sake, and Israel mine elect, I wil euen call thee by thy name & name thee, though thou hast not known me.

⁵ I am the Lord and there is none other: there is no God besides me: I girded thee though thou hast not known me,

⁶ That they may knowe from the rising of the sunne and from the West, that there is none besides me. I am the Lord, and there is none other.

⁷ I forme the light and creat darknes: I make peace and creat euil: I the Lord do all these things.

⁸ Ye heauens, send the dewe from aboue, and let the cloudes drop downe: righteousness: let the earth open, and let saluation and iustice growe forth: let it bring them forth together: I the Lord haue created him.

⁹ I wo be vnto him that striueth with his maker, the pottherd with the pottherds of the earth: shal the clay say to him that fashioneth it, What makest thou? or thy worke, it hath none hands?

¹⁰ Wo vnto him that saith to his father, What hast thou begotten? or to his mother, What hast thou brought forth?

¹¹ Thus saith the Lord, the holy one of Israel, and his maker, Aske me of things to come concerning my sonnes, and concerning the workes of mine hands: commande you me.

¹² I haue made the earth, and created man vpon it: I, whose handes haue spread out the heauens, I haue euen commanded

all their armie.

¹³ I haue raised him vp in righteousness, I wil direct all his wayes: he shal build my citie, and he shal let go my captiues, not for price nor rewarde, saith the Lord of hostes.

¹⁴ Thus saith the Lord, The labour of Egypt, and the marchandise of Ethiopie, & of the Sabeans, men of stature shal come vnto thee, and they shalbe thine: they shal follow thee, and shal go in chains: they shal fall downe before thee, and make supplication vnto thee, saying, Surely God is in thee, and there is none other God besides.

¹⁵ Verely thou, O God, hidest thy selfe, O God, the Sauour of Israel.

¹⁶ All they shalbe ashamed and also confounded: they shal go to confusion together, that are the makers of images.

¹⁷ But Israel shalbe saued in the Lord, with an euersalting saluation: ye shal not be ashamed nor confounded worlde without end.

¹⁸ For thus saith the Lord (that created heauen, God him selfe, that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be inhabited) I am the Lord, and there is none other.

¹⁹ I haue not spoken in secret, neither in a place of darknes in the earth: I said not in vaine vnto the seede of Iakob, Seeke you me: I the Lord do speake righteousness, and declare righteous things.

²⁰ Assemble your selues, and come: drawe neere together, ye abiect of the Gentiles: they haue no knowledge, that set vp the wood of their idole, and pray vnto a god, that can not saue them.

²¹ Tell ye and bring them, & let them take counsell together, who hath declared this from the beginning? or hath tolde it of olde? Haue not I the Lord? and there is none other God beside me, a iust God, & a Sauour: there is none beside me.

²² Looke vnto me, and ye shal be saued: all the ends of the earth shalbe saued: for I am God, and there is none other.

²³ I haue sworne by my selfe: the worde is gone out of my mouth in righteousness, and shal not returne, That euery knee shal bow vnto me, and euery tongue shal sweare by me.

²⁴ Surely he shal say, In the Lord haue I righteousness and strength: he shal come vnto him, and all that prouoke him, shal be ashamed.

²⁵ The whole seede of Israel shalbe iustified, and glory in the Lord.

^o That is, the starres.

^p To wit, Cyrus, that I may shew by him the faithfulness of my promises in deliuering my people.

^q Meaning, freely and without ransom, or anie grievous condiction.

^r These people were tributaries to the Persians, and so King Artahasthe gaue this money toward the buyding of the Temple, Ezra 7.21.

^s Whereas before they were thine enemies, they shal now honour thee and thou shalt rule them: which was accomplished in the time of Christ.

^t Hereby he exhorteth Jewes to paciencie, though their deliuerance be deferred for a time: shewing that they should not repent their long paciencie, but the wicked and idolaters shalbe destroyed. ^u To wit, of man, but chiefly of his Church.

^x As do the false gods, which giue vncertaine answers.

^y Al ye idolaters, which though you seeme to haue neuer so much worldly dignitie, yet in Gods sight you are vile and abiect.

^z He calleth the idolaters to repentance, willing them to looke vnto him with the eye of faith.

^a That is, that thing, which I haue promised shalbe faithfully performed.

^b The knowledge of God

and the true worshipping shal be through al the worlde, Rom. 14.11. Phil. 2.10. whereby he signifieth that we must not onely serue God in heart, but declare the same also by outward profession. ^c Meaning, the faithful shal feeble and confesse this. ^d Al the contemners of God.

CHAP. XLVI.

¹ The destruction of Babylon and of their idoles. ³ He calleth the Jewes to the consideration of his workes.

1 Bel

a These were the chiefe idoles of Babylon.
b Because they were of golde & siluer, y Medes and Perians carried them away.
c The beastes that caried the idoles, sel downe vnder their burden.
d He derideth y idoles, which had neither soule nor sense.
e He sheweth the difference betwene the idoles and the true God: for they must be caried of others, but God him selfe carieth his, as Deut. 32. 11.
f Seeing I haue begotten you, I wil nourish and preserue you for euer.
g The people of God, seeing their owne calamitie and the flourishing estate of the Babylonians, should be tempted to thinke that their God was not so mightie as the idoles of their enemies: therefore he describeth the original of all the idoles, to make them to be abhorred of all men: shewing that the most that can be spoken in their commendation is but to proue them vile, Bar. 6. 25.
h Become wife, meaning that all idolaters are without wit or sense, like mad men.

i That is, Cyrus, which shal come, as swift as a bird and fight against Babylon.
k Him by whome I haue appointed to execute that, which I haue determined.
l Which by your incredulitie would let the performance of my promises.
m He sheweth that mans incredulitie can not abolish the promises of God, Rom. 3. 3.

i That is, Cyrus, which shal come, as swift as a bird and fight against Babylon.
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m He sheweth that mans incredulitie can not abolish the promises of God, Rom. 3. 3.

CHAP. XLVII.

The destruction of Babylon and the causes wherefore.

1 **C**OME downe and sit in the dust: O ^avirgine, daughter Babel, sit on the ground: there is no ^bthrone, O daughter of the Chaldeans: for thou shalt no more be called, Tender and delicate.
2 Take the mill stones, and ^cgrinde meale: loose thy lockes: ^dmake bare the feete: vncouer the legge, & passe through the floods.

a Which hath liued in welth, & wantonnes, and hath not yet bene ouercome by a nienemie.
b Thy gouernment shalbe taken from thee.
c Thou shalt be brought to most vile seruitude: for to turne the mille was the office of slaues.
d The things wherein the setteth her greatest pride shal be made vile, euen from the head to the foote.

1 **B**EL is bowed downe: ^aNebo is fallen: their idoles were vpon the ^bbeasts, and vpon the cattel: they which did beare you, were laden with a weary burden.

2 They are bowed downe, and fallen together: for they could not rid them of the burden, and their ^dsoule is gone into captiuitie.

3 Heare ye me, O house of Isakob, and all that remaine of the house of Israhel, which are ^cborne of me from the wombe, and brought vp of me from the birth.

4 Therefore vnto old age, I the same, euen I wil beare you vntil the hoare heares: I haue made you: I wil also beare you, and I wil cary you ^eand I wil deliuer you.

5 ¶ To whom wil ye make me like, or make me equall, or ^fcompare me, that I should be like him?

6 They draw golde out of the bagge and weigh siluer in the balance, and hyre a goldsmith to make a god of it, and they bowe downe, and worship it.

7 They beare it vpon the shoulders: they carie him and set him in his place: so doeth he stand, and can not remoue from his place. Though one cry vnto him, yet can he not answer, nor deliuer him out of his tribulation.

8 Remember this, and be ashamed: bring it againe ^hto mind, O you transgressors.

9 Remember the former things of olde: for I am God, & there is none other God, and there is nothing like me,

10 Which declare the last thing from the beginning: & from of olde, the things that were not done, saying, My counsel shal stand, and I wil do whatsoeuer I wil.

11 I call a ⁱbirde from the East, and the man of my ^kcounsel from far: as I haue spoken, so wil I bring it to passe: I haue purposed it, and I wil do it.

12 Heare me, ye stubburne hearted, that are farre from iustice.

13 I bring ^mneere my iustice: it shal not be farre of, and my saluation shal not tarie: for I wil giue saluation in Zion, and my glory vnto Israhel.

3 Thy filthines shalbe discouered, and thy shame shalbe seene: I wil take vengeance, and I wil not meete thee as a ⁿman.

4 Our redeemer, the Lord of hostes is his Name, the holy one of Israhel.

5 Sit still, & get thee into darknes, O daughter of the Chaldeans: for thou shalt no more be called, The ladie of kingdomes.

6 I was wrath with my people: I haue polluted mine inheritance, and giuen them in to thine hand: thou didest thewe them no ^omercie, but thou didest lay thy very heauy yoke vpon the ancient.

7 And thou saydest, I shalbe a lady for euer, so that thou didest not set thy minde to these things, neither didest thou remember the latter end thereof.

8 Therefore now heare, thou that art giuen to pleasures, and dwellest careles, She faith in her heart, I am and none els: shal not sit as a widow, neither shal know the losse of children.

9 But these two things shal come to thee suddenly on one day, the losse of children & widowhead: they shal come vpon thee in their ^pperfection, for the multitude of thy diuinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednes: thou hast said, None seeth me. Thy ^qwifedome and thy knowledge, they haue caused thee to rebell, and thou hast said in thine heart, I am, and none els.

11 Therefore shal euil come vpon thee, and thou shalt not know the morning thereof: destruction shal fal vpon thee, which thou shalt not be able to put away: destruction shal come vpon thee suddenly, or thou beware.

12 Stand now among thine inchanters, & in the multitude of thy southsayers (with whom thou hast wearied thy selfe from thy youth) if so be thou maist haue profit, or if so be thou maist haue strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the stargazers, and prognosticators stand vp, & saue thee from these thinges, that shal come vpon thee.

14 Beholde, they shalbe as stubble: the fire shal burn them: they shal not deliuer their owne liues from the power of the flame: there shal be no coles ^rto warme at, nor light to sit by.

15 Thus shal they serue thee, with whom thou hast wearied thee, euen thy marchants from thy youth: euery one shal wander to his owne ^squarter: none shal saue thee.

he thought by his speculations to be most sure: but y shal deceiue thee.

CHAP. XLVIII.

1 The hypocrisie of the Iewes is reprovved. 21 The Lord alone wilbe worshipped. 20 Of their deliuerance out of Babylon.

1 **H**EARE ye this, O house of Isakob, which are ^acalled by the name of Israhel, and are come out of ^bthe waters of them selues to be Israhelites and were not so in deede. b Meaning, the fountaine and stocke.

e I wil vse no humanitie nor pittie toward thee.

f The Israhelites shal confesse, y the Lord doeth this for his Churches sake.

g For verie shame, and hide thy selfe.

h They abused Gods iudgements thinking that he punished the Israhelites, because he would utterly cast them of, and therefore in steade of pitying their miserie, thou didst increase it.

i So that thy punishment shal be so great, as is possible to be imagined.

k Thou didest think that thine owne wifedome and policie would haue saued thee.

l He derideth their vaine confidence, that put their trust in a nienie thing, but in God, condemning also such vaine sciences, which serue to no vse, but to delude the people and to bring them from depending onely in God.

m They shal utterly perish and no part of them remaine.

n They shal see euery one to y place, which shal deceiue thee.

o They shal see euery one to y place, which shal deceiue thee.

p They shal see euery one to y place, which shal deceiue thee.

q They shal see euery one to y place, which shal deceiue thee.

r They shal see euery one to y place, which shal deceiue thee.

s They shal see euery one to y place, which shal deceiue thee.

t They shal see euery one to y place, which shal deceiue thee.

u They shal see euery one to y place, which shal deceiue thee.

v They shal see euery one to y place, which shal deceiue thee.

w They shal see euery one to y place, which shal deceiue thee.

x They shal see euery one to y place, which shal deceiue thee.

y They shal see euery one to y place, which shal deceiue thee.

z They shal see euery one to y place, which shal deceiue thee.

aa They shal see euery one to y place, which shal deceiue thee.

ab They shal see euery one to y place, which shal deceiue thee.

ac They shal see euery one to y place, which shal deceiue thee.

ad They shal see euery one to y place, which shal deceiue thee.

ae They shal see euery one to y place, which shal deceiue thee.

af They shal see euery one to y place, which shal deceiue thee.

ag They shal see euery one to y place, which shal deceiue thee.

ah They shal see euery one to y place, which shal deceiue thee.

ai They shal see euery one to y place, which shal deceiue thee.

aj They shal see euery one to y place, which shal deceiue thee.

Judah;

e They make a shew, as though they would haue none other God.

d He sheweth that they could not accuse him in any thing, for as much as he had performed whatsoever he had promised.

e I haue done for thee more then I promised, that thy stubbornesse and impudencie might haue bene ouercome.

f How thou shouldst be deliuered out of Babylon.

g Will he not acknowledge this my benediction and declare it vnto others?

h Shewing that mans arrogancie is the cause why God doeth not declare all things at once, lest they should attribute this knowledge to their owne wisdom.

i From the time that I brought thee out of Egypt: for that deliuerance was as the birth of the Church.

k As it was my free mercie that I did chuse thee: so is it my free mercie that must saue thee.

l For I had respect to thy weaknes and infirmities: for in siluer there is some purenes, but in vs there is nothing, but dross.

m I tooke thee out of the furnace where thou shouldst haue bene consumed.

n God ioyneth the saluation of his with his owne honour: so that they can not perish, but his glorie should be diminished, as

Deut. 32. 27. **o** Reade Chap. 42. 8. **p** Reade, chap. 41. 4. **q** To obey me, and to do whatsoever I command them. **r** Meaning, Cyrus, whome he had chosen to destroye Babylon. **s** Since the time that I declared my selfe to your fathers. **t** Thus the Prophet speaketh for him selfe, and to assure them of these things.

Judah: which sweare by the Name of the Lord, & make mention of the God of Israel, but not in trueth, nor in righteousnes.

2 For they are called of the holy citie, and staye them selues vpon the God of Israel, whose Name is the Lord of hostes.

3 I haue declared the former things of olde, and they went out of my mouth, & I shewed them: I did them suddenly, and they came to passe.

4 Because I knew, that thou art obstinate, and thy necke is an yron sinew, and thy brow brassie,

5 Therefore I haue declared it to thee of olde: before it came to passe, I shewed it thee, lest thou shouldst say, Mine idole hath done this, & my carued image, & my molten image hath commaunded them.

6 Thou hast heard, behold all this, and wilt not yet declare it? I haue shewed thee new things, euen now, and hid things, which thou knewest not.

7 They are created now, and not of olde, & euen before this thou heardest them not, lest thou shouldst say, Beholde, I knew them.

8 Yet thou heardest them not, neither didst know them, neither yet was thine care opened of olde: for I knew that thou wouldst grievously transgresse: therefore haue I called thee a transgressour from the wombe.

9 For my Names sake wil I deferre my wrath, and for my praise wil I refraine it from thee, that I cut thee not off.

10 Beholde, I haue fined thee, but not as siluer: I haue chosen thee in the furnace of affliction.

11 For mine owne sake, for mine owne sake wil I do it: for how should my Name be polluted? surely I wil not giue my glorie vnto another.

12 Heare me, O Iakob & Israel, my called, I am, I am the first, and I am the last.

13 Surely mine hand hath layd the foundation of the earth, and my right hand hath spanned the heauens: when I call them, they stand vp together.

14 All you, assemble your selues, and heare: which among them hath declared these things? The Lord hath loued him: he wil do his wil in Babel, and his arme shall be against the Chaldeans.

15 I, euen I haue spoken it, and I haue called him: I haue brought him, and his way shall prosper.

16 Come nere vnto me: heare ye this: I haue not spoken it in secret from the beginning: from the time that the thing was, I was there, and now the Lord God & his spirit hath sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel, I am the Lord thy God,

which teach thee to profit, & leade thee by the way, that thou shouldst go.

18 Oh that thou hadst hearkened to my commandements, then had thy prosperitie bene as the flood, and thy righteousnes as the waues of the sea.

19 Thy seede also had bene as the sand, and the fruite of thy body like the grauel thereof: his name should not haue bene cut off, nor destroyed before me.

20 Go ye out of Babel: flee ye from the Chaldeans, with a voyce of ioye: tel & declare this: shew it forth to the end of the earth: say ye, The Lord hath redeemed his seruant Iakob.

21 And they were not thirsty: he led them through the wilderness: he caused the waters to flow out of the rocke for them: for he claue the rocke, and the water gushed out.

22 There is no peace, saith the Lord, vnto the wicked.

of Egypt. **a** Thus he speaketh of the wicked hypocrites should not abuse Gods promes, in whome was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1 The Lord exhorteth all nations to beleue his promises. **6** Christ is the saluation of all that beleue, and wil deliuer them from the tyrannie of their enemies.

1 **H**ear ye me, O yles, & hearken, ye people from farre. The Lord hath called me from the wombe, & made mention of my name from my mothers bellie.

2 And he hath made my mouth like a sharpe sword: vnder the shadowe of his hand hath he hid me, & made me a chosen shafte, and hid me in his quiuer,

3 And said vnto me, Thou art my seruant, Israel, for I will be glorious in thee.

4 And I said, I haue labored in vaine: I haue spent my strength in vaine & for nothing: but my iudgement is with the Lord, and my worke with my God.

5 And now saith the Lord, that formed me from the wombe to be his seruant, that I may bring Iakob againe to him (though Israel be not gathered, yet shall he be glorious in the eyes of the Lord: and my God shall be my strength)

6 And he said, It is a smal thing that thou shouldst be my seruant, to raise vp the tribes of Iakob, and to restore the desolations of Israel: I wil also giue thee for a light of the Gentiles, that thou mayest be my saluation vnto the ende of the worlde.

7 Thus saith the Lord the redeemer of Israel, and his Holie one, to him that is despised in soule, to a nation that is abhorred, to a seruant of rulers, Kings shall see, and arise, and princes shall worshippe because of the Lord, that is faithfull: and the Holy one of Israel, which hath chosen thee.

he is contented that his doings are approved of God. **g** Though the Iewes refuse my doctrine, yet God wil approue my ministration. **h** To declare my Gospel to the Gentiles, Chap. 42. 6. act. 13. 47. Iuk. 23. 11. **i** Meaning, the Iewes whome tyrants kept in bondage. **k** The benefite of their deliuerance shall be so great, that great & smal shall acknowledge it, and reuerence God for it.

u What things shall do thee good.

x That is, the prosperous estate of Israel. **y** After that he had forewarned them of their captiuitie, and of the cause thereof, he sheweth them the great ioye, that shall come of their deliuerance. **z** He sheweth that it shall be as easie to deliuer them, as he did their fathers out

a This is spoken in the person of Christ to assure the faithful, that these promises should come to passe: for they were all made in him, and in him should be performed. **b** This is meant of the time that Christ should be manifested to the world, as Psalme 2. 7.

c By the sword and shaft, he signifies the vertue and efficacy of Christes doctrine.

d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to ministers of his word

e By Israel is meant Christ, and all the bodie of the faithful, as members and their head.

f Thus Christ in his members complaineth, of his labour, and preaching take none effect, yet

I Thus he speaketh of his Church, when he would shew his mercie toward it, 2. Cor. 6.

2. m Meaning, Christ alone.

n Signifying, that before Christ renewe the earth by his worde there is nothing, but confusion & disorder.

o To them that are in the prison of sinne, & death

p Being in Christs protectio they shalbe safe against all dangers, and free fro the feare of the enemies.

q Meaning, that there should be nothing in their way from Babylon, that shoulde hinder or hurt them: but this is accomplished spiritually.

r Meaning, the South country, so that Christ shall deliuer his from all the parts of the world.

f Read Chap. 44. 23.

t He obiection, what the Bishop might say in their long affliction, & answereth thereunto to comfort the, with a most proper similitude, and ful of consolation.

u Because I would not forget thee.

x Meaning, the good order of policie and discipline.

y I haue a continual care to buyld thee vp againe, and to destroy thine enemies.

z He sheweth what are the ornaments of the Church, to haue many children, which are assembled by the word of God & governed by his Spirit.

a He sheweth, that Chr st will not onely gather this great number of the Iewes, but also of the Gentiles.

b Meaning, that Kings shalbe conuerted to the Gospel and belowe their power, and autoritie for the preservation of the Church.

8 Thus sayth the Lord, I In an acceptable time haue I heard thee, and in a day of saluation haue I helped thee: and I will perseuer thee, and will giue m thee for a covenant of the people, that thou maist raise vp the n earth, & obtaine the inheritance of the desolate heritages:

9 That thou maist saye to the o prisoners, Go forth: and to them that are in darknesse, Shew your selues: they shall feede in the wayes, & their p pastures shall be in all the toppes of the hilles.

10 They shall not be hungrie, neither shall the be thirstie, neither shall the heat smite the nor the sunne: for he that hath compassion q on them, shall lead them: euen to the springs of waters shall he driue them.

11 And I will make all my mountaines, as a way, and my paths shalbe exalted.

12 Beholde, these shal come from farre: and lo, these from the North and fro the West, and these from the land of r Sinim.

13 Reioyce, O theaueus: and be ioyfull, O earth: braist forth into praise, O mountains: for God hath comforted his people, and will haue mercie vpon his afflicted.

14 But Zion said, The Lord hath t forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her childe, and not haue cōpassion on the sonne of her wōbe? though they shoulde forget, yet will I not forget thee.

16 Beholde, I haue grauen thee vpon the palme of mine u handes: thy x walles are euer in my sight.

17 Thy buylders make y haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift vp thine eyes rounde about and beholde: all these gather themselves together and come to thee: as I liue, saith the Lord, thou shalt surely x put them all vpon thee as a garment, and girde thy selfe with them like a bide.

19 For thy desolations, and thy waste places, and thy lande destroyed, shall surely be now narrow for them that shall dwell in it, and they that did deuoure thee, shalbe far away.

20 The children of thy barrennes shall saye againe in thine eares, The place is strait for me: giue place to me that I maye dwell.

21 Then shalt thou say in thine heart, Who hath begotten me these, seeing I am baren & desolate, a captiue & a wanderer to and fro? & who hath nourished them? behold, I was left alone: whence are these?

22 Thus saith the Lord God, Behold, I will lift vp mine hand to the a Gentiles and set vp my standart to the people, and they shall bring thy sonnes in their armes: and thy daughters shall be caryed vpon their shoulders.

23 And Kings b shalbe thy nourcing fathers, and Quenes shalbe thy nourees: they shal

worship thee with their faces toward the earth, and licke vp the e duste of thy feete: and thou shalt knowe that I am the Lorde: for they shall not be ashamed that waite for me.

24 Shal the pray be d taken from the mightie? or the iust captiuitie deliuered?

25 But thus saith the Lord, e Euen the captiuitie of the mightie shalbe taken away: & the praye of the tyrant shall be deliuered: for I will contend with him that contendeth with thee, and I will saue thy children,

26 And will feede them that spoyle thee, with f their owne fleshe, and they shall be drunken with their owne blood, as with sweete wine: and all flesh shall know that I the Lorde am thy sauour and thy redeemer, the mightie one of Iakob.

them to destroy one another, as Iudg. 7. 22. 2. Chro. 19. 2.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 3 Christs obedience and victorie.

1 T Hus sayth the Lorde, Where is that a bill of your mothers diuorcement, b whom I haue cast of? or who is the creditour c to whom I solde you? Behold, for your iniquities are ye solde, and because of your transgressions is your mother forsaken.

2 Wherefore d came I, and there was no man? I called, and none answered: is mine hand so e shortened, that it cannot helpe?

or haue I no power to deliue? Behold, at my rebuke I drye vp the Sea: I make the floods desert: their fish roteth for want of water, and dyeth for thirst.

3 I clothe the heauens with darkenes, and make a f sacke their couering.

4 The Lord God hath giuen g me a tongue of the learned, that I should know so muni- fier a worde in time of him that is h weary: he will raise me vp in the morning: in the morning he wil wakē mine eare to heare, i as the learned.

5 The Lord God hath opened mine eare and I was not rebellious, neither turned I backe.

6 I gaue my backe vnto the k limiters, and my chekes to the nippers: I hid not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore haue I set my face like a flint, and I knowe that I shall not be ashamed.

8 He is nere that iustifieth me: who wil cō- tend with me? Let vs stand together: who is mine aduersarie? let him come neere to me.

9 Beholde, the Lorde God will helpe me: who is he that can condemne me? lo, they shall waxe olde as a garment: the mothe of Gods worde. h To him that is oppressed by affliction and miserie.

i As they that are taught, and made meere by him. k I did not shrinke from God for any persecution or calamitie. Whereby he sheweth, that the true ministers of God can looke for none other recompence of the wicked but after this sort, and also what is their comfort.

Bbb. j. shal

c Being ioyned with the Church, they shall humble themselves to Christ their head, & giue him all honour.

d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.

e This is, the answer to their obiection, that none is stronger then the Lord, neither hath a more iust title vnto them.

f I will cause

10. 22. Chap.

a Meaning, that he had not forsaken her, but through her own occasion, as Hosea. 2. 2.

b Which should declare, that I haue cut her of: meaning, that they could shew none.

c Signifying that he solde the not for any det or pueritie, but that they solde themselves to sinnes to buye their owne lusts, and pleasures.

d He came by his Prophets and ministers, but they would not beleue their doctrine & conuert.

e Am I not as able to helpe you, as I haue holpen your fathers of olde, when I dryed vp the red Sea, and killed the fish in y riuers, and also afterward in Iorden?

f As I did in Egypt in token of my displeasure, Exod. 10. 21.

g The Prophet doeth represent here the person and charge of them that are iustly called to the ministerie of Gods worde.

h To him that is oppressed by affliction and miserie.

1 Shewing that it is a rare thing y any shuld obey a right Gods true ministers, though they labour to bring them from hell to heauen. m You haue sought consolation by your owne deuises, & haue refused the light, and consolation, which God hath offered: therefore ye shal remaine in sorow, and not be comforted.

shall eate them vp.

10 Who is among you that feareth the Lord? let him heare the voyce of his seru-ant: he that walketh in darkenes, & hath no light, let him trust in the Name of the Lord, and stay vpon his God.

11 Beholde, all you kindle a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye haue kindled. This shall ye haue of mine hand: ye shall lie downe in sorow.

CHAP. LI.

1 To trust in God alone by Abrahams example. 7 Not to feare men. 17 The great affliction of Ierusalem, and her deliuerance.

a He comforteth the Church, that they should not be discouraged for their small number.

b That is, to Abraham, of who ye were begottē, & to Sarah, of whom ye were borne.

c As plentiful as Paradise, Gen. 2.3

d I wil rule, and gouerne my Church by my worde, & doctrine.

e The time, that I will accomplish my promes.

f My power, and strength.

g He forewarneth them of the horrible changes and mutations of all things, & how he will preferue his Church in y middes of all these dangers.

h He putteth them in remembrance of his great benefite for their deliuerance out of Egypt that thereby they might learn to trust in him constantly.

i Meaning, Egypt, Psa. 87.4.

k To wit, Pharaoh, Ezek. 29.3.

1 H Eare me, ye a that follow after righteousness, and ye that seeke the Lorde: looke vnto the b rocke, whence ye are hewn, and to the hole of the pit, whence ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him, and increased him.

3 Surely the Lorde shall comfort Zion: he shall comfort all her desolations, and he shall make her desert c like Eden, and her wilderness like the garden of the Lord: ioy and gladnes shall be found therein: praise, and the voyce of singing.

4 Harken ye vnto me, my people, & giue eare vnto me, O my people: for a d Lawe shall proceede from me, and I will bring forth my iudgement for the light of the people.

5 My e righteousness is nere: my saluation goeth forth, and mine f armes shall iudge the people: the yles shall waite for me, and shall trust vnto mine arme.

6 Lift vp your eyes to the heauens, and looke vpon the earth beneath: for the e heauens shall vanishe away like smoke, and the earth shall waxe olde like a garment, and they that dwell therein, shall perishe in like manner: but my saluation shall be for euer, and my righteousness shall not be abolished.

7 Harken vnto me, ye that knowe righteousness, the people in whose heart is my Law. Feare ye not the reproch of me, neither be ye afraide of their rebukes.

8 For the mothe shall eate them vp like a garment, and the worme shall eate them like wolle: but my righteousness shall be for euer, and my saluation from generation to generation.

9 Rise vp, rise vp, and put on strength, O arme of the Lord: rise vp, as h in the olde time in the generations of the worlde. Art not thou the same, that hath cut i Rahab, and wounded the k dragon?

10 Art not thou the same, which hath dried the Sea, euen the waters of the great deepe, making the depth of the Sea a way for the redeemed to passe ouer?

11 Therefore the redeemed of the Lord shal

l returne, and come with ioy vnto Zion, and euerlasting ioye shalbe vpon their head: they shall obtaine ioy, and gladnes: & sorow and mourning shall flee away.

12 I, euen I, am he, that comfort you. Who art thou, that thou shouldest feare a mortall man, & the sonne of man, which shalbe made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heauens, and layde the foundations of the earth? and hast feared continually al the day, because of the rage of the oppressour, which is ready to destroye? Where is now the rage of the oppressour?

14 The captiue m hasteneth to be loosed, & that he should not dye in the pit, nor that his bread should fayle.

15 And I am the Lord thy God that deuiced the Sea, when his waues roared: the Lord of hostes is his Name.

16 And I haue put my words in thy n mouth, and haue defended thee in the shadow of mine hand, that I may plant the o heauens, and laye the fundation of the earth, and saye vnto Zion, Thou art my people.

17 Awake, awake, and stand vp, O Ierusalem, which hast drunk at the hand of the Lord the p cup of his wrath: thou hast drunken the dregges of the cup of trembling, and wrung them out.

18 There is none to guide her among al the sonnes, whome she hath brought forth: there is none that taketh her by the hande of al the sonnes that she hath brought vp.

19 These two q things are come vnto thee: who will lament thee? desolation and destruction, and famine, and the sworde: by whome shall I comfort thee?

20 Thy sonnes haue fainted, and lie at the head of all the stretes as a wilde bull in a net, and are full of the wrath of the Lord, & rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but r not with wine.

22 Thus saith thy Lord God, euen God that pleadeth the cause of his people, Beholde, I haue taken out of thine hand the cuppe of trembling, euen the dregges of the cuppe of my wrath: thou shalt drinke it no more.

23 But I wil put it into their hand that spoile thee: which haue saide to thy soule, Bowe downe, that we may go ouer, and thou hast layd thy bodie as the grounde, and as the strete to them that went ouer.

CHAP. LII.

1 A consolation to the people of God. 7 Of the messengers therof.

1 A Rise, arise: put on thy strength, O Zion: put on the garments of thy beaurie, O Ierusalem, the holie citie: for hence forth there shall no a more come into thee the vncircumcised and the vnclean.

2 Shake thy selfe from the b dust: arise, and

1 From Babylon.

for in seuen-tyeeres they were restored, & the greatest empire of y worlde destroyed.

n Meaning, of Ishaiah, and of all true ministers, who are defended by his protection.

o That al things may be restored in heauen, and earth, Ephe. 1.10.

p Thou hast ben iustly punished and sufficiently, as Chap. 40.1. & this punishment in the elect is by measure, and according as God giueth grace to beare it: but in the reprobate it is the iust vengeance of God to driue them to an insensiblenes and madnes, as Iere. 25.15.

q Whereof the one is outwarde, as of the things that come to the body: as warre & famine: and the other is inward, & apperteineth to the minde: y is, to be without comfort: therefore he sayth, how shalt thou be comforted? r But with trouble and feare.

a No wicked tyrant, which shall subuert Gods true religion, & oppress the consciences.

b Put of the garments of sorowe and heauines, and put on the apparel of ioy & gladnes.

^a The Babylonians paid nothing to me for you: therefore I will take you againe without rāsome. ^d When Iacob went thither in time of famine. ^e The Egyptians might pretend some cause to oppress my people because they wēt thither and remained among them, but the Assyrians have no title to excuse their tyranny by: ^f therefore will I punish the more then I did the Egyptians. ^g To wit, by the wicked, wh. ch. shanke y I have no power to deliuer them. ^h Signifying, that the ioy and good tidings of their deliuerance shuld make their affliction in y meane time more easie: but this is chiefly ment of y spiritual ioy, as Nah. 1. 15. rom. 10. 35. ⁱ The Prophets which are thy watchmen, shall publish this thy deliuerance: this was begun vnder Zerubbabel, Ezra & Nehemiah, but was accomplished vnder Christ. ^j As readie to smite his enemies and to deliuer his people. ^k He warneth the faithfull not to pollute themselves with y superstitions of the Babylonians, as Chap. 48. 30. ^l For the time is at hand, that the Priests and Leuites chiefly (and so by them all the people which shalbe as Leuites in this office) shal cary home the vessels of the Temple which Nabuchadnezzar had taken away. ^m As your fathers did out of Egypt. ⁿ Meaning Christ, by whome our spiritual deliuerance shoulde be wrought, wherof this was a figure. ^o In the corrupt iudgement of man Christ in his person was not esteemed. ^p He shal spread his word through many nations. ^q In signe of reuerence, & as being astonished at his excellencie. ^r By the preaching of the Gospel.

fit downe, O Ierusalem: loose the bandes of thy necke, O thou captiue daughter, Zion.

3 For thus sayth the Lorde, Ye were solde for ^c naught: therefore shall ye be redeemed without money.

4 For thus sayth the Lord God, My people went ^d downe afore time into Egypt to sojourne there, and Asihur ^e oppressed them without cause.

5 Nowe therefore what haue I here, sayth the Lord, that my people is taken away for naught, and they that rule ouer the, make them to howle, saith the Lorde: and my Name all the day continually is ^f blasphemed?

6 Therefore my people shall knowe my Name: therefore *they shall know* in that daye, that I am he that do speake: Behold, it is I.

7 How ^g beautiful vpō the mountaines are the feete of him that declareth and publisheth peace: that declareth good tydings, and publisheth saluation, saying vnto Zion, Thy God reigneth?

8 ^h The voyce of thy watchmē shalbe heard: they shal lift vp their voyce, and shout together: for they shall see eye to eye, when the Lord shall bring againe Zion.

9 O ye desolate places of Ierusalem, be glad and reioyce together: for the Lorde hath comforted his people: he hath redeemed Ierusalem.

10 The Lorde hath made ⁱ bare his holie arme in the sight of all the Gentiles, and all the endes of the earth shall see the saluation of our God.

11 ^k Depart, depart ye: go out from thence and touche no vnclane thing: go out of the mids of her: be ye cleane, that ^l beare the vessels of the Lord.

12 For ye shall not go out ^m with haste, nor depart by fleeing away: but the Lord will go before you, and the God of Israel will gather you together.

13 Beholde, my ⁿ seruauit shall prosper: he shalbe exalted and extolled, and be very hie.

14 As many were astonied at thee (his visage was so ^o deformed of men, and his forme of the sonnes of men) so ^p shall he sprinkle many nations: the Kings shal shut their ^q mouthes at him: for that which had not bene told them, shal they see, and that which they had not heard, shall they ^r vnderstande.

1 ^W Hō ^a will beleue our report? and to whom is the ^b arme of the Lord reuicled?

2 But he shall growe vp before him as a branch, & as a ^c roote out of a dry dground: he hath neither forme nor beautie: when we shall see him, there shall be no forme that we shoulde desire him.

3 He is despised and reiectē of men: he is a man full of sorowes and hath experience of ^e infirmities: we hid as it were our faces from him: he was despised and we esteemed him not.

4 Surely he hath borne our infirmities, and caryed ^f our sorowes: yet we did iudge him, as ^g plagued, and smitten of God, & humbled.

5 But he was wounded for our transgressions, he was broken for our iniquities: the ^h chastisement of our peace was vpon him, and with his stripes we are healed.

6 All we like shepe haue gone astraye: we haue turned euerie one to his owne waye, and the Lorde hath layed vpon him the ⁱ iniquitie of vs all.

7 He was oppressed & he was afflicted, yet did he not ^k open his mouth: he is brought as a shepe to the slaughter, and as a shepe before her shearer is dumme, so he openeth not his mouth.

8 He was taken out from ^l prison, and from iudgemēt: ^m & who shal declare his age? for he was cut out of the lande of the liuing: for the transgression of my people was he plagued.

9 ⁿ And he made his graue with the wicked, and with the riche in his death, though he had done no wickednes, neither ^o was any deceite in his mouth.

10 Yet the Lord would breake him, & make him subiect to infirmities: when ^p he shall make his soule an offering for sinne, he shal see ^q his seede and shall prolong ^r his dayes, and the will of the Lord shal prosper in his hand.

11 He shall see of the ^s trauaile of his soule, & shalbe satisfied: by his knowledge shall my ^t righteous seruauit iustifie many: for he shall beare their iniquities.

12 Therefore will I giue him a portion with the great, and he shall deuide the spoyle with the strong, because he ^u hath powred out his soule vnto death: and he was counted with the transgressors, & he bare the sinne ^v of many, & prayed for the trespassers.

13 God the Father deliuered him into ^w handes of the wicked, and to the powers of the world to do with him what they woulde. ^x Christ by offering vp himselfe shal giue life to his Church, & so cause them to liue with him for euer. ^y That is, the frute & effect of his labour, which is the saluation of his Church. ^z Christ shal iustifie by faith through his worde, where as Moses coulde not iustifie by ^{aa} Law. ^{ab} Because he humbled himselfe, therefore he shalbe exalted to glorie, Philip. 2. 7. ^{ac} That is, in all that beleue in him.

^a The Prophet sheweth, that verie fewe shal receiue this their preaching of Christ, & of their deliuerance by him, Iohn. 12. 38. rom. 10. 16. ^b Meaning, that none can beleue, but whole hearts God toucheth w the vertue of his holy Spirit. ^c The beginning of Christs kingdom shalbe final, & contemptible in the sight of man, but it shal grow wonderfully, & flourish before God. ^d Read Cha. 11. 3. ^e That is, by Gods singular prouidence for the comfort of sinners, Ebr. 4. 15. ^f That is, the punishment due to our sinnes: for which he hath both suffered, and made satisfactio, Mat. 8. 17. ^g We iudged euil, thinking that he was punished for his owne sins, & not for ours. ^h He was chastised for our reconciliation, 1. Cor. 15. 3. ⁱ Meaning, the punishment of our iniquities, and not the faute it selfe. ^j But willingly, and patiently obeyed his fathers appointment, Mat. 26. 63. acts. 8. 32. ^k From y crosse, and graue after that he was condemned. ^l Though he dyed for sinne, yet after his resurrection he shal liue for euer, and this his death is to restore life to

CHAP. LIII.

1 Of Christ and his kingdom, whose vvorde serues will beleue. 6 All men are sinners. 11 Christ is our righteousness, 12 And is dead for our sinners.

CHAP. LIIII.

1 Mo of the Gentiles shall beleue the Gospel then of the Iewes. 7 God leaueth his for a tyme, to vvhome afterward he sheweth mercie.

Bbbij.

1 Re-

a After that he hath declared & death of Christ, he speaketh to the Church, because it should feele the frute of the same, & callet her barren, because that in the captiuitie she was as a widowe without hope to haue any children.

b The Church in this her afflictio, and captiuitie shall bring forth mo children then when she was at libertie: or this may be spoken by admiration, considering the great number that should come of her. Her deliuerance vnder Cyrus was as her childehoode, and therefore this was accomplished, when she came to her age, wh ch was vnder the Gospel.

c Signifying, that for the great number of children, that God should geue her, she should seeme to lacke rounge to lodge them. d The afflictio which thou sufferdest at & beginning.

e When as thou wast refused for thy finnes, Chap. 50. 1.

f That did regenerate thee by his holy Spirit.

g His glorie shall shine through the whole world, which seemed before to be shut vp in Iuda.

h As a wife which wast forsaken in thy youth.

i As sure as the promes that I made to Noah, that the waters should no more ouerflowe the earth.

k Hereby he declareth the excellent estate of the Church vnder Christ.

* Or, *uspar, or, people.* l By the hearing of his worde and inward mouing of his spirit. m In stabilitie and surenesse so that it shall stand for euer. n And therefore shall not preuaile. o Meaning, the domestical enemies of the Church as are the hypocrites. p Signifying hereby that man can do nothing but so farre as God giueth power: for seeing that al are his creatures, he must needs gouerne and guide them.

REioyce, O a barē that didest not beare: breake forth into ioye & reioyce, thou that didest not trauaile with child: for the b desolate hath mo children then the married wife, faith the Lord.

c Enlarge the place of thy tentes, and let them spread out the curtaines of thine habitations: spare not, stretch out thy cordes, and make fast thy stakes.

3 For thou shalt increase on the right hand and on the left, and thy seede shall possesse the Gentiles and dwell in the desolate cities.

4 Feare not: for thou shalt not be ashamed, neither shalt thou be confounded: for thou shalt not be put to shame: yea, thou shalt forget the shame of thy d youth, and shalt not remember the reproche of thy e widowhead any more.

5 For he that f made thee, is thine husband (whose Name is the Lorde of hostes) and thy redeemer the holy one of Israel, shall be called the God of the whole g worlde.

6 For the Lorde hath called thee, being as a woman forsaken, and afflicted in spirit, and as a h yong wife when thou wast refused, faith thy God.

7 For a litle while haue I forsaken thee, but with great compassion will I gather thee.

8 For a moment, in mine anger, I hid my face from thee for a litle season, but with euerlasting mercie haue I had compassion on thee, faith the Lord thy redeemer.

9 For this is vnto me as the i waters of Noah: for as I haue sworne that the waters of Noah should no more go ouer the earth, so haue I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoue & the hilles shall fall downe: but my mercy shall not depart from thee, neither shall the covenenant of my peace fall away, sayth the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, beholde, I will laye thy stones with k the carbuncle, and laye thy fundation with saphirs,

12 And I will make thy windowes of " emeraudes, and thy gates shining stones, and all thy borders of pleasant stones.

13 And al thy children shall be l taught of the Lord, and much peace shall be to thy children.

14 In m righteousness shalt thou be established, & be farre from oppression: for thou shalt not feare it: and frō feare, for it shall not come nere thee.

15 Behold, the enemy shall gather himselfe, but without n me: whosoever shall gather himselfe in thee, o against thee, shall fall.

16 Beholde, I haue created the p smith that bloweth the coales in the fire, and him that bringeth forth an instrument for his

worke, and I haue created the destroyer to destroy.

17 But al the weapons that are made against thee, shall not prosper: and euery tongue that shall rise against thee in iudgmēt, thou shalt condemne. This is the heritage of the Lords seruants, and their righteousnes is of me, faith the Lord.

C H A P. I V.

1 An exhortation to come to Christ. 8 Gods comforts are not as mans. 12 The ioy of the faithfull.

HO, euerie one that a thirsteth, come ye to the waters, and ye that haue b no siluer, come, bie and eate: come, I saye, bie c wine and milke without siluer and without money.

2 Wherefore do ye lay out siluer & not for bread? d & your labour without being satisfied? hearken diligently vnto me, and eate that which is good, and let your soule delight in e fatnes.

3 Encline your eares, and come vnto me: heare, and your soule shall liue, and I will make an euerlasting covenenant with you, euen the f sure mercies of Dauid.

4 Beholde, I gaue g him for a witnes to the people, for a prince and a master vnto the people.

5 Behold, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shall runne vnto thee, because of the Lorde thy God, and the holy one of Israel: for he hath glorified thee.

6 Seeke ye the Lorde while he maye i be found: call ye vpon him while he is nere.

7 Let the wicked k forsake his wayes, & the vnrighteous his owne imaginations, and returne vnto the Lorde, and he will haue mercie vpon him: and to our God, for he is verie readie to forgieue.

8 For my l thoughts are not your thoughts, neither are your wayes my wayes, faith the Lord.

9 For as the heauē is hier then the earth, so are my wayes hier then your wayes, and my thoughts aboute your thoughts.

10 Surely as the raine commeth downe & the snowe from heauen, and returneth not thither, but watereth the earth & maketh it to bring forth & budde, that it may giue seede to the sower, and bread vnto him that eateth,

11 So shall my m worde be, that goeth out of my mouth: it shall not returne vnto me void, but it shall accomplish that which I will, and it shall prosper in the thing where to I sent it.

12 Therefore ye shall go out with ioye, and be led forth with peace: the n mountains and the hils shall breake forth before you

a Christ by proposing his graces and gifts to his Church exempteth the hypocrites which are ful w their imagined workes, & the Epicures, which are full with their worldly lustes and so thirst not after these waters. b Signifying, that Gods benefites can not be bought for money.

c By waters, wine, milke and bread, he meaneeth all things necessarye to the spirittual life, as these are necessarye to this corporall life.

d He reprooueth their ingratitude, which refuse those things that God offereth willingly, and in the meane time spare neither cost nor labour to obtain those, which are nothing profitable.

e You shall be fed abundantly.

f The same covenenant, which through my mercy, I ratified and confirmed to Dauid that it should be eternal, 2 Sam 7. 13. acts. 13. 34.

g Meaning, Christ of whom Dauid was a figure.

h To wit, the Gentiles, which before thou didest not receiue to be thy people.

i When he offereth himselfe by the preaching of his worde.

k Hereby he sheweth that repentance must be ioyned with faith, and how we can not call vpon God aright, except the frutes of our faith appeare.

l Although you are not soone reconciled one to another and iudge me by your selues, yet I am most easie to be reconciled, yea I offer my mercies to you. m If these small things haue their effect, as daily experience sheweth, much more shall my promes which I haue made and confirmed, bring to passe the thing which I haue spoken for your deliuerance. n Read Chap. 44. 13. & 49. 13.

o To set forth
his glorie
p Of Gods deli-
uerance, & that
he will neuer for-
sake his Church.

into ioye, and all the trees of the field shall
clappe their hands.

13 For thornes there shall grow fyrr trees:
for nettles shall grow the myrrhe tree, and
it shall be to the Lord for a name, and for
an euerlasting signe that shall not be ta-
ken away.

CHAP. LVII.

1 An exhortation to iudgement and iustice. 10 Against
Shepherds that deuoure their flocke.

a God sheweth
what he requi-
reth of the after
that he hath deli-
uered them: to
wit, y workes of
charitie whereby
true faith is de-
clared.

b Which I will
declare towarde
you and powre
into your hearts
by my Spirit.

c Vnder the Sab-
bath he compre-
henseth whole
seruice of God &
true relig. on.

d Let none think
himself vnmeete
to receiue y gra-
ces of the Lord:
for the Lord will
take away all im-
pediments, and
will forsake none

which will keepe
his true religion
& beleue in him.

e Meaning, in
his Church.

f They shall be
called after my
people & be of
the same religio:
yea vnder Christ
the dignitie of y
faithful shall be
greater then the
Iewes were at
that time.

g Hereby he
meaneth the spi-
ritual seruice of
God, to whom y
faithful offer con-
tinual thankesgi-
uing, yea them-
selues and all that
they haue as a
liuely & accep-
table sacrifice.

h Not onely for
y Iewes but for
all others, Matth.
21. 13.

i Meaning, the
enemies of the
Church, as y Ba-
bylonians, Assy-
rians, &c. thus he
speareth to fear
y hypocrites &
to assure y faith-
full, that when this
commeth, they may
know it was to lde
them before.

k He sheweth that
his affliction shall
come through the
fauour of the go-
uernours, Prophetes
and pastours, whose
ignorance, neglig-
ence, auarice and
obstinacie prouoked
Gods wrath against
them. l We are wel
yet, and to morow
shall be better: there-
fore let vs not feare
the plagues before
they come: thus the
wicked contemned
the admonitions and
exhortations which
were made them in
the Name of God.

1 Thus saith the Lord, a Kepe iudgement
and do iustice: for my saluation is at
hande to come and my b righteousness
to be reuiled.

2 Blessed is the man that doeth this, and
the sonne of man which layeth holde on
it: he that kepeth the c Sabbath and pollu-
teth it not, and kepeth his hande from do-
ing any euill.

3 And let not the sonne of the stranger,
which d is ioyned to the Lord, speake and
say, The Lord hath surely separate me fro
his people: neither let the Eunuch say, Be-
holde, I am a drye tree.

4 For thus saith the Lord vnto the Eun-
ches, that kepe my Sabbaths, and chuse the
thing that pleaseth me, and take holde of
my couenant,

5 Euen vnto the wil I giue in mine e House
& within my walles, a place and a f name
better then of the sonnnes & of the daugh-
ters: I will giue them an euerlasting name,
that shall not be put out.

6 Also the strangers that cleaue vnto the
Lord, to serue him, & to loue the Name of
the Lord, and to be his seruants: euery one
that kepeth the Sabbath, and polluteth it
not and imbraceth my couenant,

7 Them will I bring also to mine holy mou-
taine, & make them ioyfull in mine House
of prayer: their burnt s offerings and their
sacrifices shall be accepted vpon mine altar:
for mine House shall be called an house of
prayer for h all people.

8 The Lorde God saith, which gathereth
the scattered of Israel, Yet will I gather to
them those that are to bee gathered to
them.

9 All ye i beastes of the fildes, come to deu-
our, euen all ye beastes of the forest:

10 Their k warchemen are all blinde: they
haue no knowledge: they are all domme
dogges: they can not barke: they lie and
sleepe and delite in sleeping.

11 And these greedy dogges can neuer haue
ynough: and these shepherds can not vn-
derstand: for they all looke to their owne
way, euery one for his aduantage, and for
his owne purpose.

12 Come, I will bring wine, and we will fill
our selues with strong drinke, and to l mo-
ro we shall be better: therefore let vs not feare
the plagues before they come: thus the wicked
contemned the admonitions and exhortations
which were made them in the Name of God.

rowe shall be as this day, and much more a-
bundant.

CHAP. LVIII.

1 God taketh away the good, that he should not see the
horrible plagues to come. 3 Of the wicked idolaters,
9 And their vaine confidence.

1 The righteous perisheth, and no man
considereth it in heart: and mercifull
men are taken away, and no man vnder-
standeth that the righteous is taken away
a from the euill to come.

2 b Peace shall come: they shall rest in their
beddes, euerie one that walketh before him.

3 But you c witches children, come hither,
the seede of the adulterer and of the
whore.

4 On whome haue ye iested? vpon whom
haue ye gaped & thrust out your tongue?
are not ye rebellious children, and a false
seede?

5 Inflamed with idoles vnder euery greene
tree? and sacrificing the d children in the
valleys vnder the toppes of the rockes?

6 Thy portion is in the smooth stones e of
the river: they, they are thy lotte: euen to
them haste thou powred a drinke offering:
thou hast offered a sacrifice. Should I delite
in these?

7 Thou hast made thy g bed vpon a verie
hye mountaine: thou wentest vp thither,
euen thither wentest thou to offer sacri-
fice.

8 Behind the h doores also and postes hast
thou set vp thy remembrance: for thou
hast discovered thy self to another then me,
and wentest vp, and didest i enlarge thy
bed, & make a couenant betwene thee &
them, and loudest their bed in euerie place
where thou sawest it.

9 Thou wentest k to the Kings with oyle, &
didest increase thine ointments and sende
thy messengers farre of, and didest hum-
ble thy selfe vnto hel.

10 Thou weariedst thy selfe in thy manifold
journeys, yet saidest thou not, There is no
hope: thou n hast sold life by thine hand,
therefore thou wast not grieved.

11 And whome didest thou reuerence or
feare, seeing thou hast n lyed vnto me, &
hast not remembered me, neither set thy
minde thereon? is it not because I hold my
peace, and that of long o time? therefore
thou fearest not me.

12 I will declare thy p righteousness, and thy

for the sight of her husbnde. b In steade of setting vp the worde of
God in the open places on the postes and doores to haue it in remem-
brance, Deut. 6. 9. & 27. 1. Thou hast set vp signes and markes of thine
idolatrie in euery place. i That is, didest increase thine idolatrie more
and more. k Thou didest seeke the fauour of the Assyrians by gites &
presents, to helpe thee against the Egyptians: and when they sayled, thou
soughtest to the Babylonians and more and more didest torment thy self.
l Although thou sawest all thy labours to be in vaine, yet wouldst thou
neuer acknowledge thy faule and leaue of. m He derideth their vnpro-
fitable diligence which thought to haue made all sure, and yet were de-
ceiued. n Broken promes with me. o Meaning, that the wicked abuse
Gods lenitie and grow to farther wickednes. p That is, thy naughtines,
idolatries and impieties: which the wicked call Gods seruice: thus he
derideth their obtinacie.

a Fro the plague
that is at hand, &
also because god
will punish the
wicked.

b The soule of
y righteous shall
be in ioy & their
bodie shall rest
in the graue vnto
the time of the
resurrection, be-
cause they wal-
ked before the
Lord.

c He threateth
y wicked hypo-
crites, who vnder
the pretence of
y name of Gods
people derided
Gods worde and
his promises: boa-
sting openly that
they were y chil-
dren of Abrahā,
but because they
were not faithfull
and obedient as
Abraham was, he
callet them ba-
stards, & the chil-
dren of forerers,
which forsoke
God and fled to
wicked meanes
for succour.

d Read Levi 18.
21. 2 kings. 23. 10

e Meaning, eue-
ry place was pol-
luted with their
idolatrie: or eue-
rye faire stone
that they found,
they made an i-
dole of it.

f In the sacrifi-
ces which you,
offring before
these idoles,
thought you did
serue God.

g To wit, thine
altars, in an open
place like an im-
pudent harlot
that careth not

q Meaning, the Assyrians and others, whose help they looked for.

r God shal say to Darius, & Cyrus.

f I wil not vse my power against fraile man whose life is but a blast.

t That is, for the vices & fautes of y^e people, which is ment here by couetousnes.

u Though they were outlinate, yet I did not withdraw my mercie from them.

x That is, I frame the speache and words of my messengers which shal bring peace.

y As wel to him that is in captiuitie as to him y^e remaineth at home.

z Their euill conscience doeth euer torment the, & therefore they can neuer haue rest, read Cha. 48.

22.

a The Lord thus speaketh to the Prophet, willing him to vse al diligence and severity to rebuke the hypocrites.

b They wil seme to worship me & haue outward holines.

c He setteth forth the malice & disdain of the hypocrites, which grudge against God, if their workes be not accepted.

d Thus he conuinceth the hypocrites by y^e second table & by their duetie toward their neighbour that they haue neither faith nor religion.

e So long as you vse contention & oppression, your fasting & prayer shal not be heard.

workes, and they shall not profite thee.

13 When thou cryest, let them that thou haste gathered together deliuer thee: but the winde shall q take them all away: vanitie shall pul them away: but he that trusteth in me, shal inherit the lande, and shall possesse mine holy Mountaine.

14 And he shall say, Cast vp, cast vp: prepare the way: take vp the stumbling blocks out of the way of my people.

15 For thus saith he, that is hie & excellent, he that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the hye and holy place: with him also that is of a contrite and humble spirite to reuiue the spirit of the humble, & to giue life to them that are of a contrite heart.

16 For I will not contende for euer, neither will I be alwayes wrath, f for the spirite shoulde sayle before me: and I haue made the breath.

17 For his wicked t couetousnes I am angrie with him, & haue smitten him: I hid me and was angrie, yet he went away, and turned after the way of his owne heart.

18 I haue seene his wayes, and will u heale him: I will lead him also, & restore cōfort vnto him, and to those that lament him.

19 I create the x frute of the lippes, to be peace: peace vnto them that are y farre of, and to them that are neere, saith the Lord: for I will heale him.

20 But the wicked are like the raging sea, that can z not rest, whose waters cast vp myre and dirt.

21 There is no peace, saith my God, to the wicked.

CHAP. LVIII.

1 The office of Gods ministers. 2 The workes of the hypocrites. 6 The fast of the faithful. 12 Of the true Sabbath.

1 C Rye a lowde, spare not: lift vp thy voyce like a trumpeter, and shewe my people their transgression, & to the house of Iakob, their sinnes.

2 Yet they b seeke me dayly, & wil know my wayes, euen as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere vnto God, saying.

3 Wherefore haue we fasted, & thou seest it not? we haue punished our selues, and thou regardest it not. Beholde, in the daye of your fast you will seeke d your will, and require all your dettes.

4 Beholde, ye fast to strife and debate, and to smite with the fist of wickednes: ye shal not fast as ye do to day, to make your voyce to be e heard aboue.

5 Is it such a fast, that I haue chosen that a man shoulde afflict his soule for a day, & to bowe downe his head, as a bulle rushe, and to lie downe in sackcloth and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting, that I haue chosen, to loose the bands of wickednes, to take of

the heauie burdens, & to let the oppressed go free, and that ye breake euerie yoke?

7 Is it not to deale thy bread to the hungry, & that thou bring the pore that wander, vnto thine house? when thou seest the naked, that thou couer him, and hide not thy selfe from g thine owne flesh?

8 Then shall thy h light breake forth as the morning, and thine health shall grow speedily: thy i righteousnes shall go before thee, and the glorie of the Lord shall embrace thee.

9 Then shalt thou call, and the Lorde shall answer: thou shalt crye and he shall saye, Here I am: if thou take awaye from the middes of thee the yoke, the putting forth of the k finger, and wicked speaking:

10 If thou l powre out thy soule to the hungry, & refreth the troubled soule: the shall thy light spring out in the m darkenes, and thy darkenes shalbe as the noone day.

11 And the Lord shal guide thee continually, and satisfie thy soule in drought, and make fat thy bones: & thou shalt be like a watred garden, and like a spring of water, whose waters sayle not.

12 And they shalbe of thee, that shal buyld the olde n waste places: thou shalt raise vp the fundations for many generations, and thou shalt be called the repayer of the breache and the restorer of the pathes to dwell in.

13 If thou o turne awaye thy foote from the Sabbath, from doing thy will on mine holy day, and call the Sabbath a delite, to consecrate it, as glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine worde,

14 Then shalt thou delite in the Lord, and I will cause thee to mounte vpon the hye places of the earth, & feede thee with the heritage of Iakob thy Father: for the mouth of the Lorde hath spoken it.

CHAP. LIX.

1 The wicked perish through their owne iniquities. 12 The confession of finnes. 16 God alme vvil preferre his Church, though all men fayle.

1 B Eholde, * the Lords hand is not shortened, that it cannot saue: neither is his eare heauie, that it cannot heare.

2 But * your iniquities haue separated betwene you and your God, and your finnes haue hid his face from you, that he will not heare.

3 For your hands are defiled with a blood, and your fingers with iniquitie: your lips haue spoken lies and your tongue hath murmured iniquitie.

4 No man calleth for iustice: no man b cōtendeth for trueth: they trust in vanitie, & speake vaine things: they conceiue mischief, and c bring forth iniquitie.

5 They hatche cokatrice d egges, & weaue the spiders e webbe: he that catcheth of their

their neighbours. d Whatsoeuer commeth from them, bringeth death. e They are profitable to no purpose.

egges,

f That you leaue of al your extortions.

g For in him thou seest thy selfe as in a glasse.

h That is, the prosperous estate wherewith God will blesse thee.

i The testimonie of thy goodnes shall appeare before God & man.

k Whereby is ment al manner of iniurie.

l That is, haue compassion on their miseries.

m Thine aduersitie shalbe turned into prosperitie.

n Signifying, that off lewes shoulde come such, as shoulde buyld againe the ruines of Ierusalem and Iudea: but chiefly this is met of the spirituall Ierusalem: whose buylders were y Apostles.

o If thou refrain thy selfe from thy wicked workes.

Rom. 11. 33. Chap. 50. 2.

1 Petr. 3. 35.

a Read Chap. 1. 15.

b Al men wink at the iniuries & oppressions, and none go about to remedie them.

c According to their wicked deuities, they hurt

egges, dyeth, and that which is trod vpon, breaketh out into a serpent.

6 Their webbes shalbe no garment, neither shall they couer themselves with their labours: for their works are works of iniquitie, and the worke of crueltie is in their hands.

7 Their feete runne to euil, and they make hast to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction is in their paths.

8 The way of peace they know not, & there is none equitie in their goings: they haue made them crooked paths: whosoever goeth therein: shall not know peace.

f That is, Gods vengeance to punish our enemies
g Gods protection to defend vs.
h We are altogether destitute of counsel & can finde no ende of our miseries.
i We expresse our sorowes by outward signes, some more some lesse.

9 Therefore is judgement farre from vs, neither doeth justice come nere vnto vs: we waite for light, but lo, it is darkness, for brightness: but we walke in darkness.

j We grope for the wall like the blinde, & we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

10 We grope for the wall like the blinde, & we grope as one without eyes: we stumble at the noone day as in the twilight: we are in solitarie places, as dead men.

k This confession is generally to Church to obtaine remission of finnes, and the Prophets did not exempt themselves from the same.

11 We roare all like beares, & mourne like dooues: we looke for equitie, but there is none: for health, but it is farre from vs.

l To wit, against our neighbours.

12 For our trespasses are many before thee, and our finnes testifie against vs: for our trespasses are with vs, and we know our iniquities.

m There is neither iustice nor vprightnes among men.

13 In trespassing & lying against the Lorde, and we haue departed away fro our God, & haue spoken of crueltie and rebellion, conceiuing and vttering out of the heart false matters.

n The wicked will destroy him.

14 Therefore judgement is turned backward, and iustice standeth farre of: for truth is fallen in the strete, and equitie cannot enter.

o Meaning, to do iustice and to remedie things that were to far out of order.

15 Yea, truth sayeth, and he that refrayneth from euil, maketh himselfe a pray: & when the Lorde saw it, it displeased him, that there was no judgement.

p That is, his Church: or his arme did helpe it selfe, and did not seke aide of any other.

16 And when he saw that there was no man, he wondred that none would offer himselfe. Therefore his arme did p'saue it, & his righteousness it selfe did sustaine it.

q Signifying that God hath all meanes at hand to deliuer his Church, & to punish their enemies.

17 For he put on righteousness, as an habergeon, and an helmet of saluation vpon his head, and he put on the garments of vengeance for clothing, and was clad with zeale as a cloke.

r To wit, our enemies, which dwell in diuers places, and beyond the sea.

18 As to make recompence, as to requite the furie of the aduersaries with a recompence to his enemies: he will fullye repaire the rylands.

s He sheweth that there shall be great affliction in the Church, but God will euer deliuer his.

19 So shal they feare the Name of the Lorde from the West, and his glorie from the rising of the sunne: for the enemy shall come like a flood: but the Spirit of the Lorde shall chase him away.

t Whereby he declareth that true deliuerance from sinne & Satan belongeth to none, but to the children of God, whome he iustifieth.

20 And the Redemer shal come vnto Zion, and vnto them that turne from iniquitie in Iakob, saith the Lorde.

21 And I will make this my couenant with them, saith the Lorde, My Spirit that is vpon thee, & my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, saith the Lorde, from henceforth euen for euer.

on thee; & my wordes, which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seede of thy seede, saith the Lorde, from henceforth euen for euer.

u Because the doctrine is made profitable by the vertue of the spirit, he ioyneth one with the other, and promisseth to giue them both in his Church for euer.

ther, and promisseth to giue them both in his Church for euer.

CHAP. LX.

3 The Gentiles shall come to the knowledge of the Gospel.
4 They shall come to the Church in abundance. 16 They shall haue abundance, though they suffer for a time.

1 A Rife, O Ierusalem: be bright, for thy light is to come, & the glorie of the Lord is risen vpon thee.

2 For beholde, darkenes shall couer the earth, and grosse darkenes the people: but the Lorde shall arise vpon thee, & his glorie shalbe seene vpon thee.

3 And the Gentiles shal walke in thy light, and Kings at the brightnesse of thy rising vp.

4 Lift vp thine eyes rounde about, and beholde: all these are gathered, and come to thee: thy sonnes shall come from farre, and thy daughters shalbe nourished at thy side.

5 Then thou shalt see & shine: thine heart shalbe astonied & enlarged, because the multitude of the sea shalbe conuerted vnto thee, and the riches of the Gentiles shal come vnto thee.

6 The multitude of camels shall couer thee: and the dromedaries of Midian, and of Ephah: all they of Sheba shal come: they shal bring golde & incense, and shew forth the prayles of the Lorde.

7 All the shepe of Ke dar shalbe gathered vnto thee: the rams of Nebaioth shal serue thee: they shal come vp to be accepted vpon mine altar: and I will beautifie the house of my glorie.

8 Who are these that flee like a cloude, & as the doves to their windowes?

9 Surely the yles shall wait for me, and the shippes of Tarshish as at the beginning that they may bring thy sonnes from far, & their siluer, and their golde with them, vnto the Name of the Lord thy God, and to the holy one of Israel, because he hath glorified thee.

10 And the sonnes of strangers shal buy lde vp thy walles, and their Kings shal minister vnto thee: for in my wrath I smote thee, but in my mercie I had compassion on thee.

11 Therefore thy gates shalbe open continually: neither day nor night shall they be shut that men may bring vnto thee the riches of the Gentiles, and that their Kings may be brought.

i Shewing what great number shall come to the Church and with what great diligence and zeale. k The Gentiles that are now enemies, shall become friends and setters forth of the Church. l Meaning, Cyrus and his successours: but chiefly this is accomplished in them that Iesue Christ being conuerted by his Gospel.

a The time of thy prosperity & felicitie: where as speaking of Babylon he commanded her to go downe, Chap. 47. 1.

b Signifying, y all men are in darkenes til God giue them light of his spirit, and that this light shineth to none but to those that are in his Church.

c Meaning, that Iudea should be as morning star & y the Gentiles shoulde receiue light of her.

d An infinite number from all countries, as Chap. 49. 18.

e For Ioy, as the heart is drawn in for sorowe.

f Meaning, that euery one shall honour the Lord that wherewith he is able signifying, that it is no true seruing of God, except wee offer our selues to serue his glorie, & all that we haue.

g That is, the Arabians that haue great abundance of cattell.

h Because the altar was a figure of Christ, Ebr. 13. 10: he sheweth that nothing can be acceptable to him, which is not offered to him by this altar, who was both the offering and the altar it selfe.

The Churches glorie.

m He sheweth that God hath giuen all power & autoritie here in earth for y^e use of his Church: & that they which will not serue & profit the same, shalbe destroyed. n There is nothing so excellent which shal not serue the necessitie of y^e Church. o Signifying, that Gods maner is not included in the Temple, which is but the place for his feete, that we may learne to rise vp to the heauens. p To worship their head Christ by obeying his doctrine. q Both hye and lowe shal be ready to helpe and succour thee. r Thy gouernours shall loue thee & seeke thy wealth and prosperitie. s Meaning, not a temporal felicitie, but a spiriual, which is fulfilled in Christs kingdom. t Signifying, that a worldly means shal cease, & that Christ shalbe all in al, as Reuel. 21. 22. & 22. 5.

u The children of the Church. x Meaning, that y^e Church should be miraculously multiplied.

Luk. 4. 18.

a This appertineth to all the Prophets & ministers of God, but chiefly to Christ, of whose abundant graces euery one receiue according as it pleaseth him to distribute. b To them that are lively touched with the feeling of their sinnes. c Which are in the bondage of sinne. d The time when it pleased God to shew his good fauour to man, which S. Paule calleth the fulnes of time, Gal. 4. 4. e For when God deliuereth his Church, he punisheth his enemies. f Which was the signe of mourning.

12 For the nation and the ^mkingdome, that will not serue thee, shal perishe: and those nations shalbe vterly destroyed.

13 The ⁿglorie of Lebanon shal come vnto thee, the firre tree, the elme and the boxe tree together, to beautifie the place of my Sanctuarie: for I will glorifie the place of my ^ofeete.

14 The sonnes also of them that afflicted thee, shall come and bowe vnto thee: and all they that despised thee, shal fall ^pdowne at the soles of thy feete: and they shall call thee, The citie of the Lord, Zion of the holy one of Israel.

15 Where as thou hast bene forsaken & hated: so that no man went ^qby thee, I will make thee an eternal glorie, and a ioy from generation to generation.

16 Thou shalt also sucke the milke of the Gentiles, and shalt sucke the ^qbreasts of Kings: & thou shalt know, that I the Lorde am thy Saviour, and thy Redeemer, the mightie one of Iakob.

17 For brasie will I bring golde, & for yron will I bring siluer, and for wood brasie, & for stones yron. I will also make thy gouernement ^rpeace, and thine exactours righteousness.

18 Violence shall no more be heard of in thy land, neither desolation, nor destruction within thy borders: but thou shalt call ^ssaluation, thy walles, and prayse, thy gates.

19 Thou shalt haue no more sunne to shine by daye, neither shall the brightnes of the ^tmoone shine vnto thee: for the Lord shal be thine euermore light, and thy God, thy glorie.

20 Thy sunne shal neuer go downe, neither shall thy Moone be hid: for the Lord shal be thine euermore light, and the daies of thy sorowe shalbe ended.

21 Thy people also shalbe al righteous: they shall possesse the land for euer, the ^ugrasse of my planting shalbe the worke of mine hands, that I may be glorified.

22 A little one shall become as a ^xthousand, and a small one as a strong nation: I the Lord will hasten it in due time.

CHAP. LXI.

1 He prophesieth that Christ shalbe anointed and sent to preach. 2 The ioy of the faithfull.

1 **T**He ^aSpirit of the Lord God is ^avpon me, therefore hath the Lord anointed me: he hath sent me to preache good tidings vnto the poore, to bind vp the ^bbroken hearted, to preach liberty to the ^ccaptiues, & to them that are bounde, the opening of the prison,

2 To preache the ^dacceptable yeere of the Lorde, and the daye of ^evengeance of our God, to comfort all that mourne;

3 To appoint vnto the that mourne in Zion, and to giue vnto the beauty for ^fsalues, the oyle of ioy for mourning, the garment of praise, the garment of glory, the garment of righteousness. ^gFor when God deliuereth his Church, he punisheth his enemies. ^hWhich was the signe of mourning.

Isaiah.

of gladnes for the spirit of heauines, that they might be called ^gtrees of righteousness the plating of the Lord, that he might be glorified.

4 And they shall buyld the olde wast places, & raise vp the former desolations, and they shal repaire the cities that were desolate & waste through many ^hgenerations.

5 And the strangers shall ⁱstand and seeke your shepe, & the sonnes of the strangers shall be your plowmen & dressers of your vines.

6 But ye shall be named ^kthe Priests of the Lord, & men shall say vnto you, The ministers of our God, Ye shal eate the ^lriches of the Gentiles, and shalbe exalted with their glorie.

7 For your shame ^myou shall receiue double, and for confusion ⁿthey shall reioyce in their portion: for in their land they shall possesse the ^pdouble: euermore ioy shalbe vnto them.

8 For I the Lorde loue iudgement & hate ^qrobberie for burnt offering, and I will direct their worke in trueth, & will make an euermore couenant with them.

9 And ^rtheir seede shalbe known among the Gentiles, and their buidnes among the people. Al that see them, shal know them, that they are the seede which the Lorde hath blessed.

10 I will greatly reioyce in the Lorde, and my soule shalbe ioyfull in my God: for he hath clothed me with the garments of ^ssaluation, and couered me with the robe of righteousness: he hath decked me like a bridegrome, and as a bride tyreth her selfe with her iewels.

11 For as the earth bringeth forth her bud, and as the garden causeth to growe that which is sown in it: so the Lord God will cause righteousness to grow and prayse before all the heathen.

CHAP. LXII.

1 The great desire that the Prophetes haue had for Christs coming. 2 The diligence of the Pastours to preach.

1 **F**Or Zions sake I will not ^aholde my tongue, and for Ieruselems sake I will not rest, vntill the righteousness thereof breake forth as the ^blight, and saluation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousness, and all Kings thy glorie: and thou shalt be called by ^ca new name, which the mouth of the Lord shall Name.

3 Thou shalt also be a ^dcrowne of glorie in the hand of the Lord, and a royal diademe in the hand of thy God.

4 It shall no more be sayd vnto thee, ^eForsaken, neither shall it be sayd any more to thy lande, Desolate, but thou shalt be called ^fHephzi-bah, and thy lande ^gBeulah: for the Lord delieth in thee, and thy land shall haue an ^hhusband.

5 For as a yong man marryeth a virgin, so ⁱmore be contented as a woman forsaken of her husbande. ^jOr, my desire in her. ^kOr, married: ^lThat it may be replenished with children.

g Trees y^e bring forth good fruits as Mat. 3. 8.

h That is, for a long time.

i They shalbe ready to serue you in all your necessities.

k This is accomplished in y^e tyme of Christ, by who all y^e faithful are made Priests and Kings, 1. Pet. 2. 9.

l Reuel. 1. 6 & 5. 10.

m Read Chap. 60.

n 16. & chap. 60. 11.

o Abundant recompence, as this worde is vied,

Chap. 40. 2.

p That is, the Lewes.

q To wit, of the Gentiles.

r Where as the Gentiles had dominion ouer the Lewes in times past, now they shal haue double autoritie ouer them & possesse twice so much.

s I will not receiue their offering, which are extortioners, deceiuers, hypocrites or y^e deprime me of my glorie.

t That is, of the Church.

u He sheweth what shalbe the affection, when they see this their deliuerance.

v The Prophet saith that he will neuer cease to declare vnto the people the good tidings of their deliuerance.

w Till they haue full deliuerance: and this the Prophet speaketh to encourage all o^rther ministers to the setting forth of Gods mercies towards his Church.

x Thou shalt haue a more excellent fame than thou hast had hitherto.

y He shal esteeme thee as deere and precious, as a king doeth his crowne.

z Thou shalt no more be contented as a woman forsaken of her husbande.

aa Or, my desire in her.

ab That it may be replenished with children.

shall

^g For asmuch as they cōfesse one faith and religioⁿ thee, they are in the same bond of marriage with thee: & they are called the children of ^f Church in asmuch as Christ maketh her plentiful to bring forth children vnto him. ^h Prophets, pastors, & ministers. ⁱ He exhorteth the ministers neuer to cease to call vpon God by prayer for ^y deliuernance of his Church and to reach others to do the same. ^k For the restoration whereof all the world shal praye him. ^l Signifying the great number ^y should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57. 14. ^m Ye Prophets & ministers shew the people of this their deliuernance: which was chiefe ment of our saluation by Christ, Zach. 9. 9. math. 21. 5. ⁿ He shall haue all power to bring his purpose to passe, as Chap. 40. 10. ^o That is, one ouer whome God hath had a singular care to recouer her when she was lost.

shal thy sonnes & marry thee: & as a bridegrome is glad of the bride, so shal thy God reioyce ouer thee.

⁶ I haue set watch men vpon thy walles, O Ierusalem, which all the daye and all the night continually shall not cease: i ye that are mindeful of the Lord, kepe not silence,

⁷ And giue him no rest, till he repaye and vntill he set vpon Ierusalem the ^k praise of the worlde.

⁸ The Lord hath sworne by his right hand and by his strong arme, Surely I will no more giue thy corne to be meate for thine enemies, & surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

⁹ But they that haue gathered it, shall eate it, and praye the Lorde, and the gatherers thereof shall drinke it in the courts of my Sanctuarie.

¹⁰ I Go through, go through the gates: prepare you the way for the people: cast vp, cast vp the way, and gather out the stones and set vp a standart for the people.

¹¹ Beholde, the Lord hath proclaimed vnto the endes of the worlde: ^m tell the daughter Zion, Beholde, thy Sauour commeth: behold, his wages ⁿ is with him, & his work is before him.

¹² And they shal cal them, The holy people, the redeemed of the Lorde, & thou shalt be named, A ^o citie fought out & not forsake.

CHAP. LXIII.

¹ God shall destroye his enemyes for his Churches sake.
⁷ Gods benefites to vnto his Church.

¹ **W**Ho is this that commeth ^a from Edom, with red garments from Bozrah? he is glorious in his apparel and walketh in his great strength: ^b I speake in righteousness, and am mightie to saue.

² ^c Wherefore is thine apparel red, and thy garments like him that treadeth in the wine presse?

³ I haue troden the wine presse alone, and of all people there ^{was} none with me: for I will treade them in mine anger, & treade them vnder foote in my wrath, and their blood shalbe sprinkled vpon my garments, and I will staine all my rayment.

⁴ For the daye of vengeance ^{is} in mine heart, and the ^d yere of my redeemed is come.

⁵ And I looked, & there was none to helpe,

^a This prophesie is against the Iudeans, and enemies which persecuted the Church, on whome God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of ^f Iudeans: for these were their greatest enemies, and vnder the tytle of circumcision, and the kindred of Abraham claimed to themselves the chiefe religion, and hated the true worshippers, Psalme. 137. 7. ^b God answereth them that asked this question, Who is this? &c. and sayth, Ye see now perfovrmed in deede the vengeance, which my Prophets threatened. ^c Another question, to the which the Lord answereth. ^d Shewing, that when God punisheth his enemies, it is for the profit and deliuernance of his Church.

and I wondered that there was none to vpholde: therefore mine owne ^e arme helped me, and my wrath it selfe sustained me.

⁶ Therefore I will treade downe the people in my wrath, and make them drunken ^f in mine indignatiō, & will bring downe their strength to the earth.

⁷ I will ^g remember the mercies of the Lord & the prayes of the Lord according vnto all that the Lord hath giuen vs, & for the great goodnes toward the house of Israel, which he hath giuen them according to his tender loue, & according to his great mercies.

⁸ For he saide, Surely they are my ^h people, children that will not lye: so he was their sauour.

⁹ In al their troubles he was ⁱ troubled, and the Angel ^k of his presence saued them: in his loue and in his mercie he redeemed them, and he bare them and caryed them alwayes continually.

¹⁰ But they rebelled & vexed his holy Spirit: therefore was he turned to be their enemye and he fought against them.

¹¹ Then he ^l remembered the olde time of Moses and his people, saying, Where is he that brought them vp out of the Sea with the ^m shepheard of his shepe? where is he that put his holy Spirit within ⁿ him?

¹² He led ^{them} by the right hande of Moses with his owne glorious arme, deuinding the water before them, to make himselfe an euernlasting Name.

¹³ He led them through the depe, as an ^o horse in the wilderness, that they should not stumble,

¹⁴ As the beast goeth downe into the valley, the Spirit of the Lord gaue them rest: so didest thou lead thy people, to make thy selfe a glorious Name.

¹⁵ ^p Loke downe from heauen, and behold fro the dwelling place of thine holines, & of thy glorie. Where is thy ^q zeale and thy strength, the multitude of thy mercies, and of thy compassions? they are restrayned from ^r me.

¹⁶ Doubtles thou art our Father: though ^f Abraham be ignorant of vs, and Israel knowe vs not, yet thou, O Lorde, art our Father, and our redeemer: thy Name ^{is} for euer.

¹⁷ O Lord, why hast ^t thou made vs to erre from thy wayes? and hardened our heart from thy feare? Returne for thy ^u seru-

^e God sheweth that he hath no neede of mannes helpe for the deliuernance of his, and though men refuse to do their duetie through negligence, and ingratitude, yet he himselfe will deliuer his Church, and punish the enemies, Read Chap 59. 16. ^f I will so ^a stone them, and make them so giddy, that they shall not knowe, which way to go. ^g The Prophet speaketh this to moue the people to remember Gods benefites in tymes past, that they may be confirmed in their troubles. ^h For I did chuse them to be mine, that they should be holy, and not deceiue mine expectation. ⁱ He bare their afflictions and griefs as though they had bene his owne. ^k Which was a witness of Gods presence: and this may be referred to Christ, to whome belongeth ^y office of Saluation. ^l That is, the people of Israel being afflicted, called to remembrance Gods benefites, which he had bestowed vpon their fathers in tymes past. ^m Meaning, Moses. ⁿ That is, in Moses that he might wel gouerne the people: some referre this giuing of the Spirit to the people. ^o Peaceably and gently, as an horse is led to his pasture. ^p Having declared Gods benefites shewed to their forefathers, he turneth himselfe to God by prayer, desiring him to continue the same graces towards them. ^q Thy great affection which thou barest towards vs. ^r Meaning, from the whole bodie of the Church. ^s Though Abraham would refuse vs to be his children, yet thou wilt not refuse to be our father. ^t By taking away thy holy Spirit from vs, by whome we were gouerned, and so for our ingratitude didest deliuer vs vp to our owne concupiscence, and didest punish the sinne by sinne according to thy iust iudgement. ^u Meaning, for the couenants sake made to Abraham, Izhak and Iaakob his seruants.

uants sake, & for the tribes of thine inheritance.

- ^x That is, in respect of the promises, which is perpetual: albeit they had now possessed the land of Canaan a thousand & four hundred years: & thus they lament, to moue God rather to remember his covenant then to punish their finnes.
- 18 The people of thine holines haue possessed it, but a litle ^x while: for our aduersaries haue troden downe thy Sanctuarie.
- 19 We haue bene as they, ouer whom thou neuer barest rule, and vpon whome thy Name was not called.

CHAP. LXXIII.

¹ The Prophet prayeth for the finnes of the people. ⁶ Mans righteousness is like a filthy cloth.

- ^a The Prophet continueth his prayer, desiring God to declare his loue toward his Church by miracles, & mightie power as he did in Mount Sinai.
- ^b Meaning, the raine, haile, fire, thunder, & lightnings.
- ^c S. Paule vseth the same kinde of admiration, 1. Cor. 12.9. maruelling at gods great benefite shewed to his Church by the preaching of the Gospel.
- ^d Thou shewest fauour toward our fathers, who they trusted in thee, and walked after thy commandments.
- ^e They considered thy great mercies.
- ^f That is, in thy mercies, which he calleth ^g wayes of the Lord.
- ^g Thou wilt haue pitie vpon vs.
- ^h We are iustly punished and brought into captiuitie, because we haue prouoked thee to anger, and though we would excuse our selues, yet our righteousness and best vertues are before thee as vile clouts, or, (as some read) like the menstruous clothes of a woman.
- ⁱ Albeit, O Lord, by thy iust iudgement thou maifest vtterly destroy vs, as the potter may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopt vs to be thy children.
- ^k For so the fleshe iudgeth when God doeth not immediately send succour.
- ^l Which were dedicate to thy seruice and to call vpon thy Name.
- ^m Wherin we reioyced and worshipped thee.
- ⁿ That is, at the contempt of thine owne glorie: though our finnes haue defiled this, yet thou wilt not suffer thy glorie thus to be diminished.
- ¹ O H, that thou wouldest ^a breake the heauens, and come downe, and that the mountaines might melt at thy presence,
- ² As the melting fire burned, as the fire caused ^b the waters to boile, (that thou mightest declare thy Name to thy aduersaries) the people did tremble at thy presence.
- ³ When thou didest terrible things, which we looked not for, thou camest downe, and the mountaines melted at thy presence.
- ⁴ For since the beginning of the worlde they haue not ^c heard nor vnderstande with the eare, neither hath the eye sene ^d another God beside thee, which doeth so to him that waiteth for him.
- ⁵ Thou didest mete him, ^d that reioyced in ^e thee, and did iustly: they remembered thee in thy ^e wayes: beholde, thou art angric, for we haue sinned: yet in ^f them is continuance, and we ^g shalbe saued.
- ⁶ But we haue al ben as an vnclane thing and all our ^h righteousness is as filthy cloutes, and we all do fade like a leafe, and our iniquities like the winde haue taken vs awaye.
- ⁷ And there is none that calleth vpon thy Name, neither that stirreth vp himselfe to take holde of thee: for thou hast hid thy face from vs, & hast consumed vs because of our iniquities.
- ⁸ But now, O Lord, thou art our Father: we are the ⁱ clay, and thou art our potter, and we all are the worke of thine hands.
- ⁹ Be not angric, O Lord, ^k aboute measure, neither remember iniquitie for euer: lo, we beseeche thee beholde, we are all thy people.
- ¹⁰ ^l Thine holy cities lye waste: Zion is a wilderness, and Ierusalem a desert.
- ¹¹ The House of our Sanctuarie and of our glorie, ^m where our fathers prayed thee, is burnt vp with fire, and all our pleasant things are wasted.
- ¹² Wilt thou holde thy selfe still ⁿ at these things, O Lord? wilt thou holde thy peace and afflict vs aboute measure?

¹ The vocation of the Gentiles and the reuersion of the Iewes. ¹³ The ioy of the elect and the punishment of the wicked.

- ¹ I haue bene sought of them that ^a asked not: I was founde of them that sought me not: I saide, Beholde me, beholde me, vnto a nation that called not vpon my Name.
- ² I haue ^b spread out mine hands all the day vnto a rebellious people, which walked in ^c a waye that was not good, ^{euen} after their owne ^c imaginations:
- ³ A people that prouoked me euer vnto my face: that sacrificeth in ^d gardens, & burneth incense vpon ^e bricks.
- ⁴ Which remaine among the fgraues, and lodge in the desertes, which eate ^g swines flesh, and the broth of things polluted are in their vessels.
- ⁵ Which say, ^h Stand apart, come not nere to me: for I am holier then thou: these are a smoke in my wrath and a fire that ⁱ burneth all the day.
- ⁶ Beholde, it is ^k written before me: I will not kepe silence, but will render it and recompense it into their bosome.
- ⁷ Your iniquities & the iniquities of your fathers ^l shalbe together (sayth the Lord) which haue burnt incense vpon the mountaines, and blasphemed me vpon the hilles: therefore will I measure their olde worke into their bosome.
- ⁸ Thus saith the Lord, As the wine is found in the cluster, & one faith, Destroye it not, for a ^m blessing is in it, so will I doe for my seruants sakes, that I may not destroye the whole.
- ⁹ But I will bring a seede out of Iakob, and out of Iudah, that shall inherit my mountaine: and mine elect shall inherit it, and my seruants shall dwell there.
- ¹⁰ And Sharon ⁿ shalbe a shepe folde, and the valley of Achor shalbe a resting place for the cattell of my people, that haue sought me.
- ¹¹ But ye are they that haue forsaken the Lorde & forgotten mine holy Mountiane, and haue prepared a table for the ^o multitude, and furnish the drinke offrings vnto the number.
- ¹² Therefore will I ^p number you to the sworde, and all you shall bow downe to the slaughter, because I called, and ye did not answer: I ^q spake, and ye heard not, but did euil in my sight & did chuse that thing which I woulde not.
- ¹³ Therefore thus sayth the Lord God, Beholde, my seruants shall ^r eate, & ye shal be

^a Meaning, the Gentiles which knewe not God, should seke after him when he had moued their hearts with his holy Spirit, Rom. 10. 20.

^b He sheweth the cause of the reuersion of the Iewes, because they would not obey him for any admonition of his Prophets, by whom he called them continually & stretched out his hand to draw them.

^c He sheweth that to delight in our owne fantasies is the declining from God & the beginning of all superstition and idolatrie.

^d Which were dedicate to idoles.

^e Meaning, their altars, which hee thus nameth by contempt.

^f To consult wth spirits and to co^usure deuils which was forbidden, Deut. 18. 11.

^g Which was contrary to gods commandment, Leui. 11. 7. deut. 14. 8.

^h He sheweth that hypocrisie is euer ioyued with pride, & contempt of others.

ⁱ Their punishment shall neuer haue end.

^k So that the remembrance thereof cannot be forgotten.

^l Shalbe both punished together: & this declareth how the children are punished for their fathers fautes: to wit, when the same fautes or like are found in the.

^m That is, it is profitable: meaning, that God will not destroy

the faithful branches of his vineyarde when hee destroyeth the rotten stockes, that is, the hypocrites. ⁿ Which was a plentiful place in Iudea to feede the sheepe, as Achor was for cattell. ^o By the multitude and number he meaneth their innumerable idoles, of whome they thought they coulde neuer haue ynough. ^p Seeing you can not number your gods, I will number you with the sworde. ^q By my Prophets, whome ye would not obey. ^r By these wordes, Eate and drinke, he meaneth the blessed life of the faithful, which haue alwayes consolation, and full contentment of all things in their God, though some times they lacke these corporall things.

hungrie:

f Meaning, that he would cal the Gentiles, who should abhorre, euen the verie name of *y* Iewes for their infidelities sake. t Then by the name of the Iewes.

u By blessing, & by swearing, is ment *y* praising of God for his benefices, & the true worshipping of him, which shall not be only in Iudea, but thoroughall *y* world. x I will no more suffer my Church to be desolate as in times past. y I will to alter & change *y* state of my Church, that it shal seeme to dwell in a new world.

z Meaning, in this wonderfull restauration of *y* Church there should be no weakenesse of youth, nor infirmities of age, but all should be fresh and flourishing and this is accomplished in the heavenly Ierusalem, when all finnes shall cease and the teares shalbe wyped away.

a Whereby he sheweth that the infidels and vnrepentant sinners haue no part of this benediction. b He propoeth. to the faithfull the blessings which are containyd in the Law, and so vnderstandeth the spirituall promises. c Read Chap. 11. 6.

hungrie: beholde, my seruants shal drinke, & ye shalbe thirstie: Beholde, my seruants shal reioyce, and ye shalbe ashamed.

14 Beholde, my seruants shall sing for ioy of heart, & ye shall crye for sorow of heart, & shall howle for vexation of minde.

15 And ye shall leaue your name as a curse vnto my *f* chosen: for the Lorde God shall slay you and call his seruants by *t* another name.

16 He that shall blesse in the *u* earth, shall blesse himself in the true God, and he that sweareth in the earth, shall swear by the true God: for the former troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For lo, I will create *y* new heauens and a new earth: and the former shall not be remembered nor come into minde.

18 But be you glad & reioyce for euer in the things that I shall create: for beholde, I will create Ierusalem as a reioicing & her people as a ioye,

19 And I will reioyce in Ierusalem, and ioye in my people, and the voyce of weeping shalbe no more heard in her, nor the voice of crying.

20 There shalbe no more there a childe of yeres, nor an olde man that hath *z* not filled his dayes: for he that shalbe an hundred yeres olde, shall dye as a yong man: but the sinner being *a* an hundred yeres olde shalbe accursed.

21 And they shall *b* buylde houses and inhabit them, and they shal plant vineyards, and eate the frute of them.

22 They shall not buylde, and another inhabit: they shall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect shall inioy in old age the worke of their hands.

23 They shall not labour in vaine, nor bring forth in feare: for they are the seede of the blessed of the Lord, & their buds with the.

24 Yea, before they call, I will answere, and whyles they speake, I will heare.

25 The *c* wolfe & the lambe shall feede together, and the lyon shall eate strawe like the bullocke: and to the serpent dust *shal* be his meate. They shal no more hurt nor destroy in all mine holy Mountaine, saith the Lorde.

CHAP. LXVI.

1 God dwelleth not in temples made with hands. 2 He despiseth sacrifices done without meere and faith. 3 God comforteth them that are troubled for his sake. 4 The vocation of the Gentiles. 5 The perpetuall Sabbath. 6 The punishment of the wicked is everlasting.

Ad. 7. 48.

a My maiestie is so great that it filleth both heauen and earth, & therefore can not be included in a temple like an idole: condemning hereby their vayne confidence, which trusted in the Temple and sacrifices.

1 Thus saith the Lord, *a* The *a* heauen is my throne, and the earth is my footstool: where is that house that ye will

buylde vnto me? and where is that place of my rest?

2 For al these things hath mine hand made, *b* and all these things haue bene, saith the Lord: and to him will I looke, euen to him, that is poore, and of *c* a contrite spirit and trembleth at my wordes.

3 He that killeth a bullocke, *is* as if he d slew a man: he that sacrificeth a sheepe, *as* if he cut of a dogges necke: he that offereth an oblation, *as* if he offered swines blood: he that remembereth incense, *as* if he blessed an idole: yea, they haue chosen their owne wayes, & their soule delireth in their abominations.

4 Therefore wil I *e* chuse out their delusions, and I will bring their feare vpon them, because I called, and none woulde answere: I spake and they would not heare: but they did euill in my sight, and chose the things which I would not.

5 Heare the worde of the Lorde, all ye that tremble at his *f* worde, Your brethren that hated you, and cast you out for my Names sake, saide, Let the Lorde be glorified: but he shall appeare to your ioy, and they shall be ashamed.

6 *g* A voyce soundeth from the citie, *when* a voyce from the Temple, the voyce of the Lord, that recompenseth his enemies fully.

7 Before *h* she trauailed, she brought forth: and before her peine came, she was deliuered of a man childe.

8 Who hath heard such a thing? who hath sene such things? shal the earth be brought forth in one *i* day? or shal a nation be borne at once? for aslong as Zion trauailed, shee brought forth her children.

9 Shall I *k* cause to trauaile, and not bring forth? shal I cause to bring forth & shalbe barren, saith thy God?

10 Reioyce ye with Ierusalem, and be glad with her, all ye that loue her: reioyce for ioy with her, all ye that mourne for her,

11 That ye may sucke *l* and be satisfied with the breasts of her consolation: that ye may milke *out* and be delited with the brightness of her glorie.

12 For thus saith the Lorde, Beholde, I will extend *m* peace ouer her like a flood & the glorie of the *n* Gentiles like a flowing fire: then shall ye sucke, ye shall be *o* borne vpon *her* sides, and be ioyful vpon *her* knees.

13 As one whome his mother comforteth,

not heare the gentle voyce of the Prophetes which called them to repentance. *h* Meaning, that the restauration of the Church shoulde be so suddenn and contrarie to all mens opinion: as when a woman is deliuered before she looke for it, and that without peine in trauaile. *i* This shal passe the capacite of man to see such a multitude that shall come vp at once, meaning vnder the preaching of the Gospel, whereof they that came vp out of Babylon, were a figure. *k* Declaring hereby, that as by his power, and prouidence woman trauaileth and is deliuered: so hath he power to bring forth his Church at his time appointed. *l* That ye may reioyce for all the benefices that God bestoweth vpon his Church. *m* I will giue her felicitie, & prosperitie in great abundance. *n* Read Chap. 60. 16. *o* Ye shalbe cherished, as her dearly beloued children.

b Seeing that both the Temple and the things therein with the sacrifices were made and done by his appointment, he sheweth that he hath no neede thereof, & that he can be without them, Psal. 50. 10.

c To him that is humble and pure in heart, which receiueth my doctrine with reuerence and feare.

d Because the Iewes thought themselves holily by offering of their sacrifices, and in the meane season had neither faith nor repentance, God sheweth that he doeth no lesse detest these ceremonies, then he doeth the sacrifices of the heathen, then who offered men, dogges and swine to their idoles which things were expressly forbidden in the Law.

e I will discouer their wickednes and hypocrisie, wherewith they thinke to blinde mine eyes, & all the world.

f He encourageth the faithfull by promising to destroy their enemies which pretended to be as brethren, but were hypocrites and hated them that feared God.

g The enemies shal shortly hear a more terrible voyce, euen fire and slaughter, seeing they would

p Ye ſhall haue new ſtrength and new beautie.

q This vengeance God began to execute at the deſtruction of Babylon, & hath euer continued it againſt the enemies of his church and will doe till the laſt daye, which ſhalbe the accompliſhment thereof.

r Meaning, the hypocrites.

s Whereby are ment them that did maliciously tranſgreſſe the Law by eating beaſtes forbidden, euen to the mouſe which abhorreth nature.

t The Gentiles ſhalbe partakers

of that glory, which before I ſhewed to the Iewes. u I will marke theſe that I chuſe that they periſh not with the reſt of the infidels: whereby he alludeth to the marking of the poſtes of his people, whom he preſerued, Exod. 12. 7. x I will ſcatter the reſt of the Iewes, which eſcape deſtruction, into diuers nations. y That is, Cilicia. z Meaning, Affrica. a To wit, Lidia, or, Aſia minor. b Signifying, the Parthians. c Italia. d Grecia.

ſo will I comfort you, and ye ſhall be comforted in Ieruſalem.

14 And when ye ſee this, your heart ſhal reioyce, and your p bones ſhall florish like an herbe: and the hand of the Lorde ſhall be known among his ſeruants, and his indignation againſt his enemies.

15 For behold, the Lorde wil come with fire, & his charers like a whirlewinde, that he may q recompence his anger with wrath, & his indignation with the flame of fire.

16 For the Lorde will iudge with fire, & with his ſword al fleſh, & the ſlaينه of the Lorde ſhalbe many.

17 They that Sanctifie r themſelues, and purifie themſelues in the gardens behind one tree in the mids eating ſwines fleſhe, and ſuch abomination, euen the mouſe, ſhall be conſumed together, ſayeth the Lorde.

18 For I will viſite their workes, and their imaginations: for it ſhal come that I wil gather all nations, and tongues, & they ſhall come, and ſee my t glorie.

19 And I will ſet a u ſigne among the, & will ſend thoſe that x eſcape of them, vnto the nations of y Tarſhiſh, z Pul, and a Lud, and to them that drawe the b bowe, to c Tubal and d Iauan, yles a farre of, that haue not

heard my fame, neither haue ſene my glorie, & e they ſhal declare my glorie among the Gentiles.

20 And they ſhall bring all your f brethren for an offering vnto the Lorde out of all nations, vpon g horſes, and in charers, and in horſe litters, and vpon mules, and ſwifte beaſts, to Ieruſalem mine holy Mountaine, ſaith the Lorde, as the children of Iſrael, offer in a cleane veſſell in the Houſe of the Lorde.

21 And I will take of them for h Priests, and for Leuites, ſayth the Lorde.

22 For as the newe i heauens, and the newe earth which I will make, ſhall remaine before me, ſaith the Lorde, ſo ſhall your ſeede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath ſhall all fleſh come to worſhip before me, ſayth the Lorde.

24 And they ſhall go forth, and looke vpon the k carkas of the men that haue tranſgreſſed againſt me: for their l worme ſhall not dye, neither ſhall their fire be quenched, and they ſhalbe an abhorring m vnto all fleſh.

Church ſhalbe renewed, and where as before there were appointed ſeaſons to ſacrifice: in this there ſhalbe one continuall Sabbath ſo that all tymes and ſeaſons ſhalbe meete. k As he hath declared the felicitie that ſhalbe within the Church for the comfort of the godly, ſo doeth he ſhewe what horrible calamitie ſhall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conſcience, which ſhal euer gnawe them and neuer ſuffer them to be at reſt, Marke. 9. 44. m This is the iuſt recompence for the wicked, which contemning God and his worde, ſhalbe by Gods iuſt iudgement abhorred of all his creatures.

e Meaning, the Apoſtles, Diſciples, and others which he did firſt chuſe of the Iewes to preach vnto the Gentils. f That is, the Gentiles, which by faith ſhalbe made the children of Abraham as you are.

g Whereby he meaneth that no neceſſary meanes ſhall want when God ſhall call the Gentiles to the knowledge of the Goſpel.

h To wit, of the Gentiles, as he did Luke, Timothy & Titus firſt, and others after to preach his worde.

i Hereby he ſignifieth the kingdom of Chriſt wherein his

IEREMIAH.

THE ARGVMENT.

THE Prophet Ieremiah borne in the citie of Anothoth in the countrey of Benjamin, was the ſonne of Hilkiah, whome ſome thinke to be he that founde out the booke of the Law, and gave it to Iofiah. This Prophet had excellent giftes of God, and moſt euident reuelations of propheſie, ſo that by the commandement of the Lorde he began verie yong to propheſie, that is, in the thirtieth yere of Iofiah, and continued eightene yere vnder the ſaide King, and three monethes vnder Iehoaſaz, and vnder Iehoiakim eleuen yeres, and three monethes vnder Iehoiachin, and vnder Zedekiah eleuen yeres: vnto the time that they were caried awaie into Babylon. So that this time amounteth to aboute ſourtie yere, beſides the time that he propheſied after the captiuitie. In this booke he declareth with reares, and lamentation the deſtruction of Ieruſalem, and the captiuitie of the people, for their idolatrie, comenſnes, ſubtiltie, crueltie, exceſſe, rebellion, and contempt of Gods worde, and for the conſolation of the Church, reueileth the iuſt time of their deliuerance. And here chiefly are to be conſidered three things. Firſt the rebellion of the wicked, which waxe more ſubborne & obſtinate, when the Prophets do admoniſh them moſt plainly of their deſtruction. Next how the Prophets and miniſters of God ought not to be diſcourage in their vocation, though they be perſecuted and rigorouſly handled of the wicked for Gods cauſe. And thirdly, though God ſhew his iuſt iudgement againſt the wicked, yet will he euer ſhew himſelfe a preſeruer of his Church, and when all meanes ſeeme to man's iudgement to be aboliſhed, then will he declare himſelfe victorious in preſerving his.

CHAP. I.

the Babylonians against the Iewes.

the idols, that they serue.

01.01.84.10-78

CHAP. II.

C c c.j. land,

C c c.j. land,

g Where for lacke of al things necessary for life, ye could looke for nothing euery hour but present death.

h By your idolatrie, and wicked maners, Psal. 78. 38. & 106. 38.

i They taught not the people to seeke after God.

k As the Scribes, which should haue expounded the Law to the people.

l Meaning, the princes and ministers, signifying that al estates were corrupt.

m That is, spake vaine things, and brought the people from the true worship of God to serue idoles: for by Baal, which was the chiefe idole of the Moabites, are meant al idoles.

n Signifying, that he would not as he might, straight way condemn them, but sheweth them by euident examples their great ingratitude, that they might be ashamed, and repent.

o Meaning, the Grecians and Italians.

p Vnto Arabia.

q That is, God which is their glorie, and who maketh them glorious aboue al other people: reproving the Iewes, that they were lesse diligent to serue the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles, which were their destruction, Psal. 106. 36. s He sheweth, that the insensible creatures abhorre this vile ingratitude, and as it were, tremble for feare of Gods great iudgments against the same. t Signifying, that when men forsake Gods worde, which is the fountaine of life, they reiect God him selfe, and so fall to their owne inuentions, and vaine confidence, and procure to themselves destruction, Iona. 2. 8. zach. 10. 2. u Haue I ordered them like seruants, and not like derely beloued children? Exod. 4. 22. therefore it is their fault onely, if the enemy spoyle them. x The Babylonians, Caldeans, and Assyrians. y Not one shall be left to dwell there. z That is, the Egyptians for these were two great cities in Egypt. a Haue grievously vexed thee at sundrye times. b Shewing, that God would chaunge stl led them aright, if they would haue folowed him. c To seeke helpe of man, as though God were not able ynough to defend thee, which is to drinke of the puddles, & to leaue the fountaine, read Isa. 31. 1. d To wit, Euphrates. e Meaning, that the wicked are insensible till the punishment for their sinne waken them, as vers. 16. Isa. 3. 9.

land, & by the shadow of death, by a land that no man passed through, and where no man dwelt?

7 And I brought you into a plentiful country, to eate the frute therof, and the commodities of the same: but when ye entred, ye defiled my land, and made mine heritage an abomination.

8 The Priests said not, Where is the Lord? and they that should minister the Law, knewe me not: the paltours also offended against me, and the Prophets prophesied in m Baal, and went after things that did not profite.

9 Wherefore I wil yet n plead with you, saith the Lord, and I wil plead with your childrens children.

10 For go ye to the yles of o Chittim, & beholde, and send vnto p Kedar, and take diligent hede, and se whether there be such things.

11 Hath anie nation changed their gods, which yet are no gods? but my people haue changed their glorie, for that which doeth not profite.

12 O ye heauens, be astonied at this: be afraide and vtterly confounded, saith the Lord.

13 For my people haue comitted two euils: they haue forsaken me: the fountaine of liuing waters, to digge the pittes, euen broken pittes, that can hold no water.

14 Is Israel a seruant, or is he borne in the house? why then is he spoyled?

15 The lions roared vpon him and yelled, and they haue made his land wast: his cities are burnt without y an inhabitant.

16 Also the children of z Noph and Tahapanes haue a broken thine head.

17 Haft not thou procured this vnto thy selfe, because thou hast forsaken the Lord thy God, when he b led thee by the way?

18 And what hast thou now to do in the way of e Egypt? to drinke the water of Nilus? or what makest thou in the way of Asshur? to drinke the water of the d Riuer?

19 Thine owne wickednes shal e correct thee, and thy turnings backe shal reprove thee: know therefore and behold, that it is an euill thing, and bitter, that thou hast forsaken the Lord thy God, and that my

feare is not in thee, saith the Lord God of hostes.

20 For of olde time I haue broken thy yoke, & burst thy bonds, and thou saydest, I wil no more transgresse, but like an harlot thou runnest about vpon al hie hilles, and vnder al greene trees.

21 Yet I had planted thee, a noble vine, whose plants were al natural: how then art thou turned vnto me into the plants of a strange vine?

22 Though thou wash thee with s nitre, and take thee much sope, yet thine iniquitie is marked before me, saith the Lord God.

23 How canst thou say, I am not polluted, neither haue I h folowed Baalim? beholde thy wayes in the valley, & know, what thou hast done: thou art like a swift dromedarie, that runneth by his wayes.

24 And as a wild k asse, vied to the wilderness, that snuffeth vp the wind by occasion at her pleasure: who can turne her backe? al they that seeke her, wil not weary them selves, but wil finde her in her l moneth.

25 Keepe thou thy fete, from m barenes, & thy throte from thirst: but thou saidst desperately, No, for I haue loued strangers, & them wil I follow.

26 As the n theefe is ashamed, when he is founde, so is the house of Israel ashamed, they, their Kings, their princes and their Priests, and their Prophets,

27 Saying to a tree, Thou art my o father, & to a stone, thou hast begotten me: for they haue turned their backe vnto me, and not their face: but in the time of their trouble they wil saye, Arise, and helpe vs.

28 But where are thy gods; that thou hast made thee? let the arise, if they can helpe thee in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore wil qye pleade with me? ye all haue rebelled against me, saith the Lord.

30 I haue smitten your children in vaine, they receiued no correction: your r owne sworde hath deuoured your Prophetes like a destroying Lyon.

31 O generation, take hede to the word of the Lord: haue I bene as a wilderness vnto Israel? or a land of darkenes? Wherefore saith my people then, we are t lords, we wil come no more vnto thee?

f When I deliuered thee out of Egypt, Deut. 27. 12. iosh. 24. 16. Ezra. 10. 12. nchem. 8. 7.

g Ebr. seeds vnto al true.

h Though thou vse al the purifications and ceremonies of the Law, thou canst not escape punishment, except thou turne to me by faith, and repentance.

i Meaning, that hypocrites denie that they worship the idoles, but that they honour God in them, & therefore they cal their doings Gods seruice.

j He compareth the idoles to these beastes, because they neuer cease running to and fro: for both valleys and hilles are full of their idolatrie.

k He compareth y idolaters to a wilde asse: for she can neuer be tamed, nor yet wearied: for as she runneth, she can take her winde at euery occasion.

l That is, when she is with foale, and therefore the hunters waite their time so though thou canst not be turned backe now from thine idolatrie, yet when thine iniquitie shalbe at the ful, God wil meete with thee.

m Hereby he warneth them that they should not go into strange countries to seeke e helpe: for they should but spend their labour, and hurt the selves, which is here ment by the bare foote and thirst, Isa. 57. 10. n As a theefe wil not acknowledge his fault, til he be taken with the deede, and ready to be punished, so they wil not confesse their idolatrie, til the plagues due to the same light vpon them.

o Meaning, that Idolaters soyle God of his honour: and whereas he hath taught to call him the father of all flesh, they attribute this title to their idoles.

p Thou thoughtest that thy gods of blockes and stones could haue holpen thee, because they were manye in number and present in euery place: but now let vs see whether eyther the multitude, or their presence can deliuer thee from my plague, Chap. 11. 13.

q As though I did you iniurie in punishing you, ieing that your faults are so euident. r That is, you haue killed your prophetes, that exhorted you to repentance, as Zechariah, Isaiah, &c. t Haue I not giuen them abundance of all things? e But wil trust in our owne power and policie.

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ⁿ With strangers.

^x The Prophets and the faithful are slaine in euery corner of your countrey.

^y For the Assyrians had taken away the ten tribes out of Israel, & destroyed Iudah, euen vnto Ierusalem and the Egyptians slew Iosiah, & vexed the Iewes in sundry sortes.

^z In signe of lamentation 109. as 2 Sam. 13. 19.

^a According as it is written, Deut. 24. 4.

^b If he take such one to wife againe.

^c That is, with idoles, and with them, whom thou hast put thy confidence in.

^d And I wil not cast thee of, but receiue thee, according to my mercie.

^e Which dwelleth in tents and waiteth for them that passe by to spoyle them.

^f As God threatened by his Law, Deut. 28. 24.

^g Thou wouldest neuer be ashamed of thine actes & repent: & this impudencie is common to idolaters, which wil not giue of, though they be neuer so manifestly conuicted.

^h He sheweth that the wicked in their miseries wil cry vnto God and vnto outward prayer as the godly do, but because they turne not from their euil, they are not heard, Iff. 18. 41.

ⁱ Meaning, the ten tribes. ^k And gaue her vnto the handes of the Assyrians.

32 Can a maide forget her ornament, or a bride her attire? yet my people haue forgotten me, daies without number.

33 Why doest thou prepare thy way, to seeke amitie? euen therefore will I teach thee, that thy wayes are wickednes.

34 Also in thy wings is found the blood of the soules of the poore innocents: I haue not found it in holes, but vpon all these places.

35 Yet thou saist, Because I am gileles, surely his wrath shal turne from me: beholde, I wil enter with thee into iudgement, because thou sayest, I haue not sinned.

36 Why runnest thou about so much to change thy waies? for thou shalt be confounded of Egypt, & as thou art confounded of Asshur.

37 For thou shalt go forth from thence, & thine handes vpon thine heade, because the Lord hath reiected thy confidence, & thou shalt not prosper thereby.

CHAP. III.

God calleth his people vnto repentance. 14 He promisseth the restitution of his Church. 20 He reprehendeth Iudah & Israel, comparing them to a woman disobedient to her husband.

1 **T**hey say, If a man put away his wife, and she go from him, and become another mans, shal he returne againe vnto her? shal not this land be polluted? but thou hast plaid the harlot with manye clouers: yet turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, & beholde, where thou hast not plaid the harlot: thou hast sit waiting for them in the waies, as the Arabian in the wilderness: & thou hast polluted the land with thy whoredomes, and with thy malice.

3 Therefore the showers haue bene restrained, and the latter raine came not, and thou haddest as whores forehead: thou wouldest not be ashamed.

4 Didest thou not stil cry vnto me, Thou art my father, and the guide of my youth?

5 Wil he keepe his anger for euer? wil he reserve it to the end? thus hast thou spoken, but thou doest euil, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebel Israel hath done? for she hath gone vp vpon euery high mountaine, and vnder euery grene tree, & there plaid the harlot.

7 And I saide, when she had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah sawe.

8 When I sawe how that by al occasions rebellious Israel had plaid the harlot, I cast her away, and gaue her a byl of diuorcement: yet her rebellious sister Iudah was not afraid, but she went also, and plaid

the harlot.

9 So that for the lightnes of her whoredome she hath euen defiled the lande: for she hath committed fornication with stones and stockes.

10 Neuertheles for all this, her rebellious sister Iudah hath not returned vnto mee with her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto me, The rebellious Israel hath iustified her selfe more then the rebellious Iudah.

12 Go and cry these wordes toward the North and saie, Thou disobedient Israel, returne, saith the Lord, and I wil not let my wrath fall vpon you: for I am mercifull, saith the Lord, & I wil not alway keepe mine anger.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, & hast scattered thy waies to the strange gods vnder euerie grene tree, but ye would not obey my voyce, saith the Lord.

14 O ye disobedient children, turne againe, saith the Lord, for I am your Lord, and I wil take you one of a citie, and two of a tribe and wil bring you to Zion,

15 And I will giue you pastors according to mine heart, which shal feede you with knowledge and vnderstanding.

16 Moreouer, when ye be increased & multiplied in the land, in those daies, saith the Lord, they shal say no more, The Arke of the couenant of the Lord: for it shal come no more to mind, neither shall they remember it, neither shall they visit it, for that shalbe no more done.

17 At that time they shall call Ierusalem, The throne of the Lord, and all the nations shalbe gathered vnto it, euen to the Name of the Lord in Ierusalem: & thence forth they shal follow no more the hardnes of their wicked heart.

18 In those daies the house of Iudah shall walke with the house of Israel, and they shal come together out of the land of the North, into the land, that I haue giuen for an inheritance vnto your fathers.

19 But I said, How did I take thee for children & giue thee a pleasant land, euen the glorious heritage of the armies of the heathen, and saide, Thou shalt call mee, saying, My father, and shalt not turne from me?

20 But as a woman rebelleth against her husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 A voice was heard vpon the high places, weeping and supplications of the children of Israel: for they haue peruered their way, and forgotten the Lord their God.

22 O ye disobedient children, returne and I wil heale your rebellions. Behold, wee come vnto thee: for thou art the Lord our God.

1 The Ebrewe word may either signifie lightnes & wantonnes, or noyfe and brute.

m Iudah fained for a time, as that she did returne vnder Iosiah and other good Kings, but she was neuer truly touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared her self so wicked, as Iudah, which yet had more admonitions and examples to cal her to repentance.

o Where as the Israelites were now kept in captiuitie by the Assyrians, to whom she promitteth mercie, if they wil repent.

p There was no way, which thou didest not hate to seeke after the idoles, and to trot a pilgrimages.

q This is to be vnderstand of the comming of Christ: for then they shal not seeke the Lord by ceremonies, and al figures shal cease.

r Meaning the Church, where the Lord wil be present to the worlds ende, Mat. 28. 20.

s Where they are now in captiuitie.

t The Ebrewe worde signifieth a friend or companion, & here may be taken for a husband, as it is vsed also Hoseah.

u Signifying, that God, whom they had forsaken, woulde bring their enemies vpon them, who should lead them captiue and make them to crye and lament.

x This is spoken in the person

of Israel to the shame of Iudah, which staide so long to turne vnto God.

y For their idolatry Gods vengeance hath light vpon them and theirs.
z They iustifie not themselves, or say that they would followe their fathers, but condemne their wicked doings & desire forgiveness of the same, 1. Ezr. 3. 7. as Psal. 106. 6. Isa. 64. 6.

- 23 Truly the hope of the hillies is but vaine, nor the multitude of mountaines: but in the Lord our God is the health of Israel.
24 For confusion hath deuoured our y fathers labour, from our youth their sheepe and their bullocks, their sonnes and their daughters.
25 We lie downe in our confusion, and our shame couereth vs: 2 for we haue sinned against the Lord our God, we and our fathers from our youth: euen vnto this day, and haue not obeyed the voice of the Lord our God.

CHAP. IIIII.

1 True repentance. 4. He exhorteth to the circumcision of the heart. 5 The destruction of Iudah is prophesied for the malice of their hearts. 19 The Prophet lamenteth it.

a That is, wholly, and without hypocricie, Ios. 2. 12. not dissimbling to tyme & serue God as they do which serue him by halues, as Hof. 7. 16.
b Thou shalt detest the name of idoles, Psal. 116. 4. & shalt with reuerence sweare by the liuing God, when thine othe may aduance Gods glorie, and profite others, and here, by swearing he meaneth the true religion of God.
c He willet them to plucke vp the impietie and wicked affection & worldly respects out of their heart, that the true seede of Gods word may be sowne therein Hof. 10. 12. and this is the true circumcision of the heart, Deut. 10. 16. rom. 2. 29. col. 2. 11.
d He warneth them of the great dangers y shal come vpon them by the Caldeans, except they repēt, and turne to the Lord.
e He speaketh this to admonish them of the great danger when euery man shal prepare to saue him self, but it shalbe to late, 2. King. 25. 4. f Meaning, Nebuchadnezzar King of Babylon, 2. King. 24. 1. g That is, the false Prophetes which stil prophesied peace and securitie, and thus thou hast punished their rebellious stubbornes by causing them to hearken vnto his which would not beleue thy trueth, 2. King. 22. 23. Ezek. 14. 9. 2. Thes. 2. 11.

- 1 O Israel, if thou returne, a returne vnto me, saith the Lord: and if thou put away thine abominations out of my sight, then shalt thou not remoue.
2 And thou shalt b sweare, The Lord liueth, in trueth, in iudgement, and in righteoussnes, and the nauons shalbe blessed in him, and shal glory in him.
3 For thus saith the Lord to the men of Iudah, and to Ierusalem,
4 Breake vp, c your fallow ground, and sow not among the thornes: be circumcised to the Lord, and take away the foreskinnes of your hearts, ye men of Iudah, and inhabitants of Ierusalem, lest my wrath come forth like fire, and burne, that none can quench it, because of the wickednes of your inuentions.
5 d Declare in Iudah, and shewe forth in Ierusalem, and say, Blowe the trumpet in the land: crye, and gather together, & saye, Assemble your selues, & let vs go into strong cities.
6 Set vp the standart in Zion: e prepare to flee, and stay not: for I wil bring a plague from the North, and a great destruction.
7 The flyon is come vp from his denne, & the destroyer of the Gentiles is departed, & gone forth of his place to lay thy lande wast, and thy cities shalbe destroyed without an inhabitant.
8 Wherefore girde you with sackcloth: lament and howle, for the fierce wrath of the Lord is not turned backe from vs.
9 And in that day, saith the Lord, the heart of the King shal perish, and the heart of the princes and the Priests shalbe astonished, and the 8 Prophets shal wonder.
10 Then said I, Ah, Lord God, surely thou hast h deceived this people & Ierusalem, saying, Ye shal haue peace, and the sworde perceeth vnto the heart.

- 11 At that time shal it be saide to this people and to Ierusalem, A dry i winde in the hie places of the wildernes cometh toward the daughter of my people, but neither k to fan nor to cleanse.
12 A mightie winde shal come vnto me fro those places, and now wil I also giue sēcence vpon them.
13 Behold, he shal come vp as the l clouds, and his charrets shalbe as a tēpest: his horses are lighter then egles, m Wo vnto vs, for we are destroyed.
14 O Ierusalem, wash thine heart from wickednes, that thou maiest be saued: howe long shal thy wicked thoughtes remaine within thee?
15 For a voyce declareth from n Dan, and publisheth affliction from mount o Ephraim.
16 Make ye mention of the heathen, & publish in Ierusalem, Behold, the skouts come from a farre countrey, and crye out against the cities of Iudah.
17 They haue compassed her about as the watch men of the p field, because it hath prouoked me to wrath, saith the Lord.
18 Thy waies & thine inuentions haue procured thee these things, such is thy wickednes: therefore it shal be bitter, therefore it shal perce vnto thine heart.
19 My bely, q my bely, I am peined, euen at the very heart: mine heart is troubled within me: I can not be stil: for my soule hath heard the founde of the trumpet, and the alarme of the battel.
20 Destruction vpon destruction is cryed, for the whole land is wasted: suddenly are my r tents destroyed, and my curteines in a moment.
21 How long shal I see the stādart, and heare the sound of the trumpet?
22 For my people is foolish, they haue not knowne me: they are foolish children, and haue none vnderstanding: s they are wise to do euill, but to do well they haue no knowledge.
23 I haue looked vpon the earth, and lo, it was without forme and t voide: and to the heauens, and they had no light.
24 I beheld the mountaines: & lo, they tumbled and al the hillies shooke.
25 I beheld, and lo, there was no man, and all the birdes of the heauen were departed.
26 I beheld, and lo, the fruteful place was a wildernes, and all the cities thereof were broken downe at the presēce of the Lord, and by his fierce wrath.
27 For thus hath the Lord said, The whole land shalbe desolate: yet will I u not make a ful end.

demneth the obstinacie of the people, who repent not at the feare of these terrible tidings, seing that the insensible creatures are moued therewith, as if the order of nature should be changed, Isa. 13. 10. and 24. 23. Ezek. 32. 7. Joel. 2. 31. & 3. 15. u But for his mercies sake he will reserue him selfe a residue to be his Church, and to praise him in earth, Isa. 2. 9.

i The North winde whereby he meaneth Nebuchadnezzar.
k But to cary away both come and chaffe.
l Meaning, that Nebuchadnezzar should come as suddenly, as a cloude that is caryed with the winde.
m This is, spoken in the person of al the people who in their affliction should crye thus.
n Which was a citie in the vmoost border of Israel Northward toward Babylon.
o Which was in the midway betwene Dan & Ierusalem.
p Which keepe the frutes so straitly, that nothing can come in nor out so should the Babylonians compass Iudah.
q He sheweth that the true ministers are line ly touched with the calamities of the Church, so that al the parts of their bodye feelee the grife of their heart, albeit with zeale to Gods glory they pronounce his iudgements against the people.
r Meaning the cities, which were as easily cast downe as a tent.
s Their wisdom and policie tend to their owne destruction, and pulleth them from God.
t By these manner of speeches he sheweth the horrible destruction, that should come vpon the land, and also con-

28 Therefore

28 Therefore shall the earth mourne, and the heauens aboute shalbe darkened, because I haue pronounced it: I haue thought it, and wil not repent, neither wil I turne backe from it.

29 The whole cite shal flee, for the noyse of the horsemen and bowe men: they shal go into thickets, and clime vp vpon the rockes: euery cite shal be forsaken, & not a man dwel therein.

30 And when thou shalt be destroyed, what wilt thou do? Though thou shalt clothe thy self with skarlet, though thou deckest thee with ornaments of gold, though thou paintest thy face with colours, yet shalt thou trimme thy self in vaine: for thy louers wil abhorre thee and seeke thy life.

31 For I haue heard a noyse as of a woman trauailing, or as one laboring of her first childe, even the voyce of the daughter Zion that sigherh and stretcheth out her hands: y wo is me now: for my soule fainteth because of the murderers.

CHAP. V.

In Iudah no righteous man found neither among the people nor the rulers. 15 VVherfore Iudah is destroyed of the Caldeans.

1 VVne to & fro by the stretes of Ierusalem, and beholde now, & knowe, and inquire in the open places thereof, if ye can finde a man or if there be any that executeth iudgement, and seketh the truth, and I wil spare a it.

2 For though they saye, The Lord liueth, yet do they sweare falsely.

3 O Lord, are not thine eyes vpon the truth? thou hast striken them, but they haue not sorowed: thou hast consumed them, but they haue refused to receiue correction: they haue made their faces harder than a stone, and haue refused to returne.

4 Therefore I said, surely they are poore, they are foolish, for they knowe not the way of the Lord, nor the iudgement of their God.

5 I wil get me vnto the great men, and wil speake vnto them: for they haue knowne the way of the Lord, and the iudgement of their God: but these haue altogether broken the yoke and burst the bonds.

6 Wherefore a lyon out of the forest shall slay them, and a wolfe of the wildernes shall destroy them: a leoparde shall watch ouer their cities: euery one that goeth our thence, shalbe torne in peeces, because their trespasses are manye, and their rebellions are increased.

7 How should I spare thee for this? thy children haue forsaken me, & sworn by the that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselues by companies in the harlots houses.

8 They rose vp in the morning like fed horses for euery man neyed after his neighbours wife.

9 Shal I not visit for these things, saith the

Lord? Shal not my soule be auenged on such a nation as this?

10 Clime vp vpon their walles, & destroy them, but make not a ful end: I take awaye their battlements for they are not the Lords.

11 For the house of Israel, and the house of Iudah haue grievously trespassed against me, saith the Lord.

12 They haue denied the Lord, & said, It is not he, neither shall the plague come vpon vs, neither shall we see sworde nor famine.

13 And the Prophets shalbe as lwinde, and the worde is not in them: thus shall it come vnto them.

14 Wherefore thus saith the Lord God of hostes, Because yee speake such words, beholde, I wil put my wordes into thy mouth, like a fyre, and this people shall be as wood, and it shall deuoure them.

15 Lo, I wil bring a nation vpon you from far, O house of Israel, saith the Lord, which is a mightie nation, & an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiuer is as an open sepulchre: they are al very strong.

17 And they shal eat thine haruest and thy bread: they shal deuoure thy sonnes and thy daughters: they shal eate vp thy shepe and thy bullockes: they shal eat thy vines and thy figtrees: they shal destroye with the sworde thy fenced cities wherein thou didest trust.

18 Neuertheles at those daies, sayth the Lord, I wil not make a ful end of you.

19 And when ye shal say, wherfore doeth the Lord our God do these things vnto vs? then shalt thou answer them, Like as ye haue forsaken me, and serued strange gods in your land, so shall ye serue strangers in a land that is not yours.

20 Declare this in the house of Iacob and publish it in Iudah, saying,

21 Heare nowe this, O foolish people, and without vnderstanding, which haue eyes and see not, which haue eares and heare not.

22 Feare ye not me, saith the Lord, for will ye not be afraide at my presence, which haue placed the sad for the bounds of the sea by the perpetual decree that it can not passe it, & though the waues thereof rage, yet can they not preuaile, though they roare, yet can they not passe ouer it?

23 But this people hath an vnfaithful & rebellious heart: they are departed & gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giueth raine both early and late in due season: he reserueth vnto vs the appointed weekes of the haruest.

25 Yet your iniquities haue turned awaye these things, & your sinnes haue hindered good things from you.

26 For among my people are found wicked perones, that laye waite as he that setteth snares: they haue made a pit to catche men.

h His commandeth the Babylonians and enemies to destroy them.

i Read Chap. 4.

k Because they gave no credit to the words of his Prophets, as Isa. 28.15.

l Their wordes shalbe of none effect, but vaine.

m They are not sent of the Lord, and therefore that which they threaten to vs, shal come vpon them.

n Meaning, Ieremiah.

o To wit, the Babylonians & Caldeans.

p Who shal kill many with their arrows.

q Here the Lord declareth his vnspokeable fauour toward his Church, as Chap. 4.27.

Chap. 6.10.

r Meaning, the Prophet Ieremiah.

s Ebr without heart.

Isa. 6.9.

mat. 13.14.

act. 28.27.

rom. 11.8.

Job. 38.10.

f If there be any state, that we receive not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa. 59.1.

x Neither thy ceremonies nor rich gifts shal deliuer thee.

y As the Prophets were moued to pitie the destruction of their people, so they declared it to the people to moue them to repentance. Isa. 22.4, chap. 9.

a That is, the cite.

b Though they pretend religion and holynes, yet al is but hypocrisie for vnder this kinde of swearing is conteyned the true religion.

c Doest not thou loue vprightnes and faithfull dealings?

d Thou hast oft times punished them, but al is in vaine, Isa. 9.13.

e He speaketh this to the reproch of them, which should gouerne & teach others, and yet are farther out of the way then the simple people.

f Meaning, Nebuchadnezzar & his armie.

g He sheweth that to sweare by any thing the by God, is to forsake him.

18 They are all rebellious traytours, wal-
king craftely: they are braske, & yron, they
all are destroyers.

19 The bellowes are burnt: the leade is
cōsumed in the fyre: the founder melteth
in vaine: for the wicked are not taken a-
waye.

20 They shal cal them reprobate siluer, be-
cause the Lord hath reiected them.

CHAP. VII.

Jeremiah is commanded to shewe vnto the people the
word of God, which trusteth in the outward seruice of
the Temple. 12 The cōsils that shal come to the Levites for
the despoiling of their Prophets. 21 Sacrifices doth not the
Lord chiefly require of the Levites, but that they should
obey his vvorde.

The words that came to Jeremiah from
the Lord, saying,

1 Stand in the gate of the Lords house and
crye this word there, and saye, Heare the
word of the Lord, all ye of Iudah that en-
ter in at these gates to worship the Lord.

2 Thus saith the Lord of hostes, the God
of Israel, * Amend your wayes and your
works, & I will let you dwel in this place.

3 Trust not in a lying wordes, saying, The
Temple of the Lord, the Temple of the
Lord: this is the Temple of the Lord.

4 For if you amend & redresse your wayes
and your works: if you execute iudgement
betwene a man and his neighbour,

5 And oppresse not the stranger, the father-
lesse and the widowe & shed no innocent
blood in this place, neither walke after o-
ther gods to your destruction,

6 Then will I let you dwel in this place
in the land that I gaue vnto your fathers,
for euer and euer.

7 Behold, you trust in lying wordes, that can
not profit.

8 Wil you steale, murder, and commit adul-
terie and sweare falsly and burne incense
vnto Baal, & walke after other gods whom
ye know not?

9 And come and stand before mee in this
House, whereupon my Name is called, &
say, We are deliuered, though wee haue
done al these abominations?

10 Is this House become a den of theues,
whereup my Name is called before your
eyes? Beholde, euen I see it, sayth the
Lord.

11 But go ye now vnto my place which was
in Shilo, where I set my Name at the be-
ginning, and behold, what I did to it for
the wickednes of my people Israel.

12 Therefore now because ye haue done al
these workes, saith the Lord (& I rose vp
early and spake vnto you: But when I
spake, ye would not heare me, neither whē
I called, would ye answer)

13 Therefore will I do vnto this House,
whereupon my Name is called, wherein al-
so ye trust, euen vnto the place that I gaue
to you, and the people miserably discomfited, 1. Sam.
4. 11. chap. 26. 6. e That is, I neuer ceased to warne you, as Iſa. 65. 2.
prouerb. 1. 23. f He sheweth what is the onely remedie to redresse
our fautes: to suffer God to leade vs into the waye, and to obeye his
calling, Iſa. 66. 4.

to you and to your fathers, as I haue done
vnto Shilo.

15 And I wil cast you out of my sight, as I
haue cast out al your brethren, euen the
whole seede of Ephraim.

16 Therefore thou shalt not pray for this
people, neither lift vp crye or prayer for
them neither intreat mee, for I will not
heare thee.

17 Seeft thou not what they do in the cities
of Iudah and in the stretes of Ierusalem?

18 The children gather wood, and the fa-
thers kindle the fire, & the women knede
the dough to make cakes to the Queene
of heauen & to powre out drinke offrings
vnto other gods, that they maye prouoke
me vnto anger.

19 Do they prouoke me to anger, saith the
Lord, and not themselues to the confusion
of their owne faces?

20 Therefore thus saith the Lord God, Be-
hold, mine anger & my wrath shalbe pow-
ered vpon this place, vpon man and vpon
beast, and vpon the tree of the field & vpon
the frute of the ground, & it shall burne
and not be quenched.

21 Thus saith the Lord of hostes, the God
of Israel, Put your burnt offrings vnto
your sacrifices, and eat the flesh.

22 For I spake not vnto your fathers, nor
commanded them, when I brought them
out of the land of Egypt, concerning burne
offrings and sacrifices.

23 But this thing commanded I them, say-
ing, Obey my voice, & I wil be your God,
and ye shalbe my people: and walke ye in
all the waies which I haue commanded
you, that it maye be wel vnto you.

24 But they would not obey, nor inclyne
their eare, but wēt after the cōsils & the
stubbernes of their wicked heart, & went
backward and not forward.

25 Since the day that your fathers came vp
out of the Land of Egypt, vnto this daye,
I haue euen sent vnto you all my seruants
the Prophets, rising vp early euery day,
and sending them.

26 Yet would they not heare mee nor en-
cline their eare, but hardened their necke
and did worse then their fathers.

27 Therefore shalt thou speake all these
wordes vnto them, but they will not
heare thee: thou shalt also crye vnto them,
but they wil not answer thee.

28 But thou shalt saye vnto them, This is a
nation that heareth not the voyce of the
Lord their God, nor receiue discipline:
truth is perished, and is cleane gone out
of their mouth.

29 Cut of thine eare, O Ierusalē, & cast
it awaye, and take vp a complaint on the
hie places: for the Lord hath reiected and
forsaken the generation of his wrath.

30 For the children of Iudah haue done euil
in my sight, saith the Lord: they haue set
their abominations in the House, wherup-
on my Name is called, to pollute it.

31 And they haue built the hie place of To-
pheth,

g I wil send you
into captiuitie
as I haue done
Ephraim, that is,
the ten tribes.

h To assure them
that God had de-
termined with
himself to punish
their wickednes,

he sheweth that
prayer of godly
can nothing a-
uaile the, whiles
they remaine in
their obstinacie

against God, and
will not vse the
meanes that he
vseth to cal them

to repentance,
Chap. 11. 14. &
14. 11.

i That is, they
sacrifice to the
sunne, moone, &
starres, which
they called the
Queene of hea-
uen, Chap. 44. 17.
2. king. 23. 5.

k Shewing that
it was not his
chiefe purpose &
intent that they
should offer sa-
crifices: but that
they should re-
gard, wherefore
they were orde-
ned to wit, to be
ioyned to the
worde as scales

and confirmati-
ons of remission
of sinnes in
Christ: for with-
out worde they
were vaine &
vnprofitable.

l Which was
about foretene
hundredth yeres.

m Read verse 13.

n Whereby he
sheweth that he
pastours ought
not to leaue
their flockes in
their obstinacie:

for the Lord wil
vse the meanes
of his seruants to
make the wic-
ked more fentie
& to proue his.

o In signe of
mourning, as
Iob. 1. 20. Mich.
1. 16.

p Against whom
he had iust occa-
sion to powre
out his wrath.

q Of Topheth
read. 2. King. 23.
10.

* Al the paine
and labour that
hath bene taken
with them, is
lost.

Chap. 26. 13.

a Belue not the
false Prophets,
which say that
for Temples
take, and the sa-
crifices there, y

Lord wil pre-
ferue you, and so
nourish you in
your sin, & vaine
confidence.

b God sheweth
on what condi-
on he made his
promises to this
Temple: that they
should be an ho-
ly people vnto
him, as he would
be a faithful God
to them.

c As theues hid
in holes, & den-
nes thinke them-
selues safe, so
when you are in
my Temple, you
thinke to be co-
uered with the
holynes thereof,

& that I cannot
see your wicked-
nes, Mat. 23. 13.
d Because they
depended so
much on the
Temple, which
was for his pro-
mises, that he
would be present,

and defend them
where the Arke
was: he sendeth
them to Gods
iudgements a-
gainst Shilo,

where the Arke
had remained a-
bout 300. yeres
and after was
taken, the Priests
slaine and the
people miserably
discomfited, 1. Sam.
4. 11. chap. 26. 6.

e That is, I neuer
ceased to warne
you, as Iſa. 65. 2.
prouerb. 1. 23.

f He sheweth
what is the onely
remedie to red-
resse our fautes:

to suffer God to
leade vs into the
waye, and to obeye
his calling, Iſa. 66. 4.

^r But commanded the contrary, as *Leu. 18. 21.* & *20. 3.* *deu. 18. 10.*

Ezek. 26. 13.

pheth, which is in the valley; of Ben-Hinnom to burne their sonnes & their daughters in the fire, which I commanded the not, neither came it in mine heart.

32 Therefore behold, the dayes come, saith the Lord, that it shall no more bee called Topheth, nor the valley of Ben-Hinnom, but the valley of slaughter: for they shall bury in Topheth til there be no place.

33 And the carkeises of this people shall be meat for the foules of the heauen and for the beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah and frō the stretes of Ierusalem the voyce of mirth and the voyce of gladnes, the voice of the bridegrome and the voyce of the bride: for the land shall be desolate.

CHAP. VIII.

^r The destruction of the Iewes. ⁴ The Lord moueth the people to amendment. ¹⁰ He reprehendeth the lying doctrine and the couetousnes of the Prophets and Priests.

1 **A**T that time, saith the Lord, they shall bring out the bones of the Kings of Iudah, and the bones of their princes, and the bones of the Priests and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their ^a graues.

2 And they shall spread the before the sun & the mone, & al the host of heauen, whō they haue loued, and whom they haue serued, and whom they haue followed, and whom they haue sought, and whom they haue worshiped: they shall not be gathered nor be buried, but shall be as dung vpon the earth.

3 And death shall be desired rather the life of all the residue that remaineth of this wicked familie, which remaine in all the places where I haue scattered them, saith the Lord of hostes.

4 Thou shalt saye vnto them also, Thus saith the Lord, Shall they ^c fal & not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned back by a perpetuall rebellio: they gaue themselves to deceit, & would not returne.

6 I hearkened and heard, but none spake a right: no man repented him of his wickednes, saying, What haue I done? euery ^d one turned to their race, as the horse rusheth into the battell.

7 Euen the storcke in the aire knoweth her appointed times, & the turtle & the crane and the swallowe obserue the time of their comming, but my people knoweth not the iudgement of the Lord.

8 How do ye say, We are wise, & the Lawe of the Lord is with vs: Lo, certainlye in vaine made he it, the pen of the scribes is in vaine.

9 The wise men are ashamed: they are afraid and taken. lo, they haue reiected the word of the Lord, and what wisdom is in them?

10 Therefore will I giue their wiues vnto others, & their fields to the that shall possesse them: * for euery one from the leaste euen vnto the greatest is giue to couetousnes & from the Prophet euen vnto the Priest, euery one dealeth falsely.

11 For they haue healed the hurt of the daughter of my people with swete words, saying, Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither coulde they haue anye shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, saith the Lord.

13 I wil surely consume them, saith the Lord: there shall be no grapes on the vine, nor figs on the figtree, and the leaf shall fade, & the things that I haue giuen them, shall depart from them.

14 Why do we stay? assemble your selues, & let vs enter into the strong cities, & let vs be quiet there: for the Lord our God hath put vs to silence and giuen vs water with gall to drinke, because we haue sinned against the Lord.

15 * We looked for peace, but no good came, & for a time of health, and beholde troubles.

16 The neying of his horses was heard frō I Dan, the whole lande trembled at the noyse of the neying of his strong horses: for they are come, & haue deuoured the lande with all that is in it, the citie, & those that dwel therein.

17 For behold, I wil send serpents, & cockatrices among you, which wil not be charmed, & they shall sting you, saith the Lord.

18 I would haue comforted my selfe against sorow, but mine heart is heauie in me.

19 Behold, the voice of the cry of the daughter of my people for feare of them of a farre country, Is not the Lord in Zion? is not her king in her? Why haue they prouoked me to anger with their graue images, and with the vanities of a strange god?

20 The Pharuest is past, the sōmer is ended and we are not holpen.

21 I am sore vexed for the hurt of the daughter of my people: I am heauie, and astonishment hath taken me.

22 Is there no balme at Gilead? is there no Phisitio there? Why the is not the health of the daughter of my people recovered?

CHAP. IX.

^r The complaint of the Prophet for the malice of the people.

²⁴ In the knowledge of God ought we only to reioyce.

²⁶ The uncircumcision of the heart.

1 **O**H, that my heade were full of a water and mine eies a fountaine of teares, that I might weepe day and night for the slaine of the daughter of my people.

Sufficiently lament the destruction that he sawe to hang ouer them. Which is a special note to discern the true pastors from the hirelings, Read Chap. 4. 19.

2 Oh.

Isa. 56. 11.
chap. 5. 31.
& 6. 13.

h Read Chap. 6. 14.

i He speaketh in the person of the people, who when the enemye cometh, wil runne about to hide themselves, and acknowledge that it is Gods hand.

k That is, hath brought vs into extreme afflictio, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement.

l Read Chap. 4. 15.

m God threatneth to send the Babylonians among them who shall utterly destroy them in such sort as by no means they shall escape.

n Read Chap. 4. 19.

o Thus the Lord speaketh.

p The people wonder that they haue so long time looked for succour in vaine.

q The Prophet speaketh thus.

r Meaning, that no mans help or means could saue them for in Gilead was precious balme.

s Chap. 46. 11. or els deriding the vaine confidence

of the people who looked for helpe at their Priests, who should haue ben the Phisitians of their soules, and dwelt at Gilead.

t Hose. 6. 8.

u The prophet sheweth the great compassion that he had toward this people, seeing that he could neuer

^a The enemye for gredines of game shall rille your graues, and lay you before those idoles, which in your life you worshipped, to see if they can help you.
^b Because of the afflictions that they shall feele through Gods iudgements.
^c Is there no hope, that they wil returne?
^d They are full of hypocrysie, & euery one followeth his owne fantasie without any consideration.
^e He accuseth them in that that they are more ignorant of gods iudgements then these birds are of their appointed seasons to discern the cold, and heat, as *Isa. 1. 3.*
^f The Law doeth not profit you, neither neede it to haue bene written for ought that you haue learned by it.
^g They that seeme wise, may be ashamed of their ignorance: for all wisdom consisteth in Gods word.

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b He sheweth that this were more quietnes, & greater safetie for him to dwell among the wilde beastes then among this wicked people, saue that God hath inioyned him this charge.

c Vtterly turned from God.

d To belye, and slander their neighbours.

e Meaning, that al were corrupt and none could finde an honest man.

f They haue so practised deceit that they cannot forsake it.

g They had rather forsake God, then leaue their wicked trade.

h With the fire of affliction.

Psal 11.3.

Chap. 12.4.

i Signifying that al the places about Ierusalem should be destroyed.

k Meaning, that they are all without sense, & vnderstanding, and that God hath taken his Spirite from them.

l He sheweth that the children cannot excuse themselves by their fathers: for both father and childe if they be wicked, shal perish.

m Read Chap. 3.14.

n Seing you can not lament your owne finnes, cal for those foolish women, whome of a superstition you haue to lament for the dead, that they by their fained teares may prouoke you to some sorowe.

2 Oh, that I had in the wilderness a cottage of way faring men, that I might leaue my people, & go from them, for they bee all adulterers & an assemblie of rebels, And they bend their tongues like their bowes for lies: but they haue no courage for the truth vpō the earth: for they proceede from euill to worse, and they haue not knowen me, saith the Lord.

4 Let euery on take heede of his neighbour, & trust you not in any brother: for euery brother wil vse deceit, and euery friend wil deale deceitfully,

5 And euery one wil deceiue his friend, & will not speake the truth: for they haue taught their tongues to speake lies, & take great paines to do wickedly.

6 Thine habitation is in the middes of deceiuers: because of their deceit they refuse to knowe me, saith the Lord.

7 Therefore thus saith the Lord of hostes, Behold, I wil melt them, & trye them: for what should I do for the daughter of my people?

8 Their tongue is as an arrow shot out, & speaketh deceit: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

9 Shal I not visite the for these thinges, saith the Lord? or shal not my soule be aduenged on such a nation as this?

10 Vpon the mountains will I take vp a weeping and a lamentation, and vpon the fayre places of the wilderness a mourning, because they are burnt vp: so that none can passe through the, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away and gone.

11 And I wil make Ierusalem an heape, & a den of dragons, & I wil make the cities of Iudah waste, without an inhabitant.

12 Who is k wife, to vnderstand this, and to whom the mouth of the Lord hath spoken, euen he shal declare it. Why doeth the lād perish, & is burnt vp like a wilderness, that none passeth through?

13 And the Lord saith, Because they haue forsaken my Law, which I set before them, & haue not obeyed my voice, neither walked there after,

14 But haue walked after the stubbernes of their owne heart, and after Baalims, which their fathers taught them.

15 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I wil feede this people with wormewood, and giue them waters of gal to drinke:

16 I will scatter them also among the heathen, whom neither they nor their fathers haue knowen, & I wil sende a sworde after them, til I haue consumed them.

17 Thus saith the Lord of hostes, Take heede, & cal for the mourning women, that they maye come, and send for skilfull women that they may come,

18 And let them make haite, & let them take vp a lamentation for vs, that our eies may

cast out teares and our eye liddes gush out of water.

19 For a lamentable noyse is heard out of Zion, How are wee destroyed, & vterly confounded, for we haue forsaken the lād, and our dwellings haue cast vs out.

20 Therefore heare the word of the Lord, O ye women, & let your eares regarde the words of his mouth, and p teache your daughters to mourne, and euery one her neighbour to lament.

21 For death is come vp into our windows, & is entred into our palaces, to destroy the children without, & the yong men in the stretes.

22 Speake, thus saith the Lord, The carkeises of men shall lie, euen as the dunge vpon the field, & as the handfull after the mower, and none shal gather them.

23 Thus saith the Lord, Let not the wise man glory in his wisdom, nor the strong man glory in his strength, neither the riche man glory in his riches.

24 But let him that gloriet, glorie in this, that he vnderstandeth, and knoweth me: for I am the Lord, which shewe mercye, iudgement, and righteousness in the earth: for in these thinges, I delite saith the Lord.

25 Behold, the dayes come, saith the Lord, that I wil visite al them, which are circumsised with the vncircumsised:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, & all the vtmost corners of them that dwell in the wilderness: for al these nations are vncircumsised, & al the house of Israel are vncircumsised in the heart.

f These three pointes are necessary to knowe a right mercie wherein consisteth our saluation: his iudgement, which he executeth continually against the wicked, and his iustice, whereby he defendeth & maintaineth the faithfull. t Meaning, both Iewes, and Gentiles, as in the next verse he sheweth the cause, read Chap. 4.4.

CHAP. X.

1 The constellations of the starres are not to be feared. 2 The weakenes of idoles, & of the pouer of God. 3 Their pastours, are become brute beasts.

1 H EARE ye the worde of the Lord that he speaketh vnto you, O house of Israel.

2 Thus saith the Lord, Learne not the waye of the heathen, and be not afraide for the signes of heauen, though the heathen be afraide of such.

3 For the custōes of the people are vaine: for one cutteth a tree out of the forest (which is the worke of the handes of the carpenter) with the axe,

4 And another decketh it with siluer, and with golde: they fasten it with nailes, and hammers, that it fal not.

and therefore there can be no certeine iudgement thereof. Deut. 18.9. b Meaning not onely in the obseruation of the starres, but their Laws and ceremonies whereby they confirme their idolatrie, which is forbidden, Deut. 12.30. c The Prophets vse thus plainly and simply to set forth the vile absurditie of the idolaters, that men might learne to be ashamed of that, wherevnto their corrupt nature is most subiecte, read Isa. 44.13.

o As though they were weary of vs, because of our iniquities, Leu. 18.28. & 20.22.

p He derideth the superstition of the women, which made an arte of mourning, & taught to weepe with fained teares.

q Signifying, that there is no meanes to deliuer the wicked from Gods iudgements: but when they think to be most sure, and most farre of, then are they soonest taken.

r For asmuch as none can saue him selfe by his owne labour or any worldly meanes, he sheweth that it is in vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliuer vs, 1. Cor. 1.31. 2. Cor. 10.17.

a God forbideth his people to gūe credit or feare the constellations and coniunctions of starres, & planets, which haue no power of themselves, but are gouerned by him, and their secret motions and influences are not known to man.

d He teacheth the people to lift vp their eyes to God, who hath al power, & therefore ought onely to be feared: and here in he sheweth them not onely the euil that they ought to eschew, but the good which they ought to follow, Reuel. 15.4.

e Because the people thought that to haue images was a meane to serue God and to bring them to the knowledge of him, he sheweth that nothing more displeaseth God, nor bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errors, ver. 15, & Habak. 2.18. calleth them the teachers of lies: contrarie to that wicked opinion, that they are the bookes of the lay people.

f Where as they found the best golde: shewing, that they thought nothing to deare for their idoles: some read Ophir, as 1. King. 9.28.

g This declareth that al, that hath bene in this Chapter spoken of idoles, was to arme the Iewes when they should be in Caldea among the idolaters, and now with one sentence he instructeth them both how to protest their owne religion against the idolaters, & how to answer them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memorial, where as al the rest of his writing is Hebrew. h The more that man thinketh to do any thing wel by his owne wisdom, and not as God instructeth him, the more doth he prouide himself to be a vile beast. i By these words, Portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to receive al other helps, & succours as of idoles, &c. Deut. 32. 9. psal. 16. 5. k The Prophet willett the Iewes to prepare themselves to this captiuitie, shewing that it was now at hand, that they should feele the things, wherof he had tolde them. l It is my iust plague & therefore I wil take it patiently: whereby he teacheth the people how to be haue themselves toward God.

5 The idoles stand vp as the palme tree, but speake not: they are borne because they can not go: feare them not, for they can not do euil, neither can they do good.

6 There is none like vnto thee, O Lord: thou art great, and thy name is great in power.

7 Who would not feare thee, O King of nations: for to thee apperteineth the dominion: for among al the wise men of the Gentiles, & in al their Kingdomes there is none like thee.

8 But altogether they dote, and are foolish: for the stocke is a doctrine of vanitie.

9 Siluer plates are brought from Tarshish, & golde from Uphaz, for the worke of the workman, and the hands of the founder: the blew silke, and the purple is their clothing: al these things are made by cunning men.

10 But the Lord is the God of truth: he is the liuing God, and an euerlasting King: at his anger the earth shal tremble, & the nations cannot abide his wrath.

11 (Thus shall you say vnto them, The gods that haue not made the heauens and the earth, shal perishe from the earth, & from vnder these heauens)

12 He hath made the earth by his power, & established the world by his wisdom, and hath stretched out the heauen by his discretion.

13 He giueth by his voyce the multitude of waters in the heauen, and he causeth the cloudes to ascende from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

14 Euery man is a beast by his owne knowledge: euery founder is confounded by the grauen image: for his melting is but false-hood, and there is no breath therein.

15 They are vanitie, & the work of errors: in the time of their visitation they shal perish.

16 The portion of Iaakob is not like them: for he is the maker of all things, & Israel is the rod of his inheritance: the Lord of hostes is his Name.

17 Gather vp thy wares out of the land, O thou that dwellest in the strong place.

18 For thus saith the Lord, Beholde, at this time I will throw as with a sling the inhabitants of the land, and wil trouble them, and they shal find it so.

19 Wo is me for my destruction, and my grievous plague: but I thought, Yet it is to protest their owne religion against the idolaters, & how to answer them to their shame which should exhort them to idolatrie, and therefore he writeth this sentence in the Caldeans tongue for a memorial, where as al the rest of his writing is Hebrew. h The more that man thinketh to do any thing wel by his owne wisdom, and not as God instructeth him, the more doth he prouide himself to be a vile beast. i By these words, Portion and rod, he signifieth their inheritance: meaning, that God should be all sufficient for them, and that their felicitie consisted in him alone, & therefore they ought to receive al other helps, & succours as of idoles, &c. Deut. 32. 9. psal. 16. 5. k The Prophet willett the Iewes to prepare themselves to this captiuitie, shewing that it was now at hand, that they should feele the things, wherof he had tolde them. l It is my iust plague & therefore I wil take it patiently: whereby he teacheth the people how to be haue themselves toward God.

my sorowe, and I wil beare it.

20 My tabernacle is destroyed, and al my coardes are broken: my children are gone from me, & are not: there is none to spread out my tent any more, and to set vp my courtaines.

21 For the Pastors are become beasts, and haue not fought the Lord: therefore haue they none vnderstanding: and al the flockes of their pastures are scattered.

22 Behold, the noise of the brute is come, & a great commotion out of the North country to make the cities of Iudah desolate, and a denne of dragons.

23 O Lord, I know, that the waye of man is not in him selfe, neither is it in man to walke and to direct his steps.

24 O Lord, correct me, but with quiet iudgement, not in thine anger, lest thou bring me to nothing.

25 Powre out thy wrath vpon the heathen, that know thee not, & vpon the families that call not on thy Name: for they haue eaten vp Iaakob & deuoured him & consumed him, and haue made his habitation desolate.

reueiled vnto him the certitude of their captiuitie, Chap. 7.16. he only prayeth, that he would punish them with mercie, which Iaiiah called in measure, Chap. 27.8. measuring his rods by their infirmities, 1. Cor. 10. 13. for here by iudgement is meant not onely the punishment, but also the merciful moderation of the same. as Chap. 30.11. For as much as God can not only be known & glorified by his mercie, but he vseth toward his Church, but also by his iustice in punishing his enemies, he prayeth that his glorie may fullie appeare both in the one and the other, psal. 79.6.

CHAP. XI.

3 A curse of them that obey not the wordes of Gods couenant. 10 The people of Iudah, following the steps of their fathers, worship strange gods. 15 The Lord forbid death Ieremiah to pray for them.

1 The word that came to Ieremiah from the Lord, saying,

2 Heare ye the wordes of this couenant, & speake vnto the men of Iudah, and to the inhabitants of Ierusalem,

3 And say thou vnto them, Thus saith the Lord God of Israel, a Cursed be the man that obeyeth not the wordes of this couenant,

4 Which I commanded vnto your fathers, when I brought them out of the land of Egypt, from the yron furnace, saying, Obey my voyce, and do according to all these things, which I command you: so shall ye be my people, and I wil be your God,

5 That I may confirme the oth, that I haue sworne vnto your fathers, to giue them a land, which floweth with milke and hony, as appeareth this daye. Then answered b1 & said, So be it, O Lord.

6 Then the Lord saide vnto me, Crye all these wordes in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the wordes of this couenant, & do them.

7 For I haue protested vnto your fathers, when I brought them vp out of the land of Egypt vnto this day, c rising earley & protesting,

m He sheweth how Ierusalem shal lament.

n The gouernours and ministers.

o Read Chap. 4.15.

p He speaketh thus, because Nebuchadnezzar purposed to haue made warre against the Moabites & Ammonites, but hearing of Zedekiahs rebellion, he turned his power to go against Ierusalem, 2.1. therefore the Prophet saith that this was the Lords direction. q Considering that God had

a He calleth the Iewes to the consideration of Gods mercie, who freely chose them, made a couenant of eternal felicitie with them, and should hee neuer performed it on his part halfe, and how they euer the more they themselves rebellious and ingratitude toward him and brake it on their part, and so are subject to the curse of the Law, Deut. 27.16. b Thus he speaketh in the person of the people, which are agreed to the couenant. c Read Chap. 7.13.

testing, saying, Obey my voyce.

8 Neuertheless they would not obey, nor encline their eare: but euery one walked in the stubbernes of his wicked heart: therefore I wil bring vpon them all the words of this couenant, which I commanded them to do, but they did it not.

9 And the Lord said vnto me, A conspiracy is found among the men of Iudah, and among the inhabitants of Ierusalem.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my words: and they went after other gods to serue them: thus the house of Israel, and the house of Iudah haue broken my couenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I wil bring a plague vpon them, which they shal not be able to escape, & though they cry vnto me, I wil not heare them.

12 Then shal the cities of Iudah, and the inhabitants of Ierusalem go, and cry vnto the gods vnto whom they offer incense, but they shal not be able to helpe them in time of their trouble.

13 For according to the number of thy cities were thy gods, O Iudah, & according to the number of the streets of Ierusalem haue ye set vp altars of confusion, euen altars to burne incense vnto Baal.

14 Therefore thou shalt not praye for this people, neither lift vp a crye, or prayer for them: for when they cry vnto me in their trouble, I wil not heare them.

15 What should my beloved say in mine house, seeing they haue committed abomination with many: and the holy fleshe goeth away from thee, yet when thou doest euill, thou reioycst.

16 The Lord called thy name, A greene oliue tree, faire, & of goodly frute: but with noise and great tumult he hath set fyre vpon it, and the branches of it are broken.

17 For the Lord of hostes that planted thee, hath pronounced a plague against thee, (for the wickednes of the house of Israel, & of the house of Iudah) which they haue done against them selues to prouoke mee to anger in offering incense vnto Baal.

18 And the Lord hath taught mee, and I knowe it, euen then thou shewedst mee their practises.

19 But I was like a lamb, or a bullocke, that is brought to the slaughter, and I knewe not that they had deuised thus against me, saying, Let vs destroy the tree with the frute thereof, and cut him out of the land of the liuing, that his name maye bee no more in memory.

20 But O Lord of hostes, that iudgeth righteously, and tryest the reynes & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

21 The Lord therefore speaketh thus of the men of Anathoth, (that seeke thy life, & the rest of the people: for this towne was the Priests, and they dwelt in it, read Chap. 11.)

say, & Prophecie not in the Name of the Lord, that thou dye not by our hands)

22 Thus therefore saith the Lord of hostes, Behold, I wil visit them: the yong men shal dye by the sword: their sonnes and their daughters shal dye by famine,

23 And none of them shal remaine: for I wil bring a plague vpon the men of Anathoth, euen the yere of their visitation.

to be flattered, Isa. 30. 10. and to be maintained in their 11. and not to heare vice condemned. Amos 7. 12.

CHAP. XII.

The Prophet murreleth at the prosperitie of the wicked, although he confesse God to bee righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors & preschers, that seduce the people. 14 The Lord threatneth destruction vnto the nations, that troubled Iudah.

1 Lord, if I dispute with thee, thou art righteous: yet let mee talke with thee of thy iudgements: wherfore doeth the way of the wicked prosper? why are al they in wealth that rebelliously transgresse?

2 Thou hast planted them, and they haue taken roote: they growe, and bring forth frute: thou art neere in their mouth, and farre from their reines.

3 But thou, Lord, knowest me: thou hast seene me, & tried mine heart toward thee: pul them out like sheepe for the slaughter, and prepare them for the day of slaughter.

4 How long shal the land mourne, and the herbes of eury fiede wither, for the wickednes of them that dwell therein: the beastes are consumed and the birdes, because they said, he wil not see our last end.

5 If thou hast runne with the footemen, & they haue wearied thee, then howe canst thou march thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable lande, what wilt thou do in the swelling of Iorden?

6 For euen thy brethren, and the house of thy father, euen they haue delt vnfaithfully with thee, & they haue cryed out altogether vpon thee: but belecue them not, though they speake faire to thee.

7 I haue forsaken mine house: I haue left mine heritage: I haue giuen the dearly beloued of my soule into the hands of her enemies.

8 Mine heritage is vnto me, as a lyon in the forest: it cryeth out against me, therefore haue I hated it.

9 Shal mine heritage be vnto me, as a bird Ienniue and his promises, they flattered them selues as though God would euer be merciful, and not vterly destroye them: therefore they hardened themselves in sinne, till at length the beastes and insensible creatures felt the punishment of their stubberne rebellion against God. f Some thinke that God reprobeth Jeremiah in that, that he would reason with him, saying, that if he were not able to matche with men, that he were faire vnable to dispute with God. Others, by the foore men, meane them of Anathoth, and by the horsemen them of Ierusalem, which should trouble the Prophet worse then his owne country men did. g God willett the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shal both by threatnings and flatteries labour to put him to silence. h Euer rauping and raging against me and my Prophetes.

r Not that they could not abide to heare God named: (for here- in they would thewe thei selues most holy,) but because they could not abide to be sharply reprobued and therefore desired pleasures, Mich. 2.

a The Prophet confesseth God to be iust in al his doings, although man be not able to giue a reason of al his actes.

b This question hath bene alway a great temptation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in aduersitie, as Job. 21. 7. psal. 37. 1. 73. 1. Hab. 1. 3.

c They professe God in mouth, but denie him in heart, which is here ment by the reines, Isa. 29. 13. mat. 15. 8.

d The Hebrew word is, Sanctified them, meaning, that God would be sanctified in the destruction of the wicked, so whom God for a while giueth prosperitie, that afterward they shal

f more feeble his heavy iudgement when they lacke their riches, which were a signe of his mercie.

e Abusing Gods Ienniue and his promises, they flattered them selues as though God would euer be merciful, and not vterly destroye them: therefore they hardened themselves in sinne, till at length the beastes and insensible creatures felt the punishment of their stubberne rebellion against God.

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h God willett the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shal both by threatnings and flatteries labour to put him to silence.

i Euer rauping and raging against me and my Prophetes.

d According to his own fantastic, and not as my worde appointed him. e Meaning, the menaces & curses conteyned in the Law, Leu. 26. 14. deut. 28. 16. f That is, a general consent: to rebel against me.

g Because they will not pray with true faith and repentance, but for the smart and griefe, which they fele, Prou. 1. 28. h Read Chap. 2. 28.

i Read Chap. 7. 16. & 14. 11.

k My people of Israel whome I haue hether to so greatly loued. l Meanings, that they offer not in the Temple to God, but vpon the altars of Baal & the idols, and so reioyced in their wickednes.

m Of the Babylonians and Caldeans. n Which went about priuily to conspire my death.

o Let vs destroy the Prophet & his doctrine. Some read, let vs corrupt his meat w wood, meaning, poison.

p Thus he spake not for hatred, but being moued with the Spirit of God, he desireth the aduancement of Gods glory & the verefying of his worde, which is by the destruction of his enemies.

q To wit, both the Priests and the rest of the people: for this towne was the Priests, and they dwelt in it, read Chap. 11.

i In steade of
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rie & wearing
only my co-
lours, they haue
change & diuer-
sities of colours
of their idols
and superstiti-
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their enemies,
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k He prophesi-
eth of the de-
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rusalem by the
captaines of Ne-
buchadnezzar,
whome he cal-
leth pastors.
l Because I o
man regardeth
my worde, or the
plagues that I
haue sent vpon
the land.
m To witte the
Prophets.
n They lament-
ed the sinnes of
the people.
o For in steade
of amendment
you grew worse
and worse as
Gods plagues
testified.
p Meaning, the
wicked enemies
of his Church
which blaspheme
his name, &
whom he would
punish after that
he hath deliuered his people. q After that I haue punished the Gen-
tiles, I wil haue mercie vpon them. r The true doctrine and maner
to serue God. s Read Chap. 4. 2. t They shalbe of the number of the
faithful, and haue a place in my Church.

i of diuerse colours? are not the birdes a-
bout her, saying, Come, assemblē al the beaſts
of the field, come to eat her?
10 Manie pastors haue destroyed my vine-
yard, and troden my portion vnder foot:
of my pleasant portion they haue made a
desolate wilderness.
11 They haue laid it waste, and it, being
waste, mourneth vnto mee: and the whole
land lyeth waste, because no man setteth his
minde on it.
12 The destroyers are come vpon all the
high places in the wilderness: for the sword
of the Lord shall deuoure from the one
end of the land, euen to the other end of
the land: no flesh shall haue peace.
13 They haue sown wheat, and reaped
thornes, they were sicke, & had no pro-
fit: & they were ashamed of your frutes,
because of the fierce wrath of the Lord.
14 Thus saith the Lord against all mine eu-
il neighbours, that touch the inheritance,
which I haue caused my people Israel to
inherit, Behold, I wil plucke them out of
their land, & plucke out the house of Iu-
dah from among them.
15 And after that I haue plucked them out,
I wil returne, and haue compassion on
them, & wil bring againe euery man to
his heritage, and euery man to his land.
16 And if they will learne the wayes of my
people, to sweare by my Name, (for the
Lord lieth, as they taught my people to
sweare by Baal) then shall they be built in
the middes of my people.
17 But if they wil not obey, then will I vt-
terly plucke vp, and destroy that nation,
saith the Lord.

had hid it, & beholde, the girdle was cor-
rupt, and was profitable for nothing.
8 Then the worde of the Lord came vnto
me, saying,
9 Thus saith the Lord. After this maner wil
I destroy the pryde of Iudah, and the great
pride of Ierusalem.
10 This wicked people haue refused to heare
my worde, & walke after the stubbernes
of their owne heart, and walke after other
gods to serue them, and to worship them:
therefore they shalbe as this girdle, which
is profitable to nothing.
11 For as the girdle cleaueth to the loynes
of a man, so haue I tryed to me the whole
house of Israel, and the whole house of
Iudah, saith the Lord, that they might be
my people: that they might haue a name
and praise, and glorie, but they would not
heare!
12 Therefore thou shalt say vnto them this
word, Thus saith the Lord God of Israel,
Euerie bottel shalbe filled with wine, &
they shall saye vnto thee, Do wee not
know that euery bottel shalbe filled with
wine?
13 Then shalt thou saye vnto them, Thus
saith the Lord, Behold, I will fill all the in-
habitants of this land, euen the Kings that
sit vpon the throne of Dauid, and the
Priests and the Prophetes and all the in-
habitants of Ierusalem with drunkenness.
14 And I wil dash them one against ano-
ther, euen the fathers & the sonnes toge-
ther, saith the Lord: I wil not spare, I wil
not pitie nor haue compassion, but destroy
them.
15 Heare and giue eare, be not proude: for
the Lord hath spoken it.
16 Giue glory to the Lord your God before
he bring darkness, and or euer your fete
stumble in the darke mountaines, and
whiles you looke for light, hee turne it
into the shadowe of death, & make it as
darkenes.
17 But if ye wil not heare this, my soule shal
wepe in secret for your pride, & mine eie
shal weepe & drop downe teares, because
the Lords stocke is carryed away captiue.
18 Say vnto the King and to the Queene,
Humble your selues, sit downe, for the
crowne of your glorye shal come downe
from your heads.
19 The cities of the South shalbe shut vp,
and no man shal open them: Iudah shal
be carryed away captiue: it shalbe wholye
carryed away captiue.
20 Lift vp your eyes and beholde them
that come from the North, where is the
stocke that was giuen thee, euen thy
beautiful flocke.
21 What wilt thou saye, when he shall visit
thee? (for thou hast taught the to be cap-
taines & as chiefe ouer thee) shal not so-
row take thee as a woman in trauaile?
22 And if thou say in thine heart, Where-
fore come these things vpon me? For the
multitude of thine iniquities are thy skirts

b Euerie one of
you shalbe filled
with spirital
drunkenness, &
be without al
knowledge to
seeke how to
help your selues.
c It shalbe as
easie for me to
destroy the great-
est, & the strong-
est, as it is for a
man to breake
earthen bottels.
d That is, afflic-
tion and misery
by the Babylonians,
Isa. 8. 22.
e Meaning, for
help & support
of the Egyptians.
f You shal surely
be led away
captiue, and I,
according to
mine affection
toward you, shall
wepe, & lament
for your stub-
bornes.
g For Iehoiachin,
and his mo-
ther rendred
themselves by
Jeremiahs coun-
sel to the King
of Babylon, Jer.
King. 24. 18.
h That is, of
Iudah, which lieth
Southward
from Babylon.
i He asketh the
King, where his
people is be-
come.
k By seeking to
strangers for
help thou hast
made them skil-
ful to fight a-
gainst thee.

CHAP. XIII.

The destruction of the Lewes, is prefigured. 11 VVhy Israel
was receiued to be the people of God, & vvhy they were
forsaken. 15 He exhorteth them to repentance.

a Because this
river Perath or
Euphrates was
farre from Ieru-
salem, it is eu-
ident, that this
was a vision,
whereby was
signified that
the Lewes should
passe ouer Eu-
phrates to be cap-
tured in Babylon
and there for
length of time
should seme to
be rotten: al-
though they
were ioyned to
the Lord before
as a girdle about
a man.

1 Thus saith the Lord vnto me, Go, and
bye thee a linen girdle, and put it vpon
thy loynes, and put it not in water.
2 So I bought the girdle according to the
commandement of the Lord, & put it vpon
my loynes.
3 And the word of the Lord came vnto me
the second time, saying,
4 Take the girdle that thou hast bought,
which is vpon thy loynes, and arise, go to-
ward Perath, and hide it there in the cleft
of the rocke.
5 So I went, & hid it by Perath, as the Lord
had commanded me.
6 And after many dayes, the Lord said vnto
me, Arise, go toward Perath, and take the
girdle from thence, which I commanded
thee to hide there.
7 Then went I to Perath, and digged, and
rooke the girdle from the place where I

had hid it, & beholde, the girdle was cor-
rupt, and was profitable for nothing.
8 Then the worde of the Lord came vnto
me, saying,
9 Thus saith the Lord. After this maner wil
I destroy the pryde of Iudah, and the great
pride of Ierusalem.
10 This wicked people haue refused to heare
my worde, & walke after the stubbernes
of their owne heart, and walke after other
gods to serue them, and to worship them:
therefore they shalbe as this girdle, which
is profitable to nothing.
11 For as the girdle cleaueth to the loynes
of a man, so haue I tryed to me the whole
house of Israel, and the whole house of
Iudah, saith the Lord, that they might be
my people: that they might haue a name
and praise, and glorie, but they would not
heare!
12 Therefore thou shalt say vnto them this
word, Thus saith the Lord God of Israel,
Euerie bottel shalbe filled with wine, &
they shall saye vnto thee, Do wee not
know that euery bottel shalbe filled with
wine?
13 Then shalt thou saye vnto them, Thus
saith the Lord, Behold, I will fill all the in-
habitants of this land, euen the Kings that
sit vpon the throne of Dauid, and the
Priests and the Prophetes and all the in-
habitants of Ierusalem with drunkenness.
14 And I wil dash them one against ano-
ther, euen the fathers & the sonnes toge-
ther, saith the Lord: I wil not spare, I wil
not pitie nor haue compassion, but destroy
them.
15 Heare and giue eare, be not proude: for
the Lord hath spoken it.
16 Giue glory to the Lord your God before
he bring darkness, and or euer your fete
stumble in the darke mountaines, and
whiles you looke for light, hee turne it
into the shadowe of death, & make it as
darkenes.
17 But if ye wil not heare this, my soule shal
wepe in secret for your pride, & mine eie
shal weepe & drop downe teares, because
the Lords stocke is carryed away captiue.
18 Say vnto the King and to the Queene,
Humble your selues, sit downe, for the
crowne of your glorye shal come downe
from your heads.
19 The cities of the South shalbe shut vp,
and no man shal open them: Iudah shal
be carryed away captiue: it shalbe wholye
carryed away captiue.
20 Lift vp your eyes and beholde them
that come from the North, where is the
stocke that was giuen thee, euen thy
beautiful flocke.
21 What wilt thou saye, when he shall visit
thee? (for thou hast taught the to be cap-
taines & as chiefe ouer thee) shal not so-
row take thee as a woman in trauaile?
22 And if thou say in thine heart, Where-
fore come these things vpon me? For the
multitude of thine iniquities are thy skirts

discouered

1 Thy cloke of hypocrisie shal be pulled of and thy shame seene.

I discouered & thy heeles made bare.

23 Can the blacke More change his skin? or the leopard his spotted? then may ye also do good, that are accustomed to do euil.

24 Therefore will scatter the, as the stubble that is taken away with the South winde.

25 This is thy portion, and the parte of thy measures from me, saith the Lord, because thou hast forgotten me and trusted in lies.

26 Therefore I haue also discouered thy skirts vpon thy face, that thy shame may appeare.

27 I haue sene thine adulteries, & thy neiings, the filthines of thy whordome on the hilles in the fields, and thine abominations. Wo vnto thee, O Ierusalem: wilt thou not be made cleane? when shal it once be?

m As thine iniquities haue bene manifest to al the world: so shal thy shame, and punishment. n He compareth idolaters to horses inflamed after mares. o There is no place for him nor low, where as the markes & signes of thine idolatrie appeare not.

There is no place for him nor low, where as the markes & signes of thine idolatrie appeare not.

CHAP. XIII.

1 Of the dearth that should come. 7 The prayer of the people asking mercie of the Lord. 10 The vnfaithful people are not heard. 12 Of prayer fasting, & of false prophets that seduce the people.

1 The worde of the Lord that came vnto Ieremiah, concerning the dearth.

2 Iudah hath mourned, and the gates thereof are desolate, they haue bene brought to heauines vnto the ground, and the cry of Ierusalem goeth vp.

3 And their nobles haue sent their inferiours to the water, who came to the welles, and founde no water: they returned with their vessels empye: they were ashamed & confounded, and couered their heads.

4 For the ground was destroyed, because there was no raine in the earth: the plowmen were ashamed, and couered their heads.

5 Yea, the hinde also calued in the field, and forsoke it, because there was no grasse.

6 And the wilde asses did stand in the high places, and drewe in their winde like dragons: their eyes did faile, because there was no grasse.

7 O Lord, though our iniquities testifie against vs, deale with vs according to thy Name: for our rebellions are manie, we sinned against thee.

8 O the hope of Israel, the sauour thereof in the time of trouble, why art thou as a stranger in the land, as one that passeth by to tarry for a night?

9 Why art thou as a man astonied, and as a strong man that cannot helpe? yet thou, O Lord, art in the middes of vs, and thy Name is called vpon vs: forsake vs not.

10 Thus saith the Lorde vnto this people, Thus haue they delighted to wander: they haue not refrained their feet, therefore the Lord hath no delight in the: but he wil now remember their iniquitie, and visit their finnes.

11 Then saide the Lord vnto me, Thou shalt not pray to do this people good.

12 When they fast, I wil not heare their cry,

and when they offer burnt offering, and an oblation, I wil not accept them: but I wil consume them by the sworde, and by the famine and by the pestilence.

13 Then answered I, Ah Lord God, behold, the Prophets say vnto them, Ye shal not see the sworde, neyther shal famine come vpon you, but I wil giue you assured peace in this place.

14 Then the Lord said vnto me, The Prophets prophesie lies in my Name. I haue not sent them, neither did I command the, neither spake I vnto them, but they prophesie vnto you a false vision, and diuination, and vanitie, and deceitfulness of their owne heart.

15 Therefore thus saith the Lord, Concerning the Prophets that prophesie in my Name, whome I haue not sent, yet they say, Sworde and famine shal not be in this land, by sworde & famine shal those Prophets be consumed.

16 And the people to whom these Prophets do prophesie, shal be cast out in the stretes of Ierusalem, because of the famine, & the sworde, & there shal be none to bury the, both they, and their wiues, & their sonnes, and their daughters: for I wil powre their wickednes vpon them.

17 Therefore thou shalt say this worde vnto them, Let mine eyes drop downe teares night and day without ceasing: for the virgine daughter of my people is destroyed with a great destruction, and with a sore grievous plague.

18 For if I go into the field, behold the slaine with the sword: and if I enter into the citie, beholde them that are sicke for hunger also: moreouer the Prophet also and the Priest go a wandring into a land that they know not.

19 Hast thou vtterly reiected Iudah, or hath thy soule abhorred Zion? Why hast thou smitten vs, that we cannot be healed? We looked for peace, and there is no good, and for the time of health, and beholde trouble.

20 We acknowledge, O Lord, our wickednes & the iniquitie of our fathers: for we haue sinned against thee.

21 Do not abhorre vs: for thy Names sake cast not downe the throne of thy glorie: remember and breake not thy couenant with vs.

22 Are there any among the vanities of the Gentiles, that can giue raine? or can the heauens giue showers? is it not thou, O Lord our God? therefore we wil wait vpon thee: for thou hast made al these things.

CHAP. XV.

The Lord would heare no prayer for the Levites, but threatneth to destroy them with foure plagues.

1 Then said the Lord vnto me, Though Moses and Samuel stood before me, yet mine affection could not be toward this people, as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.

D d d j. people:

k He pirieth the people, and accuseth the false prophets, which deceived them: but the Lord answered, that both the Prophets, which deceived, & the people, which suffered them selves to be seduced, shal perish, Chap. 23. 15. & 27. 21. & 29. 8. Chap. 23. 31 & 27. 15. & 29. 9.

l The false Prophets promised peace, and assurance, but Ieremiah calleth to teares, and repentance for their affliction, which is at hand, as Chap. 9. 1. Lament. 1. 16. & 2. 18. m Both he, and lowe shal be led captiues into Babylon.

n Though the Prophet knew that God had cast off the multitude, which were hypocrites, & basturd children, yet he was assured that for his promises sake he would haue still a Church, for the which he praied. o He teacheth the Church a forme of prayer, to humble themselves to God by true repentance, which is onely meane to auoyde this famine, which was the beginning of Gods plagues.

p Meaning, their idoles, read Chap. 10. 15.

q A Meaning, that if there were any man liuing moued with to great zeale toward the people, as were these two, yet that he would not grant this request, forasmuch as he had determined the contrary, Ezek. 14. 14.

a Which came for lacke of rain, as ver. 4.

b Or, reuerent.

c The word signifyeth to be made blacke, and so is here taken for extreme sorrow.

d To wit, with ashes in token of sorrow.

e Meaning, that the brute beasts for drought were compelled to forsake their yoke contrary to nature, and to go seeke water, which they could not finde.

f Which are so hote of nature, that they can not be cooled with drinking of water, but still gape for the aire to refresh them.

g He sheweth the onely way to remedie Gods plagues, which is by vnfeigned confession of our finnes, & returning to him by repentance.

h That taketh no care for vs.

i As one that hath strength to help, and yet is afraid to put to his hand.

i Read Chap. 16. & 11. 14.

22. 11. 9.

b The dogges, birdes & beastes should deuoure them, that were slaine.

c The word signifieth to runne to & fro for feare & vnquietnes of conscience, as did Kain.

d Not that the people was punished for Kings sinne onely, but for their owne sinnes also, because they consented to his wickednes, 2. King. 21. 9.

e That is, I wil not cal backe my plagues, or spare thee any more.

f Meaning, the cities.

g Because I had slaine their husbands.

h Or, mother.

i She that had many, loit al her children.

j She was destroyed in the middes of her prosperitie.

k These are the prophets words, complaining of the obstinacie of the people, and y^e he was referred to so wicked a time wherein al so he sheweth what is the condition of Gods ministers: to wit, to haue al the world against them, though they giue none occasion.

l Which is an occasion of contention & hatred.

m In this perplexitie the Lord comforted me, & said that my last dayes should be quiet: and by the

enemie he meant here, Nebuzardan the captaine of Nebuchad-nezzar, who gaue Jeremiah the choise either to remaine in his countrey, or to go whither he wold: or by the enemie he meant the Iewes, which should afterward knowe Jeremiahs fidelitie, and therefore fauour him. n As for the people though they seemed strong as yron, yet should they not be able to resist the hard iron of Babylon, but should be led captiues. Or, Jerome.

people: cast them out of my fight, and let them depart.

2 And if they say vnto thee, Whither shall we depart? then tell them, Thus saith the Lord, Such as are appointed to death, vnto death: & such as are for the sworde, to the sworde, and such as are for the famine, to the famine, and such as are for the captiuitie, to the captiuitie.

3 And I wil appoint ouer the foure kindes, saith the Lord, the sworde to slay, and the bdogs to teare in pieces, and the foules of the heauen, and the beasts of the earth to deuoure, and to destroy.

4 I wil scatter them also in all kingdomes of the earth, because of Manasseh the son of Hezekiah King of Iudah, for that which he did in Ierusalem.

5 Who shal then haue pitie vpon thee, O Ierusalem? or who shal be forie for thee? or who shal go to pray for thy peace?

6 Thou hast forsaken me, saith the Lord, and gone backward: therefore wil I stretch out mine hand against thee, and destroy thee: for I am wearie with repenting.

7 And I wil scatter them with the fanne in the gates of the earth: I haue wasted, and destroyed my people, yet they would not returne from their waies.

8 Their widdowes are increased by me aboue the sand of the sea: I haue brought vpon them, & against the assembly of the yong men a destroyer at noone day: I haue caused him to fall vpon them, and the citie suddenly, and sp edily.

9 She that hath borne b feuen, hath bene made weake: her heart hath failed: the sun hath failed her, whiles it was day: she hath bene confounded, and ashamed, and the residue of them wil I deliuer vnto the sworde before their enemies, sayth the Lord.

10 ¶ Wo is me, my mother, that thou hast borne me, a contentious man, and a man that strineth with the whole earth: I haue neither lent on vsurie, nor men haue lent vnto me on vsurie: yet euerie one doeth curse me.

11 The Lord said, Surely thy remnant shall haue wealth: surely I wil cause thineemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shal the yron breake the yron, and the brasce that commeth from the North?

13 Thy substance & thy treasures wil I giue to be spoiled without gaine, and that for al thy sinnes euen in al thy borders.

14 And I wil make thee to go with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger, which shal burne you.

15 O Lord, thou knowest, remember me, & visit me, and reuenge me of my persecuters: take me not away in the continuance of thine anger: knowe that for thy sake I haue suffered rebuke.

16 Thy words were founde by me, and I did p cate them, and thy worde was vnto me the ioye and reioycing of mine heart: for thy Name is called vpon me, O Lord God of hostes.

17 I sate not in the assemble of the mockers, neither did I reioyce, but sate alone because of thy plague: for thou hast filled me with indignation.

18 Why is mine heauines continual? & my plague desperate & cannot be healed? why art thou vnto me as a lyer, and as waters that faile?

19 Therefore thus saith the Lord, if thou returne, then wil I bring thee againe, and thou shalt stande before me: and if thou take away the precious from the vile, thou shalt be according to my worde: let them returne vnto thee, but returne not thou vnto them.

20 And I wil make thee vnto this people a strong brasen wal, and they shall fight against thee, but they shall not preuaile against thee: for I am with thee to saue thee and to deliuer thee, saith the Lord.

21 And I wil deliuer thee out of the hande of the wicked, and I wil redeeme thee out of the hande of the tyrants.

22 Considerations and faithfully execute thy charge. That is, seeke to winne the good from the bad. u To wit, as my mouth hath pronounced, Chap. 1. 18. & as here followeth ver. 20. x Conforme not thy selfe to their wickednes, but let them followe thy godly example. y I will arme thee with an inuincible strength and constancie, so that al the powers of the world shal not ouercome thee.

o He speaketh not this for desire of reuengeance, but wishing that God would deliuer his Church of the whom he knew to be hardened, and incorrigible.

p I received the with as great ioy as he, that is attained eateth meat.

q I had nothing added to the wicked contentners of thy worde, but lamed bitter for thy plagues: shewing what faithful should do when they see tokens of Gods anger.

r And hast not assisted me according to thy promises: wherein appeared that in y faints of God is imperfection of faith, which thorough impatience is oft times assailed, as Chap. 20. 7.

s If thou forget these carnal considerations and faithfully execute thy charge.

t That is, seeke to winne the good from the bad. u To wit, as my mouth hath pronounced, Chap. 1. 18. & as here followeth ver. 20. x Conforme not thy selfe to their wickednes, but let them followe thy godly example. y I will arme thee with an inuincible strength and constancie, so that al the powers of the world shal not ouercome thee.

CHAP. XVI.

1 The Lord forbidding Jeremiah to marrie, sheweth him what should be the afflictions upon Iudah. 13 The captiuitie of Babylon. 15 Their deliuerance. 19 The calling of the Gentiles.

1 The worde of the Lord came also vnto me, saying,

2 Thou shalt not take a thee a wife, nor haue sonnes nor daughters in this place.

3 For thus saith the Lord concerning the sonnes, & concerning the daughters that are borne in this place, and concerning their mothers that beare them, & concerning their fathers, that beget them in this lande.

4 They shal die of deaths & diseases: they shal not be lamented, neither shall they be buried, but they shalbe as dongue vpon the earth, and they shall be consumed by the sworde, and by famine, and their carkeises shalbe meate for the foules of the heauen, and for the beasts of the earth.

5 For thus saith the Lord, Enter not into the house of mourning, neither go to lament, nor be moued for them: for I haue taken my peace from this people, saith the Lord, euen mercie and compassion.

6 Both the great, & the smal shal dye in this land: they shal not be buried, neither shall men lament for them, nor cut themselves, nor make themselves bald for them.

7 They of mourning,

a Meaning, y^e affliction should be so horrible in Ierusalem, y^e wife & children should but increase his sorowe.

b Signifying, y^e affliction should be so great that one should not haue leasure to comfort another.

c That is, should not rent their clothes in signe of mourning.

d For in these
great extremities
of consolation &
comfort shalbe
in vaine.

Chap. 5. 19.

e Because the
wicked are al-
waies rebellious
and dissemble
their owne sins,
and murmure a-
gainst Gods
iudgements, as
though he had
no iust cause to
punish them, he
sheweth him
what to answer.
Chap. 7. 26.

Chap. 23. 7.

f Signifying the
benefit of their
deliuerance out
of Babylon shold
be so great, that
it shold abolish
the remembrance
of their deliue-
rance fro Egypt:
but he hath here
chiefly respect to
the spiritual deli-
uerance vnder
Christ.

g By the fishers
and hunters are
met the babylon-
ians and Cal-
deans who shold
destroy them in
such sort that if
they escaped the
one, the o-
ther shold take
them.

h That is, their
sonnes & daugh-
ters, which they
offered to Molech
i He wondereth
at the great mercie
of God in this deli-
uerance, which shal
not onely ex-
tend to the Iewes,
but also the Gentiles.
k Our fathers were
most vile idolaters:
therefore it cometh
onely of Gods mercie,
that he performeth
his promises, and hath
not vterly cast vs of.

7 They shall not stretch out the hands for thee in the mourning to comfort them for the dead, neither shall they giue them the cup of consolation to drinke for their father or for their mother.

8 Thou shalt not also go into the house of feasting to sitte with them to eate and to drinke.

9 For thus saith the Lord of hosts, the God of Israel, Beholde, I wil cause to cease out of this place in your eyes, euen in your daies the voice of mirth, and the voice of gladnes, the voice of the bridegrome and the voice of the bride.

10 And when thou shalt shewe this people all these wordes, & they shal say vnto thee, Wherefore hath the Lord pronounced all this great plague against vs? or what is our iniquitie? and what is our sinne that we haue committed against the Lord our God?

11 Then shalt thou say vnto them, Because your fathers haue forsaken me, saith the Lord, and haue walked after other gods, and haue serued them, & worshipped the, and haue forsaken me, and haue not kept my Law,

12 (* And ye haue done worse then your fathers: for behold, you walke euery one after the stubbernes of his wicked heart, and wil not heare me)

13 Therefore wil I driue you out of this land into a land that ye knowe not, neither you, nor your fathers, and there shall ye serue other gods day and night: for I will shew you no grace.

14 * Beholde, therefore, saith the Lord, the dayes come that it shall no more be saide, The Lord liueth, which brought vp the children of Israel out of the land of Egypt,

15 But the Lord liueth, that brought vp the children of Israel from the lande of the North, and from all the landes where he had scattered them, and I wil bring them againe into their lande that I gaue vnto their fathers.

16 Beholde, saith the Lord, I wil sende out many fishers, and they shall fish them, & after, wil I send out many hunters, and they shall hunt them from euery mountaine and from euery hill, and out of the caues of the rockes.

17 For mine eyes are vpon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And first I wil recompence their iniquitie, and their sinne double, because they haue defiled my land, and haue filled mine inheritance with their filthie carions & their abominations.

19 O Lord, thou art my i force, & my strength & my refuge in the day of affliction: the Gentiles shall come vnto thee fro the ends of the worlde, and shal say, Surely our fathers haue inherited lies, & vanitie, wher-at the great mercie of God in this deliuerance, which shal not onely extend to the Iewes, but also the Gentiles. k Our fathers were most vile idolaters: therefore it cometh onely of Gods mercie, that he performeth his promises, and hath not vterly cast vs of.

in there was no profite.

20 Shal a man make gods vnto himselfe, & they are no gods?

21 Beholde, therefore I wil this once teach them: I wil shewe them mine hande & my power, & they shal knowe that my Name is the Lord.

1 They shal
once againe fele
my power, and
mercie for their
deliuerance, that
they may learne
to worships me.

CHAP. XVII.

1 The forwardnes of the Iewes. 5 Cursed be those that put their confidence in man. 9 Mans heart is wicked. 10 God is the searcher of the heart. 13 The liuing voyces are forsaken. 21 The right keeping of the Sabbath commanded.

1 The sinne of Iudah is written with a penne of yron, & with the point of a diamonde, & grauen vpon the table of their heart, and vpon the hornes of your altars.

2 They remeber their altars as their children, with their groves by the greene trees vpon the hie hilles.

3 O my mountaine in the field, I will giue thy substance, and all thy treasures to bee spoyled for the sinne of thy hyge places through out all thy borders.

4 And thou shalt rest, and in thee shal be a rest from thine heritage that I gaue thee, & I will cause thee to serue thine enemies in the land, which thou knowest not: for ye haue kindled a fire in mine anger, which shal burne for euer.

5 Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

6 For he shal be like the heath in the wilderness, & shal not see when any good cometh, but shall inhabite the parched places in the wilderness, in a salt land, and not inhabited.

7 Blessed be the man that trusteth in the Lord, and whose hope the Lord is.

8 For he shal be as a tree that is planted by the water, which spreadeth out her rootes by the riuer, and shal not feele when the heat cometh, but her lease shal be greene, and shal not care for the yere of drought, neither shal cease from yelding fruite.

9 The heart is deceitful and wicked about all things, who can know it?

10 I the Lord search the heart, & try the reins, euen to giue every man according to his waies, & according to the fruite of his workes.

11 As the partryche gathereth the yong, which she hath not brought forth: so he that getteth riches, and not by right, shall leaue them in the middes of his dayes, and

corruptible man to God, which is immortal. I. I. 2. 12. Chap. 48. 6. h Read Psal. 1. 3. i Because the wicked haue ever some excuse to defende their doings, he sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God wil examine their decdes by the malice of their hearts. 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. & 30. 12. Reue. 2. 23. k As a partryche by calling gathereth others, which forsake her, when they see that she is not their dam: so the covetous man is forsaken of his riches, because he cometh by them false-ly.

a Theremem-
brance of their
contempt of God
cannot passe, al-
beit for a time he
deferre the pu-
nishment, for it
shalbe manifest
to men & An-
gels.

b In stead of the
Law of God, they
haue written ido-
latry and al abo-
minations in their
heart.

c Your sins ap-
peare in all the
altars that you
haue erected to
idols.

d Some read, So
that their childre
remember their
altars, that is, fol-
low their fathers
wickednes.

e Zion that was
my mountaine,
shal now be left
as a wast field.

f Because thou
wouldest not giue
the land rest at
such times, daies,
and yeres as I ap-
pointed, thou shalt
hereafter be car-
ried away, and it
shal rest for lack
of labourers.

g The Iewes
were giuen to
worldly policies
and thought to
make themselves
strong by the
friendship of the
Egyptians, I. I. 31.

h Read
& strangers,
& in the newe
testament did not
depend on God, &
therefore he de-
nounceth Gods
plagues against
them, shewing
that they preter

corruptible man to God, which is immortal. I. I. 2. 12. Chap. 48. 6. h Read Psal. 1. 3. i Because the wicked haue ever some excuse to defende their doings, he sheweth, that their owne lewd imaginations deceiue them, and bring them to these inconueniences: but God wil examine their decdes by the malice of their hearts. 1. Sam. 16. 7. 1. Chro. 28. 9. Psal. 7. 10. Chap. 11. 20. & 30. 12. Reue. 2. 23. k As a partryche by calling gathereth others, which forsake her, when they see that she is not their dam: so the covetous man is forsaken of his riches, because he cometh by them false-ly.

l Shewing that the godly ought to glorie in nothing, but in god: who doeth exalt his, & hath left a signe of his fauor in his Temple. m Their names shal not be registred in the booke of life.

n He desireth God to preferue him that he fall not into tentatioⁿ considering the great contempt of Gods word, & the multitude that fall fro God.

o The wicked faie that my prophesie shal not come to passe because thou deferrest thy time of thy vengeance.

p I am assured of my vocation, and therefore knowe that the thing which thou speakest by me, shal come to passe, and that I speake not of any worldly affection.

q How fouer the wicked deale rigorously with me, yet let me finde comfort in thee.

r Read Chap. 11. 20.

s Whereas thy doctrine may be best vnderstande both of hie and lowe.

t By naming the Sabbath day, he comprehendeth the thing, that is thereby signified: for if they transgressed in the ceremonie, they must needs be culpable of the rest, read Exod. 20. 8. and by the breaking of this one commandement, he maketh them transgressors of y^e whole Law, for as much as the first and second table are coiteined herein. Chap. 22. 4.

at his end shal be a foole.

12 As a glorious throne^l exalted from the beginning, so is the place of our S^ctuarie.

13 O Lord, the hope of Israel, al that forsake thee, shalbe confounded: they that depart from thee, shalbe written^m in the earth, because they haue forsake^d the Lord, the fountaine of liuing waters.

14 Heale me, O Lord, and I shalbe whole: n saue me, and I shalbe saued: for thou art my praisie.

15 Beholde, o they saye vnto me, Where is the worde of the Lord? let it come nowe.

16 But p I haue not thrust in my selfe for a pastor after thee, neither haue I desired the daye of miserie, thou knowest: that which came out of my lippes, was right before thee.

17 Be not q terrible vnto me: thou art mine hope in the day of aduersitie.

18 Let them be confounded, that persecute me, but let not me be confounded: let the be afraid, but let not me be afraide: bring vpon them the day of aduersitie, r and destroy them with double destruction.

19 Thus hath the Lord said vnto me, Go & stande in the gate of the children of the people, whereby the Kings of Iudah come in, and by the which they go out, and in al the gates of Ierusalem,

20 And say vnto them, Heare the worde of the Lord, ye Kings of Iudah, and al Iudah, and al the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take hede to your soules, and beare no burden in the Sabbath day, nor bring it in by the gates of Ierusalem.

22 Neither carie forth burdens out of your houses in the Sabbath day: neither do yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe & would not heare, nor receiue correction.

24 Neuertheles if yee wil heare me, saith the Lord, & beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shal the Kings and the princes enter in at the gates of this citie, and shall sit vpon the throne of Dauid, and shall ride vpon charets, and vpon horses, both they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shal remaine for euer.

26 And they shal come from the cities of Iudah, and from about Ierusalem, and from the land of Benjamin, & from the plaine, and from the mountaines, and from the South, which shal bring burnt offrings, and sacrifices, and meat offrings, and incense, & shal bring sacrifice of praise into the House of the Lord.

27 But if ye wil not heare mee to sanctifie the Sabbath day, and not to beare a burden nor to go through the gates of Ierusalem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shal not be quenched.

lem in the Sabbath day, then wil I kindle a fire in the gates thereof, and it shall deuoure the palaces of Ierusalem, and it shal not be quenched.

CHAP. XVIII.

a God sheweth by the example of a potter, that it is in his power to destroy the despisers of his wordes. 18 The conspiraie of the Iewes against Ieremiah. 19 His prayer against his aduersaries.

1 The worde which came to Ieremiah from the Lord, saying,

2 Arise, & go downe into the potters house, and there shal I shewe thee my wordes.

3 Then I went downe to the potters house, and beholde, he wrought a worke on the wheelles.

4 And the vessell that he made of a claye, was broken in the hand of the potter. so he returned, & made it another vessell, as seemed good to the potter to make it.

5 Then the worde of the Lord came vnto me, saying,

6 O house of Israel, cannot I do with you as this potter, saith the Lord? behold, as the clay is in the potters hand, so are you in mine hand, O house of Israel.

7 I wil speake suddenly against a nation or against a Kingdome to plucke it vp, and to roote it out and to destroy it.

8 But if this nation, against whome I haue pronounced, turne from their wickednes, I wil b repent of the plague that I thought to bring vpon them.

9 And I wil speake suddenly concerning a nation, and concerning a kingdome to bulde it and to plant it.

10 But if it do euil in my sight and heare not my voyce, I wil repent of the good that I thought to do for them.

11 Speake thou now therefore vnto the men of Iudah, and to the inhabitants of Ierusalem, saying, Thus saith the Lord, Beholde, I prepare a plague for you, and purpose a thing against you: returne you therefore euery one from his euil waye, and make your wayes and your workes good.

12 But they saide c desperately, Surely wee will walke after our owne imaginations & do euerie man after the stubburnes of his wicked heart.

13 Therefore thus saith the Lord, Aske now among the heathen, who hath heard such things: the virgine of Israel hath done verie filthily.

14 Wil a man forsake the snowe of Lebanon, which cometh fro the rock of the field? or shall the colde flowing waters, that come from another place be forsaken?

15 Because my people hath forgotten me, & haue burnt incense to vanitie, and their Prophets haue caused them to stumble in their wayes from the ancient wayes to walke in the paths and way that is not trodden,

16 To make their land desolate & a perpetuall curse, which was present with them. e That is, the way of wickednes, which God had taught by his Law, read Chap. 6. 16.

a As the potter hath power ouer the clay to make what he wil, or to breake the, when he hath made them: so haue I power ouer you to do what I will, as seemeth good to me, I say. 45. 9. wil. 15. 7. rom. 9. 20.

b When y^e scripture attributeth repentance vnto God, it is not that he doeth contrary to that which he hath ordeined in his secret cōseil: but when he threatneth, it is a calling to repentance, and when he giueth man grace to repent, the threatening (which euer containeth a conditiō in it) taketh no place: & this the Scripture calleth repentance in God, because it so appeareth to mans iudgement.

c As men that had no remorse, but were altogether bent to rebellioⁿ & to their owne selre wil. d As no man hath thirst refused fresh cold waters which he hath at home, to go & seeke waters abroad to quench his thirst: so they ought not to seeke for helpe and succour at strangers, which God had taught by his Law, read Chap. 6. 16.

cuil

tual derision, *so that* every one that passeth thereby, shalbe astonished and wagge his head,

17 I will scatter them with an East winde before the enemy: I will shewe them the backe, and *not* the face in the day of their destruction.

18 Then said they, Come, and let vs imagine some deuise against Ieremiah: for the Law *g* shal not perish from the priest, nor counsel from the wise, nor the worde from the prophet: come, & let vs smite him with the *h* tongue, and let vs not giue hede to any of his words.

19 Hearken vnto me, O Lord, and heare the voice of them that contend with me.

20 Shal euil be recompensed for good? for they haue digged a pit for my soule: remember that I stode before thee, to speake good for them, and to turne away thy wrath from them.

21 Therefore, i deliuer vp their children to famine, and let them drop away by the force of the sworde, and let their wiues be robbed of their childre, and be widdowes: and let their husbands be put to death, & let their yong men be slaine by the sworde in the battell.

22 Let the crye be heard from their houses, when thou shalt bring an hoste suddenly vpon them: for they haue digged a pitte to take me, and hid snares for my feete.

23 Yet Lord thou knowest all their counsell against me *tender* to death: forgiue not their iniquitie, neither put out their sinne from thy sight, but let them be ouerthrowen before thee, deale *thus* with them in the time of thyne anger.

prayerth for their destruction, because he knewe that it shoulde tend to Gods glorie, and profite of his Church.

CHAP. XIX.

He prophesieth the destruction of Ierusalem for the contempt and despising of the wordes of God.

1 **T**HUS said the Lord, Go, and bye an earthen bottell of a potter, and take of the ancients of the people, and of the ancients of the Priests,

2 And go forth vnto the valley of Ben-hinnom, which is by the entrie of the East gate: & thou shalt preach there the wordes, that I shal tell thee,

3 And shalt say, Heare ye the worde of the Lord, O Kings of Iudah, and inhabitants of Ierusalem, Thus saith the Lord of hostes, the God of Israel, Beholde, I wil bring a plague vpon this place, the which whoso- euer heareth, his eares shal tingle.

4 Because they haue forsaken me, & prophanced this place, and haue burnt incense in it vnto other Gods, whom *neither* they, nor their fathers haue knownen, nor the Kings of Iudah (they haue filled this place also with the blood of innocents,

5 And they haue built the hie places of Baal, to burne their sonnes with fire, for burnt offerings vnto Baal, which I com-

manded not, nor spake it, neither came it into my minde)

6 Therefore beholde, the dayes come, saith the Lord, that this place shal no more be called *d* Topheth, nor the valley of Ben-hinnom, but the valley of slaughter.

7 And I wil bring the counsell of Iudah and Ierusalem to nought in this place, and I wil cause them to fal by the sworde before their enemies, & by the hand of them that seke their liues: & their carkeises wil I giue to be meat for the foules of the heauen, & to the beasts of the field.

8 * And I wil make this citie desolate & an hissing, *so that* every one that passeth thereby, shalbe astonished & hisse because of all the plagues thereof.

9 * And I wil fede them with the flesh of their sonnes and with the flesh of their daughters, & euerie one shal eat the flesh of his friend in the siege & streynes, wherewith their enemies that seeke their liues, shal hold them streit.

10 Then shalt thou breake the bottel in the sight of the men that go with thee,

11 And shalt say vnto them, Thus saith the Lord of hostes, Euen so wil I breake this people & this citie, as one breaketh a potters vessel, that cannot be made whole againe, and they shal bury them in Topheth til there be no place to burie.

12 Thus wil I do vnto this place, saith the Lord, and to the inhabitants thereof, and I wil make this citie like Topheth.

13 For the houses of Ierusalem, and the houses of the Kinges of Iudah shalbe defiled as the place of Topheth, because of all the houses vpon whose *g* rouses they haue burnt incense vnto all the host of heauen, and haue powred out drinke offerings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had sent him to prophesie, and he stode in the court of the Lords house, and said to al the people,

15 Thus saith the Lord of hostes, the God of Israel, Beholde, I wil bring vpon this citie, and vpon al her townes, al the plagues that I haue pronounced against it, because they haue hardened their necks, & would not heare my words.

CHAP. XX.

Jeremiah is smitten & cast into prison for preaching of the wordes of God. 2 He prophesieth the captivity of Babylon. 3 He complaineth that he is a mocking stocke for the word of God. 4 He is compelled by the spirit: so preache the word.

1 **W**HEN Pashur, the sonne of Immer, the Priest, which was appointed gouernour in the house of the Lord, hearde that Ieremiah prophesied these things,

2 Then Pashur smote Ieremiah the Prophet, & put him in the stocks that were in the hie gate of Beniamin which was by the Princes nor the people durst enterprise against the prophet of God, this Priest as a chiefe instrument of Saran first attempted, read Chap. 18.

D d diij.

the

f I wil shewe mine anger and not my fauor toward them.

g This argument, the wicked haue euertised against the seruants of God, The church cannot erre: we are the Church, & therefore who soeuer speaketh against vs, they ought to dye, 1. King. 22. 24. chap. 7. 4. & 20. 2. mala. 2. 4. and thus the false Church persecuteth *y* true church which standeth not in outward pompe, & in multitude, but is known by the graces of the holy Ghost.

h Let vs slander him, and accuse him: for we shal be beleued. i Seing the obstinate nalice of the aduerfaries, which grew daily more and more, the Prophet being moued with Gods Spirit, without any carnal affection prayerth for their destruction, because he knewe that it shoulde tend to Gods glorie, and profite of his Church.

d Read Chap. 7. 31. & 2. King. 23. 10. ifa. 30. 33.

Chap. 18. 16. & 49. 30. & 50. 13.

Deut. 28. 53. lament. 4. 10.

e This visible signe was to confirme them touching the assurance of this plague, which the Lord threatned by his prophet, f He noteth the great rage of the idolaters, which left no place free from their abominations, in so much as they polluted their owne houses therewith, as we seyet among *y* papistes. g Read Deut. 22. 8.

*Or, gate of the sunne.

a By Kings here & in other places are ment counsellors & gouernours of the people, which he called the Ancients, ver. 11.

b Read of this phrase, 1 Sam. 3. 11.

c Whereby is declared, *y* whatsoeuer is not commanded by Gods word touching his seruice, is against his word.

a Thus we see that the thing which neither the King, nor the Princes nor the people durst enterprise against the prophet of God, this Priest as a chiefe instrument of Saran first attempted, read Chap. 18.

the House of the Lord.

3 And on the morning, Pashur brought Ieremiah out of the stocks. Then said Ieremiah vnto him, The Lord hath not called thy name Pashur, but "Magor-misabib.

^b Or feare round about.

4 For thus saith the Lord, Beholde, I will make thee to be a terrour to thy selfe, & to all thy friendes, and they shall fall by the sworde of their enemies, & thine eyes shall beholde it, and I wil giue all Iudah into the hand of the King of Babel, and he shall carie them captiue into Babel, and shall slaie them with the sworde.

^b Which haue suffered the felues to be abused by thy false prophesies.

^c Herein appeareth the impacience, which oftentimes ouercometh the seruants of God, while they see not their labours to profit, and also fele their owne weakenes, read Chap. 15. 18.

^d Thou diddest thrust me forth to this worke against my wil.

^e He sheweth that he did his office in that he reproued the people of their vices, & threatened the with Gods iudgements: but because he was derided and persecuted for this, he was discouraged and thought to haue ceased to preach, saue that Gods spirit did force him therevnto.

^f Thus the enemies cōfessed together to knowe what they had heard him say: they might accuse him thereof, read Iſai. 29. 21.

^g Here he sheweth how his faith did striue against temptation & thought to the Lord for strength.

^h How the children of God are overcome in this battel of the flesh and the spirit, & into what inconveniences they fall til God raise them vp againe, read Iob. 3. 1. and chap. 15. 10.

ⁱ Alluding to the destruction of Sodom & Gomorrah, Gen. 19. 25.

5 Moreouer I will deliuer all the substance of this citie, and all the labours thereof and all the precious things thereof, and all the treasures of the Kings of Iudah will I giue into the hand of their enemies, which shall spoile them, and take them away and carie them to Babel.

6 And thou Pashur, & al that dwell in thine house, shall go into captiuitie, and thou shalt come to Babel, and there thou shalt dye, and shalt be buryed there, thou and al thy friends, to whom thou hast prophesied lies.

7 O Lord, thou hast deceiued me, and I am deceived: thou art stronger then I, and hast preuailed: I am in derision daylie: euerie one mocketh me.

8 For since I spake, I cryed out of wrong, and proclaimed a desolation: therefore the worde of the Lord was made a reproch vnto me, and in derision daylie.

9 Then I said, I wil not make mention of him, nor speake any more in his Name. But his worde was in mine heart as a burning fire shut vp in my bones, and I was weary with forbearing, & I could not stay.

10 For I had heard the railing of manie, & feare on euerie side. I declare, said they, and we wil declare it: al my familiars watched for mine halting, saying, It may be that he is deceiued: so we shall preuaile against him, and we shall execute our vengeance vpon him.

11 But the Lord is with me like a mightie gyant: therefore my persecuters shall be ouerthrowen, and shall not preuaile, & shall be greatly confounded: for they haue done vnwisely, and their euerlasting shame shall neuer be forgotten.

12 But, O Lord of hostes, that tryest the righteous, & seeest the reines & the heart, let me see thy vengeance on them: for vnto thee haue I opened my cause.

13 Sing vnto the Lord, praise ye the Lord: for he hath deliuered the soule of the pore from the hand of the wicked.

14 Cursed be the day wherein I was born: and let not the day wherein my mother bare me, be blessed.

15 Cursed be the man, that shewed my father, saying, A man child is borne vnto thee, and comforted him.

16 And let that man be as the icities, which the Lord hath ouerturned and repented

not: and let him heare the cry in the morning, and the showing at noone tide,

17 Because he hath not slaine me, euen from the wombe, or that my mother might haue bene my graue, or her wombe a perpetual conception.

18 How is it, that I came forth of the wombe, to see labour and sorowe, that my dayes should be consumed with shame?

^k Meaning, that the frute thereof might neuer come to profit.

CHAP. XXXI.

He prophesieth that Zedekiah shall be taken, and the citie burned.

1 The worde which came vnto Ieremiah from the Lord, when King Zedekiah sent vnto him Pashur, the sonne of Malchiah, & Zephaniah, the sonne of Maaseiah the Priest, saying,

2 Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar King of Babel maketh warre against vs) if so be that the Lord wil deale with vs according to al his wonderous workes, that he may returne vp from vs.

3 Then said Ieremiah, Thus shall you say to Zedekiah,

4 Thus saith the Lord God of Israel, Beholde, I wil turne backe the weapons of warre that are in your handes, wherewith ye fight against the King of Babel, and against the Caldeans, which besiege you without the walles, & I wil assemble them into the middes of this citie.

5 And I my selfe will fight against you with an outstretched hand, and with a mightie arme, euen in anger and in wrath, and in great indignation.

6 And I wil smite the inhabitants of this citie, both man, and beast: they shall dye of a great pestilence.

7 And after this, saith the Lord, I will deliuer Zedekiah the King of Iudah, and his seruants, and the people, and such as are left in this citie, from the pestilence, from the sworde and from the famine into the hand of Nebuchad-nezzar King of Babel, and into the hand of their enemies, and into the hand of those that seke their liues, and he shall smite them with the edge of the sworde: he shall not spare them, neither haue pitie nor compassion.

8 And vnto this people thou shalt saye, Thus saith the Lord, Beholde, I set before you the way of life, & the way of death.

9 He that abideth in this citie, shall dye by the sworde and by the famine, and by the pestilence: but he that goeth out, and selleth to the Caldeans, that besiege you, he shall liue, and his life shall be vnto him for a pray.

10 For I haue set my face against this citie, for euil and not for good, saith the Lord: it shall be giuen into the hande of the King of Babel, and he shall burne it with fire.

11 And say vnto the house of the King of Iudah, Heare ye the word of the Lord.

12 O house of Dauid, thus saith the Lord,

*Execute

^a Not that the King was touched with repentance of his sins & so sought to God, as did Hezekiah when he sent to Iſaiah, 2. King. 19. 1. Iſa. 37. 3.

^b But because the Prophet might pray vnto God to take this present plague away, as Pharaoh sought vnto Moses, Exo. 9. 28.

^c To wit, from your enemies to destroy your felues.

^c By velding your felues to Nebuchad-nezzar.

^d By resisting him.

^e As a thing recovered from extreme danger.

Chap. 37. 2. & 39. 18. and 45. 5.

Chap. 22. 3.
f He diligent to
do iustice.

g Meaning, Ierusalem, which
was builded part
on the hill & part
in the valley, and
was compassed a-
bout with moun-
taines.
h That is, in the
houses thereof,
which stood as
thicke as trees
in the forest.

Chap. 22. 12.
a This was his or-
dinarie manner of
preaching before
the Kings from
Iosiah vnto Zede-
kiah which was
about fortie
yeres.
Chap. 27. 25.
b Shewing that
there is none
greater then he
as, *Ebr. 13. 13.* and
that he wil most
certainly per-
forme his othe.
c He compareth
Ierusalem to Gi-
lead, which was
beyond Iordan,
and the beautie
of Iudeah to Le-
banon.
d The Ebrewe
word signifieth
to sanctifie, be-
cause the Lord
doeth dedicate to
his vse & purpose
such as he prepar-
eth to execute
his worke, *Isa. 13.*
3. cha. 6. 4 & 12. 3.
e Thy buyldings
made of Cedar
trees.

f As they y wonder
at a thing
which they
thought would
neuer haue come
to passe, *Deut.*
29. 24. 1. King.
9. 8.
g Signifying that
they should lose
their King: for Ie-
hoiachim went
forth to meete
Nebuchad-nez-
zar and yielded
himselfe and was
caried into Baby-
lon, *1. King. 24.*
12.
h Whom some
thinke to be Ie-
hoiachim & that
Iosiah was his
grandfather: but
as seemeth, this
was Iehoiakim,
verse. 18.

*Execute iudgement in the morning, &
deliuer the oppressed out of the hande of
the oppressor, lest my wrath go out like
fire and burne, that none can quenche it,
because of the wickednes of your workes.

13 Beholde, I come against thee, & O inhabit-
ant of the valley, & rocke of the plaine,
saith the Lord, which say, Who shall come
downe against vs? or who shall enter into
our habitations?

14 But I wil visite you according to the frute
of your workes, saith the Lord, and I will
kindle a fire in the forest thereof, and it
shall deuoure rounde about it.

CHAP. XXII.

a He exhorteth the King to iudgement and righteousness.
9 VVhy Ierusalem is brought into captiuitie. 11 The death
of Shallum the sonne of Iosiah is prophesied.

1 Thus said the Lord, Go downe to the
House of the King of Iudah, and speake
there this thing,

2 And say, Heare the worde of the Lord, O
King of Iudah, that sitteth vpon the throne
of Dauid, thou and thy seruants, and thy
people that enter in by these gates.

3 Thus saith the Lord, *Execute ye iudgement and *righteousnes, and deliuer the
oppressed from the hand of the oppressor,
and vexe not the stranger, the fatherlesse,
nor the widow: do no violence, nor shed
innocent blood in this place.

4 For if ye do this thing, then shall the
Kings sitting vpon the throne of Dauid
enter in by the gates of this House, * and
ride vpon charrets, and vpon horses, both he
and his seruants and his people.

5 But if ye will not heare these wordes, I
b swear by my selfe, saith the Lord, that
this House shall be wast.

6 For thus hath the Lord spoken vpon the
Kings house of Iudah, Thou art c Gilead
vnto me, and the head of Lebanon, yet sure-
ly I wil make thee a wilderness & as cities
not inhabited,

7 And I wil d prepare destroyers against
thee, euerie one with his weapons, & they
shall cut downe thy chiefe e cedar tres, and
cast them in the fire.

8 f And many nacions shall passe by this ci-
tie, & they shall say euery man to his neigh-
bour, Wherefore hath the Lord done thus
vnto this great citie?

9 Then shall they answere, Because they haue
forsaken the couenant of the Lord their
God, and worshipped other gods & ser-
ued them.

10 ¶ Wepe not for the dead, & be not mo-
ued for them, but wepe for him g that go-
eth out: for he shall returne no more, nor
see his native country.

11 For thus saith the Lord, As touching
h Shallum the sonne of Iosiah King of Iu-
dah, which reigned for Iosiah his father,
which went out of this place, he shall not
returne thither,

12 But he shall die in the place, whither they

haue led him captiue, and shall see this land
no more.

13 ¶ Wo vnto him that buildeth his house by i
vynrighteousnes, & his chambers without
equitie: he vseth his neighbour without
wages and giueth him not for his worke.

14 He saith, I wil builde me a wide house &
large chambers: so he wil make him selfe
large windowes, and siling with cedar and
paynt them with vermelon.

15 Shalt thou reigne, because thou closest
thy selfe in cedar? did not thy k father eate
and drinke and prosper, when he executed
iudgement and iustice?

16 ¶ Whē he iudged the cause of the afflicted
& the poore, he prospered: was not this be-
cause he knew me, saith the Lord?

17 But thine eyes and thine heart are but
only for thy couetousnes, and for to shed
innocent blood, and for oppression, and for
destruction, euen to do this.

18 Therefore thus saith the Lord against
Iehoiakim, the sonne of Iosiah King of
Iudah, They shall not lament him, saying,
Ah, my brother, or ah, sister: neither shall
they mourne for him, saying, Ah, lord, or ah,
his glorie.

19 He shall be buried as an asse m is buried,
euen drawn and cast forth without the
gates of Ierusalem.

20 ¶ Go vp to n Lebanon, and cry: showte in
o Bashan & crye by the passages: for al thy
louers are destroyed.

21 I spake vnto thee when thou wast in pro-
peritie: but thou saidst, I wil not heare: this
hath bene thy manner from thy youth that
thou wouldest not obey my voyce.

22 The winde shall feede al thy pastors, p &
thy louers shall go into captiuitie: & then
shalt thou be ashamed and confounded of
al thy wickednes.

23 Thou that dwellest in Lebanon, and ma-
kest thy nest in the q cedars, how beautiful
shalt thou be when sorrowes come vpon
thee, as the sorowe of a woman in trauaile?

24 As I liue, saith the Lord, though r Coniah
the sonne of Iehoiakim King of Iudah,
were the signet of my right hande, yet
would I plucke thee thence.

25 And I wil giue thee into the hand of them
that seeke thy life, and into the hande of
them, whose face thou fearest, eue into the
hand of Nebuchad-nezzar King of Babel,
and into the hand of the Caldeans.

26 And I wil cause them to cary thee away,
and thy mother that bare thee, into ano-
ther countrey, where ye were not borne,
and there shall ye dye.

27 But to the land, whervnto they desire to
returne, they shall not returne thither.

28 Is not this man Coniah as a despised and
broken idole? or as a vessel, wherein is no
pleasure? wherefore are they caryed away,
he and his sede, & cast out into a land that
they know not?

fake could not be taken from his house: but he abused Gods promises, &
therefore was iustly deprived of the Kingdome.

By bribes and
extortion.

k Meaning, Iosiah, who was not
giuen to ambitio
& superfluity, but
was content with
moderitie & did
only delight in let-
ting forth Gods
glory & to do
iustice to al.

l For every one
shall haue mough
to lament for him
selfe.

m Not honora-
bly among his
fathers, but as ca-
rions are cast in a
hole because
their stinke should
not infect, read
2. King. 24. 9. Iosephus Antiq. 10.
8. writeth that the
enemie slew him
in the citie and
commanded him
to be cast before
the walles vnburied.

n To call to the
Assyrians for help.
o For this was
the way out of
Iudeah to Assyria
whereby is ment
that al helpes
should faile: for
Caldeans haue
subdued both the
& the Egiprians.

p Both thy go-
uernours & they
that should helpe
thee, shall vanish
away as winde.
q Thou that art
built of the faire
Cedar trees of
Lebanon.

r Who was cal-
led Iehoiachin
or Ieconiah, who
he calleth here
Coniah in con-
tempt, who thought
his kingdome
could neuer de-
part from him, be-
cause he came of
the stocke of Da-
uid, & therefore
for the promises

f He sheweth that al posteritie shalbe wimedes of this iust plague as though it were registred for perpetual me morie.
 g Not that he had no children (for after he begat Salathiel in the captiuitie, Math. 1. 12) but that none should reigne after him as King.

29 O earth, earth, earth, heare the word of the Lord.

30 Thus saith the Lord, Write this man destitute of children, a man that shall not prosper in his dayes: for there shall be no man of his seede that shall prosper and sit vpon the throne of Dauid, or beare rule any more in Iudah.

CHAP. XXIII.

Against false Pastors, & A prophesie of the great Pastor Iesus Christ.

a Meaning, the princes, gouernours and false Prophetes, as Ezek. 34. 2.

b For the which I haue especial care and haue prepared good pastures for them.

c Whose charge is to feede the flocke, but they eate the fruite thereof, Ezek. 34. 3.

d Thus the prophets euer vse to mixt y promises with the threatnings, lest the godly should be to much beaten downe, & therefore he sheweth how God wil gather his church after this dispersion.

e This Prophecie is of the restitution of y Church in the time of Iesus Christ, who is the true branch, read Iai. 11. 1. & 45. 8. chap. 33. 15. dan. 9. 24. Dent. 33. 28. Chap. 33. 16. f Read Chap. 16. 14.

g Meaning, false Prophets which deceiue the people, wherein appeareth his great loue toward his nation, read Chap. 14. 13.

h They runned long to wickednes, and seeke vaine helpe.

i My Temple is full of their idolatrie and superstitions.

1 WO be vnto a the pastours that destroy and scatter b the shepe of my pasture, saith the Lord.

2 Therefore thus saith the Lord God of Israel vnto the Pastors that c feede my people, Ye haue scattered my flocke and thrust them out, and haue not visited them: behold, I wil visite you for the wickednes of your workes, sayth the Lord.

3 And I wil gather the d remnant of my sheepe out of al countreys, whither I had driuen them, and wil bring them againe to their foldes, and they shall growe and encrease.

4 And I wil set vp shepherdes ouer them, which shall fede them: and they shall dread no more nor be afraide, neither shall any of them be lacking, saith the Lord.

5 Behold, The dayes come, saith the Lord, that I will raise vnto Dauid a righteous e branch, and a King shall reigne, and prosper and shall execute iudgement, & iustice in the earth.

6 In his dayes * Iudah shall be saued, and Israel shall dwel safely, and this is the Name whereby they shall call him, * The Lord our righteousness.

7 Therefore beholde, the dayes come, saith the Lord, that they shall no more say, The f Lord liueth, which brought vp the children of Israel out of the lande of Egypt.

8 But the Lord liueth, which brought vp & led the feede of the House of Israel out of the North countrey & from al countreys where I had scattered them, and they shall dwel in their owne land.

9 Mine heart breaketh within me, because of the s Prophets, all my bones shake: I am like a drunken man (and like a man whome wine hath ouercome) for the presence of the Lord and for his holie wordes.

10 For the land is full of adulterers, and because of othes the land mourneth, the pleasant places of the wilderness are dried vp, and their h course is euil, and their force is not right.

11 For both the Prophet and the Priest do wickedly: and their wickednes haue I found in mine i House, saith the Lord.

12 Wherefore their way shall be vnto them as slipperie wayes in the darknes: they shall be driuen forth and fall therein: for I will

bring a plague vpon them, euen the yere of their visitation, saith the Lord.

13 And I haue seene foolishnes in the Prophets of Samaria, that prophesied in Baal and caused my people Israel to erre.

14 I haue seene also in the Prophetes of Ierusalem k filthines: they commit adulterie and walke in lies: they strengthen also the handes of the wicked that none can returne from his wickednes: they are al vn-to l me as Sodom, and the inhabitantes thereof as Gomorah.

15 Therefore thus saith the Lord of hostes concerning the prophets, Beholde, I will feede them with m wormewood, and make them drinke the water of gall: for from the Prophets of Ierusalem is wickednes gone forth into al the land.

16 Thus saith the Lord of hostes, Heare not the wordes of the prophets that prophesie vnto you, and teach you vanitie: they speake the vision of their owne n heart and not out of the mouth of the Lord.

17 They say stil vnto them that despise me, The Lord hath said, Ye o shall haue peace: and they say vnto euery one that walketh after the stubbernes of his owne heart, No euil shall come vpon you.

18 For p who hath stande in the counsell of the Lord that he hath perceiued & heard his word? Who hath marked his word & heard it?

19 Beholde, the tempest of the Lord goeth forth in his wrath, and a violent whirlwind shall fall downe vpon the head of the wicked.

20 The anger of the Lord shall not returne vntil he haue executed, and till he haue performed the thoughts of his heart: in the latter dayes ye q shall vnderstand it plainly.

21 * I haue not sent these prophets, saith the Lord, yet they ranne: I haue not spoken to them, and yet they prophesied.

22 But if they had stand in my counsel, and r had declared my wordes to my people, then they should haue turned them from their euil waye, and from the wickednes of their inuentions.

23 Am I a God at hand, sayth the Lord, and not a God f farre of?

24 Can any hide himselfe in secret places, that I shall not see him, sayth the Lord? Do not I fill heauen and earth, sayth the Lord?

25 I haue heard what the Prophets said, that prophesie lies in my Name, saying, I t haue dreamed, I haue dreamed.

26 How long? Do the Prophets delite to prophesie lies, euen prophesying the deceite of their owne heart?

27 Thinke they to cause u my people to forget my Name by their dreames, which they tell euery man to his neighbour, as their forefathers haue forgotten my Name for Baal?

28 The Prophet that hath a dreame, let him x tell a dreame, and he that hath my word,

k They which should haue profited by my rods against Samaria, are become worse then they. l Though to the world they seeme holy fathers, yet I detest them as I did these abominable cities. m Read Chap. 8. 14. n Or, hypocrisis.

n Which they haue inuented of their owne brain. o Read Chap. 6. 14. & 8. 11.

p Thus they did deride Ieremiah as though y word of God, were not reueiled vnto him: also spake Zedekiah to Michah, 1. King. 22. 24.

q Both that God hath sent me, and that my wordes shall be true. Chap. 14. 13. & 17. 21. & 29. 8.

r He sheweth the difference betweene the true prophets and the false, betweene y hireling and the true minister.

s Do not I see your falschode, howioeter you cloke it, & whosoever you commit it?

t I haue a prophesie reueiled vnto me, ps. Nom. 12. 6.

u Ebr. Is it in the heart of the Prophets?

v He sheweth y Satan raith vp false prophesies to bring the people from God.

x I let the false Prophet declare that it is his own fantasie, and not slander my word, as though it were a cloke to couer let his lies.

^y Meaning, that it is not sufficient for Gods ministers to abstaine from lyes, and to speake the word of God: but that there be iudgement in alledging it, and that it may appeare to be applied to the same purpose that it was spoken. *Ezek. 3. 17. 1. cor. 2. 17. & 4. 2. 2. ti. 2. 15. 1. pet. 4. 11.* ^z Which set forth in my name ^y which I haue not commanded. *a* To wit, the Lord.

b The Prophets called their three Kings Gods burden, which the sinners were not able to susteine: therefore ^y wicked in deriding the word. would aske of the prophets, what was ^y burde, as though they would say, you seke nothing els, but to lay burdens on our shoulders: & thus they reiecte ^y word of God, as a grievous burden. ^c Because this word was broght to contempt and derision, he wil teach them another manner of speech, and wil cause this word Burden to cease, & teach them to aske with reuerence, What saith the Lord? ^d The thing which they mock & contemne, shall come vpon the. *Or, take you away.* *Chap. 30. 11.*

a The good figges signified them that were gone into captiuitie, & so saued their life, as Chap. 31. 8. & ^y noughtie figges them that remained, which were yet subiect to the sword, famine & pestilence.

let him speake my worde faithfully: ^y what is the chaffe to the wheat, sayth the Lord?

²⁹ Is not my worde euen like a fyre, sayth the Lord? and like an hammer, that breaketh the stone?

³⁰ Therefore beholde, I wil come against the Prophets, sayth the Lord, that ^z steale my word euerie one from his neighbour.

³¹ Beholde, I wil come against the Prophets, saith the Lord, which haue swete tongues, and say, ^a He saith.

³² Beholde, I wil come against them that prophesie false dreames, saith the Lord, & do tel them, and cause my people to erre by their lies, and by their flatteries, and I sent the not, nor commanded them: therefore they bring no profite vnto this people, saith the Lord.

³³ And when this people, or the Prophet, or a Priest shal aske thee, saying, What is the ^b burden of the Lord? thou shalt then saye vnto them, What burden? I wil euen forsake you, saith the Lord.

³⁴ And the Prophet, or the Priest, or the people that shal say, The ^c burden of the Lord, I wil euen visit euerie such one, and his house.

³⁵ Thus shal ye say euerie one to his neighbour, and euery one to his brother, What hath the Lord answered? and what hath the Lord spoken?

³⁶ And the burden of the Lord shal ye mention no more: for euery mans ^d word shall be his burden: for ye haue peruered the wordes of the liuing God, the Lord of hostes our God.

³⁷ Thus shalt thou saye to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

³⁸ And if you say, The burden of the Lord, Then thus saith the Lord, Because ye say this word, The burden of the Lord, and I haue sent vnto you, saying, Ye shall not say, the burden of the Lord,

³⁹ Therefore beholde I, euen I, wil vtterly ^a forget you, and I wil forsake you, and the cite that I gaue you and your fathers, and cast you out of my presence,

⁴⁰ And wil bring ^a an euerlasting reproch vpon you, and a perpetual shame which shal neuer be forgotten.

CHAP. XXIII.

¹ The vision of the baskets of figges. ⁵ Signifieth that part of the people should be brought againe from captiuitie, ⁸ And that Zedekiah and the rest of the people should be carryed away.

¹ The Lord shewed me: and behold, two ^a baskets of figges were set before the Temple of the Lord, after that Nebuchadnezzar King of Babel had carryed away captiue Ieconiah the sonne of Iehoiakim King of Iudah, and the princes of Iudah with the workemen, and cunning men of Ierusalem, & had brought them to Babel.

² One basket ^b had verie good figges, ^a and like the figges that are first ripe: and the other basket ^b had verie noughtie figges which coulde not be eaten, they were so euil.

³ Then said the Lord vnto me, What seest thou, Ieremias? And I said, Figges: the good figges verie good, and the noughtie verie noughtie, which cannot be eaten, they are so euil.

⁴ Again the worde of the Lord came vnto me, saying,

⁵ Thus saith the Lord, the God of Israel, Like these good figges, so wil I knowe them that are carryed away captiue of Iudah to be good, whome I haue sent out of this ^b place, into the land of the Caldeans.

⁶ For I wil set mine eyes vpon them for good, and I wil bring them againe to this land, and I wil buylde them, and not destroy them, and I wil plant them, & not roote them out,

⁷ And I wil giue them ^c an heart to knowe me, that I am the Lord, and they shall be my people, and I wil be their God: for they shal returne vnto mee with their whole heart.

⁸ And as the noughtie figges which can not be eaten, they are so euil (surely thus saith the Lord) so wil I giue Zedekiah the King of Iudah, and his princes, and the residue of Ierusalem, that remaine in this land, and them that dwell ^d in the land of Egypt:

⁹ I wil euen giue them for a terrible plague to al the kingdomes of the earth, and for a reproche, and for a prouerbe, for a common talke, and for a curse, in all places, where I shal cast them.

¹⁰ And I wil send the sword, the famine, & the pestilence among them, till they be consumed out of the land, that I gaue vnto them and to their fathers.

CHAP. XXV.

¹ He prophesieth that they shalbe in captiuitie seuentie yeres, ¹² And that after the seuentie yeres the Babylonians should be destroyed, ¹⁴ The destruction of al nations is prophesied.

¹ The word that came to Ieremiah, concerning all the people of Iudah in the ^a fourth yere of Iehoiakim the sonne of Iosiah King of Iudah that was in the first yere of Nebuchadnezzar King of Babel:

² The which Ieremiah the Prophet spake vnto al the people of Iudah, and to al the inhabitants of Ierusalem, saying,

³ From the thirteenth yere of Iosiah the sonne of Ammon King of Iudah, euen vnto ^b this day (that is the three and twentieth yere) the word of the Lord hath come vnto me, and I haue spoken vnto you ^c rising earlye and speaking, but ye would not heare.

⁴ And the Lord hath sent vnto you all his seruants the prophets, rising earlye and sending them, but ye would not heare, nor encline

b Whereby he approueth yelding of Ieconiah, and his company because they obeyed the prophet, who exhorted them thereto.

c Which declareth that man of him self ca know nothing, til God giue the heart & vnderstanding.

Chap. 31. 35.

Ezek. 1. 10.

Chap. 29. 17.

d Which fled thither for succour.

a That is in the third yere accomplished, & in the beginning of the fourth: for though Nebuchadnezzar began to reign in the end of the third yere of Iehoiakims reigne, yet that yere is not here counted, because it was almost expired, *Dan. 1. 1.*

b Which was the fift yere and the ninth month of Iehoiakims reigne.

c That is, I haue spared no diligence or labour, *Chap. 7. 13.*

d He sheweth
the prophetes
wholly with one
consent did la-
bour to pul the
people fro those
vices, which then
reigned: to wit,
from idolatrie, &
the vaine confi-
dence of men:
for vnder their
two al other
were contained,
2. King. 17. 17.
chap. 18. 11 & 35.
15. Ionah. 3. 8.

e The Caldeans,
& al their power
f So the wicked
& satan himself
are Gods seruants,
because he mak-
eth the to serue
him by coſtreint
and ruine that
which they do of
malice, to his ho-
nour and glorie.
g As the Philis-
tines, Ammonites,
Egyptians and o-
thers.

h Chap. 16. 9

i Or, destroy.

h Meaning, that
bread & al things
that should serue
vnto their feasts,
should be taken
away.

i This reuelation
was for the con-
firmation of his
prophecies, be-
cause he tolde
the of the time,
that they should
enter and remain
in captiuitie, 2.

Chro. 36. 22. ez-
ra 1. 1. chap. 29.
10. dan. 9. 2.

k For seeing the
iudgement began
at his own house,
the enemies must
needes be punish-
ed most grieuouſ-
ly, Ezek. 9. 6.

l pet. 4. 17.

m That is, of the
Babylonians, as

Chap. 27. 7.

n Signifying the
extreme afflic-
tions that God
had appointed
for euerie one, as
Pſal. 75. 8. ſa. 51.
17. and this cup
which the wic-
ked drinke is more
bitter then that
which he giueth
to his children,
for he meſureth
the one by mer-
cie, and the other
by iuſtice. n For now it be-
ginneeth and ſhal ſo continue til it be accom-
pliſhed.

encline your eares to obey.

5 They ſaid, Turne againe now euerie one
from his euil waye, and from the wicked-
nes of your inuentions, & ye ſhall dwell in
the land that the Lord hath giuen vnto
you, and to your fathers for euer and euer.
6 And go not after other gods to ſerue the
and to worſhip them, and prouoke me not
to anger with the workes of your handes,
and I wil not puniſh you.
7 Neuertheles ye would not heare me, ſaith
the Lord, but haue prouoked me to anger
with the workes of your handes to your
owne hurt.

8 Therefore thus ſaith the Lord of hoſtes,
Because ye haue not heard my wordes,
9 Beholde, I wil ſende and take to me al the
e families of the North, ſaith the Lord, and
Nebuchad-nezzar the King of Babel my
ſeruant, and wil bring them againſt this
land, and againſt the inhabitants thereof,
& againſt al theſe nations & rounde about,
and wil deſtroy them, and make them an
aſtoniſhment and an hiſſing, and a continual
deſolation.

10 * Moreouer "I will take from them the
voice of mirth and the voice of gladnes,
the voice of the bridegrome and the voice
of the bride, the noiſe of the h millſtones,
and the light of the candle.

11 And this whole lande ſhall be deſolate,
and an aſtoniſhment, & theſe nations ſhall
ſerue the King of Babel ſeuente yeres.

12 And when the ſeuente yeres are accom-
pliſhed, I wil viſite k the King of Babel &
that nation, ſaith the Lord, for their iniqui-
ties, euen the land of the Caldeans, & wil
make it a perpetual deſolation,

13 And I wil bring vpon that lande all my
wordes which I haue pronounced againſt
it, *emend* al that is written in this booke, which
Jeremiah hath prophesied againſt all na-
tions.

14 For many nations, and great Kings ſhall
euen l ſerue themſelues of them: thus will
I recopence the according to their dedes,
and according to the workes of their owne
handes.

15 For thus hath the Lord God of Iſrael
spoken vnto me, m Take the cup of wine
of this mine indignation, at mine hand, and
cauſe al the nations, to whom I ſend thee,
to drinke it.

16 And they ſhal drinke, and be moued and
be madde, because of the ſworde, that I will
ſend among them.

17 Then roke I the cup at the Lords hand,
and made al people to drinke, vnto whom
the Lord had ſent me:

18 Euen Ieruſalem, and the cities of Iudah,
and the Kinges thereof, and the princes
thereof, to make them deſolate, an aſtoniſh-
ment, an hiſſing, and a curſe, n as ap-
peareth this day:

19 Pharaoh alſo, King of Egypt, and his
ſeruantes, and his princes, and all his
people, n For now it be-
ginneeth and ſhal ſo continue til it be accom-
pliſhed.

people:

20 And al ſortes of people, and al the Kings
of the land o of Vz: and all the Kings of
the land of the Philiftins, & p Athkelon,
and Azzah, and Ekron, and the remnant
of Aſhdod:

21 q Edom, and Moab, and the Ammo-
nites,

22 And al the Kings of Tyrus, and all the
Kings of Zidon, and the Kings of the
r Yles, that are beyond the Sea,

23 And Dedan, and t Tema, and Buz, and al
that dwell in the vttermoſt corners,

24 And al the Kings of Arabia, and all the
Kinges of Arabia, that dwell in the u deſert,

25 And al the Kings of Zimri, and all the
Kings of Elam, and all the Kings of the
Medes.

26 And al the Kings of the North ſarre, and
nere one to another, & al the Kingdomes
of the worlde, which are vpon the earth, &
the King of u Sheſhach ſhal drinke after
them.

27 Therefore ſay thou vnto them, Thus ſaith
the Lord of Hoſts, the God of Iſrael, drinke
and be drunken, and ſpewe and fall, and
riſe no more, because of the ſworde, which
I will ſend among you.

28 ¶ But if they reſuſe to take the cuppe at
thine hand to drinke, then tel them, Thus
ſaith the Lord of hoſtes, ye ſhal certainly
drinke.

29 For lo, x I beginne to plague the citie,
where my Name is called vpon, & ſhoude
you go free? Ye ſhal not go quite: for I will
cal for a ſworde vpon al the inhabitants
of the earth, ſaith the Lord of hoſtes.

30 Therefore prophesie thou againſt them
al theſe wordes, and ſay vnto them, * The
Lord ſhal roare from aboue, and thruſt out
his voice from his holic habitation: he ſhal
roare vpon his habitation, & crye aloud, as
they that preſſe the grapes againſt al the
inhabitantes of the earth,

31 The ſounde ſhal come to the ends of the
earth: for the Lord hath a controuerſie
with the nations, and wil enter into iudge-
ment with al fleſh, and he wil giue them
that are wicked, to the ſworde, ſayth the
Lord.

32 ¶ Thus ſaith the Lord of hoſtes, Behold,
a plague ſhal go forth from nation to na-
tion, and a * great whirle winde ſhall be
raiſed vp from the coaſts of the earth,

33 And the ſlaine of the Lord ſhal be at that
day, from one end of the earth, euen vnto
the other end of the earth: they ſhal not
be mourned, neither gathered nor bury-
ed, but ſhal be as the dongue vpon the
grounde.

34 Howle, z ye ſhepherdes, and cry, and
wallowe your ſelues in the aſhes, ye prin-
cipall of the flocke: for your dayes of
ſlaughter are accompliſhed, and of your
diſperſion, and ye ſhal fall like a precious
veſſels.

35 And the b flight ſhal faile from the ſhep-
herdes, ſeeke to ſee.

o Read Iob. 1. 1.
p Which were
cities of the Phi-
liſtins.

q Edome is here
taken for the
whole country,
and Vz, for a part
thereof.

r As Grecia, Ita-
lie, & the reſt of
thoſe countries.

t Theſe were
people of Arabia
which came of
Dedan the ſonne
of Abraham and
Keturah.

u For there were
two countries ſo
named the one
called plentiful,
and the other ba-
ren, or, deſert.

x Or, Perſia.
y That is, of Ba-
bilon, as Chap.
51. 41.

x That is, Ieruſa-
lem, read verſe 12.

Iſa. 3. 16.
am. 1. 2.

Chap. 30. 23

y They which
are ſlaine at the
Lords appoint-
ment.

z Ye that are
chief rulers, and
gouernours,
a Which are
not eaſily bro-
ken.
b It ſhal not
help them to
ſeeke to ſee.

herds, and the escaping from the principal of the flocke.

36 A voyce of the cry of the shepherds, and an howling of the principal of the flocke *shalbe heard*: for the Lord hath destroyed their pasture.

^a *Ebr. peaceable.*

37 And the^a best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his couert, as the lion: for their land is wast, because of the wrath of the oppressor, and because of the wrath of his indignation.

CHAP. XXVI.

^a *Jeremiah moueth the people to repentance. 7 He is taken of the false Prophetes and Priests and brought to judgement. 23 Vriah the Prophet is killed of Ichoiakim contrary to the will of God.*

1 IN the beginning of the reigne of Ichoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

^a That is, in that place of y^e Temple whereunto the people resort out of al Iudah to sacrifice.
^b To the intent that they shoulde pretend no ignorance, as Act. 20. 27
^c Read Chap. 18.8.

2 Thus saith the Lord, Stand in the^a court of the Lords House, and speake vnto al the cities of Iudah, which come to worship in the Lords House, all the wordes that I command thee to speake vnto them: kepe not^b a worde backe,

3 If so be they wil hearken, and turne euery man from his euil waye, that I may^c repent me of the plague, which I haue determined to bring vpon them, because of the wickednes of their workes.

4 And thou shalt say vnto them, Thus saith the Lord, If ye wil not heare me to walke in my Lawes, which I haue set before you,

5 And to heare the wordes of my seruants the Prophets, whom I sent vnto you, both rising vp early, and sending them, and will not obey them,

6 Then wil I make this House like^d Shiloh, and will make this citie^e a curse to all the nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Jeremiah speaking these wordes in the House of the Lord.

8 Now when Jeremiah had made an end of speaking all that the Lord had commanded him to speake vnto al the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt dye the death.

9 Why hast thou prophesied in the Name of the Lord, saying, This^f House shall be like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Jeremiah in the House of the Lord.

10 And when the princes of Iudah heard of these things, they came vp from the Kings house into the House of the Lord, and stode downe in the entrie of the^g newe gate of the Lords House.

11 Then spake the Priests, and the Prophets vnto the princes, and to al the people, saying, This man is worthy to die: for he hath prophesied against this citie, as ye

haue heard with your eares.

12 Then spake Jeremiah vnto al the princes, and to all the people, saying, The Lord hath^h sent me to prophesie against this House and against this citie all the things that ye haue heard.

13 Therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your handes: do with me as ye thinke good and right.

15 But knowe ye for certeine, that if ye put me to death, yee shall surely bring innocent blood vpon your selues, and vpon this citie, and vpon the inhabitants thereof: for of a trueth the Lord hath sent mee vnto you, to speake all these wordes in your eares.

16 Then said the princes and al the people vnto the Priests, and to the Prophets, This man is not worthy to dye: for he hath spoken vnto vs in the Name of the Lord our God.

17 ¶ Then rose vp certeine of the Elders of the land, and spake to al the assemblie of the people, saying,

18 Michah the Morashiteⁱ prophesied in the dayes of Hezekiah King of Iudah, and spake to all the people of Iudah, saying, Thus saith the Lord of hostes, Zion shall be plowed like a fiede, and Ierusalem shall be an heape, and the mountayne of the^j House shall be as the high places of the forest.

^h He both sheweth the cause of his doings plainly, & also threatneth them that they should nothing awaile, though they thold put him to death, but heape greater vengeance vpon their heads.

ⁱ Michah. 1. 1. & 2. 12.

19 Did Hezekiah King of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the^k plague, that he had pronounced against them? thus might we procure great euill against our soules.

^j That is, of the House of the Lord, to wit, Zion, & these examples the godly alledged to deliver Ieremiah out of the Priests hands whose rage els would not haue bene satisfied, but by his death.
^k So that the citie was not destroyed, but by miracle was delivered out of the hands of Saneherib.

20 And there was also a man that prophesied in the Name of the Lord, one Vriah the sonne of Shemaiah, of Kiriath-iarem, who prophesied against this citie, and against this land, according to al the wordes of Jeremiah.

21 Now when Ichoiakim the King with all his men of power, and al the princes heard his wordes, the King sought to slay him. But when Vriah heard it, he was afraid and fled, and went into Egypt.

22 Then Ichoiakim the King, sent men into Egypt, euen Elnathan the sonne of Achbor, and certeine with him into Egypt.

23 And they set Vriah out of Egypt, and brought him vnto Ichoiakim the King, who slew him with the sworde, and cast his dead bodie into the graues of the children of the people.

24 But the hand of Ahikam the sonne of Shaphan was with Jeremiah: that they should not give him into the hand of the people to put him to death. ¶ The plague did light on him, and his household. ¶ Which man to stande valiantly in his defence.

^l Here is declared the furie of tyrants, who can not abide to heare Gods word declared, but persecute the ministers thereof, & yet in the ende they preuaile nothing, but provoke Gods iudgements so much the more.
^m As in the first Hezekiahs example is to be followed, so in this other Ichoiakims act is to be abhorred: for Gods declareth that nothing could haue appealed their furie, if God had not moued this noble

^d Read Chap.

7.12.

^e So that when they would curse any, they shal say, God do to thee as to Ierusalem, f Because of Gods promes to the Temple, Psal. 132. 14. that he would for euer remaine there, f hypocrits thought this Tēple could neuer perish, and therefore thought f blasphemie to speake against it, Mar. 26. 61. Act. 6. 13. not considering that this was ment of the Church, where God wil remaine for euer.

^g So called, because it was repaired by Iozabab, 2. King. 15. 35.

^h *Ebr. judgement of death belongeth to the man.*

CHAP. XXVII.

¹ Jeremiah at the commandement of the Lord sendeth word to the King of Iudah and to the other Kings that were nere, whereby they are admonished to be subiects vnto Nebuchad-nezzar. ² He warneth the people & the King and rulers that they beleeue not false Prophets.

^a As touching the disposition of these prophesies, they that gathered them into a booke, did not altogether obserue the order of times, but did set some afore, which should be after, and contrariwise: which if the reader marke wel, it shal auoide many doubts, & make y reading much more easie.

^b By such signes the prophets vsed sometimes to confirm their Prophesies, which notwithstanding they could not do of themselves, but in as much they had a reuelation for y same. Isa. 20. 2. & therefore the false Prophets to get more credit did vse also such visible signes, but they had no reuelation. 1. King. 22. 11.

^c Read Chap. 25. 9.

^d Meaning, Euilmerodach, & his sonne Belshazzar.

^e They shal bring him, & his kingdome in subiection, as Cha. 25. 14.

¹ IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah king of Iudah came this word vnto Ieremiah fro the Lord, saying,

² Thus saith the Lord to me, Make thee bondes, and yokes, and put them vpon thy necke,

³ And send them to the King of Edom, and to the King of Moab, and to the King of the Ammonites, and to the King of Tyrus, and to the King of Zidon, by the hand of the messengers which come to Ierusalem vnto Zedekiah the King of Iudah,

⁴ And command them to say vnto their masters, Thus saith the Lord of hostes the God of Israel, Thus shal ye say vnto your masters,

⁵ I haue made the earth, the man, and the beast that are vpon the grounde, by my great power, & by my outstretched arme, & haue giuen it vnto whom it pleased me.

⁶ But now I haue giuen al these lands into the hand of Nebuchad-nezzar the King of Babel my seruant, and the beastes of the field haue I also giuen him to serue him.

⁷ And al nations shal serue him, and his dsonne, and his sonnes sonne vntil the very time of his land come also: then many nations & great Kings shal serue them selues of him.

⁸ And the nation and kingdome which wil not serue the same Nebuchad-nezzar king of Babel, and that wil not put their necke vnder the yoke of the King of Babel, the same nation wil I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntil I haue wholly giuen them into his hands.

⁹ Therefore heare not your Prophets nor your southsayers, nor your dreamers, nor your inchanters, nor your forcerers, which saye vnto you thus, Ye shall not serue the King of Babel.

¹⁰ For they prophesie a lie vnto you to cause you to go farre from your lande, and that I should cast you out, and you shoulde perish.

¹¹ But the nation that put their neckes vnder the yoke of the King of Babel, and serue him, those wil I let remaine still in their owne land, saith the Lord, and they shal occupie it, and dwel therein.

¹² ¶ I spake also to Zedekiah King of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the King of Babel, and serue him and his people, that ye may liue.

¹³ Why wil ye dye, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that wil not serue the King of Babel?

¹⁴ Therefore heare not the wordes of the Prophets, that speake vnto you, saying, Ye shal not serue the King of Babel: for they prophesie a lie vnto you.

¹⁵ For I haue not sent them, saith the Lord, yet they prophesie a lie in my name, that I might cast you out, and that yee might perish, both you, & the Prophets that prophesie vnto you.

¹⁶ ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the wordes of your Prophets that prophesie vnto you, saying, Beholde, the vessels of the House of the Lord shal now shortly be brought againe from Babel, for they prophesie a lie vnto you.

¹⁷ Heare them not, but serue the King of Babel, that ye may liue: wherefore should this citie be desolate?

¹⁸ But if they be Prophets, and if the word of the Lord be with them, let them bring in the Lord of hostes, that the vessels, which are left in the House of the Lord, & in the house of the King of Iudah, and at Ierusalem, go not to Babel.

¹⁹ For thus saith the Lord of hostes, concerning the pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

²⁰ Which Nebuchad-nezzar King of Babel tooke not, when he caryed away captiue Ieconiah the sonne of Iehoiakim King of Iudah from Ierusalem to Babel, with all the Nobles of Iudah and Ierusalem.

²¹ For thus saith the Lord of hostes the God of Israel, concerning the vessels that remaine in the House of the Lord, and in the house of the King of Iudah, and at Ierusalem,

²² They shalbe brought to Babel, and there they shall be vntill the daye that I visite them, saith the Lord: then wil I bring them vp, and restore them vnto this place.

CHAP. XXVIII.

¹ The false prophesie of Hananiah. ² Ieremiah reproueth Hananiah, and prophesieth.

¹ AND that same yeere in the beginning of the reigne of Zedekiah King of Iudah in the fourth yere, and in the fift moneth Hananiah the sonne of Azur the Prophet, which was of Gibeon, spake to me in the House of the Lord in the presence of the Priests, & of al the people, and said,

² Thus speaketh the Lord of hostes, the God of Israel, saying, I haue broken the yoke of the King of Babel.

³ Within two yeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar King of Babel tooke away from this place, and caryed them into Babel.

⁴ And I wil bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with al them that were caryed away captiue of Iudah, & went into Babel, saith the

Chap. 24. 13. & 25. 31. & 29. 9.

Chap. 28. 9.

f Which were taken whe Ieconiah was led captiue into Babel.

g For it was not onely the Prophetes office to shewe the word of God, but also to pray for the finnes of the people. Gen. 20. 7. which these could not do because they had no expresse word: for God had pronounced the contrary.

2. King. 23. 13. 2. King. 24. 12.

h That is, for the space of seuentie yeres, till I haue caused the Medes and Persians to ouercome the Chaldeans.

a When Ieremiah bega to beere these bonds and yokes.

b After that the Iud had rested, as Leuit. 25. 2. deut. 15. 1.

c This was a citie in Benjamin belonging to the finnes of Aaron, Ioth. 21. 17.

"Ebr. 1. 2000 yeres of dayes.

d He was so esteemed, though he was a false prophet.
e That is, I would with the same for Gods honor, & welch of my people, but he hath appointed the contrary.

f Meaning, that the prophets that did either denounce warre or peace, were tried either true or false by the successe of their prophesies. Albeit God maketh to come to passe sometime that which the false prophet speaketh, to trye the faith of his, Deut. 13. 3.

g This declareth the impudencie of the wicked hirelings, which haue no zeale to the truth, but are led with ambition to get the fauour of men, & therefore cannot abide any, that might discerue the truth, but burst forth into ragges, & contrarie to their owne conscience, passe not what lies they report, or how wickedly they do, so that they may maintaine their estimation.
h That is, a hard and cruel seruitude.
i Signifying, that al shoul be his, as Dan. 2. 38.

k Seing this thing was euident in the eyes of the people, & yet they returned not to the Lord, it is manifest, y miracles can not moue vs, neither the word it selfe, except God touch the heart.

the Lord : for I will breake the yoke of the King of Babel.

5 Then the Prophet Jeremiah said vnto the prophet Hananiah in the presence of the Priests, & in the presence of al the people that stood in the House of the Lord.

6 Euen the Prophet Jeremiah said, So be it: the Lord so do, the Lord confirme thy wordes which thou hast prophesied to restore the vessels of the Lords House, and al that is carried captiue from Babel into this place.

7 But heare thou now this word that I will speake in thine eares and in the eares of al the people.

8 The Prophetes that haue bene before me & before thee in time past, prophesied against many countreyes, & against great kingdomes, of warre, and of plagues, and of pestilence.

9 And the Prophet which prophesieth of peace, when the word of the Prophet shall come to passe, then shall the Prophet be known that the Lord hath truly sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Jeremiahs necke and brake it.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Euen so will I breake the yoke of Nebuchad-nezzar King of Babel, fro the necke of all nations within the space of two yerres : and the Prophet Jeremiah went his way.

12 ¶ Then the word of the Lord came vnto Jeremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Jeremiah) saying,

13 Go, and tel Hananiah, saying, Thus saith The Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hostes the God of Israel, I haue put a yoke of yron vpon the necke of all these nations, that they may serue Nebuchad-nezzar King of Babel: for they shal serue him, and I haue giuen him the beasts of the field also.

15 Then said the Prophet Jeremiah vnto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus saith the Lord, Behold, I wil cast thee from of the earth : this yere thou shalt dye, because thou hast spoken rebelliously against the Lord.

17 So Hananiah the Prophet k dyed the same yere in the seuenth moneth.

CHAP. XXIX.

1 Jeremiah writeth vnto them that were in captiuitie in Babylon. 10 He prophesieth their returne after seuentie yerres. 16 He prophesieth the destruction of the King & of the people that remaine in Ierusalem. 21 He threatneth the prophetes that seduce the people. 25 The death of She-miah is prophesied.

1 Now these are the wordes of the booke that Ieremiah the Prophet sent from Ierusalem vnto the residue of the Elders which were caryed away captiues, and to the Priests, and to the Prophetes, and to al the people whome Nebuchad-nezzar had carried away captiue from Ierusalem to Babel.

2 (After that Ieconiah the King, and the Queene, and the eunuches, the princes of Iudah, and of Ierusalem, and the worke men, and cunning men were departed fro Ierusalem)

3 By the hande of Elafah the sonne of Shaphan and Gemariah the sonne of Hilkiah (whome Zedekiah King of Iudah sent vnto Babel to Nebuchad-nezzar King of Babel) saying,

4 Thus hath the Lord of hostes the God of Israel spoken vnto all that are caryed away captiues, whom I haue caused to be caryed away captiues from Ierusalem vnto Babel:

5 Buylde you houses to dwell in, and plant you gardens, and eate the frutes of them.

6 Take you wiues, and beget sonnes, and daughters, and take wiues for your sonnes, and giue your daughters to husbands, that they may beare sonnes and daughters, that ye may be increased there, and not diminished.

7 And seeke the prosperitie of the cite, whither I haue caused you to be caryed away captiues, and pray vnto the Lord for it: for in the peace thereof shal you haue peace.

8 ¶ For thus saith the Lord of hostes the God of Israel, Let not your prophets, and your southsayers that be among you, deceiue you, neither giue care to your dreames, which you dreame.

9 For they prophesie you a lie in my Name: I haue not sent them, saith the Lord.

10 But thus saith the Lord, That after seuentie yerres be accomplished at Babel, I will visit you, and performe my good promes towards you, and cause you to returne to this place.

11 For I knowe the thoughts, that I haue thought towards you, saith the Lord, not the thoughts of peace, & not of trouble, to giue you an end, & your hope.

12 Then shal you crye vnto me, and ye shall go and pray vnto me, and I wil heare you,

13 And ye shal seeke me and finde me, because ye shall seeke me with al your heart.

14 And I wil be found of you, saith the Lord, and I wil turne away your captiuitie, and I wil gather you from all the nations and from al the places, whither I haue cast you, saith the Lord, and wil bring you againe vnto the place, whence I caused you to be caryed away captiue.

15 ¶ Because ye haue said, The Lord hath raised vs vp 8 Prophets in Babel,

16 Therefore thus saith the Lord of the King, that sitteth vpon the throne of Dauid, & of all the people, that dwell in this

* Or, letter.

a For some dyed in the way.

b Meaning, Ieconias mother. Chap. 24. 1.

c To intreate of some equal conditions.

d To wit, the Lord, whose worke this was.

e The prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest, & quietnes, that their troubles might not be increased, and that they might with more patience & lesse griefe waite for the time of their deliuerance which God had appointed most certein: for els not only the Israelites, but al the world, yea, & the inferible creatures shoulde reioyce when these tyrants shoulde be destroyed, as Isa. 144.

f When your oppression shalbe great, & your afflictions cause you to repent your disobedience, and also when the seuentie yerres of your captiuitie shalbe expired, 2. Chro. 36. 22. Ezra 1. 1. Chap. 25. 10. dan. 9. 2.

g As Ahab, Zedekiah, & She-miah.

Eccj. cite,

etic, your brethre that are not gone forth with you into captiuitie:

17 **E**uen thus saith the Lord of hostes, Beholde, I wil send vpon them the sword, the famine, and the pestilence, & wil make them like vile figges, that cannot be eat, they are so noughtie.

18 And I wil persecute the with the sword, with the famine, & with the pestilence; and I wil make them a terror to all kingdoms of the earth, & a curse, and astonishment and an hissing, and a reproche among all the nations whither I haue cast them,

19 Because they haue not heard my words, saith the Lord, which I sent vnto them by my seruants the Prophets, rising vp earlie, & sending them, but ye would not heare, saith the Lord.

20 **H**ear ye therefore the word of the Lord al ye of the captiuitie, whome I haue sent from Ierusalem to Babel.

21 Thus saith the Lord of hostes, the God of Israel, of Ahab the sonne of Kolaiah, & of Zedekiah the sonne of Maaseiah, which prophesie lies vnto you in my Name, Beholde, I wil deliuer them into the hand of Nebuchad-nezzar King of Babel and he shal slay them before your eyes.

22 And all they of the captiuitie of Iudah, that are in Babel, shal take vp this curse against them, & say, The Lord make thee like Zedekiah and like Ahab, whome the King of Babel burnt in the fire.

23 Because they haue committed a vilenie in Israel, and haue committed adulterie with their neighbours wiues, and haue spoken lying wordes in my Name, which I haue not commanded them, etien I knowe it, & testifie it, saith the Lord.

24 **T**hou shalt also speake to Shemaiah the Nehelamite, saying,

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Because thou hast set letters in thy Name vnto all the people, that are at Ierusalem, & to Zephaniah the sonne of Maaseiah the Priest, and to all the Priests, saying,

26 The Lord hath made thee Priest, for Iehoiada the Priest, that ye should be officers in the House of the Lord, for euery man that raueth & maketh him self a Prophet, to put him in prison & in the stocks. Now therefore why hast not thou reproued Ieremiah of Anathoth, which prophesieth vnto you?

28 For, for this cause he sent vnto vs in Babel, saying, This captiuitie is long: build houses to dwell in, & plant gardes, and eat the frutes of them.

29 And Zephaniah the Priest red this letter in the eares of Ieremiah the Prophet.

30 Then came the worde of the Lord vnto Ieremiah, saying,

31 Send to all them of the captiuitie, saying, Thus saith the Lord of Shemaiah the Nehelamite, Because that Shemaiah hath prophesied vnto you, and I sent him not, & he caused you to trust in a lye,

Therefore thus saith the Lord, Behold, I wil visite Shemaiah the Nehelamite, and his seede: he shal not haue a man to dwell among this people, neither shal he behold the good, that I wil do for my people, saith the Lord, because he hath spoken rebelliously against the Lord.

CHAP. XXX.

The returne of the people from Babylon. 16 He menaceth the enemies, 18 And comforteth the Church.

The word, that came to Ieremiah from the Lord, saying,

2 Thus speaketh the Lord God of Israel, saying, Write thee all the wordes, that I haue spoken vnto thee in a booke.

3 For lo, the daies come, saith the Lord, that I will bring againe the captiuitie of my people Israel and Iudah, saith the Lord: for I wil restore them vnto the land, that I gaue to their fathers, and they shall possesse it.

4 Again, these are the words that the Lord spake concerning Israel, and concerning Iudah.

5 For thus saith the Lord, We haue heard a terrible voice, of feare & not of peace.

6 Demand now and behold, if man trauaile with childe? wherefore do I behold euery man with his hands on his loines as a woman in trauaile, & all faces are turned into palenes?

7 Alas, for this day is great: none hath bene like it: it is euen the time of Iakobs trouble, yet shal he be deliuered from it.

8 For in that day, saith the Lord of hostes, I wil breake his yoke from of thy necke, & breake thy bondes, and strangers shal no more serue them selues of him.

9 But they shal serue the Lord their God, & David their King, whome I wil rayse vp vnto them.

10 Therefore feare not, O my seruāt Iakob, saith the Lord, neither be afraide, O Israel: for lo, I wil deliuer thee from a farre country, and thy seede from the lande of their captiuitie, & Iakob shal turne againe, and shalbe in rest and prosperitie & none shall make him afraide.

11 For I am with thee, saith the Lord, to saue thee, though I utterly destroy all the nations where I haue scattered thee: yet will I not utterly destroy thee, but I wil correcte thee by iudgement, and not utterly cut thee of.

12 For thus saith the Lord, Thy bruising is incurable, and thy wound is dolorous.

13 There is none to iudge thy cause, or to lay a plaister: there is no medicines, nor help for thee.

14 All thy louers haue forgottē thee: they seeke thee not: for I haue stricken thee with the wound of an enemy, and with a sharpe chastisement for the multitude of thine iniquities, because thy sinnes were increased.

15 Why cryest thou for thine affliction? thy sorowe is incurable, for the multitude of thine iniquities: because thy sinnes were increased,

He & his seede shalbe destroyed, so that none of them should see the benefit of this deliuerance.

Because they should be assured and their posteritie confirmed in the hope of this deliuerance promised.

He sheweth that before that this deliuerance shal come, the Caldeans should be extremely afflicted by their enemies, & that they should be in such perplexitie and sorowe as a woman in her trauaile, as Isa. 3. 8.

Meaning, that the time of their captiuitie should be grievous. When I shal visit Babylon.

Of the King of Babylon.

To wit, of Iakob.

That is, Messiah, which should come of the stock of David according to the flesh and should be the true pastor, as Ezek. 34. 23.

who is set forth & his kingdome that should be euertlasting in the person of David, Hos. 3. 5.

Read Chap. 10. 24.

Meaning, that no man is able to finde out a meane to deliuer them, but that it must be the work of God.

The Assyrians and Egyptians whom thou diddest entertaine with gifts, who left thee in thine affliction.

h Whereby he assureth them, that there shalbe no hope of returning before the time appointed.

i According to the comparison, Chap. 24. 1.

k Read Chap. 26. 6

l Read Chap. 7. 13. & 25. 3. & 26. 5.

m Because they gaue the people hope of speedie returning.

n Which was adulterie & falsifying the worde of God.

* Or, dreamer.

o Shemaiah the false prophet flattereth Zephaniah the chiefe Priest, as though God had giuen him the spirit and zeale of Iehoiada to punish whosoever trespassed against the worde of God, of the which he would haue made Ieremiah one, calling him a rauer and a false prophet.

l Herein is commended Gods great mercie toward his, who doeth not destroy them for their sinnes, but corrects & chastise them, & he haue purged & pardoned them, and so burneth the rods by the which he did punish them, *Isa. 33.7.*

m Meaning, that the citie and the Temple should be restored to their former state.

n He sheweth how the people that with praise and thanksgiving acknowledge this benefite.

o Meaning Zembababell, who was the figure of Christ, in whome this was accomplished.

p Signifying, that Christ doeth willingly submit himselfe to the obedience of God his father.

q Left the wicked hypocrites should flatter themselves with these promises, the Prophet sheweth what shall be their portion.

r When this Messiah and deliuerer is sent.

creased, I haue done these things vnto thee.

16 Therefore al they that deuoure thee, shall be deuoured, and al thine enemies euerie one that go into captiuitie: and they that spoyle thee, shall be spoyled, and al they that robbe thee, wil I giue to be robbed.

17 For I wil restore health vnto thee, and I wil heale thee of thy woundes, saith the Lord, because they called thee, The cast away, saying, This is Zion, whome no man seeketh after.

18 Thus saith the Lord, Behold, I wil bring againe the captiuitie of Iaakobs tentes, and haue compassion on his dwelling places: and the citie shall be buylded vpon her own heape, *m* and the palace shall remaine after the maner thereof.

19 And out of them shall procede *n* thanksgiving, and the voyce of them that are ioyous, and I wil multiplie them, and they shall not be fewe: I wil also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shall be established before me: and I wil visit al that vexed them.

21 And their *o* noble ruler shall be of themselves, and their gouernour shall procede from the middes of them, and I will cause him to drawe nere, and approche vnto me: for who is this that directeth his *p* heart to come vnto me, saith the Lord?

22 And ye shall be my people, and I will be your God.

23 Behold, *q* the tempest of the Lord goeth forth with wrath: the whirlwind that hangeth ouer, shall light vpon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, vntill he haue done, and vntill hee haue performed the intents of his heart: in the *r* latter dayes ye shall vnderstand it.

CHAP. XXXI.

1 Here heareth Gods benefites after their returne from Babylon, *23* And the spiritual ioye of the faithfull in the Church.

1 At the *a* same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which *b* escaped the sworde, founde grace in the wilderness: *c* he walked before Israel to cause him to rest.

3 The Lord hath appeared vnto me *d* of old, say they: *e* Yea, I haue loued thee with an euerlasting loue, therefore with mercie I haue drawn thee.

4 Againe I wil buyld thee, and thou shalt be builded, O virgine Israel: thou shalt stil *f* be adorned with thy timbrels, and shalt

go forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines vpon the mountaines of *g* Samaria, and the planters that plant them, *h* shall make them common.

6 For the dayes shall come that the *i* watchmen vpon the mount of Ephraim shall crye, Arise, and let vs go vp vnto *k* Zion to the Lord our God.

7 For thus saith the Lord, Reioyce with gladnes for Iaakob, and thoute for ioye among the chief of the *l* Gentiles: publish praise, and say, O Lord, saue thy people, the remnant of Israel.

8 Beholde, I wil bring them from the North cuntry, and gather them from the coasts of the world, *m* with the blinde and the lame among them, *n* with the woman with childe, and her that is deliuered also: a great companie shall returne hither.

9 They shall come *m* weeping, and with mercie wil I bring them againe: I wil lead them by the *n* rivers of *n* water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is *o* my first borne.

10 Hear the word of the Lord, O ye Gentiles, and declare in the yles a farre off, and say, He that scattered Israel, will gather him & will keepe him, as a shepherd *doeth* his flocke.

11 For the Lord hath redemed Iaakob, and ransomed him from the hand *p* of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifulnes of the Lord, *q* *even* for the *q* wheat and for the wine, and for the oyle, and for the increase of shepe, & bullockes: and their soule shall be as a watered garden, and they shall haue no more sorowe.

13 Then shall the virgin reioyce in the *r* dance, and the yong men, and the olde men together: for I wil turne their mourning into ioye, and wil comfort them, and giue them ioye for their sorowes.

14 And I will replenish the soule of the Priests with *s* fatnes, and my people shall be satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning and bitter weeping: *t* Rahel weeping for her childre, refused to be comforted for her childre, because they were not.

16 Thus saith the Lord, Refrayne thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of theemie:

g Because the Israelites, which were *h* of the tribes, neuer returned to Samaria, therefore *i* s must be spiritually vnderstand vnder the kingdome of Christ, which was *k* restoration of the true Israel. *l* That is, shall eate the fruit thereof, as *Leu. 19. 23* *dan. 10. 6.*

m The ministers of the worde.

n They shall exhort al to the embracing of *o* Gospel, as *Isa. 2. 3.*

p He sheweth what shall be the concord & loue of al vnder the Gospel, where none shall be refused for their infirmities: & every one that exhort one another to embrace it.

q That is, lamenting their sinnes, which had not giuen eare to the Prophets, & therefore it foloweth that God receiued them to mercy, *Chap. 50.*

r Some take it that they should wepe for ioye. *n* Where they found no impediments, but abundance of al things.

o That is, my dearly beloved, as the first childe is to the father.

p That is, from the Babylonians, and other enemies.

q By these temporal benefites he meaneth the spiritual graces, which are in the Church, & whereof there should be euer plentie, *Isa. 58. 21.*

r In the companie of the faithfull which euer praise God for his benefites.

s Meaning

the spirit of wisdom, knowledge and zeale. *t* To declare the greatnes of Gods mercie in deliuering the Iewes he sheweth them that they were like to the Beniamites, or Israelites: that is, utterly destroyed, and caried away in so much that if Rahel the mother of Beniamin could haue risen againe to seeke for her children she should haue founde none remaining.

a When this noble gouernour that come: meaning Christ, not onely Iudah and Israel, but the rest of the world shall be called.

b Which were deliuered fro the crueltie of *h* Babylon.

c To wit, God.

d The people thus reason as though he were not so beneficial to them now, as he had bene of old. *e* Thus the Lord answereth *y* his loue is not chageable. *f* Thou shalt haue still occasion to reioyce: which is ment by tabernacles and dancing, as their custome was after notable victories, *Exod. 15. 19.* *Isa. 5. 2.* and *Chap. 11. 34.*

u That is, the people that were led captiue.

x Which was wanton & could not be subiect to the yoke.

y He sheweth how the faithful vs to pray: that is, desire God to turne them: for as much as they can not turne of them selves.

z In signe of repentance, and detestation of my sinne.

a As though he would say, No: for by his iniquitie he did what lay in him to cast me of.

b To wit, in pitying him for my promises sake.

c Marke by what way thou didst go into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whome a woman should conceiue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth, that Ierusalem which was like a barren woman in her captiuitie should be fruitful as she, that is ioyned in marriage, & whole God blesteth with children.

e Hauiug vnderstand this vision of the Messiah to come in whome the two houses of Israel and Iudah should be ioyned, I reioyced, f I wil multiply, and enrich them with people and catell.

g The wicked vsed this prouerbe, when they did murmur against Gods iudgements pronounced by the Prophets, saying. That their fathers had committed the faulte, and that the children were punished, Eze. 18. 3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are al one, & grounded on Iesus Christ, saue that this is called newe because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder y Gospel.

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard ^u Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an vntamed calfe: y conuert thou me, and I shalbe conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim ^a my deare sonne or pleasant childe? yet since I spake vnto him, I stil remembered him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp ^c signes: make thee heapes: set thine heart toward the path and waye, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astraye, O thou rebellious daughter? for the Lord hath created ^d a newe thing in the earth: A woman shal compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shal they say this thing in the land of Iudah, and in the cities thereof, when I shal bring againe their captiuitie, The Lord blesse thee, O habitation of iustice & holie mountaine.

24 And Iudah shall dwel in it, & all the cities thereof together, the husbandmen & they that go forth with the flocke.

25 For I haue faciat the wearie soule, and I haue replenished euerie sorowful soule.

26 Therefore I awaked and beheld, and my sleepe ^e was sweete vnto me.

27 Behold, the dayes come, saith the Lord, that I will sowe the house of Israel, and the house of Iudah with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throw downe, and to destroy, and to plague them, so wil I wathe ouer them, to buyld and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a sower grape, & the childrens teeth are set on edge.

30 But euerie one shal dye for his owne iniquitie: euerie man that eateth the sower grape, his teeth shalbe set on edge.

31 Behold, the daies come, saith the Lord, that I wil make a ^h new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I

made with their fathers, when I tooke the by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was ⁱ an husband vnto them, saith the Lord.

33 But this shalbe the couenant that I wil make with the house of Israel, After those daies, saith the Lord, I will put my Law in their inward partes, and write it in their hearts, & wil be their God, and they shalbe my people.

34 And they shall teach no more euerie mans neighbour and euerie man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgie their iniquitie, and wil remember their sinnes no more.

35 Thus saith the Lord, which giueth ^m the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances departe out of my sight, saith the Lord, then shal the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, ⁿ or the foundations of the earth be searched out beneath, then will I cast of all the seede of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the ^o citie shal be buylt to the Lord fro the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shal compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsegate toward the East, shalbe holie vnto the Lord, neither shal it be plucked vp nor destroyed anie more for euer.

for euer to gouerne them with, ⁿ The one and the other is impossible. ^o As it was performed, Nehemiah. 3. 1. By this description he sheweth that the citie shoulde be as ample, and beautifull as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie shoulde be incomparable.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their owne possession. 33 The people of God are his seruants, and he is their Lord.

1 **T**He worde that came vnto Ieremiah from the Lord, in the ^a tenth yere of Zedekiah King of Iudah, which was the eighteenth yere of Nebuchadnezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Ieremiah the Prophet

ⁱ And so were the occasion of their owne discomfite through their infidelitie, Isa. 50. 1.

^k Or, master.

^k In the time of Christ my Law shal in stede of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8. 8.

^l Under the kingdome of Christ there shalbe none blinded with ignorance, but I wil giue them faith, and knowledge of God for remission of their sinns & daily increase the same: so that it shal not seeme to come so much by the preaching of my ministers, as by the instruction of my holy Spirit, Isa. 54. 13. but y

^l ful accomplish- ing hereof is referred to the kingdome of Christ, when we shalbe ioyned with our head, m If the sunne, moone, and starres can not but giue light according to mine ordinance, so long as this world lasteth, so shal my Church neuer faile, neither shal any thing hinder stand as sure as I wil haue a people, so certaine is it, that I wil leaue them my word

a So that Ieremiah had nowe prophesied from the thirteenth yere of Iosiah vnto the last yere saue one of Zedekiah's reiga which was almost foure yeres.

was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore dost thou prophesie, & say, Thus saith the Lord, * Behold, I wil giue this citie into the hands of the King of Babel, and he shal take it?

4 And Zedekiah the King of Iudah shal not escape out of the hande of the Caldeans, but shal surely be deliuered into the hands of the King of Babel, and shal speake with him mouth to mouth, and his eyes shal beholde his face,

5 And he shal lead Zedekiah to Babel, and there shal he be, vntill ^b I visit him, saith the Lord: though ye fight with the Caldeans, ye shal not prosper.

6 ¶ And Jeremiah said, The worde of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vnckle, shal come vnto thee and saye, c Bye vnto thee my field, that is in Anathoth: for the ^a title by kindred *apperteineth* vnto thee ^d to bye it.

8 So Hanameel, mine vnckles sonne, came to me in the court of the prison, according to the word of the Lord, and said vnto me, Bye my ^e field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession ⁱ is thine, and the purchase *belongeth* vnto thee: bye it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vnckles sonne, that was in Anathoth and weighed him the siluer, *euen* seuen ^f shekels, and ten *pieces* of siluer.

10 And I writ it in the booke and signed it, & toke witnesses, and weighed him the siluer in the balances.

11 So I toke the booke of the possession, being sealed ^g according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sonne of Maaseiah, in the sight of Hanameel mine vnckles sonne, and in the presence of the witnesses, written in the booke of the possession, before al the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, *euen* this booke of the possession, both that is sealed, and this booke that is open, & put them in an earthen ^h vessel, that they may continue a long time.

15 For the Lord of hostes, the God of Israel saith thus, Houses and fieldes, and vineyards shal be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauen & the earth by thy great power, and by thy stretched out arme, & there is nothing ⁿ hard vnto thee.

18 * Thou shewest mercie vnto thousands, & recompenseth the iniquitie of the fathers into the bosome of their ⁱ children after them: O God the great & mightie, whose Name is the Lord of hostes,

19 Great in counsell, and mightie in work, (for thine eyes are open vpon al the waies of the sonnes of men, to giue to euery one according to his waies, and according to the fute of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this ^k day, & in Israel, and among *all* men, and hast made thee a Name, as *appeareth* this day,

21 And hast brought thy people Israel out of the Land of Egypt with signes, and with wonders, and with a strong hande, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didst sweare to their fathers to giue them, *euen* a land, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Law: al that thou commādest them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the ^l mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight against it by meanes of the sworde, and of the famine, and of the pestilence, & what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, O Lord god, Bye vnto thee the field for siluer, and take witnesses: for the citie shal be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Jeremiah, saying,

27 Beholde, I am the Lord God of all ^m fleshe: is there anye thing to harde for me?

28 Therefore thus saith the Lord, Behold, I wil giue this citie into the hand of the Caldeans, and into the hande of Nebuchad-nezzar, King of Babel, and he shall take it.

29 And the Caldeans shal come and fight against this citie, and set fire on this citie and burne it, with the houses, vpon whose rouses they haue offered incense vnto Baal, & powred drink offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their ⁿ youth: for the childre of Israel haue surely prouoked me to anger with the workes of their handes, saith the Lord.

31 Therefore this citie hath beene vnto me as a *proruocation* of mine anger, and of my wrath, from the day, that they built it, *euen* vnto this day, that I should remouoe it out of my sight,

32 Because of al the euil of the children of Israel,

E e c i i j. Israel,

Chap. 29. 16. & 34.

b Till I take Zedekiah away by death: for he shal not dye by the sworde, as Chap. 34. 4.

c Whereby was ment that the people should returne againe out of captiuitie and enioy their possessions and vineyardes, as vers. 15. & 44. Or, right to redemption.

d Because he was next of the kindred, as Ruth 4. 4.

e Of the possession of the Leuites real Leu. 25. 32.

f Which mounteth to of our money, about ten shillings six pence, if this shekel were the common shekel, read Gen 23. 15. for the shekel of the Temple was of double value & ten pieces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome the instrument or euidence was sealed vp with the common seale, and a copie thereof remained, which contained the same in effect, but was not so authentical as the other, but was left open to be seene if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preferred as a token of their delinquency.

Exod. 34. 9.

Deut. 5. 9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posterity, which by nature are vnder this malediction, shal be punished both for their owne wickednes and that the iniquitie of their fathers, which is likewise in them, shal be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifies any thing that is cast vp, as a mount or ramparte, and is also used for engines of warre, which were laide on an hie place to shoote into a citie, before that gonnes were in vsc.

m That is, of euery creature: who as they are his worke, so doeth he gouerne and guide them as pleaseh him, whereby he sheweth that as he is the autor of this their captiuitie for their sinnes, so wil he for his mercies be their redemer to restore them againe to liberty.

n From the time, that I brought them out of Egypt, and made them my people, and called them my first borne,

u That is, the people that were led captiue.

x Which was wanton & could not be subiect to the yoke.

y He sheweth how the faithful vsf to pray: that is, desire God to turne them, for as much as they can not turne of them selves.

z In signe of repentance, and dectestation of my sinne.

a As though he would say, No: for by his iniquitie he did what lay in him to cast me of.

b To wit, in pitying him for my promes sake.

c Marke by what way thou didst go into captiuitie, and thou shalt turne againe by the same.

d Because their deliuerance from Babylon was a figure of their deliuerance from sinne, he sheweth how this should be procured, to wit, by Iesus Christ whome a woman should conceiue, and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man: or, he meaneth, that Ierusalem which was like a barren woman in her captiuitie should be fruitful as she, that is ioyned in marriage, & whose God blesseth with children.

e Hauiug vnderstand this vision of the Messiah to come in whome the two houses of Israel and Iudah should be ioyned, I reioyced.

f I wil multiply, and enrich them with people and cattel.

g The wicked vsf this prouerbe, when they did murmure against Gods iudgements pronounced by the Prophets, saying. That their fathers had committed the fault, and that the children were punished, Exe. 18. 3.

h Though the couenant of redemption made to the fathers, and this which was giuen after, seeme diuers, yet they are at one, & grounded on Iesus Christ, faue that this is called newe because of the manifestation of Christ, and the abundant graces of the holy Ghost giuen to his Church vnder y Gospel.

17 And there is hope in thine end, saith the Lord, that thy children shall come againe to their owne borders.

18 I haue heard ^u Ephraim lamenting thus, Thou hast corrected me, and I was chastised as an ^x vntamed calfe: y conuert thou me, and I shall be conuerted: for thou art the Lord my God.

19 Surely after that I conuerted, I repented: & after that I was instructed, I smote vpon my ^z thigh: I was ashamed, yea, euen confounded, because I did beare the reproche of my youth.

20 Is Ephraim ^a my deare sonne or pleasant childe? yet since I spake vnto him, I stil b remembred him: therefore my bowels are troubled for him: I wil surely haue compassion vpon him, saith the Lord.

21 Set thee vp ^c signes: make thee heapes: set thine heart toward the path and waye, that thou hast walked: turne againe, O virgine of Israel: turne againe to these thy cities.

22 How long wilt thou go astraye, O thou rebellious daughter? for the Lord hath created ^d a newe thing in the earth: A vv o m a n shall compasse a man.

23 Thus saith the Lord of hostes, the God of Israel, Yet shall they say this thing in the land of Iudah, and in the cities thereof, when I shall bring againe their captiuitie, The Lord blesse thee, O habitation of iustice & holie mountaine.

24 And Iudah shall dwell in it, & all the cities thereof together, the husbandmen & they that go forth with the flocke.

25 For I haue faciat the wearie soule, and I haue replenished euerie sorowful soule.

26 Therefore I awaked and beheld, and my sleepe ^e was sweete vnto me.

27 Behold, the dayes come, saith the Lord, that I will sowe the house of Israel, and the house of Iudah with the seede of man and with the seede of beast.

28 And like as I haue watched vpon them, to plucke vp and to roote out, & to throw downe, and to destroy, and to plague them, so wil I watche ouer them, to buyld and to plant them, saith the Lord.

29 In those dayes shall they say no more, The fathers haue eaten a fower grape, & the childrens teeth are set on edge.

30 But euerie one shall dye for his owne iniquitie: euerie man that eateth the fower grape, his teeth shall be set on edge.

31 Behold, the daies come, saith the Lord, that I wil make a ^h new couenant with the house of Israel, and with the house of Iudah,

32 Not according to the couenant that I

made with their fathers, when I tooke the by the hand to bring them out of the land of Egypt, the which my couenant they brake, although I was ⁱ an husband vnto them, saith the Lord.

33 But this shall be the couenant that I wil make with the house of Israel, After ^k those daies, saith the Lord, I will put my Law in their inward partes, and write it in their hearts, & wil be their God, and they shall be my people.

34 And they shall ^l teach no more euery mā his neighbour and euery man his brother, saying, Knowe the Lord: for they shall all knowe me from the least of them vnto the greatest of them, saith the Lord: for I wil forgieue their iniquitie, and wil remember their sinnes no more.

35 Thus saith the Lord, which giueth ^m the sunne for a light to the day, and the courses of the moone and of the starres for a light to the night, which breaketh the sea, when the waues thereof roare: his Name is the Lord of hostes.

36 If these ordinances departe out of my sight, saith the Lord, then shall the seede of Israel cease from being a nation before me, for euer.

37 Thus saith the Lord, If the heauens can be measured, ⁿ or the fundations of the earth be searched out beneath, then will I cast off all the seede of Israel, for all that they haue done, saith the Lord.

38 Behold, the dayes come, saith the Lord, that the ^o citie shall be buylt to the Lord fro the tower of Hananeel, vnto the gate of the corner.

39 And the line of the measure shall go forth in his presence vpon the hill Gareb, and shall compasse about to Goath.

40 And the whole valley of the dead bodies, and of the ashes, and all the fields vnto the brooke of Kidron, and vnto the corner of the horsagate toward the East, shall be holie vnto the Lord, neither shall it be plucked vp nor destroyed anie more for euer.

for euer to gouerne them with. ⁿ The one and the other is impossible. ^o As it was performed, Nehemiah. 3. 1. By thys description he sheweth that the citie should be as ample, and beautifull as euer it was: but he alludeth to the spirituall Ierusalem, whose beautie should be incomparable.

CHAP. XXXII.

Jeremiah is cast into prison because he prophesied that the citie should be taken of the King of Babylon. 7 He sheweth that the people should come againe to their owne possession. 38 The people of God are his seruants, and he is their Lord.

1 The worde that came vnto Jeremiah from the Lord, in the ^a tenth yere of Zedekiah King of Iudah, which was the eighteenth yere of Nebuchadnezzar.

2 For then the King of Babels hoste besieged Ierusalem: and Jeremiah the Prophet

i And so were the occasion of their owne deliuerance through their infidelitie, Isa. 50. 1.

Or, master.

k In the time of Christ my law that in stede of tables of stone be written in their hearts by mine holy Spirit, Ebr. 8. 8.

l Vnder the king dome of Christ there shall be none blinded with ignorance, but I wil giue them faith, and knowledge of God for remission of their sins & daily increafe the same: so that it shall not seeme to come so much by the preaching of my ministers, as by the instruction of my holy spirit, Isa. 54. 13. but y ful accomplishing hereof is referred to the kingdom of Christ, when we shall be ioyned with our head.

m If the sunne, moone, and starres can not but giue light according to mine ordinance, so long as this world lasteth, so shall my Church neuer faile, neither shall any thing hinder it: as sure as I wil haue a people, so certaine is it, that I wil leaue them my word

a So that Ieremiah had nowe prophesied from the thirteenth yere of Iosiah vnto the last yere saue one of Zedekiah's reign which was almost ffourtye yeres.

was shut vp in the court of the prison, which was in the King of Iudahs house.

3 For Zedekiah King of Iudah had shut him vp, saying, Wherefore dost thou prophesie, & say, Thus saith the Lord, Behold, I wil giue this citie into the hands of the King of Babel, and he shall take it?

4 And Zedekiah the King of Iudah shall not escape out of the hande of the Caldeans, but shall surely be deliuered into the hands of the King of Babel, and shall speake with him mouth to mouth, and his eyes shall beholde his face,

5 And he shall lead Zedekiah to Babel, and there shall he be, vntill I visit him, saith the Lord: though ye fight with the Caldeans, ye shall not prosper.

6 ¶ And Ieremiah said, The worde of the Lord came vnto me, saying,

7 Behold, Hanameel, the sonne of Shallum thine vncle, shall come vnto thee and saye, Bye vnto thee my field, that is in Anathoth: for the "title by kindred apperteineth vnto thee" to bye it.

8 So Hanameel, mine vncles sonne, came to me in the court of the prison, according to the word of the Lord, and said vnto me, Bye my field, I pray thee, that is in Anathoth, which is in the countrey of Benjamin: for the right of the possession is thine, and the purchase belongeth vnto thee: bye it for thee. Then I knewe that this was the word of the Lord.

9 And I bought the field of Hanameel, mine vncles sonne, that was in Anathoth, and weighed him the siluer, *euen seuen shekels*, and ten *pieces* of siluer.

10 And I writ it in the booke and signed it, & toke witness, and weighed him the siluer in the balances.

11 So I toke the booke of the possession, being sealed according to the Law, and custome, with the booke that was open,

12 And I gaue the booke of the possession vnto Baruch the sonne of Neriah, the sone of Maaseiah, in the sight of Hanameel mine vncles sonne, and in the presence of the witnesses, written in the booke of the possession, before al the Iewes that sate in the court of the prison.

13 And I charged Baruch before them, saying,

14 Thus saith the Lord of hostes, the God of Israel, Take the writings, *euen* this booke of the possession, both that is sealed, and this booke that is open, & put them in an earthen vessel, that they may continue a long time.

15 For the Lord of hosts, the God of Israel saith thus, Houses and fieldes, and vineyards shall be possessed againe in this land.

16 ¶ Now when I had deliuered the booke of the possession vnto Baruch, the sonne of Neriah, I prayed vnto the Lord, saying,

17 Ah Lord God, beholde, thou hast made the heauen & the earth by thy great power, and by thy stretched out arme, & there is nothing hard vnto thee.

18 * Thou shewest mercie vnto thousands, & recompencest the iniquitie of the fathers into the bosome of their children after them. O God the great & mightie, whose Name is the Lord of hostes,

19 Great in counsell, and mightie in work, (for thine eyes are open vpon al the waies of the sonnes of men, to giue to euery one according to his waies, and according to the fruite of his workes)

20 Which hast set signes and wonders in the land of Egypt vnto this day, & in Israel, and among all men, and hast made thee a Name, as appeareth this day,

21 And hast brought thy people Israel out of the Land of Egypt with signes, and with wonders, and with a strong hande, with a stretched out arme, and with great terror,

22 And hast giuen them this land, which thou didst sweare to their fathers to giue them, *euen* a land, that floweth with milke and honie,

23 And they came in, and possessed it, but they obeyed not thy voice, neither walked in thy Law: al that thou commādest them to do, they haue not done: therefore thou hast caused this whole plague to come vpon them.

24 Behold, the I mounts, they are come into the citie to take it, and the citie is giuen into the hande of the Caldeans, that fight against it by meanes of the sworde, and of the famine, and of the pestilence, & what thou hast spoken, is come to passe, and beholde, thou seest it.

25 And thou hast said vnto me, O Lord God, Bye vnto thee the field for siluer, and take witnesses: for the citie shall be giuen into the hand of the Caldeans.

26 ¶ Then came the word of the Lord vnto Ieremiah, saying,

27 Beholde, I am the Lord God of all flesh: is there anye thing to harde for me?

28 Therefore thus saith the Lord, Behold, I wil giue this citie into the hand of the Caldeans, and into the hande of Nebuchad-nezzar, King of Babel, and he shall take it.

29 And the Caldeans shall come and fight against this citie, and set fire on this citie and burne it, with the houses, vpon whose rouses they haue offered incense vnto Baal, & powred drink offrings vnto other gods, to prouoke me vnto anger.

30 For the children of Israel, and the children of Iudah haue surely done euil before me from their youth: for the childre of Israel haue surely prouoked me to anger with the workes of their handes, saith the Lord.

31 Therefore this citie hath bene vnto me as a prouocation of mine anger, and of my wrath, from the day, that they built it, *euen* vnto this daye, that I should remooue it out of my sight,

32 Because of al the euil of the children of Israel,

E c c i j. Israel,

Chap. 29. 16. 34.

b Till I take Zedekiah away by deane for he shall not dye by the sworde, as Chap. 34.

c Whereby was ment that the people should returne againe out of captiuitie and enioy their possessions and vineyardes, as vers. 15. & 44. Or, right to redeme it.

d Because he was next of the kindred, as Ruth 4. 4.

e Of the possession of the Leuites read 1 Leu. 25. 32.

f Which mounteth to of our money, about ten shillings six pence, if this shekel were the common shekel, read Gen 23. 15. for the shekel of the Temple was of double value & ten pieces of siluer were halfe a shekel: for twentie made the shekel.

g According to the custome the instrument or euidence was sealed vp with the common seale, and a copie thereof remained, which contained the same in effect, but was not so authenticall as the other, but was left open to be sene if any thing should be called into doubt.

h And so to hide them in the ground, that they might be preferred as a token of their deliuerance.

Or, hid.

Exod. 34. 7.

dent. 5. 9.

i Because the wicked are subiect to the curse of God, he sheweth, that their posterity, which by nature are vnder this malediction, shall be punished both for their owne wickednes and that the iniquitie of their fathers, which is likewise in them, shall be also reuenged on their head.

k Meaning, that his miracles in deliuering his people, should neuer be forgotten.

l The word signifieth any thing that is cast vp, as a mount or ramparte, and is also used for engines of warre, which were laid on an hie place to shoote into a citie, before that gones were in vie.

m That is, of euery creature: who as they are his worke, so doeth he gouerne and guide them as please him, whereby he sheweth that as he is the autor of this their captiuitie for their sinnes, so wil he for his mercies be their redeemer to restore them againe to liberty.

n From the time, that I brought them out of Egypt, and made them my people, and called them my first borne,

Israel, and of the children of Iudah, which they haue done to prouoke me to anger, *even* they, their Kings, their Princes, their Priests, and their Prophets, and the men of Iudah, and the inhabitants of Ierusalem.

33 And they haue turned vnto me the back & not the face: though I taught them, rising vp early, and instructing them, yet they were not obedient to receiue doctrine,

34 But they set their abominations in the house (wherevpon my name was called) to defile it,

35 And they buylt the hie p places of Baal, which are in the valley of q Ben-hinnom, to cause their sonnes, and their daughters to passe through the fire vnto Molech, which I comanded the not, neither came it into my minde, that they should do such a-bomination, to cause Iudah to sinne.

36 And now therefore, thus hath the Lord God of Israel spoken, concerning this citie, wherof ye say, It shalbe deliuered into the hand of the King of Babel by the sword, and by the famine, and by the pestilence,

37 Behold, I wil gather them out of all countreies, wherin I haue scatered them in mine anger, and in my wrath, and in great indignation, and I wil bring them againe vnto this place, & I wil cause them to dwell safely.

38 And they shalbe * my people, and I wil be their God.

39 And I wil giue them † one heart and one way that they may feare me for euer for the wealth of them, and of their children after them.

40 And I wil make an ‡ euerlasting covenant with the, that I wil neuer turne away from them to do them good, but I will put my feare in their hearts, that they shal not depart from me.

41 Yea, I wil delite in them to do them good, and I wil plant them in this land assuredly with my whole heart, & with al my soule.

42 For thus saith the Lord, Like as I haue brought al this great plague vpo this people, so wil I bring vpon them all the good that I haue promised them.

43 And the fieldes shalbe possessed in this land, wherof ye say, It is desolate without man or beast, and shal be giuen into the hand of the Caldeans.

44 Men shal bye x fields for siluer, & make writings, and seale them, and take witness in the land of Benjamin, and round about Ierusalem, and in the cities of Iudah, and in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I wil cause their captiuitie to returne, saith the Lord.

CHAP. XXXIII.

1 The Prophet is moued of the Lord to pray for the deliuerance of the people, which the Lord promised. 2 God forgiueth sinnes, for his owne glorie. 15 Of the birth of Christ. 20 The kingdome of Christ in the Church shal neuer be ended.

1 Moreouer, the word of the Lord came vnto Ieremiah the second time (while he was yet shut vp in the a court of the prison) saying,

2 Thus saith the Lord, the maker b thereof, the Lord that formed it, and established it, the Lord is his name.

3 Call vnto me and I wil answere thee, and shewe thee great & mightie things, which thou knowest not.

4 For thus saith the Lord God of Israel, concerning the houses of this citie, and concerning the houses of the Kings of Iudah, which are destroyed by the c mounts, and by the sword,

5 They come to d fight with the Caldeans, but it is to fill the selues with the dead bodies of men, whome I haue slaine in mine anger and in my wrath: for I haue hid my face from this citie, because of all their wickednes.

6 Behold, f I wil giue it health and amendment: for I wil cure them, and will reueile vnto them the abundance of peace, and trueth.

7 And I wil cause the captiuitie of Iudah, & the captiuitie of Israel to returne, and wil buyld them as at the first.

8 And I wil g cleanse them from al their iniquitie, whereby they haue sinned against me: yea, I wil pardon al their iniquities, whereby they haue sinned against me, and whereby they haue rebelled against me.

9 And it shal be to me a name, a h ioye, a praise, and an honor before al the nations of the earth, which shall heare al the good that I do vnto them: and they shal feare, & tremble for al the goodnes, and for all the wealth, that I shewe vnto this citie.

10 Thus saith the Lord, Againe there shalbe heard in this place (which ye say shalbe desolate, without man, and without beast, *even* in the cities of Iudah, & in the stretes of Ierusalem, that are desolate without man, and without inhabitant, and without beast)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that shal say, i Praise the Lord of hostes, because the Lord is good: for his mercie endureth for euer, of them that offer the sacrifice of praise in the House of the Lord, for I wil cause to returne the captiuitie of the land, as at the first, saith the Lord.

12 Thus saith the Lord of hostes, Againe in this place, which is desolate, without man, and without beast, & in all the cities thereof there shalbe dwelling for sheperdes to rest their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Benjamin, and about Ierusalem, & in the cities of Iudah shal the shepe passe againe, vnder the had of him that telleth them, saith the Lord.

14 Behold, the dayes come, saith the Lord, that I wil performe that good thing, which I haue

a Which was in the Kings house at Ierusalem, as chap. 32. 1
b To wit, of Ierusalem, who as he made it, so wil he preserve it, read Isa. 37. 36.

c Read Chap. 32. 24.

d The Iewes think to overcome the Caldeans, but they seeke their own destruction.

e He sheweth that Gods fauor is cause of al prosperitie, as his anger is of al aduersitie.

f In the middes of his threatenings God remembereth his & comforteth the.

g Declaring that there is no deliuerance nor ioy, but where as we seele remission of sinnes.

h Whereby he sheweth that the Church, wherein is remission of sinnes, is Gods honour & glory, so that whosoever is enemy to it, laboureth to dishonour God.

i Which was a song appointed for the Leuites to praise God by, 1. Chro. 16. 8. psal. 105. 1. Isa. 12. 4.

k Meaning, that al the country of Iudah shalbe inhabited againe.

o Read Prou. 1. 23. Isa. 65. 2. chap. 7. 13. and 19. 7. & 25. 3 & 16. 5. & 29. 19.

p That is, the altars, which were made to offer sacrifice vpon to their idols.

q Read Chap. 7. 30. 2. King. 21. 4.

r Read 2. King. 16. 3.

s Read Chap. 30. 16.

Dent. 30. 3.

Chap. 30. 22.

t One consent & one religion, as Ezek. 11. 19. & 39. 27.

u Read Chap. 31. 32.

x This is the declaration of that, which was spoken, vers. 8.

I haue promised vnto the house of Israel, & to the house of Iudah.

15 In those daies & at that time, wil I cause the branch of righteousness to growe vpon Dauid, & he shal execute iudgement, and righteousness in the land.

16 In those dayes shal Iudah be saued, and Ierusalem shal dwel safely, & he that shall call in her, is the Lord our ⁿ righteousness.

17 For thus saith the Lord, Dauid shal neuer want a man to sit vpon the throne of the house of Israel.

18 Neither shal the Priests and Leuites want a man before me to offer burnt offrings, and to offer meat offrings, & to do sacrifice continually.

19 ¶ And the worde of the Lord came vnto Ieremiah, saying,

20 Thus saith the Lord, If you can breake my couenant of the p day, & my couenant of the night, that there should not be day, and night in their season,

21 Then may my couenant be broken with Dauid my seruant, that he shoulde not haue a sonne to reigne vpon his throne, & with the Leuites, & Priests my ministers.

22 As the armie of heauen can not be nombred, neither the fand of the sea measured: so wil I multiply the sede of Dauid my seruāt, & the Leuites, that minister vnto me.

23 ¶ Moreover the word of the Lord came to Ieremiah, saying,

24 Considerest thou not what q this people haue spoken, saying, The two families, which the Lord hath chosen, he hath euen cast them of? thus they haue despised my people, that they should be no more a nation before them.

25 Thus saith the Lord, If my couenant be not with day and night, and if I haue not appointed the order of heauen and earth,

26 Then wil I cast away the seede of Iacob, and Dauid my seruant, & not take of his seede to be rulers ouer the seede of Abraham, Izhack, & Iacob: for I wil cause their captiuitie to returne, and haue compassion on them.

CHAP. XXXIII.

^a He threatneth that the citie, and the King Zedekiah shal be given into the hands of the King of Babylon. ¹¹ He rebuketh their cruelty toward their seruants.

1 The worde which came vnto Ieremiah from the Lord (when ^a Nebuchad-nezzar King of Babel, and al his hoste, and all the kingdoms of the earth, that were vnder the power of his hand, & al people fought against Ierusalem, and against al the cities thereof) saying,

2 Thus saith the Lord God of Israel, Go, and speake to Zedekiah King of Iudah, & tell him, Thus saith the Lord, Behold, ^{*} I wil giue this citie into the hand of the King of Babel, and he shal burne it with fyre,

3 And thou shalt not escape out of his hand, but shalt surely be taken, and deliuered

into his hand, and thine eyes shal beholde the face of the King of Babel, and he shal speake with thee mouth to mouth, and thou shalt go to Babel.

4 Yet heare the word of the Lord, O Zedekiah, King of Iudah: thus saith the Lord of thee, Thou shalt not dye by the sword,

5 But thou shalt dye in ^b peace: & according to the burning for thy fathers the former Kings which were before thee, so shal they burne ^{odours} for thee, and they shal lament thee, saying, Oh ^c Lord: for I haue pronounced the word, saith the Lord.

6 Then Ieremiah the Prophet spake al these words vnto Zedekiah King of Iudah in Ierusalem,

7 (When the King of Babels hoste fought against Ierusalem, & against all the cities of Iudah, that were left, ^{even} against Lachish, & against Azekah: for these strong cities remained of the cities of Iudah)

8 This ^{is} the word that came vnto Ieremiah from the Lord, after that the King Zedekiah had made a couenant with al the people, which were at Ierusalem, ^d to proclaim libertie vnto them,

9 That euery man should let his ^eseruant go free, & euery man his handmaid, which was an Ebrue or an Ebrueffe, & that none should serue him selfe of them, ^{so} ^{was}, of a Iewe his brother.

10 Now whe al the princes, & al the people which had agreed to the couenant, heard that euery one shoulde let his seruant go free, & euery one his handmayde, & that none should serue themselves of them any more, they obeyed & let them go.

11 But afterward they ^{repented & caused} the seruants and the handmaidens, whome they had let go free to returne and helde them in subiection as seruants and handmaidens.

12 Therefore the word of the Lord came vnto Ieremiah from the Lord, saying,

13 Thus saith the Lord God of Israel, I made a couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ^fseruants, saying,

14 ^{*} At the terme of seuen yeres let ye go, euery man his brother an Ebrewe which hath bene sold vnto thee: & when he hath serued thee fixe yeres, thou shalt let him go free from thee: but your fathers obeyed me not, neither inclined their eares.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before me in the house, wherevpon my name is called.

16 But yee repented, and polluted my Name: for ye haue caused euery man his seruant, & euery man his handmaid, whom yee had set at libertie at their pleasure, to returne, and holde them in subiection to be vnto you as seruants & as handmaidens.

17 Therefore thus saith the Lord, Ye haue

^b Not of any violent death.

^c The Iewes shal lament for thee their lord and King.

^d When the enemy was at hand, and they saw themselves in danger, they would seeme holy, and so began some kind of reformation: but sone after they vttered their hypocrisy.

^e According to the Law, Exod. 21.2. Deut. 15.12.

^f Ebr. returned.

^g Or, bondage. Deut. 15.1.

^h Meaning, in the Temple, to declare that it was a most solemn and streit couenant, made in the Name of the Lord.

I That is, I will send the Messiah, which shal come of I house of Dauid, of who this prophesie is met, as testifie al the Iewes, and that which is written, Chap. 23. 5. m To wit, Christ that shal call his Church. n That is, Christ is our Lord God, our righteousness, sanctification, & redemption, 1. Cor. 1. 30. o This is chiefly ment of the spiritual sacrifice of thankes giuing, which is left to y Church in the time of Christ, who was the everlasting Priest & the everlasting sacrifice figured by y sacrifices of the Law. p Read Chap. 31. 35. q Meaning, the Caldeans & other infidels which thought God had vterly cast of Iudah & Israel or Benjamin, because he did correct them for a time for their amendmēt.

a Who commonly of Ieremiah was called Nebuchad-nezzar and of others Nebuchad-nezzar.

2. Chron. 36. 19. chap. 39. 16. & 39. 2.

not

g That is, I giue the sword liberty to destroy you.

h As touching this manner of solemn covenāt which the anciet vsed by passing betwene the two partes of a beast, to signifye that y^e transgressor of the same covenāt should be so diuided in peeces, read Gen. 15. 10.

i To fight against the Egyptians, as Chap. 37. 11.

not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: beholde, I proclaime a libertie for you, saith the Lord, to ^g the sword, to the pestilence, & to the famine, and I will make you a terrour to all the kingdomes of the earth.

18 And I wil giue those men that haue broken my couenant, and haue not kept the wordes of the couenant, which they had made before me, when they ^h cut the calfe in twaine, and passed betwene the partes thereof.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and al the people of the land, which passed betwene the partes of the calfe,

20 I wil euen giue them into the hande of their enemies, and into the hands of them that seeke their life: & their dead bodies shalbe for meat vnto the foules of the heauen, and to the beasts of the earth.

21 And Zedekiah King of Iudah, and his princes wil I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hande of the King of Babels host, which ⁱ are gone vp from you.

22 Behold, I wil command, saith the Lord, & cause them to returne to this citie, and they shal fight against it, and take it, and burne it with fyre: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He propheseth the obedience of the Rechabites, and thereby confoundeth the pride of the Leues.

a For the disposition & order of these prophesies, read Chap. 27. 1.

b They came of Hobab Moises father in law, who was no Israelite, but after ioynd with them in the seruice of God.

c That is, a Prophet.

d The Prophet saith not, The Lord saith thus: for then they ought to haue obeyed: but he tendeth to another ende: that is, to declare their obedience to man, seeing the Iewes would not obey God him selfe. e Whom Iehu the King of Israel fauoured for his zeale. 2 King. 10. 15. f Teaching them hereby to flee al occasion of intemperancie, ambition, & auarice, and that they might knowe that they were strangers in the earth, and be ready to depart at al occasions.

1 The word which came vnto Ieremiah from the Lord, in the dayes ^a of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Go vnto the house of the ^b Rechabites, & speake vnto them, & bring them into the House of the Lord into one of the chambers, and giue them wine to drinke.

3 Then tooke I Iazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and al his sonnes, and the whole house of the Rechabites,

4 And I brought them into the House of the Lord, into the chamber of the sonnes of Hanan, the sonne of Igdaliah a man ^c of God, which was by the chamber of Maaseiah the sonne of Shallum, the keeper of the ^d treasure.

5 And I set before the sonnes of the house of the Rechabites, pottes ful of wine, and cuppes, and ^d said vnto them, Drink wine.

6 But they said, We wil drinke no wine: for ^e Ionadab the sonne of Rechab our father commanded vs, saying, ^f Yee shal drinke no wine, neither you nor your sonnes for euer.

7 Neither shal ye buylde house, nor sowe seede, nor plant vineyard, nor haue anye, but al your dayes yee shall dwell in tents, that ye may liue a long time in the lande where ye be strangers.

8 Thus haue we obeyed the voice of Ionadab the sonne of Rechab our father, in al that he hath charged vs, & we drinke no wine all our dayes, neither we, our wiues, our sonnes, nor our daughters.

9 Neither buylde we houses for vs to dwell in, neither haue we vineyard, nor field, nor seede,

10 But we haue remayned in tents, & haue obeyed, & done according to ^g al that Ionadab our father commanded vs.

11 But when Nebuchad-nezzar King of Babel came vp into the lande, we sayde, Come, and let vs go to Ierusalem, from the hoste of the Caldeans, and from the hoste of Aram: so we ^h dwel at Ierusalem.

12 Then came the worde of the Lord vnto Ieremiah, saying,

13 Thus saith the Lord of hostes, the God of Israel, Go, and tel the men of Iudah, and the inhabitants of Ierusalem, Wil ye ⁱ not receiue doctrine to obey my words, saith the Lord?

14 The commandement of Ionadab the sonne of Rechab that he commanded his sonnes, that they should drink no wine, is surely kept: for vnto this daye they drinke none, but obeye their fathers commandement: notwithstanding I haue spoken vnto you, ^k rising early, and speaking, but ye would not obey me.

15 I haue sent also vnto you all my seruants the Prophets, rising vp early, and sending them, saying, ^{*} Returne now euerye man from his euil way, & amend your workes, and go not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey mee.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue the, but this people hath not obeyed me.

17 Therefore thus saith the Lord of hostes, the God of Israel, Behold, I wil bring vp on Iudah, and vpon all the inhabitants of Ierusalem, al the euil that I haue pronounced against them, because I haue ^l spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

18 And Jeremiah saide to the house of the Rechabites, Thus saith the Lord of hostes the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto al that he hath commanded you,

19 Therefore thus saith the Lord of hostes, the God of Israel, Ionadab the sonne of Rechab shal ^m nor want a man, to stand before me for euer.

g Which was now for the space of three hundredth yeres from Iehu to Iehoiakim.

h Which declareth that they were not so bound to their vowe, that it could not be broken for any necessity: for where they were commanded to dwell in tents, they dwell nowe at Ierusalem for feare of the warres.

i Whom I haue chosen to be my children, seeing these which were the childre of an heathen man, obeyed the commandement of their father. k I haue mette diligently exhorted & warned you both by my selfe & my Prophets. Chap. 18. 21. 25. 3.

l That is, by his Prophetes and ministers: which sheweth that it is as much as though he should speake to vs him selfe, when he sendeth his ministers to speake in his Name.

m His posteritie shal continue & be in my fauour for euer.

CHAP. XXXVI.

1 Baruch writeth, as Jeremiah inditeth, the booke of the causes against Iudah and Israel. 9 He is sent vnto the booke vnto the people and readeth it before them al. 14 He is called before the rulers & readeth it before them also. 29 The king casteth it in the fire. 38 There is another writtten at the commandment of the Lord.

a Read Chap. 25. 1.

b Which were twentie & three yere, as Chap. 23. 3. counting from the thirteenth yere of Iosias reigne.

c As he did indite.

d Meaning, in prison through the malice of the Priettes.

e Which was proclaimed for feare of the Babylonians, as their custome was when they feared warre or any great plague of God.

f He sheweth that fasting with out praier & repenance availeth nothing, but is mere hypocrisie.

g The fast was the proclaimed, and Baruch red this roule, which was a litle before that Ierusalem was first taken, and then Iehoiakim and Daniel, and his companions were led away captiues. h Which is the East gate of the Temple.

1 And in the fourth a yeeere of Iehoiakim the sonne of Iosiah King of Iudah, came this worde vnto Ieremiah from the Lord, saying,

2 Take thee a roule or booke, and write therein all the wordes that I haue spoken to thee against Israel, & against Iudah, and against al the nations, from the day that I spake vnto thee, *even* b from the dayes of Iosiah vnto this day.

3 It maye be that the House of Iudah will heare of all the euill, which I determined to do vnto them that they maye returne euerie man from his euil waye, that I maye forgiue their iniquitie and their sinnes.

4 Then Ieremiah called Baruch the sonne of Neriah, & Baruch wrote c at the mouth of Ieremiah all the wordes of the Lord, which he had spoken vnto him, vpon a roule or booke.

5 And Ieremiah cōmāded Baruch, saying, I am shut vp, d & can not go into the House of the Lord.

6 Therefore go thou, and read the roule wherein thou hast written at my mouth the wordes of the Lord in the audience of the people in the Lords House vpon the e fasting day: also thou shalt reade them in the hearing of al Iudah, that come out of their cities.

7 It maye be that they wil f pray before the Lord, and euerie one returne from his euil way, for great is the anger & the wrath, that the Lord hath declared against this people.

8 So Baruch the sonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the wordes of the Lord in the Lords House.

9 ¶ And in the fift g yere of Iehoiakim the sonne of Iosiah King of Iudah, in the ninth moneth, they proclaimed a fast before the Lord to all the people in Ierusalem, & to all the people that came from the cities of Iudah vnto Ierusalem.

10 Then red Baruch in the booke the wordes of Ieremiah in the House of the Lord, in the chamber of Gemariah the sonne of Shaphan the secretary, in the hier court at the entrie of the h new gate of the Lords House, in the hearing of al the people.

11 When Michaiah the sonne of Gemariah, the sonne of Shaphan had heard out of the booke al the wordes of the Lord,

12 Then he went downe to the Kings house into the Chancellours chamber, and lo, al the princes sate there, *even* Elishama, the Chancellour, & Delaiah the sonne of She-

maiah, and Elnathan the sonne of Achbor, & Gemariah the sonne of Shaphan, and Zedekiah the sonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the wordes that he had heard when Baruch red in the booke in the audience of the people.

14 Therefore al the princes sent Iehudi the sonne of Nethaniah, the sonne of Shelemiah, the sonne of Chushi, vnto Baruch, saying, Take in thine hand the roule, wherein thou hast red in the audience of the people, and come. So Baruch the sonne of Neriah, tooke the roule in his hand, and came vnto them.

15 And they said vnto him, Sit downe now, and reade it, that we may heare. So Baruch red it in their audience.

16 Now when they had heard all the wordes, they were i afraid both one & other, and said vnto Baruch, We will certifie the King of al these wordes.

17 And they examined Baruch, saying, Tell vs now, how didst thou write al these words at his mouth.

18 Then Baruch answered them, He pronounced all these wordes vnto mee with his mouth, and I wrote *them* with ynke in the booke.

19 Then said the princes vnto Baruch, Go, k hide thee, thou and Ieremiah, and let no man knowe where ye be.

20 ¶ And they went in to the King to the court, but they laid vp the roule in the chamber of Elishama the Chancellour & tolde the King all the wordes, that hee might heare.

21 So the King sent Iehudi to fet the roule, & he tooke it out of Elishama the Chancellours chamber, & Iehudi red it in the audience of the King, & in the audience of al the princes, which stode beside the King.

22 Now the King sate in the winter House, in the ninth moneth, and there was a fire burning before him.

23 And when Iehudi had red three, or foure sides, he cut it with the penknife and cast it into the fire, that was on the hearth vntil al the roule was consumed in the fire, that was on the hearth.

24 Yet they were not afraid, nor rent m their garments, *neither* the King, nor any of his seruants, that heard al these wordes.

25 Neuertheles, Elnathan, and Delaiah, and Gemariah had besought the King, that he would not burne the roule: but he would not heare them.

26 But the King commanded Ierahmeel the sonne of Hammelech, & Seraiah the sonne of Azriel, and Shelemiah the sonne of Abdiel, to take Baruch the scribe, and Ieremiah the Prophet, but the Lord n hid them.

27 ¶ Then the worde of the Lord came to Ieremiah (after that the King had burnt the roule and the wordes which Baruch wrote at the mouth of Ieremiah) saying,

28 Take

i The godly were afraide, seeing God so offended, and the wicked were astonied for the horror of the punishment.

k They that were godly among y princes, gaue this counsell, by whose meanes it is like that Ieremiah was deliuered: for they knewe the rage of the King and of the wicked to be such that they could not escape without danger of their liues. l Which contained parte of Nouember and parte of December.

m Shewing, that the wicked in steade of repenning, when they heare Gods iudgements, growe into farther malice against him & his worde.

n Thus we see the continual care, that God hath euer ouer his to preferue them from the rage of the wicked.

An other roule written.

o Though the wicked thinke to haue abolished the word of god, when they haue burnt the booke thereof, yet this declareth that God wil not onely raise it vp againe, but also increase it in greater abundance to their condemnation, as verse 31.
p These are Iehoiakims words.
q Though Iehoiachims sonne succeeded him, yet because he reigned but three moneths, it was esteemed as no reigne.
r Read Chap. 22. 9.

- 18 Take thee againe o another roule & write in it al the former words that were in the first roule which Iehoiakim the King of Iudah hath burnt,
- 19 And, thou shalt saye to Iehoiakim King of Iudah, Thus saith the Lord, Thou hast burnt this roule, saying, p Why hast thou written therein, saying, that the King of Babel shal certainly come & destroy this land, and shal take thence both man and beast?
- 20 Therefore thus saith the Lord of Iehoiakim King of Iudah, He shal haue q none to sit vpon the throne of Dauid, & his r dead body shal be cast out in the daye to the heat, and in the night to the frost.
- 21 And I wil visit him and his seede, and his seruants for their iniquitie, & I wil bring vpon them, & vpon the inhabitants of Ierusalem, & vpon the men of Iudah all the euil that I haue pronounced against them: but they would not heare.
- 22 Then toke Ieremiah another roule, and gaue it Baruch the scribe the sonne of Neriah, which wrote therein at the mouth of Ieremiah al the words of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added besides them many like wordes.

CHAP. XXXVII.

Zedekiah succeeded Ieconiah. 3 He sendeth vnto Ieremiah to pray for him. 12 Ieremiah going into the land of Benjamin is taken. 15 He is beaten & put in prison.

1. King. 24. 17.
2. Chron. 36. 10.
chap. 31. 1.

a Who was called Iehoiachim, or Ieconiah.
b And called him Zedekiah whereas before his name was Mattaniah.
2. King. 24. 17.
"Ebr. hand.
c Because he was affraide of the Caldeans that came against him.
d That is, was out of prison & at libertie.
e To helpe the Iewes.

"Ebr. went vp.

"Or, list not vp
your mindes.

- 1 And ^a King Zedekiah the sonne of Iosiah reigned for ^b Coniah the sonne of Iehoiakim, whom Nebuchad-nezzar King of Babel ^c made King in the land of Iudah.
- 2 But neither he, nor his seruants, nor the people of the land would obey the wordes of the Lord, which he spake by the " ministrie of the Prophet Ieremiah.
- 3 And Zedekiah the King ^c sent Iehucal the sonne of Shelemiah, and Zephaniah the sonne of Maaseiah the Priest to the Prophet Ieremiah, saying, Pray now vnto the Lord our God for vs.
- 4 (Now Ieremiah ^d went in and out among the people: for they had not put him into the prison.
- 5 Then Pharaohs hoste was ^e come out of Egypt: and when the Caldeans that besieged Ierusalem, heard tidings of them, they "departed from Ierusalem.)
- 6 Then came the worde of the Lord vnto the Prophet Ieremiah, saying,
- 7 Thus saith the Lord God of Israel, Thus shal ye say to the King of Iudah, that sent you vnto me to inquire of me, Beholde, Pharaohs host, which is come forth to help you, shal returne to Egypt into their owne land.
- 8 And the Caldeans shal come againe, and fight against this citie, and take it & burne it with fire.
- 9 Thus saith the Lord, " Deceiue not your selues, saying, The Caldeans shall surely

Ieremiah.

The Prophet taken and beaten.

- depart from vs: for they shal not depart.
- 10 For though yee had smitten the whole host of the Caldeas that fight against you, & there remained but wounded men among them, yet should euery man ryse vp in his tent, and burne this citie with fire.
- 11 ¶ When the hoste of the Caldeans was broken vp from Ierusalem, because of Pharaohs armie,
- 12 Then Ieremiah went out of Ierusalem to go into the f land of Benjamin, separating him self thence from among the people.
- 13 And when he was in the g gate of Benjamin, there was a chief officer, whose name was Iriiah, the sonne of Shelemiah, the sonne of Hananiah, and he toke Ieremiah the Prophet, saying, Thou " fleeest to the Caldeans.
- 14 Then said Ieremiah, That is false, I flee not to the Caldeas: but he wold not heare him: so Iriiah tooke Ieremiah; & brought him to the princes.
- 15 Wherefore the princes were angry with Ieremiah, & smote him, and layde him in prisō in the house of Iehonathā the scribe: for they had made that the h prison.
- 16 When Ieremiah was entred into the diggeon, & into the prisons, & had remayned there a long time,
- 17 Then Zedekiah the King sent, & tooke him out, and the King asked him secretly in his house, and said, Is there any worde fro the Lord? And Ieremiah said, Yea: for, said hee, thou shalt be deliuered into the hand of the King of Babel.
- 18 Moreover, Ieremiah said vnto King Zedekiah, What haue I offered against thee, or against thy seruants, or against this people, that ye haue put me in prison?
- 19 " Where are now your prophets, which prophesied vnto you, saying, The King of Babel shal not come against you, nor against this land?
- 20 Therefore heare now, I pray thee, O my Lord the King: let my prayer " be accepted before thee, that thou cause me not to returne to the house of Iehonathā the scribe, lest I die there.
- 21 Then Zedekiah the King commanded, that they should put Ieremiah in the court of the prison, & that they should giue him daylie a piece of bread out of the bakers strete vntil al the i bread in the citie were eaten vp. Thus Ieremiah remained in the court of the prison.

f As some think to go to Anathoth his owne towne.
g By the which men went into the countrey of Benjamin.
"Ebr. fellest.

h Because it was a vile and straight prison.

Chap. 31. 4.

"Ebr. full.

i That is, so long as there was any bread in the citie: thus God prouideth for his that he wil cause their enemies to persecute them to that end where vnto he hath appointed them.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 14 At the request of Ebed-melech the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah sheweth the King how he might escape death.

- 1 Then Shephatiah the sonne of Matthan, & Gedaliah the sonne of Pashur, & Iucal the sonne of Shelemiah, & Pashur the sonne of a Malchiah, heard the wordes that Ieremiah had spoken vnto all the people, saying,

a For Zedekiah had sent these to Ieremiah to inquire at the Lord for the state of the countrey now when Nebuchad-nezzar came, as Chap.

2 Thus 21. 1.

b Read Chap.
21.9.

^a Or, discourage.

^c Thus we see how the wicked when they can not abide to hear the truth of Gods word, seek to put the ministers to death as traitors of policies.

^d Wherein he grievously offended in that that not onely he would not heare the truth spoken by the Prophet, but also gaue him to the lusts of the wicked to be cruelly intreated.

^e *Ebr. Cuntie, or Ethiopians.*

^f To heare matters and giue sentence.

^g Hereby is declared that the Prophet found more fauour at this strangers hands then he did by al them of his countrey which was to their great condemnation.

^h *Ebr. vnd. r thing had.*

ⁱ Where the King had set him before to be at more libertie, as Chap. 37. 21.

2 Thus saith the Lord, He that remaineth in this citie, shall dye by the sword, by the famine and by the pestilence: but he that goeth forth to the Caldeans, shall liue: for he shall haue his life for a pray, and shall liue.

3 Thus saith the Lord, This citie shall surely be giuen into the hand of the King of Babels armie, which shall take it.

4 Therefore the Princes said vnto the King, We beseech you, let this man be put to death: for thus he weakeneth the hands of the men of warre ^e that remaine in this citie, and the hands of al the people, in speaking such wordes vnto them: for this man seeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the King saide, Beholde, he is in your hands, for the King can ^d denie you nothing.

6 Then tooke they Jeremiah, & cast him into the dungeon of Malchiah the sonne of Hammelech, that was in the court of the prison: and they let downe Jeremiah with coardes: and in the dungeon there was no water but myre: so Jeremiah sticke fast in the myre.

7 Now when Ebed-melech the ^b black More one of the Eunuches, which was in the Kings house, heard that they had put Jeremiah in the dungeon (then the King sate in the ^c gate of Benjamin)

8 And Ebed-melech went out of the Kings house, and spake to the King, saying,

9 My Lord the King, ^f these men haue done euil in all that they haue done to Jeremiah the Prophet, whom they haue cast into the dungeon, & he dyeth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the King commanded Ebed-melech the blacke More, saying, take from hence thirtie men ^g with thee, and take Jeremiah the Prophet out of the dungeon before he dye.

11 So Ebed-melech toke the men with him and went to the house of the King vnder the treasure, and tooke there olde rotten ragges, and old worne clowes, and let them downe by coardes into the dungeon to Jeremiah.

12 And Ebed-melech the blacke More said vnto Jeremiah, Put now these olde rotten ragges and worne vnder thine arme holes, betwene the coardes. And Jeremiah did so.

13 So they drewe vp Jeremiah with coardes & tooke him vp out of the dungeon, and Jeremiah remained in ^h the court of the prison.

14 ¶ Then Zedekiah the King sent, and toke Jeremiah the Prophet vnto him, into the thirde entrie that is in the House of the Lord, and the King said vnto Jeremiah, I wil aske thee a thing: hide nothing from me.

15 Then Jeremiah said to Zedekiah, If I declare it vnto thee, wilt not thou slaye me?

and if I giue thee counsell, thou wilt not heare me.

16 So the King sware secretly vnto Jeremiah, saying, As the Lord liueth, that made vs these soules, I wil not slay thee, nor giue thee into the handes of those men that seeke thy life.

17 Then saide Jeremiah vnto Zedekiah, Thus saith the Lord God of hosts, the God of Israel, If thou wilt go forth vnto the King of Babels ^h princes, then thy soule shall liue: and this citie shall not be burnt vp with fire, and thou shalt liue, and thine house.

18 But if thou wilt not go forth to the King of Babels princes, then shall this city be giuen into the hand of the Caldeans, & they shall burne it with fire, and thou shalt not escape out of their hands.

19 And Zedekiah the King said vnto Jeremiah, I am carefull for the Iewes that are fled vnto the Caldeans, lest they deliuer mee into their handes, and they ⁱ mocke me.

20 But Jeremiah said, They shall not deliuer thee: hearken vnto the voice of the lord, I beseech thee, which I speake vnto thee: so shall it be well vnto thee, & thy soule shall liue.

21 But if thou wilt refuse to go forth, this is the worde that the Lord hath shewed me.

22 And behold, al the women that are ^k left in the King of Iudahs house, shall be brought forth to the King of Babels princes: and those women shall say, Thy friends haue perswaded thee, and haue preuailed against thee: thy feete are fastened in the myre, and they are turned backe.

23 So they shall bring out al thy wiues, & thy children to the Caldeans, & thou shalt not escape out of their handes, but shalt be taken by the hande of the King of Babel: and this citie shalt thou cause to be burnt with fire.

24 Then said Zedekiah vnto Jeremiah, Let no man knowe of these wordes, and thou shalt not dye.

25 But if the princes vnderstand that I haue talked with thee, & they come vnto thee, and say vnto thee, Declare vnto vs nowe, what thou hast said vnto the King, hide it not from vs, and we will not slay thee: also what the King said vnto thee.

26 Then shalt thou saye vnto them, I humbly ^l besought the King that he would not cause me to returne to Ichonathas house, to dye there.

27 Then came all the princes vnto Jeremiah and asked him. And he tolde them according to al these wordes that the King had commanded: so they left of speaking with him, for the matter was not perceiued.

28 So Jeremiah abode still in the court of the prison, vntill the daye that Ierusalem was taken: and he was ^m there, when Ierusalem was taken.

^h And yeld thy selfe vnto them.

ⁱ Which declareth that he more feared the reproch of men then the threatenings of God.

^k When Ieconiah and his mother with others were carryed away, these women of the Kings house were left: which shall be taken, saith the Prophet, & tel the King of Babel how Zedekiah hath bene seduced by his familiar friends & false Prophets, which haue left him in the myre.

^l Herein appeareth the infirmity of the Prophet, who did dissemble to saue his life albe. it was not to the denial of his doctrine, or to the hurt of any.

CHAP. XXXIX.

Nebuchad-nezzar besiegeth Ierusalem. 4 Zedekiah fleeing is taken of the Caldeans. 6 His sonnes are slaine. 7 His eyes are thrust out. 11 Ieremiah is provided for. 15 Ebed-melech is deliuered from captiuitie.

*a King 23. 2.
chap. 33. 4.*

a The gates and walles were broken downe.

b Which was a postern dore, read, 2. King. 25. 4.

c Which is called Antiochia in Syria.

*d Or, captaine of the garde.
d For the riche and the mightie which put their trust in their thifts & meanes, were by Gods iust iudgements most rigorously handled.
e Ebr. by the hand of.
f Ebr. set thine eyes upon him.*

*g Thus God prophesied by his Prophet by his meanes, whome he made the scourge to punish the King, & them that were his enemies.
h Whom the King of Babel had now appointed gouernour ouer the rest of the Iewes that he left behinde.*

IN the ninth yere of Zedekiah King of Iudah in the tenth moneth, came Nebuchad-nezzar King of Babel and al his host against Ierusalem, and they besieged it.

2 And in the eleuenth yere of Zedekiah in the fourth moneth, the ninth day of the moneth, the citie was broken a vp.

3 And all the princes of the King of Babel came in, and sate in the middle gate, *euen* Neregal, Sharezer, Samgar-nebo, Sarfeschim, Rab-laris, Neregal, Sharezer, Rabmag with all the residue of the princes of the King of Babel.

4 And when Zedekiah the King of Iudah sawe them, and al the men of warre, then they fled, & went out of the citie by night, through the Kinges garden, and by the b gate betweene the two walles, & he went toward the wilderness.

5 But the Caldeans host pursued after them, and overtooke Zedekiah in the desert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar King of Babel vnto c Riblah in the lande of Hamath, where he gaue iudgement vpon him.

6 Then the King of Babel slewe the sonnes of Zedekiah in Riblah before his eyes: also the King of Babel slewe all the Nobles of Iudah.

7 Moreouer he put out Zedekiahs eies, and bounde him in chaines, to carye him to Babel.

8 And the Caldeans burnt the Kings house, and the houses of the people with fyre, and brake downe the walles of Ierusalem.

9 Then Nebuzar-adan the "chiefe steward caried away captiue into Babel the remnant of the people, that remained in the citie, & those that were fled and fallen vnto him, with the rest of the people that remained.

10 But Nebuzar-adan the chiefe steward left the d poore that had nothing in the lande of Iudah, & gaue them vineyards and fields at the same time.

11 Now Nebuchad-nezzar King of Babel gaue charge concerning Ieremiah" vnto Nebuzar-adan the chiefe steward, saying,

12 Take him, and "looke wel to him, & do him no harme, but do vnto him e *euen* as he shal say vnto thee.

13 So Nebuzar-adan the chief steward sent and Nebuzhazban, Rablaris, and Neregal, Sharezar, Rabmag, and all the Kings of Babels princes:

14 Euen they sent, and tooke Ieremiah out of the court of the prison, and committed him vnto f Gedaliah the sonne of Ahikam the sonne of Shaphan, that he should carye

him home so he dwelt among the people.

15 Now the worde of the Lord came vnto Ieremiah, while he was shut vp in the court of the prison, saying,

16 Go and speake to Ebed-melech the black More, saying, Thus saith the Lord of hosts the God of Israel, Beholde, I wil bring my wordes vpon this citie for euil, and not for good, and they shalbe accomplished in that day before thee.

17 But I wil deliuer thee in that daye, sayth the Lord, and thou shalt not be giuen into the hande of the men whome thou fearest.

18 For I will surely deliuer thee, and thou shalt not fal by the sworde, but thy lyfe shalbe for a pray vnto thee, because thou hast put thy trust in me, saith the Lord.

g Thus God recompensed his zeale & fauour, which he shewed to his Prophet in his troubles.

CHAP. XL.

1 Ieremiah hath licence to go whither he wil. 6 He dwelleth vwith the people that remaine vwith Gedaliah.

THe word which came to Ieremiah fro the Lord after that Nebuzar-adan the chiefe steward had let him go fro Rhamath, when he had taken him being boūd in chaines among all that were caryed away captiue of Ierusalem and Iudah, which were caryed away captiue vnto Babel.

2 a And the chiefe steward tooke Ieremiah, and sayde vnto him, the Lord thy God hath pronounced this plague vpon this place.

3 Now the Lord hath brought it, and done according as he hath said: because ye haue b sinned against the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now beholde, I lose thee this daye from the chaines which were on thine handes, if it please thee to come with mee into Babel, come, and I will looke well vnto thee: but if it please thee not to come with me into Babel, "tary stil: beholde, all the land is" before thee: whither it seemeth good, and conuenient for thee to go, thither go.

5 For yet he was not returned: therefore he saide, Returne to Gedaliah the sonne of Ahikam, the sonne of Shaphan, whome the King of Babel hath made gouernour ouer all the cities of Iudah, & dwell with him among the people, or go wheresoeuer it pleaseth thee to go. So the chiefe steward gaue him vittailles and a reward, & let him go.

6 Then went Ieremiah vnto Gedaliah the sonne of Ahikam, c to Mizpah, and dwelt there with him among the people that were left in the land.

7 Now when al the captaines of the host, d which were in the fields, *euen* they & their men hearde, that the King of Babel had made Gedaliah the sonne of Ahikam gouernour in the land, and that he had committed

*a From this second vers. vnto Chap. 43. 7. it seemeth to be as a parenthesis, and separated matter: and there this storie beginneth againe, and this vsion is declared what it was.
b God moued this infidel to speake this, to declare the great blindness & obstinacie of the Iewes, which could not feele that which this heathen man confessed.*

*c Ebr. cease.
d Or, at thy commandment.*

e Which was a citie of Iudah.

d Which were scattered abroad for feare of the Caldeans.

committed vnto him, men, and women, & children, and of the poore of the lande, that were not caryed awaye captiue to Babel,

8 Then they came to Gedaliah to Mizpah, euen Ishmael the sonne of Nethaniah, & Iohanan, and Jonathan the sonnes of Kareah, and Seraiah the sonne of Tanehumeth, and the sonnes of Ephai, the Netophathite, and Iezaniah the sonne of Maachathi, they and their men.

9 And Gedaliah the sonne of Ahikam, the sonne of Shaphan * sware vnto them, & to their men, saying, Feare not to serue the Caldeans: dwell in the land, and serue the King of Babel, and it shalbe well with you.

10 As for me, beholde, I will dwell at Mizpah to ^h serue the Caldeans, which will come vnto vs: but you, gather you wine, & sommer frutes, and oyle, and put them in your vessels, and dwell in your cities, that ye haue ^h taken.

11 Likewise when all the Iewes that were in Moab, and among the Ammonites, and in Edom, & that were in all the countreys, hearde that the King of Babel had left a remnant of Iudah, & that he had set ouer them Gedaliah the sonne of Ahikam the sonne of Shaphan,

12 Euen all the Iewes returned out of all places where they were driuen, & came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine & sommer frutes, very much.

13 Moreouer Iohanan the sonne of Kareah, and all the captaynes of the hoste, that were in the fieldes, came to Gedaliah to Mizpah,

14 And sayde vnto him, Knowest thou not that ^g Baalis the King of the Ammonites hath sent Ishmael the sonne of Nethaniah to slaye thee? But Gedaliah the sonne of Ahikam beleueed them not.

15 Then Iohanan the sonne of Kareah spake to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will slay Ishmael the sonne of Nethaniah, and no man shall know it. Wherefore shoulde he kill thee, that all the Iewes, which are gathered vnto thee, should be scattered, and the remnant in Iudah perishe?

16 But Gedaliah the sonne of Ahikam sayd vnto Iohanan the sonne of Kareah, Thou shalt ^h not do this thing: for thou speakest falsly of Ishmael.

CHAP. XII.

1 Ishmael killeth Gedaliah guilefully, and manye other with him. 11 Iohanan followeth after Ishmael.

1 **B**Vt in the ^a seuenth moneth came Ishmael the sonne of Nethaniah, the sone of Elishama of the seede royall, and the princes of the ^b King, and ten men with him, vnto Gedaliah the sonne of Ahikam to Mizpah, and there they did ^c eate bread together in Mizpah.

2 Then arose Ishmael the sonne of Nethaniah with these ten men that were with him, and smote Gedaliah the sonne of Ahikam the sonne of Shaphan with the sworde, and slewe him, whome the King of Babel had made gouernour ouer the land.

3 Ishmael also slewe all the Iewes that were with Gedaliah at Mizpah, & all the Caldeans that were found there, and the men of warre.

4 Now the second daye that he had slayne Gedaliah, and no man knew it,

5 There came men from Shechem, from Shiloh, & from Samaria, ^{euen} fourescore men, hauing their beardes shauen, and their clothes rent and cur, with ^d offrings and incense in their hands to offer in the House of the Lord.

6 And Ishmael the sonne of Nethaniah wet forth from Mizpah to meete them, weeping as he went: & when he met them, he saide vnto them, Come ^e to Gedaliah the sonne of Ahikam.

7 And when they came into the middes of the citie, Ishmael the sonne of Nethaniah slewe them, and cast them into the middes of the pit, he and the men that were with him.

8 But ten men were founde among them, that sayd vnto Ishmael, Slay vs not: for we haue treasures in the field, of wheat, and of barley, and of oyle, and of hony: so he stayd, and slewe them not among their brethren.

9 Nowe the pit wherein Ishmael had cast the dead bodies of the men (whom he had slaine because of Gedaliah) is it, which Afa the King had ^f made because of Basa King of Israel, and Ishmael the sonne of Nethaniah filled it with them that were slaine.

10 Then Ishmael caryed awaye captiue all the residue of the people that were in Mizpah, ^{euen} the Kings daughters, and all the people that remained in Mizpah, whome Nebuzar-adan the chiefe steward had committed to Gedaliah the sonne of Ahikam, and Ishmael the sonne of Nethaniah caried them awaye captiue, and departed to go ouer to the Ammonites.

11 But when Iohanan the sonne of Kareah, & all the ^g captaynes of the host that were with him, hearde of all the euill that Ishmael the sonne of Nethaniah had done,

12 Then they all toke ^h their men, and went to fight with Ishmael the sonne of Nethaniah, and founde him by the great waters that are in Gibeon.

13 Nowe when all the people whome Ishmael caryed awaye captiue, sawe Iohanan the sonne of Kareah, and all the captaynes of the host, that were with him, they were glad.

14 So all the people, that Ishmael had caryed awaye captiue from Mizpah, returned and came againe, and went vnto Iohanan the sonne of Kareah.

Fffj.

15 But

^e Who was of the Kings blood and after slewe him, Chap. 41. 2.

^h King. 25. 24

^g Or, to receive them, or to treat them for you.

^h Or, chosen to dwell in. ^f Which were fled also for feare of the Caldeans.

^g For vnder the colour of intertaining of Ishmael he sought onely to make them to destroy one another.

^h Thus the godly, which thinke no harme to others, are soonest deceiued & neuer lacke such as conspire their destruction.

^a The citie was destroyed in the fourth moneth: & in the seuenth moneth, which contained parte of September, & part of October, was the gouernour Gedaliah slaine.

^b Meaning, Zedekiah.

^c They did eate together as familiar friends.

^d For they thought that the Temple had not bene destroyed, and therefore came vp to the feast of Tabernacles, but hearing of the burning thereof in the waye, they shewed these signes of sorowe. ^e For his death was kept secret, and he fained that he lamented for the destruction of Ierusalem and the Temple: but after slewe them when they seemed to fauour Gedaliah.

^f Afa fortified Mizpah for feare of the enemy, and cast dyches and trenches, 1. King. 15. 22.

^g Which had bene captaynes vnder Zedekiah.

^h For Baalis the King of the Ammonites was the cause of this murder.

ⁱ Which place David of olde had giuen to Chimham the sonne of Barzilai the Gileadite, 2.Sam.19.38.

15 But Ishmael the sonne of Nethaniah, escaped from Iohanan with eight men, and went to the ^h Ammonites.

16 Then toke Iohanan the sonne of Kareah, and all the captaines of the host, that were with him all the remnant of the people, whome Ishmael the sonne of Nethaniah, had caryed away captiue from Mizpah, (after that he had slaine Gedaliah the sonne of Ahikam) *even* the strong men of warre, and the women, and the children, & the eunuches, whome he had brought againe from Gibeon :

17 And they departed and dwelt in Geruth ⁱ Chimham, which is by Beth-lehem, to go *and* to enter into Egypt,

18 Because of the Caldeans : for they feared them, because Ishmael the sonne of Nethaniah had slaine Gedaliah the sonne of Ahikam, whom the King of Babel made gouernour in the land.

CHAP. XLII.

^a The captiues aske counsell of Ieremiah what they ought to doe. ⁷ He admonisheth the remnant of the people not to go into Egypt.

THEN all the captaines of the hoste, and Iohanan the sonne of Kareah, and Iezaniah the sonne of Hoshaiah, and all the people from the least vnto the most came,

2 And saide vnto Ieremiah the Prophet, "Hearc our prayer, we beseech thee, and praye for vs vnto the Lord thy God, euen for all this remnant (for we are left, *but* a few of many, as thine eyes do beholde)

3 That the Lord thy God may shewe vs the way wherein we may walke, and the thing that we may *do*.

4 Then Ieremiah the Prophet sayde vnto them, I haue heard *you* : behold, I wil pray vnto the Lorde your God according to your wordes, and whatsoever thing the Lord shall answere you, I wil declare it vnto you : I will keepe nothing backe from you.

5 Then they sayd to Ieremiah, ^b The Lord be a witnes of trueth, and faith betweene vs, if we do not, eue according to all things for the which the Lord thy God shall send thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lorde God, to whome we send thee that it may be wel with vs, when wee obeye the voyce of the Lorde our God.

7 ^c And so after ten daies came the worde of the Lord vnto Ieremiah.

8 Then called he Iohanan the sonne of Kareah, and all the captaines of the hoste, which were with him, and all the people from the least to the most,

9 And sayd vnto them, Thus saith the Lord God of Israel, vnto whome ye sent me to present your prayers before him,

10 If ye will dwell in this lande, then I will buyld you, and not destroye *you*, and I will plant you, & not roote *you* out : for I ^d re-

pent me of the euill that I haue done vnto you.

11 Feare not for the King of Babel, of whom ye are afraide : be not afraide of him, sayth the Lorde : for I am with you, to saue you, and to deliuer you ^e from his hande,

12 And I wil graunt you mercy that he may haue compassion vpon you, and he shall cause you ^f to dwell in your owne land.

13 But if ye saye, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will go into the land of Egypt, where we shall see no warre, nor heare the founde of the trumpet, nor haue hungre of bread, and there will we dwell,

15 (And now therefore heare the worde of the Lord, ye remnant of Iudah : thus saith the Lorde of hostes the God of Israel, If ye set your faces to enter into Egypt, and go to dwell there)

16 Then the sworde that ye feared, ^f shall take you there in the lande of Egypt, and the famine, for the which ye care, shall there hang vpon you in Egypt, and there shall ye dye.

17 And all the men that set their faces to enter into Egypt to dwell there, shall dye by the sworde, by the famine & by the pestilence, and none of them shall remayne nor escape fro the plague, that I will bring vpon them.

18 For thus sayth the Lorde of hostes the God of Israel, As mine anger & my wrath hath beene powred forth vpon the inhabitants of Ierusalem : so shall my wrath be powred forth vpon you, when ye shall enter into Egypt, and ye shalbe a detestation, & an astonishment, and a ^g curse, and a reproche, and ye shall see this place no more.

19 O ye remnant of Iudah, the Lorde hath sayd concerning you, Go not into Egypt : knowe certainly that I haue admonished you this day.

20 Surelly ye ^h dissembled in your hearts when ye sent me vnto the Lord your God, saying, Pray for vs vnto the Lord our God and declare vnto vs euen according vnto all that the Lord our God shall say, and we will do it.

21 Therefore I haue this daye declared it you, but you haue not obeyed the voyce of the Lord your God, nor any thing for the which he hath sent me vnto you.

22 Nowe therefore, knowe certainly that ye shall dye by the sworde, by the famine, and by the pestilence, ⁱ in the place whither ye desire to go and dwell.

CHAP. XLIII.

^a Iohanan caryeth the remnant of the people into Egypt contrary to the minde of Ieremiah. ⁸ Ieremiah prophesieth the destruction of Egypt.

NOW whē Ieremiah had made an end of speaking vnto the whole people all the wordes of the Lord their God, for the which the Lorde their God had sent him

^e Because all Kinges hearts and waies are in his hands, he can turne them and dispose them as it pleaseth him, and therefore they neede not to feare man, but onely obey God, Prou. 21.1. ^f Or, remnant.

^f Thus God turneth the policie of the wicked to their owne destruction : for they thought themselves sure in Egypt, & there Nebuchadnezzar destroyed them, and the Egyptians, Chap. 46. 25.

^g Read Chap. 26. 6. & 24. 22. shewing that this shuld come vpon them for their infidelitie & stubbornnes.

^h For you were fully minded to go into Egypt, whatsoever God spake to the contrary.

ⁱ To wit, in Egypt.

^a Ebr. Let our prayer fall before thee, as chap. 36. 7.

^a This declarereth the nature of hypocrites, which would knowe of Gods worde what they shuld do, but will not follow it, but in as much as it agreeth with that thing which they haue purposed to do.

^b There are none more ready to abuse the Name of God and take it in vaine, then the hypocrites, which to colour their falschode vse it without all reuerence, & make it a means for them to deceiue the simple, and the godly. ^c Here is declared the vision & the occasion thereof, whereof mention was made, Chap. 40. 1.

^d Read Chap. 18. 8.

^a Who was also called Iezaniah, Chap. 42. 1.

^b This declarereth that pride is the cause of rebellion, and contempt of Gods ministers.

^c When the hypocritie of the wicked is discovered they braut forth into open rage: for they can abide nothing but flatteries, read Iſa. 30. 10.

^d He sheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and embrace his worde, if they were assured that his messengers spake the truth: though in deede they be most farre from all obedience.

^e Thus the wicked do not onely contemne, and hurt the messengers of God, but slander, & speake wickedly of all them that support or fauour the godly.

^f As from the Moabites, Ammonites, and Edomites, Chap. 40. 11.

^g Whome these wicked led away by force.

^h A citie in Egypt nere to Nilus.

ⁱ Which signified that Nebuchad nezzar should come euē to the gates of Pharaoh, where were his bricke killes for his buildings.

^k Read Chap. 15. 9.

^l Euery one shalbe slaine by that means that God hath appointed, Chap. 15. 2.

^m Meaning, most easily, and suddenly shall hee carie the Egyptians away.

ⁿ Or, the house of the sunne.

him to them, *euē* all these wordes,

² Then ^a spake Azariah the sonne of Hoshaiah, and Iohanan the sonne of Kareah and all the ^b proude men, saying vnto Ieremiah, ^c Thou speakest falsly: the Lord our God hath ^d not sent thee to say, Go not into Egypt to dwell there,

³ But Baruch the sonne of Neriah ^e prouoketh thee against vs, for to deliuer vs into the hand of the Caldeans, that they might slay vs, and carye vs away captiues into Babel.

⁴ So Iohanan the sonne of Kareah, and all the captaines of the host, and all the people obeyed not the voyce of the Lorde, to dwell in the land of Iudah.

⁵ But Iohanan the sonne of Kareah, and all the captaines of the hoste toke all the remnant of Iudah, that were returned from all nations, whither they had bene driuen, to dwell in the lande of Iudah:

⁶ *Euē* men and women, and children, and the Kings daughters, and euery person, that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, and Ieremiah ^g the Prophet, and Baruch the sonne of Neriah.

⁷ So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they ^h to Tahpanhes.

⁸ ¶ Then came the word of the Lord vnto Ieremiah in Tahpanhes, saying,

⁹ Take great stones in thine hand, & ⁱ hide them in the clay in the bricke kill, which is at the entrie of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

¹⁰ And say vnto them, Thus sayth the Lord of hostes the God of Israel, Beholde, I will sende and bring Nebuchad-nezzar the King of Babel ^k my seruant, and will set his throne vpon these stones that I haue hid, and he shall spread his pavilion ouer them.

¹¹ And when he shall come, he shall smite the lande of Egypt: ^l such as are appointed for death, to death, & such as are for captiuitie, to captiuitie, and such as are for the sworde, to the sworde.

¹² And I will kindle a fyre in the houses of the gods of Egypt, and he shal burne them and carye them away captiues, and he shal aray himselfe with the lande of Egypt, as a ^m shepherde putteth on his garment, and shall depart from thence in peace.

¹³ He shal breake also the images of ⁿ Bethshemeth, that is in the lande of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

CHAP. XLIIII

He reproveth the people for their idolatrie. ¹⁵ They that sit light by the threatening of the Lord, are chastened. ²⁰ The destruction of Egypt and of the Iewes therein, is prophesied.

¹ **T**He worde that came to Ieremiah concerning all the Iewes, which dwell in

in the land of Egypt, & remayned at Migdol and at ^a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

² Thus saith the Lord of hostes the God of Israel, Ye haue seene all the euill that I haue brought vpon Ierusalem, and vpon all the cities of Iudah: and beholde, this day they are desolate, & no man dwelleth therein,

³ Because of their wickednes which they haue committed, to prouoke me to anger in that they went to burne incense, and to serue other gods, whome they knewe not *neither* they nor you nor your fathers.

⁴ Howbeit I sent vnto you all my seruants the Prophetes ^b rising early, and sending them, saying, Oh doe not this abominable thing that I hate.

⁵ But they woulde not heare nor incline their eare to turne from their wickednes, and to burne no more incense vnto other gods.

⁶ Wherefore ^c my wrath, and mine anger was powred forth and was kindled in the cities of Iudah, & in the stretes of Ierusalem, & they are desolate, and wasted, as *appeareth* this day.

⁷ Therefore now thus saith the Lord of hostes the God of Israel, Wherefore committe ye *this* great euill against your soules, to cut off from you man and woman, childe and suckeling out of Iudah, & leaue you none to remaine?

⁸ In that ye prouoke me vnto wrath with the workes of your hands, burning incense vnto other gods in the land of Egypt whither ye be gone to dwell: that ye might bring destruction vnto your selues, and that ye might be a curse and a reproche among all nations of the earth.

⁹ Haue ye forgotten the wickednes of your fathers, and the wickednes of the ^d Kings of Iudah and the wickednes of their wiues and your owne wickednes & the wickednes of your wiues, which they haue committed in the lande of Iudah and in the stretes of Ierusalem?

¹⁰ They are not ^e humbled vnto this daye, neither haue they feared nor walked in my lawe nor in my statutes, that I set before you and before your fathers.

¹¹ Therefore thus saith the Lord of hostes the God of Israel, Beholde, I will set my face against you ^f to euill and to destroye all Iudah,

¹² And I will take the remnant of Iudah, that ^g haue set their faces to go into the land of Egypt there to dwell, and they shal all be consumed & fall in the lande of Egypt: they shall *euē* be consumed by the sworde & by the famine: they shall dye fro the least vnto the most, by the sworde, and by the famine, & they shalbe a detestation and an astonishment and a ^h curse & a reproche.

¹³ For I will visite them that dwell in the lande of Egypt, as I haue visited Ierusalem, by the sworde, by the famine, and by the pesti-

^a These were all famous & strong cities in Egypt, where the Iewes, that were fled, dwelt for their safetie: but the Prophet declarereth that there is no holde so strong, that can preiue them from Gods vengeance.

Read Chap. 7. 25. & 25. 3. & 26. 5. & 29. 19. & 32. 33.

^c He setteth before their eyes Gods iudgements against Iudah & Ierusalem for their idolatrie, that they might beware by their example, & not with the like wickednes prouoke the Lord: for then they should be double punished.

^d He sheweth that we ought to keepe in memorie Gods plagues from the beginning that considering them, we might liue in his feare, and know if he haue not spared our fathers, yea, Kings, princes, and rulers, and also whole countreys, & nations for their sinnes, that we vile wormes cannot loke to escape punishment for ours.

^e Or, beaten downe.

^f Amos 9. 4. Which haue fully set their mindes, and are gone thither on purpose. Wherby he excepteth the innocents as Ieremiah & Baruch that were forced: therefore the Lord sheweth, that he will set his face against them, that is purposely destroy them.

^g Read Chap. 26. 6.

^g Ehr lift vp
their soules.

^h Meaning, but
a few.

ⁱ This decla-
reth how dan-
gerous a thing it is
to decline once
from God, and to
follow our owne
fantasies: for
Satan euer soli-
citeth such and
doeth not leaue
them till he haue
brought them to
extreme impu-
dencie and mad-
nes, euen to iu-
stifie their wic-
kednes against
God, and his
prophets.

^k Read Chap. 7.
17. It seemeth
that the Papiſts
gathered of this
place their *Solue*
Regina, and *Re-*
gina cel, letare,
calling y virgin
Marie Queene
of heauen, and so
of the blessed
virgin, and mo-
ther of our Sa-
uiour Christ
made an idole:
for here the Pro-
phet cōdemneth
their idolatrie.

^l Ehr, vne uere
faciat vnto bread.

^m This is still
the argument of
idolaters, which
esteeme religi-
ous by the bellie, &
in steade of ac-
knowledging
Gods workes,
who feedeth both
plenty & dearth,
health and sick-
nesse, they attri-
bute it to their
idoles, and so
dishonour God.

ⁿ Or, fauue.

^o Or, vuant.

^p Or, to appeaſe
her.

^q This teacheth
vs how great
danger it is for
the husbands to
permit their
wiues any thing
whereof they be
not assured by
Gods worde: for
thereby they
take an occasion
to iustifie their
doings, & their
husbands shall
giue an accompt
thereof before
God, read Isa. 3.

^r Ehr, si it not
come vnto his
heart

^s You haue cō-
mitted double euill in making wicked vowes, & in performing the same.

pestilence,

14 So that none of the remnant of Iudah, which are gone into the lande of Egypt to dwell there, shall escape or remaine, that they should returne into the land of Iudah to the which they haue a desire to returne to dwell there: for none shall returne, but such as shall escape.

15 Then all the men which knew that their wiues had burnt incense vnto other gods and all the women that stood by, a great multitude, euen all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The worde that thou hast spoken vnto vs in the Name of the Lorde, we will not heare it of thee,

17 But we will do whatsoeuer thing goeth out of our owne mouth, as to burne incense vnto the Queene of heauen, & to powre out drinke offerings vnto her, as we haue done, both we and our fathers, our Kings and our princes in the citie of Iudah, and in the stretes of Ierusalem: for then had we k plenitie of vitailles and were well and felt none euill.

18 But since we left of to burne incense to the Queene of heauen, and to powre out drinke offerings vnto her, wee haue had scarcenes of all things, and haue beene consumed by the sworde & by the famine.

19 And whē we burnt incense to the Queene of heauen and powred out drinke offerings vnto her, did we make her cakes to make her glad, and powre out drinke offerings vnto her without our husbandes?

20 Then saide Ieremiah vnto all the people, to the men, and to the women, and to all the people which had giuen him that answer, saying,

21 Did not the Lord remember the incense, that ye burnt in the cities of Iudah, and in the stretes of Ierusalem, both you, and your fathers, your Kings, and your princes, and the people of the lande, and hath he not considered it?

22 So that the Lord coulde no longer forbear, because of the wickednes of your inuentions, and because of the abominations, which ye haue committed: therefore is your land desolate and an astonishment, and a curse and without inhabitant, as appeareth this day.

23 Because ye haue burnt incense & because ye haue sinned against the Lord, and haue not obeyed the voyce of the Lord, nor walked in his Lawe nor in his statutes, nor in his testimonies, therefore this plague is come vpon you, as appeareth this day.

24 Moreouer Ieremiah said vnto all the people and to all the women, Heare the word of the Lord, all Iudah that are in the land of Egypt.

25 Thus speaketh the Lord of hostes, the God of Israel, saying, Ye and your wiues haue both spoken with your mouths, and fulfilled with your hand, saying, We will performe our vowes that we haue vowed

to burne incense to the Queene of heauen, and to powre out drinke offerings to her: ye will performe your vowes & do the things that ye haue vowed.

26 Therefore heare the worde of the Lord, all Iudah that dwell in the lande of Egypt. Behold, I haue sworne by my great Name, saith the Lorde, that my Name shall no more be called vpon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liueth.

27 Behold, I wil watch ouer them for euill & not for good, and all men of Iudah that are in the lande of Egypt, shall be consumed by the sworde, and by the famine, vntill they be vtterly destroyed.

28 Yet a smal nōber, that escape the sword, shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stande, mine or theirs.

29 And this shall be a signe vnto you, sayth the Lorde, when I visite you in this place, that ye may knowe that my wordes shall surely stande against you for euill.

30 Thus saith the Lord, behold, I wil giue Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gaue Zedekiah King of Iudah into the hande of Nebuchad-nezzar King of Babel his enimie, who also sought his life.

CHAP. XLV.

Jeremiah cōforteth Baruch, assuring him that he should not perish in the destruction of Ierusalem.

1 The worde that Ieremiah the Prophet spake vnto Baruch the sonne of Neriah, when he had written these wordes in a booke at the mouth of Ieremiah, in the fourth yere of Iehoiakim the sonne of Iosiah King of Iudah, saying,

2 Thus sayth the Lord God of Israel vnto thee, O Baruch,

3 Thou didst saye, Wo is me now: for the Lorde hath layed sorow vnto my sorowe: I c fainted in my mourning, and I can find no rest.

4 Thus shalt thou say vnto him, The Lord saith thus, Behold, that which I haue built, will I d destroy, and that which I haue planted, will I plucke vp, euen this whole land.

5 And seekest thou great things for thy self? seeke them not: for behold, I wil bring a plague vpon all flesh, saith the Lord: but thy life wil I giue thee for a pray in all places, whither thou goest.

CHAP. XLVI.

He propheseth the destruction of Egypt. 27 Deliverance is promised to Israel.

1 The wordes of the Lord, which came to Ieremiah the Prophet against the Gentiles.

2 As against Egypt, against the armie of Pharaoh

This decla-
reth an horrible
plague toward
idolaters, seeing
that God will
not vouchsafe to
haue his Name
mentioned by
such as haue pol-
luted it.

^o We see there-
fore, that God
hath a perpetu-
all care ouer his,
whosoever they
are scattered: for
though they be
but two or three
yet he will deli-
uer them when
he destroyeth
his enemies.

^p He sheweth
the meanes
whereby they
should be de-
stroyed to assure
them of the cer-
teintie of the
plague, and yet
they remaine
still in their ob-
stinacie till they
perish: for Iose-
phus lib. 10 de
Antiq. cap. 11.

^q writeth that five
yere after the
taking of Ieru-
salem, Nebuchad-
nezzar the yon-
ger, hauing ouer-
come the Moa-
bites & the Am-
monites, went
against Egypt, and
slew the King,
& so brought
these Iewes, and
other into Baby-
lon.

^a Which was
Jeremiahs disci-
ple, & wrote his
prophecies vnder
him.

^b Wherof read
Chap. 36. 9.

^c Baruch mo-
ued with an in-
considerat zeale
of Ieremiahs im-
prisonment, but
chiefly for the
destruction of
the people, and
the Temple, ma-
keth this lamen-
tatiō, as Psal. 6. 6.
^d Meaning, that
God might de-
stroye this peo-
ple because he
had planted the-
^e Thinkest thou
to haue honour
& credit where-
in he sheweth
his infirmities.
f Read chap. 21. 9

^a That is, nine
nations, which are
round about the
land of Egypt.

b Read 1. King.
23. 29. & 24. 7.
& 2. chro. 35.
30.

c He warneth
the Egyptians
to prepare them-
selves to warre.

d The Prophet
had this vision
of the Egyptians
which should be
put to flight by
the Babylonians
at Carchemish.
e The Babylon-
ians shall dis-
comfit them at
the riuier Eu-
phrates.

f He derideth
the boastings of
the Egyptians
who thought by
their riches, and
power to haue
ouercome all the
worlde, alluding
to the riuier Ni-
lus, which at cer-
tain times ouer-
floweth the coun-
try of Egypt.

g For these na-
tions tooke part
with the Egyp-
tians.

h He calleth the
slaughter of
Godes enemies a
sacrifice, because
it is a thing that
doeth please
him, Isa. 34. 6.
i That is, at
Carchemish.

k For at Gilead
did growe most
soureigne balm
for woundes.

l So called be-
cause Egypt had
not yet bene o-
uercome by the
enemie
m He sheweth
that no saluie or
medicine can
preuaile where
as God giueth
the wound.

n As they that
should repent
they helped the
Egyptians.
o He derideth
them which shall
inspire their o-
uerthrowe to
lacke of counsell
and policie, or
to fortune: and
not obseruing of
time, nor confi-
dering that it is
Godes iudge-
ment.

b Pharaoh Necho King of Egypt, which
was by the riuor Perath in Carchemish,
which Nebuchad-nezzar King of Babel
smote in the fourth yere of Iehoiakim the
sonne of Iosiah King of Iudah.

c Make readie buckler and shield, and go
forth to battell.

d Make readie the horses, & let the horse-
men get vp, and stand vp with your falllets,
fourbush the speares, & put on the brigan-
dines.

e Wherefore haue I scene them afrayde,
and driuen backe? for their mightie men
are smitten, & are fled away, and looke not
backe: for feare was round about, sayth the
Lord.

f The swift shall not flee away, nor the
strong man escape: they shall stumble, and
fall towarde the North by the riuier Pe-
rath.

g Who is this, that commeth vp, as a flood,
whose waters are moued like the riuers?

h Egypt riseth vp like the flood, & his wa-
ters are moued like the riuers, and he
saith, I will go vp, and will couer the earth:
I will destroy the citie with them that dwell
therein.

i Come vp ye horses, and rage ye charrets,
and let the valiant men come forth, & the
blacke Mores, and the Lybians that beare
the shilde, and the Lydians that handle
and bende the bowe.

j For this is the day of the Lorde God of
hostes, & a day of vengeance, that he may
aduenge him of his enemies: for the sword
shall deuour, and it shall be faciat, and made
drunke with their blood: for the Lorde
GOD of hostes hath a sacrifice in the
North countrey by the riuier Pe-
rath.

k Go vp vnto Gilead, k and take balm,
O virgine, l the daughter of Egypt: in vaine
shalt thou vse many medicines: for thou
shalt haue no health.

l The nations haue heard of thy shame, &
thy crye hath filled the land: for the strong
hath stumbled against the strong and they
are fallen both together.

m The worde that the Lord spake to Je-
reiah the Prophet, how Nebuchad-nez-
zar King of Babel should come and smite
the lande of Egypt.

n Publishe in Egypt and declare in Mig-
dol, and proclaime in Noph, and in Tah-
panhes, and saye, Stande still, and prepare
thee: for the sword shall deuoure round
about thee.

o Why are thy valiant men put backe? they
could not stand, because the Lord did driue
them.

p He made many to fall, and one fel vpon
another: and they sayde, Arise, let vs go a-
gain to our owne people, & to the lande
of our natiuitie from the sword of the vi-
olent.

q They did crye there, Pharaoh King of
Egypt, and of a great multitude hath pas-
sed the time appointed.

18 As I liue, saith the King, whose Name is
the Lord of hosts, surely as Tabor is in the
mountaines, and as Carmel is in the sea: so
shall p it come.

19 O thou daughter dwelling in Egypt,
make thee geare to go into captiuitie: for
Noph shall be waste and desolate, without
an inhabitant.

20 Egypt is like a faire calfe, but destruc-
tion commeth: out of the North it cometh.

21 Also her hired men are in the middes
of her like fat calves: they are also turned
backe and fled away together: they could
not stand, because the day of their destruc-
tion was come vpon them, & the time of
their visitation.

22 The voyce thereof shall go forth like a
serpent: for they shall march with an ar-
mie, and come against her with axes, as
hewers of wood.

23 They shall cut downe her forest, sayth
the Lord: for they cannot be counted, be-
cause they are more then the grasshoppers,
and are innumerable.

24 The daughter of Egypt shall be confoun-
ded: she shall be deliuered into the handes
of the people of the North.

25 Thus saith the Lord of hostes, the God
of Israel, Behold, I will visite the y common
people of No & Pharaoh, and Egypt, with
their gods and their Kings, euen Pharaoh,
and all them that trust in him,

26 And I will deliuer them into the hands
of those that seeke their liues, and into the
hand of Nebuchad-nezzar King of Babel,
and into the hands of his seruants, and af-
terward she shall dwell as in the olde time,
saith the Lord.

27 But feare not thou, O my seruāt Iaa-
kob, and be not thou afrayde, O Israel: for
beholde, I will deliuer thee from a farre
countrey, and thy seede from the lande of
their captiuitie, and Iakob shall returne
and be in rest, and prosperitie, & none shall
make him afrayde.

28 Feare thou not, O Iakob my seruāt,
saith the Lord: for I am with thee, and I wil
utterly destroye all the nations, whither I
haue driuen thee: but I will not utterly de-
stroy thee, but correct thee by iudgement,
and not utterly cut thee of.

CHAP. XLVII.

The worde of the Lord against the Philistims.

1 The wordes of the Lorde that came to
Jeremiah the Prophet, against the
Philistims, before that Pharaoh smote
Azzah.

2 Thus saith the Lord, Beholde, waters rise
vp out of the North, & shall be as a swell-
ing flood, and shall ouerflow the land, and
all that is therein, and the cities with them
that dwell therein: then the men shall cry,
and all the inhabitants of the lande shall
howle,

3 At the noyse & stamping of the hooves of
his strong horses, at the noyse of his charers,
Fff. iij. and

p To wit, that
the Egyptians
shall be destroyed.

q They haue a-
bundance of all
things, & there-
fore are disobe-
dient and proud.
r As vers. 9.

f They shall be
scarce able to
speake for feare
of the Caldeans.
t Meaning, E-

gypt.
u That is, they
shall slay the
great & mightie
men of power.

x To wit, Nebu-
chad-nezzars
armie.

y Some take the
ebrew worde
Amon for the
Kings name of
No, that is, of A-
lexandria.

z Meaning, that
after the space
of fourtie yeres
Egypt should be
restored; Isa. 19.

23. ezek. 29. 13.

a God comfort-
eth all his that
were in captiui-
tie, but specially
the smal Church
of the Iewes,
whereof were
Jeremiah and
Baruch, which
remained among
the Egyptians:
for the Lord ne-
uer forsakeh
his, Isa. 44. 1.

chap. 30. 10.
b Read Chap.
30. 24.

a Which was
also called Ga-
za a citie of the
Philistims.

b He meaneth
the armie of the
Caldeans, Isa.
8. 8.

plentiful field & from the lande of Moab : and I haue caused wine to fayle from the winepresse: none shal tread with shewing: their shewing shalbe no shewing.

34 From the cry of Heshbon vnto Elaleh & vnto Jahaz haue they made their noyse from Zoar vnto Horonaim, the heiffer of three yere olde shall go lowing: for the waters also of Nimrim shalbe wasted.

35 Moreover, I will cause to cease in Moab, saith the Lord, him that offred in the high places, and him that burneth incense to his gods.

36 Therefore mine heart shal sound for Moab like a shaume & mine heart shal sound like a shaume for the men of Kir-heres, because the riches that he hath gotten, is perished.

37 For euery head shalbe bald, & euery beard plucked: vpon all the handes shalbe cuttings, and vpon the loynes sackcloth.

38 And mourning shalbe vpon all the house toppes of Moab and in all the stretes thereof: for I haue broken Moab like a vessel wherein is no pleasure, sayeth the Lord.

39 They shall howle, saying, Howe is he destroyed? howe hath Moab turned the backe with shame? so shall Moab be a derision, & a feare to all them about him.

40 For thus saith the Lorde, beholde, he shal flee as an eagle, & shal spread his wings ouer Moab.

41 The cities are taken and the strong holdes are wonne, & the mightie mens hearts in Moab at that day shalbe as the heart of a woman in trauaile.

42 And Moab shalbe destroyed from being a people, because he hath set vp himselfe against the Lord.

43 Ye feare, and pit & snare shalbe vpon thee, O inhabitant of Moab, sayth the Lord.

44 He that escapeth from the feare, shall fall in the pit, and he that getteth vp out of the pit, shalbe taken in the snare: for I will bring vpon it, even vpon Moab, the yere of their visitation, saith the Lord.

45 They that fled, stood vnder the shadow of Heshbon, because of the force: for a the fire came out of Heshbon, & a flame from Sihon, and deuoured the corner of Moab, and the top of the seditious children.

46 Wo be vnto thee, O Moab: the people of Chemosh perisheth: for thy sonnes are taken captiues, & thy daughters led into captiuitie.

47 Yet will I bring againe the captiuitie of Moab in the later dayes, sayth the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

The words of the Lorde agaynst the Ammonites, 7 I-dumen, 23 Damisfou, 28 Kedar, 24 and Elam.

Vnto the children of Ammon thus saith the Lord, Hath Israel no sonnes? or hath he none heire? Why then hath

their King possessed Gad? and his people dwelt in his cities?

2 Therefore beholde, the dayes come, saith the Lord, that I will cause a noyse of warre to be heard in Rabbah of the Ammonites, and it shalbe a desolate heape, & her daughters shalbe burnt with fire: then shal Israel possesse those that possessed him, saith the Lord.

3 Howle, O Heshbon, for Ai is wasted: crye ye daughters of Rabbah: girdle you with sackcloth: mourne & runne to and fro by the hedges: for their King shall go into captiuitie, & his Priests, & his princes likewise.

4 Wherefore gloriest thou in the valleys? thy valleye floweth awaye, O rebellious daughter: she trusted in her treasures, saying, Who shall come vnto me?

5 Beholde, I will bring a feare vpon thee, saith the Lorde God of hostes, of all those that be about thee, and ye shalbe scattered euery man & right forth, & none shall gather him that fleeth.

6 And afterwarde I will bring againe the captiuitie of the children of Ammon.

7 To Edom thus saith the Lord of hostes, Is wisdom no more in Teman? is counsell perished from their children? is their wisdom vanished?

8 Flee, ye inhabitants of Dedan (they are turned backe, and haue consulted to dwell) for I haue brought the destruction of Esau vpon him, & the time of his visitation.

9 If the I grape gatherers come to thee, would they not leaue some grapes? if theues come by night, they will destroye till they haue ynough.

10 For I haue discovered Esau: I haue vncovered his secretes, and he shall not be able to hide himselfe: his seede is wasted, and his brethren and his neighbours, & there shalbe none to say.

11 Leauethy fatherles children, & I will preferue them aliuie, and let thy widowes trust in mee.

12 For thus saith the Lord, Beholde, they whose iudgement was not to drinke of the cuppe, haue assuredly drunken, & art thou he that shall escape free? thou shalt not go free, but thou shalt surely drinke of it.

13 For I haue sworne by my selfe, saith the Lord, that Bozrah shalbe waste, and for a reproche, and a desolation, and a curse, & all the cities thereof shalbe perpetuall desolations.

14 I haue heard a rumour from the Lorde, and an embassadour is sent vnto the heathen, saying, Gather you together, & come agaynst her, and rise vp to the battell.

15 For lo, I will make thee but small among the heathen, and despised among men.

16 Thy feare, & the pride of thine heart hath decieued thee, thou that dwellest in the cleftes of the rocke, and keepest the height of the hill: though thou shouldst make thy nest as hie as the eagle, I wil bring thee

To wit, of the Ammonites.

c Meanings, of the Israelites.

d Which was one of the chiefe cities of Ammonites, as were Heshbon & Ai: there was also a city called Heshbon among the Moabites.

e In thy plentifull cuntrye.

f Signifying that power & riches cannot preuaile when as God will execute his iudgements.

g That is, without looking backe & as euery one can finde a way to escape.

h In the time of Christ when the Gentiles shalbe called.

i Which was a citie of Edom called by the name of Teman

Eliphaz sonne who came of Esau.

k The enemies that shall dissemble as though they fled away, shall turne back, and inuade your land, & possesse it.

l Meaning, that God would venterly destroye them, and not spare one, though the grape gatherers leaue some grapes, & theues sicke but till they haue ynough.

Obad. 15.

m The destruction shalbe so great, that there shalbe none left to take care ouer the widowes & fatherles.

n I haue not spared mine owne people, & how should I pittie thee?

o Which was a chiefe citie of Edom.

p That is, Bozrah.

q Or, idoles.

Read Isa. 15-5.

u Their custome was to play on flutes or instruments, heauie & graue tunes at burials and in the time of mourning, as Mat. 9. 23. Isa. 15. 3. Jer. 7. 18. Or, shauim.

x That is, Nebuchad-nezzar, as Chap. 49. 21.

y He that escapeth one danger, shalbe taken of another, Isa. 24. 17.

z They fled thither thinking to haue succour of the Amorites.

a The Amorites had destroyed the Moabites in times past, and now because of their power, the Moabites shall seeke to them for helpe.

b Which vnted themselves of their idole as though he could haue defended them.

c That is, they shalbe restored by the Messiah.

u They were separated from the Moabites by the riuer Arnon, & after that the ten tribes were caried away into captiuitie, they inuaded the cuntrye of Gad.

thee downe from thence, saith the Lord.

17 ¶ Also Edom shalbe desolate: euery one that goeth by it, shalbe astonished, & shall hisse at all the plagues thereof.

18 As in the ouerthrowe of Sodom, and of Gomorah, and the places thereof neere about, sayth the Lorde: no man shall dwell there, neither shall the sonnes of men remaine in it.

19 Beholde, q he shall come vp like a lyon from the swelling of Iorden vnto the strög dwelling place: for I will make Israel to rest, *euē* I will make him to halte away frō her, and who is a chosen man that I maye appoint against her? for who is like me? and who will appoint me the tyme? and who is the shepherde that will stande before me?

20 Therefore heare the counsell of the Lord that he hath deuised against Edom, and his purpose that he hath cōceiued against the inhabitants of Tēman: surely the least of the stocke shal drawe them out: surely he shall make their habitations desolate with them.

21 The earth is moued at the noyse of their fall: the crye of their voyce is heard in the red Sea.

22 Behold, he shall come vp, and flye as the Eagle, * and spread his wings ouer Bozrah, and at that day shall the heart of the strög men of Edom be as the heart of a woman in trauaile.

23 ¶ Vnto y Damascus he saith, Hamath is confounded & Arpad, for they haue heard euill tidings, and they are faint hearted as one on the fearefull sea that can not rest.

24 Damascus is discouraged, & turneth her selfe to flight: and feare hath seased her: anguise and sorowes haue taken her as a woman in trauaile.

25 How is the glorious a citie not referued, the citie of my ioye?

26 Therefore her yong men shal fall in her stretes, and all her men of warre shalbe cut of in that daye, sayth the Lorde of hostes.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of b Ben-hadad.

28 ¶ Vnto c Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar King of Babel shall smite, thus saith the Lorde, Arise, & go vp vnto Kedar, and destroy the men of the East.

29 Their tentes and their flockes shal they take awaye: yea, they shal take to theselues their d curtaines, and all their vessels, and their camels & they shall crye vnto them, Feare is on euery side.

30 Flee, get you farre of (e they haue consulted to dwell) O ye inhabitants of Hazor, saith the Lorde: for Nebuchad-nezzar King of Babel hath taken counsell against you, and hath deuised a purpose against you.

31 f Arise, & get you vp vnto the welthy nation that dwelleth without care, sayth the

Lord, which haue neither gates nor barres, but dwell alone.

32 And their camels shalbe a bouie, & the multitude of their cattel a spoyle, & I will scatter them into all windes, and to the utmost corners, & I wil bring their destruction from all the sides thereof, sayeth the Lord.

33 And Hazor shalbe a dwelling for dragons, and desolation for euery there shall no man dwel there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Prophet, cōcerning g Elam, in the beginning of the reigne of Zedekiah King of Iudah, saying,

35 Thus sayth the Lord of hostes, Beholde, I will breake the h bowe of Elam, *euē* the chiefe of their strength.

36 And vpon Elam I will bring the foure windes from the foure quarters of heauen, and will scatter them towards all these windes, and there shalbe no nation, whither the fugitiues of Elam shall not come.

37 For I will cause Elam to be a frayde before their enemies, and before them that seeke their liues, and will bring vpon them a plague, *euē* the indignatiō of my wrath, saith the Lord, and I will sende the sworde after them till I haue consumed them.

38 And I will set my i throne in Elam, and I wil destroy both the King and the princes from thence, sayth the Lorde: but k in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. XL.

He prophesieth the destruction of Babylon, and the deliuerance of Israel, which was in captiuitie.

1 T He word that the Lord spake, concerning Babel, and concerning the lande of the Caldeans by the ministerie of Ieremiah the Prophet.

2 Declare among the nations and publish it, and set vp a standart, proclaime it and conceile it not: say, a Babel is taken, Bel is confounded, b Merodach is broke downe: her idoles are confounded, and their images are burst in pieces.

3 For out of the North there c cometh vp a nation against her, which shall make her lande waste, and none shall dwell therein: they shall flee, and depart, both man and beast.

4 In those dayes, and at that time, sayth the Lorde, the children of Israel shall d come, they, and the children of Iudah together, going, and e weeping shall they go, & seeke the Lord their God.

5 They shall aske the way to Ziō, with their faces thitherwarde, f saying, Come, and let vs cleaue to the Lord in a perpetual covenant: that shall not be forgotten.

6 ¶ My people hath bene as lost sheepe: their f shepherds haue caused them to go astray, and haue turned them awaye to the mountaines: they haue gone from g mountaine to hill, and forgotten their resting place.

g That is, Persia, so called of Elam the sonne of Shem.

h Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

i I will place Nebuchad-nezzar there, and in these propheties Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies wherof Daniel maketh mention.

k This may be referred to the empire of the Persians, and Medes after the Caldeans, or vnto the time of Christ, as Chap. 48. 47.

l Ebr. hand.

a After that God hath vied the Babyloians service to punish other nations, he sheweth that their turne shall come to be punished.

b These were two of their chiefe idoles.

c To wit, the Medes, and the Persians.

d When Cyrus shall take Babel.

e Read Chap. 31. 9.

f Their gouernours and ministers by their examples haue prouoked them to idolatrie.

g They haue committed idolatrie in euery place.

q To wit, Nebuchad-nezzar after he hath ouercome Iudah, which is intent by the swelling of Iorden, shall come aganist mount Seir and Edom.

r That is, the Israelites, whome the Edomites kept as prisoners to halte away frō thence.

s The capitaine and gouernour of the armie, meaning, Nebuchad-nezzar.

t They shall not be able to resist his petit captaines.

u To wit, the enemy.

x As Chap. 48. 40. was sayde of Moab.

y Which was the chiefe citie of Syria, whereby he meaneth the whole countrey.

z When shee heard the sudden coming of the enemy.

a He speaketh this in the person of the King and of them of the countrey who shall wonder to see Damascus y chiefe citie destroyed.

b Who was King of Syria, 1. King. 20. 26. and had buylt these palaces, which were still called the palaces of Benhadad.

c Meaning, the Arabians, and their borderers.

d Because they vsed to dwell in tents, he nameth the things that pertaine therevnto.

e The enemies will dwell in your places.

f He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auayle them.

h For the Lord dwell among them in his Temple, and would haue maintained them by his iuſtice againſt their enemies.
i When God ſhall deliuer you by Cyrus.
k That is, moſt forward & without feare.

1 place.
7 All that found them, haue deuoured the, and their enemies ſaid, We offend not becauſe they haue ſinned againſt the Lord, h the habitation of iuſtice, euen the Lorde the hope of their fathers.
8 i Flee from the middes of Babel, and depart out of the lande of the Caldeans, and be ye as the hee goates k before the flock.
9 For lo, I will raiſe, and cauſe to come vp againſt Babel a multitude of mightie nations from the North countrey, and they ſhall ſet themſelues in aray againſt her, whereby ſhee ſhalbe taken: their arrowes ſhalbe as of a ſtrong man, which is expert, for none ſhal returne in vaine.
10 And Caldea ſhalbe a ſpoyle: all that ſpoile her, I ſhalbe ſatiſfied, ſaith the Lord.
11 Becauſe y^e were glad and reioycied in deſtroying mine heritage, & becauſe ye are growen fat, as the calues in the graſſe, m & neyed like ſtrong horſes,
12 Therefore your mother ſhalbe ſore confounded, and ſhee that bare you, ſhalbe aſhamed: beholde, the vttermoſt of the nations ſhalbe a deſert, a drye land, and a wildeernes.
13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhalbe wholye deſolate: euery one that goeth by Babel, ſhall be aſtoniſhed, n and hiſſe at all her plagues.
14 o Put your ſelues in aray againſt Babel round about: all ye that bende the bowe, ſhoot at her, ſpare no arrowes: for ſhe hath p ſinned againſt the Lord.
15 Crye againſt her round about: ſhe hath q giuen her hand: her foundations are fallen, and her walles are deſtroyed: for it is the vengeance of the Lorde: take vengeance vpon her: as ſhe hath done, do vnto her.
16 Deſtroy the q ſower from Babel, and him that handleth the ſieth in the time of harueſt: becauſe of the ſword of the oppreſſor they ſhall turne euery one to his people, and they ſhall flee euerie one to his owne land.
17 Iſrael is like ſcattered ſheepe: the lyons haue diſperſed them: firſt the King r of Aſſhur hath deuoured him, and laſt this Nebuchad-nezzar King of Babel hath broken ſ his bones.
18 Therefore thus ſaith the Lord of hoſtes the God of Iſrael, Beholde, I will viſite the King of Babel, and his land, as I haue viſited the King of Aſſhur.
19 And I will bring Iſrael againe to his habitation: he ſhall feede on Carmel & Baſhan, & his ſoule ſhalbe ſatiſfied vpon the mount Euphratim and Gilead.
20 In thoſe dayes, and at that time, ſaith the Lorde, the iniquitie of Iſrael ſhalbe ſought for, and there ſhalbe none: and the finnes of Iudah, & they ſhall not be found: for I wilbe mercyfull vnto them, whome I referue.
21 Go vp againſt the land of the t rebelles,

euen againſt it, and againſt the inhabitants
of Pekod: deſtroy, and lay it waſte after them, ſaith the Lord, and do according to all that I haue commanded thee.
22 A crye of battell is in the land; & of great deſtruction.
23 How is the n hammer of the whole world deſtroyed, and broken! howe is Babel become deſolate among the nations!
24 I haue ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art founde, and alſo caught, becauſe thou haſt ſtriuén againſt the Lord.
25 The Lord hath opened his treaſure, and hath brought forth the weapons of his wrath: for this is the worke of the Lorde God of hoſtes in the lande of the Caldeans.
26 Come againſt her from the vtmoſt border: open her ſtore houſes: tread on her as on ſheaves, and deſtroy her vtterly: let nothing of her be left.
27 Deſtroy all her x bullockes: let them goe downe to the ſlaughter. Wo vnto them, for their day is come, and the time of their viſitation.
28 The voyce of them that y flee, & eſcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, & the vengeance of his Temple.
29 Call vp the archers againſt Babel: all ye that bend the bow, beſiege it round about: let none thereof eſcape: z recompence her according to her worke, and according to all that ſhe hath done, do vnto her: for ſhe hath bene proude againſt the Lord, euen againſt the holy one of Iſrael.
30 Therefore ſhal her yong men fall in the ſtretes, and all her men of warre ſhalbe deſtroyed in that day, ſaith the Lord.
31 Beholde, I come vnto thee, O proud man, ſaith the Lord God of hoſtes: for thy day is come, euen the time that I will viſit thee.
32 And the proude ſhall ſtumble and fall, & none ſhal rayſe him vp: and I will kinde a fyre in his cities, and it ſhall deuour all round about him.
33 Thus ſaith the Lord of hoſtes, The children of Iſrael, and the children of Iudah were oppreſſed together: and all that toke them captiues, held them, & would not let them go.
34 But their ſtrong redeemer, whoſe Name is the Lorde of hoſtes, he ſhall maintaine their cauſe, that he maye giue reſt to the land, z & diſquiet the inhabitants of Babel.
35 A ſworde is vpon the Caldeans, ſaith the Lorde, and vpon the inhabitants of Babel, and vpon her princes, and vpon her wiſe men.
36 A ſworde is vpon the " ſouthſayers, and they ſhall dote: a ſworde is vpon her ſtrong men, and they ſhalbe afraide.
37 A ſworde is vpon their horſes and vpon their charrets, and vpon all the multitude that are in the middes of her, and they ſhal be like women: a ſworde is vpon her treaſures, and they ſhalbe ſpoyled.

Ezek. 23. 23.
" Or, of them that ſhould be viſited.
u Nebuchadnezzar, who had ſmiten downe all the princes, and people of the world.

" Ebr. from the ende.

x Her princes and mightie me.

y Of the Iewes which ſhould be deliuered by Cyrus.

Reuel. 18. 6.

z He ſheweth that when God executeth his iudgements againſt his enemies, that his Church ſhall then haue reſt.
" Ebr. byers.

l ſhalbe made ſicke thereby.

m For ioye of the victorie, that ye had againſt my people.

n In ſigne of contempt, and diſdaine.

o He ſpeaketh to the enemies the Medes and Perſians.

p Though the Lord called the Babylonians his ſeruants, & their worke his puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, & to profit themſelues, it is here called ſinne.

q Or, yielded or made peace.
q Deſtroy her ſo that none be left to labour the ground or to take the fruit thereof.

r Meaning, Tiglath-pilezar who caried away the ten Tribes.

f He caried away the reſt, to wit, Iudah, and Benjamin.

t That is, Babylon: thus the Lord rayſeth vp Cyrus.

a For Cyrus did cut the river Euphrates & divided the countrie thereof into many streames, so that it might be passed over as though there had bene no water: which thing he did by the counsel of two of Belshazzars captaines, who conspired against their King, because he had gelded the one of them in despite, and slaine the sonne of the other.

b Read Isa. 13. 21.

c Ebr. *sonnes of the ostriches*, or *yong.*

Gen. 19. 21.

d Meaning, that the Persians should gather their armie of many nations.

e Which is ment of Belshazzar, Dan. 5. 6 Chap. 49. 19.

e Read Chap. 49. 19.

38 A drought ^a vpon her waters, & they shall be dried vp: for it is the land of grauen images, and they dote vpon their idoles.

39 Therefore the ^b Ziims with the lins shall dwell ^{there}, and the ostriches shall dwell therein: for it shall be no more inhabited, neither shall it be inhabited fro generation vnto generation.

40 As God destroyed ^{*} Sodom & Gomorah with the places thereof neere about, sayth the Lord: so shall no man dwell there, neither shall the sonne of man remaine therein.

41 Beholde, a people shall come from the North, and a great nation, and many kings shall be raised vp from the coastes of the earth.

42 They shall hold the bow and the buckler: they are cruel and vnmereyfull: their voyce shall roare like the sea, and they shall ride vpon horses, & be put in aray like me to the battel against thee, O daughter of Babel.

43 The King of Babel hath hearde the report of them, and his handes ^d waxed feeble: sorow came vpon him, *even* sorow as of a woman in trauaile.

44 Beholde, he ^e shall come vp like a lyon from the swelling of Iorden vnto the strong habitation: for I will make *Israel* to rest, & I will make them to haste away from her: and who is a chosen man that I maye appoint against her? for who is like mee, and who will appoint me the time? & who is the shepherd that will stande before me?

45 Therefore heare the counsel of the Lord that he hath deuised against Babel, and his purpose that he hath conceyued against the land of the Caldeans: surely the least of the flocke shall drawe them out: surely he shall make *their* habitatio desolate with them.

46 At the noyse of the winning of Babel the earth is moued, & the crye is heard among the nations.

CHAP. LI.

Why Babylon is destroyed. 41 The wayne confidence of the Babylonians. 42 The vanitie of idolaters. 59 Jeremiah giueth his booke to Seraiah.

Thus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants ^a that lift vp *their* heart against mee, a destroying ^a winde,

2 And will sende vnto Babel fannes that shall fanne her, and shall emptie her land: for in the daye of trouble they shall be against her on euery side.

3 Also to the bender that bendeth his bow, to him that listeth himselfe vp in his brigandine, *will I say*, Spare not her yong me, but destroy all her host.

4 Thus the slaine shall fall in the lande of the Caldeans, and they that are thrust through in her streetes.

5 For *Israel* hath bene no ^b widow, nor Iu-

dah from his God, from the Lord of hosts, though their land was filled with sinne against the holy one of *Israel*.

6 Flee out of the middes of Babel, and deliuer euery man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: he will render vnto her a recompence.

7 Babel hath bene as a golden cuppe in the Lords hand, that made all the earth drunken: the nations haue drunk of her wine, therefore do the nations rage.

8 Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would haue cured Babel, but she could not be healed: forsake her, and let vs go euery one into his owne country: for her iudgement is come vp vnto heauen, & is lifted vp to the cloudes.

10 The Lorde hath brought forth our righteoufnesse: come and let vs declare in Zion the worke of the Lorde our God.

11 Make bright the arrowes: gather the shieldes: the Lord hath rayfed vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the vengeance of the Lord, & the vengeance of his Temple.

12 Set vp the standart vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skouts: for the Lorde hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon mane waters, abundant in treasures, thine ende is come; *even* the ende of thy courtoufnes.

14 The Lord of hosts hath sworne by him ^{*} selfe, saying, Surely I will fill thee with men, as with caperpillers, and they shall crye and shoute against thee.

15 He hath made the earth by his power, and established the worlde by his wisdom, and hath stretched out the heauen by his discretio.

16 He giueth by *his* voyce the multitude of waters in the heauen, and he causeth the cloudes to ascende from the endes of the earth: he turneth lightnings to raine, and bringeth forth the winde out of his treasures.

17 Euery man is a beast by *his* owne knowledge: euery founder is confounded by the grauen image: for his melting is but falsehood and there is no breath therein.

18 They are vanitie, and the worke of errors: in the time of their visitation they shall perish.

19 The portion of *Isaak* is not like the: for he is the maker of all things, and *Israel* is the rod of his inheritance: the Lorde of hosts is his Name.

20 Thou art mine hammer, & weapons of war: for with thee wil I breake the nations, & with thee will I destroy kingdomes,

21 And by thee wil I breake horse & horseman,

e He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 6. & 48. 6.

d By whome the Lord powred out the drinke of his vengeance, to whome it pleased him.

e For the great afflictions that they haue felt by the Babylonians.

Isa. 21. 9.

Jerem. 14. 8.

f Thus the people of God exhort one another to go to Zion and prayse God.

g In approving our cause & punishing our enemies.

h Or, *fil*, or *multiplie*.

i For the wrong done to his people and to his Temple, Chap. 50. 28.

i For the land of Caldea was full of riuers which ran into Euphrates.

Or, *measure*. Ebr. *his soule*. Amos. 6. 8.

Chap. 10. 12.

k Read Chap. 10. 14.

l When God shall execute his vengeance.

m That is, the true God of *Israel* is not like to these idoles: for he can helpe when all things are desperate. n He meaneth the Medes and Persians, as he did before call the Babylonians his hammer, Chap. 50. 23.

Or, of the lande that riseth vp.

a The Medes, & Persians, that shall destroy them as ^a winde doeth the chaffe.

b Though they were forsaken for a tyme, yet they were not vterly cast off as though their husbände were dead.

man, and by thee will I breake the charer and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man & the mayd.

23 I will also breake by thee the shepherd & his flocke, and by thee will I breake the husband man & his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their euill, that they haue done in Zion, *euen* in your sight, sayth the Lord.

25 Beholde, I *come* vnto thee, O destroying mountaine, sayth the Lorde, which destroyest all the earth: and I will stretch out mine hand vpon thee, & rolle thee downe from the p rockes, & wil make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for fundacions, but thou shalt be destroyed for euer, sayth the Lord.

27 Set vp a standart in the land: blowe the trumpets among the nations: prepare the nations against her, call vp the kingdomes q of Ararat, Minni, and Ashchenaz against her: appoint the prince against her: cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the Kings of the Medes, the dukes thereof, & the princes therof, and all the lande of his dominion.

29 And the land shall tremble & sorow: for the deuise of the Lorde shall be performed against Babel, to make the lande of Babel waste without an inhabitant.

30 The strong men of Babel haue ceased to fight: they haue remayned in their holds: their strength hath fayled, and they were like women: they haue burnt her dwelling places, and her barres are broken.

31 A post shall runne to mete the post, and a messenger to meete the messenger, to shew the King of Babel, that his citie is taken on a r side therof,

32 And that the passages are stopped, and the reedes burnt with fire, and the men of war troubled.

33 For thus sayth the Lorde of hostes the God of Israel, The daughter of Babel is like a threshing floore: the time of her threshing is come: yet a litle while, and the time of her haruest f shall come.

34 Nebuchad-nezzar the King of Babel hath deuoured me, and destroyed me: he hath made me an emptie vessel: he swallowed me vp like a dragon, & filled his belie with my delicates, and hath cast me out.

35 The spoyle of me, & that which was left of me, is brought vnto Babel, shal the inhabitant of Zio say: & my blood vnto the inhabitantes of Caldea, shall Ierusalem say.

36 Therefore thus saith the Lord, Behold,

I will maintayne thy v cause, and take vengeance for thee, and I will drye vp the sea, and dry vp her springs.

37 And Babel shal be as heapes, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant.

38 They shall roare together like lyons, and yell as the lyons whelpes.

39 In their x heat I will make them feastes, and I will make them drunken, that they may reioyce, and sleepe a perpetuall slepe, and not wake, sayth the Lord.

40 I wil bring them downe like lambes to the slaughter, & like rams and goates.

41 How is y Sheshach taken! & how is the glory of the whole earth taken! how is Babel become an astonishment among the nations!

42 The z sea is come vp vpon Babel: she is couered with the multitude of the waues thereof.

43 Her cities are desolate: the land is drye and a wildernes, a land wherein no man dwelleth, neither doeth the sonne of man passe thereby.

44 I will also visit Bel in Babel, and I will bring out of his mouth, that which a hee hath swallowed vp, and the nations shall runne no more vnto him, and the wall of Babel shall fall.

45 My people, go out of the middes of her, and deliuer ye euerie man his soule from the fierce wrath of the Lord,

46 Left your heart euen faint, and ye feare the rumour, that shalbe heard in the land: the rumour shall come this yere, and after that in the other b yere shal come a rumour, and crueltie in the land, and ruler against ruler.

47 Therefore behold, the dayes come, that I will visit the images of Babel, and the whole lande shall be confounded, & al her slaine shall fall in the middes of her.

48 Then the heauen and c the earth, and all that is therein, shall reioyce for Babel: for the destroyers shall come vnto her fro the North, sayth the Lord.

49 As Babel caused the d slaine of Israel to fall, so by Babel the slaine of all the earth did fall.

50 Ye that e haue escaped the sworde, go away, stande not still: remember the Lord a farre of, & let Ierusalem come into your minde.

51 We are f confounded because we haue heard reproche: shame hath couered our faces, for strangers are come into the sanctuaries of the Lords House.

52 Wherefore behold, the dayes come, saith the Lord, that I will visit her grauen images, and through all her lande the wounded shall grone.

53 Though Babel shuld mount vp to g heauen, and though she shoulde defende her strength on hie, yet from mee shall her destroyers come, sayth the Lord.

54 A sound of a cry cometh, from Babel, & great destruction from the lande of the Cal-

u Thus y Lorde esteemeth the iniurie done to his church as done to himself, because their cause is his.

x When they are inflamed w surfetting and drinking, I will feast with them, alluding to Belshazzars banquet, Dan. 5. 2.

y Meaning Babel, as Chas. 25. 26

z The great armie of y Medes & Persians.

a That is, his gifts & presents which he had receiued as parte of the spoyle of other nations, & which the idolaters brought vnto him from ali countreys.

b Meaning, that Babylon shoulde not be destroyed all at once, but by litle & litle shoulde be brought to nothing: for the first yere came the tidings, the next yere the siege, and in the thurde yere it was taken: yet this is not the horrible destruction which the Prophets threatened in many places: for that was after this, when they rebelled & Darius ouercame them by the policie of Zopirus & hanged three thousand gentlemen besides the common people.

c All creatures in heauen and earth shall reioyce and praye God for the destruction of Babylon the great enemy of his Church.

d Babylon did not onely destroye Israel, but many other nations.

e Ye that are now captiues in Babylon.

f He sheweth how they shuld remember Ierusalem by lamenting the miserable affliction thereof.

g For the walles were two hundred foorthe hie.

o Not that Babylon floodes on a mountaine, but because it was strong & seemed invincible.

p From thy strong holdes & fortresses.

q By these three nations he meaneth Armenia the hyer, and Armenia the lower, & Sythia: for Cyrus had gathered an armie of diuers nations.

r Turning the coue of the river, one side was made open, and the reedes that did growe in the water, were destroyed which Cyrus did by the counsel of Gobria & Gabatha Belshazzars captiues.

f When thee shalbe cut vp & threshed.

t This is spoken in the person of the Iewes, bewailing their state & the crueltye of the Babylonians.

Caldeans.

55 Because the Lord hath layd Babel waste and destroyed from her the great voyce, & her waues shall roare like great waters, and a sound was made by their noyse.

56 Because the destroyer is come vpon her, euen vpon Babel, and her strong men are taken, their bowes are broke: for the Lord God that recompenceth, shall surely recompence.

h I will so afflict them by afflictions that they shall not knowe which way to tume them.

i The thickness of the wall was fiftie foote thicke.

57 And I will make drunke her princes, & her wise men, her dukes, & her nobles, and her strong men: & they shall sleepe a perpetual sleepe, and not wake, saith the king, whose Name is the Lord of hostes.

58 Thus saith the Lord of hostes, The i thick wall of Babel shall be broken, and her hye gates shall be burnt with fyre, and the people shall labour in vaine, and the folke in the fire, for they shall be wearie.

59 The word which Jeremiah the Prophet commanded Sheraiah the sonne of Neriiah, the sonne of Maaseiah, whē he went with Zedekiah the King of Iudah into Babel, in the k fourth yeere of his reigne: and this Sheraiah was a peaceable prince.

k This was not in the time of his captiuitie, but seven yeres before, when he went either to gratulat Nebuchad-nezzar or to intreat of some matters.

60 So Jeremiah wrote in a booke all the euill that should come vpon Babel: euen all these things, that are written against Babel.

61 And Jeremiah saide to Sheraiah, When thou comest vnto Babel, and shalt see, & shalt read all these wordes,

62 Then shalt thou saye, O Lord, thou hast spokē against this place, to destroy it, that none should remaine in it, neither mā nor beast, but that it should be desolate for euer.

l S Iohn in his reuelation alludeth to this place when he saith that the Angel tooke a mille stone and cast into the sea: signifying thereby the destruction of Babylon, Reuel. 18. 21. m They shall not be able to resist, but shall labour in vaine.

63 And whē thou hast made an end of reading this booke, thou shalt binde a l stone to it, and cast it in the middes of Euphrates,

64 And shalt saye, Thus shall Babel be drowned, and shall not rise from the euill, that I will bring vpon her: & they shall m be wearie. Thus farre are the wordes of Jeremiah.

CHAP. LII.

4 *Jerusalem is taken. 10 Zedekiahs sonnes are killed before his face, and his eyes put out. 13 The citie is burned. 31 Iehoiachin brought forth of prison, and sed like a King.*

2. King. 24. 18.
2. chro. 36. 11.

1 **Z**edekiah * was one & twentie yere old when he began to reigne, and he reigned eleuen yeres in Ierusalem, & his mothers name was Hamutal, the daughter of Jeremiah of Libnah.

a So the Lord punished sinne by sinne & gaue him vp to his rebellious heart, till he had brought the enemy vpon him to lead him away and his people.
2. King 24. 1.
2. chap. 39. 1.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 a Doubtes because the wrath of the Lord was against Ierusalem and Iudah, till he had cast them out from his presence, therefore Zedekiah rebelled against the King of Babel.

4 * But in the ninth yere of his reigne, in the tenth moneth the tenth day of the moneth came Nebuchad-nezzar King of Ba-

bel, he and all his hoste against Ierusalem, and pitched against it, and buylt fortres against it rounde about.

5 So the citie was besieged vnto the eleuenth yere of the King Zedekiah.

6 Now in the fourth moneth, the ninth day of the moneth, the famine was sore in the citie, so that there was no more bread for the people of the land.

7 Then the citie was broken vp and all the men of warre fled, and went out of the citie by night, by the b waye of the gate betwene the two walles, which was by the Kings garden: (now the Caldeans were by the citie rounde about) and they went by the way of the wilderness.

b Read Chap. 39. 4.

8 But the armie of the Caldeans pursued after the King, and tooke Zedekiah in the desert of Iericho, and all his host was scattered from him.

9 Then they tooke the King & caryed him vp vnto the King of Babel to Riblah in the land of Hamath, c where he gaue iudgement vpon him.

c Read 2. King. 25. 6. & Chap. 39. 5.

10 And the King of Babel slew the sonnes of Zedekiah, before his eyes: he slew also all the princes of Iudah in Riblah.

11 Then he put out the eyes of Zedekiah, & the King of Babel bounde him in chaynes, and caryed him to Babel, and put him in prison till the day of his death.

12 Nowe in the fift moneth in the d tenth day of the moneth (which was the nintēth yeere of the King Nebuchad-nezzar King of Babel) came Nebuzar-adan chiefe steward which e stode before the King of Babel in Ierusalem,

d In the 2. King 25. 8. it is called the seventh day, because the fyre began then, and so continued to the tenth.

13 And burnt the House of the Lorde, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

e That is, which was his seruant, as 2. King. 25. 8.

14 And all the army of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem rounde about.

15 Then Nebuzar-adan the chiefe steward caryed away captiue certaine of the poore of the people, & the residue of the people that remayned in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe stewart left certaine of the poore of the lande, to dresse the vines, and to til the land.

17 Also the spillers of brasse that were in the House of the Lord, and the bases, & the brasen Sea, that was in the House of the Lord, the Caldeans brake, & caryed al the brasse of them to Babel.

f Of these pillars read 2. King 7.

18 The pottes also and the s besomes, and the instruments of musike, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

g Which were also made of brasse.

19 And the bowles, and the ashpannes, and the basins, & the pottes, & the candlesticks, and the incense dishes, & the cuppes, and all that was of golde, and that was of siluer, tooke the chiefe stewart away,

20 With

h It was so much in quantity.

20 With the two pillars, one Sea, & twelue brazen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasfe of all these vessels was without *h* weight.

21 And concerning the pillars, the height of one pillar was eightene cubites, & a threde of twelue cubites did compasse it, and the thicknes thereof was foure fingers: it was holow.

22 And a chapiter of brasfe was vpon it, and the height of one chapiter was fiue cubits with networke, & pomegranates vpon the chapiters round about, al of brasfe: the seconde pillar also, and the pomegranates were like vnto these.

23 And there were ninetie & six pomegranates on a side: and all the pomegranates vpon the net worke were an i hundreth rounde about.

24 And the chief steward toke Sheraiah the chiefe Priest, and Zephaniah *k* the second Priest, and the three keepers of the dore.

i But because of the roundnes no more could be sene but ninetie and six.

k Which serued in the hie Priests stead, if he had any necessary impediment.

l In the 2. King. 25. 19. is read but of fiue: those were the most excellent & the other two, which were not so noble, are not there mentioned with them.

25 He toke also out of the citie an Eunuch, which had the ouersight of the men of war, & *l* seuen men that were in the Kings prefence, which were found in the citie, & Sopher captaine of the host who mustred the people of the land, and thre score men of the people of the land, that were found in the middes of the citie.

26 Nebuzar-adan the chiefe stewart toke them, and brought them to the King of Babel to Riblah.

27 And the King of Babel smote them, and

slew them in Riblah, in the land of Hamath: thus Iudah was caryed away captiue out of his owne land.

28 ¶ This is the people, whome Nebuchadnezzar caryed away captiue, in the *m* seuenth yere, *even* three thousand Iewes, and three and twentic.

29 In the *n* eighteenth yere of Nebuchadnezzar he caryed away captiue from Ierusalem eight hundreth thirtie & two persons.

30 In the three and twentieth yere of Nebuchadnezzar, Nebuzar-adan the chiefe steward caryed away captiue of the Iewes seuen hundreth fourtie and fiue persons: all the persons were foure thousande and six hundreth.

m Which was the latter end of the seuenth yere of his reigne and the beginning of the eight.

n In the latter end also of that yere, & the beginning of the ninetenth.

"Ebr. foules

31 And in the seuen and thirtieth yere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth in the fiue and twentieth day of the moneth, Euil-merodach King of Babel, in the *first* yere of his reigne, *o* lifted vp the head of Iehoiachin King of Iudah, and brought him out of prison,

o That is, restored him to libertie & honour.

32 And spake kindly vnto him, & set his throne about the throne of the Kings, that were with him in Babel,

p And gaue him princely apparel.

33 And changed his prison p garments, and he did continually eat breade before him al the dayes of his life.

q That is, he had allowance in the court, & thus at length he had rest and quietnes because he obeyed Ieremiah *y* Prophet, where as *y* other were cruelly ordered, that would not obey him.

34 His porcion was a *q* continual portion giue him of the King of Babel, euery daye a certeine, al the dayes of his life vntill he dyed.

LAMENTATIONS.

CHAP. I.

1 The Prophet bewyleth the miserable estate of Ierusalem, *s* And sheweth that they are plagued because of their finnes. The first and second chapter begin euery verse according to the letters of the Ebrevis Alphabet. The third hath three verses for euery letter and the fourth is as the first.

a The Prophet wondereth at *y* great iudgement of God, seeing Ierusalem, which was so strong & so full of people, to be now destroyed and desolate.

b Which had chief rule ouer many prouinces & countries.

c So that she taketh no rest.

d Meaning, the Egyptians & Assyrians, which promised helpe.



OW doeth the citie remaine; solitary that was full of people: she is as a widow: she that was great among the natiōs & *b* princeesse among the prouinces, is made tributarie.

2 She wepeth continually in the *c* night, and her teares *run* downe by her chekes: among al her *d* louers, she hath none to comfort her: al her friends haue delt vnfaithfully

with her, and are her enemies.

3 Iudah is caryed away captiue, because *e* of affliction, and because of great seruitude: she dwelleth among the heathē, & findeth no rest: all her persecuters toke her in the streites.

e For her cruelty toward the pore & oppression of seruants, Iere. 34.

4 The wayes of Zion lament, because no man cometh *f* to the solempne feasts: al her gates are desolate: her Priests sigh: her virgins are discomfited, and she is in *h* heauinesse.

f As they vsed to come vp, *h* mirth & ioy, Psal. 43. 4.

5 Her aduersaries *g* are the chiefe, & her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressiōs, and her children are gone into captiuitie before the enimie.

g That is, haue rule ouer her, Deut. 28. 44.

6 And from the daughter of Zion all her beautie is departed: her princes are becōe *h* like harts that finde no pasture, and they are gone without strength before the pursuer.

h As men pined away with sorrow and that haue no courage.

7 Ierusalem remembered the daies of her affliction, and of her rebellion, and al her pleasant things, that she had in times past, when her people *i* fell into the hand of the

i In her miserie she considered the great benefits & commodities that she had lost.

G g j. enimie,

The yoke of finnes.

Lamentations.

Gods wrath.

k After religio
& seruing of
God, which was
y greatest griefe
to the godlie.
Or, *drum away.*

l She is not a shamed of her sinne,
although it be
manuelt.

m Ebr. hath magnified himselfe.

m God forbid-
deth that the
Ammonites &
Moabites should
enter into y Congregation of the
Lord, & vnder
them he compre-
hendeth al ene-
mies, Deu. 23. 3.
n Thus Ierusalem
lamenteth, mo-
uning other to pi-
tie her & to learn
by her example.
o This declareth
that we should
acknowledge
God to be the
antor of al our
afflictions, to y in-
tent y we might
seeke vnto him
for remedie.
p Mine heauie
finnes are conti-
nually before his
eyes, as he that
tyeth a thing to
his hand for a re-
membrance.

q He hath trode
the vnder foote
as they treade
grapes in the
winepresse.
Iere. 14. 17.
chap. 2. 18.

r Which because
of her pollution
was separate fro
her husband, Le-
ui. 15. 19. & was
abhorred for the
time.
Ebr. *month.*

s That is, they
dyed for hunger.

enemic, and none did help her: the aduer-
saries sawe her, & did mocke at her k Sab-
baths.

8 Ierusalem hath grievously sinned, there-
fore she is in derision: all that honoured
her, despise her, because they haue seene
her filthines: yea, she sigheth and turneth
backward.

9 Her filthines is in her skirts: she remem-
bred not her last ende, therefore she came
downe wonderfullie: she had no comfort-
er: O Lord, beholde mine affliction: for
the enimie is proude.

10 The enimie hath stretched out his hand
vpon al her pleasant things: for she hath
sene the heathen enter into her Sanctuary,
whom m thou didest commande, that they
should not enter into thy Church.

11 Al her people sigh and seke their bread:
they haue giuen their pleasant things for
meat to refresh the soule: see, O Lord, and
consider: for I am become vile.

12 Haue ye no regarde, all ye that passe by
this way: behold, & see, if there be any n so-
rowe like vnto my sorowe, which is done
vnto me, wherewith the Lord hath afflic-
ted me in the day of his fierce wrath.

13 From aboute hath o he sent fire into my
bones, which preuaile against them: he
hath spred a net for my fete, & turned me
backe: he hath made me desolate, & daily
in heauines.

14 The yoke of my transgressions is bound
vpon his hand: they are wrapped, & come
vp vpon my necke: hee hath made my
strength to fall: the Lord hath deliuered
me into their hands, neither am I able to
rise vp.

15 The Lord hath troden vnder foote all
my valiant men in the middes of me: he
hath called an assemblie against me to de-
stroy my yong men: the Lord hath troden
q the wine presse vpo the virgin the daugh-
ter of Iudah.

16 For these things I wepe: mine eye, *even*
mine eye casteth out water, because the
comforter that should refresh my soule, is
farre from me: my children are desolate,
because the enimie preuailed.

17 Zion stretched out her hands, and there
is none to comfort her: the Lord hath ap-
pointed the enemies of Iakob rounde a-
bout him: Ierusalem is r as a menstruous
woman in the middes of them.

18 The Lord is righteous: for I haue re-
belled against his commandement: heare,
I pray you, al people & behold my sorow:
my virgins & my yong men are gone into
captiuitie.

19 I called for my louers, *but* they deceiued
me: my Priests and mine Elders perished
in the citie while they s sought their meat
to refresh their soules.

20 Behold, O Lord, how I am troubled: my
bowels swel: mine heart is turned within
me, for I am full of heauines: the sworde
spoylth abroad, as death doeth at home.

21 They haue hard that I mourne, *but* there

is none to comfort me: al mine enemies
haue head of my trouble, & are glad, that
thou hast done it: thou wilt bring the day,
that thou hast prouounced, and they shall
be like vnto me.

22 Let all their wickednes come before
thee: do vnto the, as thou hast done vnto
me, for al my transgressions: for my sighs
are many, and my heart is heauy.

t Of desiring ve-
gance against
the enimie, read
Iere. 11. 20. & 18.
21.
Or, *gather them
like grapes.*

CHAP. II.

1 **H**Owe hath the Lord a darkened the
daughter of Zion in his wrath! and
hath cast downe from b heauen vnto the
earth the beaurie of Israel, and remem-
bered not his c foote-stoole in the day of his
wrath!

2 The Lord hath destroyed all the habita-
tions of Iakob, and not spared: he hath
throwne downe in his wrath the stronge
holdes of the daughter of Iudah: he hath
cast them downe to the grounde: he hath
polluted the kingdome and the princes
thereof.

3 He hath cut of in his fierce wrath all the
d horne of Israel: he hath drawn backe
his e right hand from before the enimie,
and there was kindled in Iakob like a
flame of fyre, which deuoured rounde a-
bout.

4 He hath bet his bow like an enimie: his
right hand was stretched vp as an aduer-
sarie, and slewe all that was pleasant to the
eye in the tabernacle of the daughter of
Zion: he powred out his wrath like fire.

5 The Lord was as an enimie: he hath deu-
oured Israel, & consumed al his palaces:
he hath destroyed his strong holdes, and
hath increased in the daughter of Iudah
lamentation and mourning.

6 For he hath destroyed his tabernacle, as
a garden, he hath destroyed his congrega-
tion: the Lord hath caused the feasts and
Sabbaths to be forgotten in Zion, & hath
despised in the indignation of his wrath
the King and the Priests.

7 The Lord hath forsaken his altar: he hath
abhorred his Sanctuarie: he hath giuen
into the hand of the enimie the walles of
her palaces: they haue made a s noise in
the Houle of the Lord, as in the day of so-
lemnitie.

8 The Lord hath determined to destroye
the wal of the daughter of Zion: he stre-
ched out a line: he hath not withdrawn
his hande from destroying: therefore he
made the rampart h & the wal to lament:
they were destroyed together.

9 Her gates are sunke to the grounde: he
hath destroyed and broken her barres: her
King and her princes are among the Gen-
tiles: the Law is no more, neither can her
Prophetes i receiue any vision from the
Lord.

10 The Elders of the daughter of Zion sit
vpo the ground, & kepe silence: they haue
cast vp dust vpon their heades: they haue
girded

a That is broght
her from prosperi-
ty to aduersity.
b Hath giue her
a most sore fall.
c Alluding to y
Temple or to the
Arke of the co-
uenant, which was
called the foote-
stoule of y Lord
because they
should not let
their minds so
lowe, but lift vp
their hearts to-
ward y heauen.
d Meaning, the
glory & strenght,
as, 1. Sam. 2. 11.
e That is, his suc-
cour which he
was wont to send
vs, when our ene-
mies oppressed
vs.
f Shewing that
there is no reme-
die but destruc-
tion, where God
is the enimie.

g As the people
were accustomed
to praise God in
the solene feasts
w a loude voyce,
so now the ene-
mies blaspheme
him with how-
ling and crying.
h This is a figu-
ratiue speech, as
that was, when
he said, the walles
did lament. Cha.
1. 4: Meaning y
this sorowe was
so great that the
insensible things
had their part
thereof.
i Or, *find.*

haue compassion according to the multitude of his mercies.

33 For he doeth not p punish willingly, nor afflict the children of men,

34 In stamping vnder his feete al the prisoners of the earth,

35 In ouerthrowing the right of a man before the face of the most high,

36 In subuerting a man in his cause : the Lord q seeth it not.

37 Who is he then that faith, and it cometh to passe, & the Lord r commandeth it not.

38 Out of the mouth of the most high proceedeth not e uil and good ?

39 Wherefore then is the liuing t man sorrowful ? man suffreth for his sinne.

40 Let vs search & trie our wayes, & turne againe to the Lord.

41 Let vs lift vp u our hearts with our hands vnto God in the heauens.

42 We haue sinned, & haue rebelled, therefore thou hast not spared.

43 Thou hast couered vs with wrath, and persecuted vs : thou hast slaine & not spared.

44 Thou hast couered thy self with a cloud, that our praier should not passe through.

45 Thou hast made vs as the * offscouring and refuse in the middes of the people.

46 All our enemies haue opened their mouth against vs.

47 Feare, and a snare is come vpon vs with desolation and destruction.

48 Mine eye casteth out riuers of water, for the destructiō of the daughter of my people.

49 Mine eye droppeth without staye and ceaseth not,

50 Til the Lord loke downe, and beholde from heauen.

51 Mine eye x breaketh mine heart because of al the daughters of my citie.

52 Mine enemies chased me sore like a birde, without cause.

53 They haue shut vp my life y in the dungeon, and cast a stone vpon me.

54 Waters flowed ouer mine head, then thought I, I am destroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou hast heard my voyce : stoppe not thine care from my sigh & from my crye.

57 Thou drewest nere in the day that I called vpon thee : thou saidest, Feare not.

58 O Lord, thou hast maintained the cause of my z soule, and hast redeemed my life.

59 O Lord, thou hast seene my wrong, iudge thou my cause.

60 Thou hast sene al their vengeance, & al their deuises against me,

61 Thou hast heard their reproch, O Lord, and al their imaginations against me:

62 The lippes also of those that rose against me, and their whispering against me continually.

63 Beholde, their sitting downe & their rising vp, how I am their song.

p He taketh no pleasure in it, but doth it of necessity for our amendment, when he suffreth y wicked to oppresse the poore.

q Ebr. v. with his heart.

r He doth not delute therein.

s He sheweth that nothing is done without Gods prouidence.

t That is, aduersitie, & prosperity,

Amos. 3. 6.

u Whē God afflieth h. m.

v That is, both hearts & hands:

for els to lift vp the hands is but hypocrisie.

1. C. 47. 4. 13.

x I am ouercom with sore weeping for al my people.

y Read Iere. 37. 16. how he was in the mirie dungeon.

z Meaning, the cause wherefore his life was in danger.

64 *Giue them a recompence, O Lord, according to the worke of their hands.

65 Giue them * sorowe of heart, euen thy curse to them.

66 Persecute with wrath and destroy them from vnder the heauen, O Lord.

Psal. 38. 4.

Or, an obstinate heart.

CHAP. IIII.

1 How is the a gold become so " dimme? the most fine gold is changed, & the stones of the Sanctuarie are scattered in the corner of euerie strete.

2 The noble b men of Zion comparable to fine golde, howe are they esteemed as earthen c pitchers, euen the worke of the handes of the potter !

3 Euen the dragons d draw out the breasts, & giue sucke to their yong, but the daughter of my people is become cruel like the ostriches in the wilderness.

4 The tongue of the sucking childe cleaueth to the roofof his mouth for thirst : the yong children aske bread, but no man breaketh it vnto them.

5 They that did feede delicately, perish in the stretes : they that were brought vp in skarlet, embrace the dongue.

6 For the iniquitie of the daughter of my people is become greater then * the sin of Sodom, that was destroyed as in a momēt, and none pitched campes against her.

7 Her Nazarites were purer then the snow, and whiter then the milke: they were more ruddie in bodie, then the redde precious stones : they were like polished saphir.

8 Now their e visage is blacker then a cole: they can not knowe them in the stretes : their skine cleaueth to their bones : it is withered, like a stocke.

9 They that be slaine with the sworde are better, then they that are killed with hunger, for they fade away as they were stricken through for the f fruites of the field.

10 The handes of the pitiful women haue sodden their owne children, which were their meat in the destructiō of the daughter of my people.

11 The Lord hath accomplished his indignation : hee hath powred out his fierce wrath, hee hath kindled a fyre in Zion, which hath deuoured the foundations thereof.

12 The Kings of the earth, and all the inhabitants of the world would not haue beleued that the aduersarie and the enemye should haue entred into the gates of Ierusalem:

13 For the finnes of her Prophets, and the iniquities of her Priests, that haue shed the bloode of the iuste in the middes of her.

14 They haue wandred as blinde men in the stretes, and they were polluted with blood, so that i they would not touch their garments.

15 But they cryed vnto them, Depart, ye polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue said among the heathen, They shal

a By the golde he meaneth the Princes, as by the stones he vnderstandeth the Priests.

b Or, hid.

c Or, finnes.

d Which are of small estimation & haue none honour.

e Though the dragons be cruel, yet they pitie their yong & nourish the,

which thing Ierusalem doeth not.

f The women forsake their children as y Ostrich doeth her egges,

Iob. 39. 17.

g Or, no strength vnto against her.

h Or, 19. 35.

i Or, no strength vnto against her.

j They that were before most in Gods fauour, are now in greatest abominatiō vnto him, Nom. 6. 2.

k For lacke of foodes they pyne away, & coume.

l He meaneth that these things are come to passe therefore, contrary to all mens expectation.

m Some referre this to the blinde men, which as they went, stumbled on y blood, whereof the citie was full.

n Meaning, the heathen which came to destroy them, could not abide them.

no

^aOr, face.

^k That is, the enemies.
^l He sheweth two principal causes of their destruction: their cruelty, and their vaine confidence in man: for they trusted in y^e helpe of the Egyptians.
^m Our King Iosiah, in whome stood our hope of Gods fauour, & on whom depended our state & lyfe, was slaine whom he calleth anointed, because he was a figure of Christ.
ⁿ This is spoken by derision.

^oOr, shew thy wickednes.
^o He comforteth the Church by that after seventy yeres their sorrows shal haue an end, whereas y^e wicked should be tormented for euer.

no more dwell there.

16 The anger of the Lord hath scattered them, he wil no more regard them: ^k they reuerenced not the face of the Priests, nor had compassion of the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for a nation that could not saue vs.

18 They hunt our steppes that we cannot go in our stretes: our end is nere, our daies are fulfilled, for our end is come.

19 Our persecuters are swifter then the eagles of the heauen: they pursued vs vpon the mountaines, and laied wait for vs in the wilderness.

20 The breath of our nostrils, the Anointed of the Lord was taken in their nets, of whome we saide, Vnder his shadowe we shall be preferred aliue among the heathen.

21 Reioice & be glad, O daughter Edom, that dwellest in the land of Vz, the cup also shal passe through vnto thee: thou shalt be drunken and vomit.

22 Thy punishment is accomplished, O daughter Zion: he wil no more carie thee away into captiuitie, but he wil visite thine iniquitie, O daughter Edom, he wil discover thy sinnes.

CHAP. V.

The prayer of Ieremiah.

^a This prayer as is thought, was made whe some of y^e people were carryed away captiue, others as y^e people remained, & some wet into Egypt & other places for succour: albeit it seemeth that the Prophet foreseeing their miseries to come, thus prayed. ^b Meaning, their extreme seruitude and bondage.

1 Remember, O Lord, what is come vpon vs: a consider, and behold our reproche.

2 Our inheritance is turned to the strangers, our houses to the alians.

3 We are fatherles, euen without father, & our mothers are as widowes.

4 We haue drunke our water for money, because that the Prophet foreseeing their miseries to come, thus prayed. ^b Meaning, their extreme seruitude and bondage.

& our wood is sold vnto vs.

5 Our necks are vnder persecution: we are wearie, and haue no rest.

6 We haue giuen our hands to the Egyptians, and to Asshur, to be satified with bread.

7 Our fathers haue sinned, and are not, and we haue borne their iniquities.

8 Seruants haue ruled ouer vs, none would deliuer vs out of their hands.

9 We gate our bread with the peril of our liues, because of the sword of the wilderness.

10 Our skin was blacke like as an ouen because of the terrible famine.

11 They defiled the women in Zion, & the maidens in the cities of Iudah.

12 The princes are hanged vp by their hand: the faces of the Elders were not had in honour.

13 They toke the yong men to grinde, and the children fel vnder the wood.

14 The Elders haue ceased from the gate & the yong men from their songs.

15 The ioy of our heart is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: we now vnto vs, that we haue sinned.

17 Therefore our heart is heauie for these things, our eyes are dimme,

18 Because of the mountaine of Zion which is desolate: the foxes runne vpon it.

19 But thou, O Lord, remainest for euer: thy throne is from generation to generation.

20 Wherefore dost thou forget vs for euer, and forsake vs so long time?

21 Turne thou vs vnto thee, O Lord, & we shalbe turned: renew our daies as of olde.

22 But thou hast vtterly reiectet vs: thou art exceedingly angrie against vs.

^c We are ioyned in league & amitie with them, or haue submitted our selues vnto them.

^d As our fathers haue bene punished for their sinnes, so we that are culpable of the same sinnes, are punished.

^e Because of the enemy that came from the wilderness, and would not suffer vs to go, and seke our necessarie food.

^f That is, by the enemies hand.

^g Their slauerie was so great, that they were not able to abide it.

^h There were no more lawes nor forme of common wealth.

ⁱ With weeping.

^k And therefore thy couenant, & mercies can neuer faile.

^l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, le- re-31, 18.

EZEKIEL.

THE ARGUMENT.

After that Iehoiachin by the counsel of Ieremiah and Ezekiel had yielded himself to Nebuchadnezzar, and so went into captiuitie with his mother and diuers of his princes and of the people, certeine began to repent & murrene that they had obeyed the Prophets counsel, as though the thing which they had prophesied, should not come to passe, and therefore their estate should be stil miserable vnder the Caldeans. By reason whereof he confirmeth his former prophesies, declaring by new visions & reuelations shewed vnto him that the citie should most certainly be destroyed & the people grievously tormented by Gods plagues, insomuch that they that remained should be brought into cruel bondage. And lest the godly should despaire in these great troubles, he assureth the that God wil deliuer his Church as his time appointed, & also destroy their enemies which either afflicted them or reioyced in their miseries. The effect of the one and the other should chiefly be performed vnder Christ, of whom in this booke are many notable promises, & in whom the glory of the new Temple should perfectly be restored. He Propheesied these things in Caldea at the same time that Ieremiah prophesied in Iudah, and there began in the fift yere of Iehoiachins captiuitie.

The vision.

a After that the booke of the Law was found, which was y^e eighteenth yere of the reign of Iosiah, so that tunc and twentie yeres after this booke was foud, Ieconiah was led away captiue w^{ch} Ezekiel & many of the people who the first yere after sawe these visions.
b Which was a part of Euphrates, so called.

CHAP. I.
The time wherein Ezekiel prophesied & in what place.
1 Hukjured. 15 The vision of the foure beasts. 26 The vision of the throne.



I came to passe in the a thyrtyeth yeere in the fourth moneth and in the fift daye of the moneth (as I was amonge the captiues by the riuier

b Chebar) that the heauens were opened

Ezekiel.

and I sawe visions of c God.

- 2 In the fift daye of the moneth (which was the fift yere of King Ioiachins captiuitie)
- 3 The word of the Lord came vnto Ezekiel the Priest, the sonne of Buzi, in the land of the Caldeans, by the riuier Chebar, where the d hande of the Lord was vpon him.
- 4 And I looked, & beholde, e a whirlwind came out of the North, a great cloud and a fire wrapped about it, and a brightnesse was about it, and in the middes thereof, to wit, in the middes of the fire came out as the likenes of f amber.

c That is, notable, & excellent visions, so that it might be knowne, it was no natural or came, but came of God.
d That is, the Spirit of prophesie, as Chap. 3. 22. & 37. 1.
e By this diuersitie of wordes he signifieth y^e fearful iudgement of God, & the great afflictions, that should come

vpon Ierusalem. f Or, pale yellowe.

THE VISION OF EZEKIEL.



- A. The whirlwind that came out of the North, or Aquilon.
- B. The great cloude.
- C. The fire wrapped about it.
- D. The brightnes about it.
- E. The likenes of amber, or the pale colour.
- F. The forme of the foure beasts.
- G. Their feete like calves feete.
- H. Hands comming out from vnder their wings.
- I. K L M The facion of the foure faces of euery beast.
- N. Their wings ioyned one to another.
- O. Their two wings, which couered their bodies.
- P. Fyre running among the beasts.
- Q. Wheelles hauing euerie one foure faces.
- R. The ringes of the wheelles which were ful of eyes.
- S. The firmamente like vnto christal.
- T. The throne, which was set vpon the firmament.
- V. Where fate like the appearance of a man.
- X. The appearance of amber aboue, and beneath the man.
- Y. The fire about him.
- Z. The brightnes of fire like the raine bowe.

Midi, or the South.

f Which were the foure Cherubims that represented the glory of God, as Chap. 3. 23.

- 5 Also out of the middes thereof came the likenesse of foure beasts, f & this was their forme: they had the appearance of a man.
- 6 And euery one had foure faces, and euery one had foure wings.
- 7 And their feete were streight feete, and the sole of their feete was like the sole of a calves foote, and they sparkled like the appearance of bright brasse.
- 8 And the handes of a man came out from vnder their wings in the foure parts of them, and they foure had their faces, and

their wings.

- 9 They were g ioyned by their winges one to another, & when they went forth, they returned not, but euery one went streight forward.
- 10 And the similitude of their faces was as h the face of a man: and they foure had the face of a lyon on the right side, and they foure had the face of a bullocke on the left side: they foure also had the face of an egle.
- 11 Thus were their faces: but their wings were spred out aboue: two wings of euery one

g The wing of the one touched the wing of the other.

h Euerie Cherubim had foure faces, the face of a man, & of a lyon on the right side, and the face of a bullocke, & of an eagle on the left side.

one were ioyned one to another, and two covered their bodies.

12 And euery one went streight forward: they went whither their spirit led the, & they returned not when they went forth.

13 The similitude also of the beasts, & their appearance was like burning coles of fire, & like the appearance of lamps: for the fire ran among the beasts, and the fire gaue a glister, and out of the fire there went lightening.

14 And the beasts ran, and i returned like vnto lightening.

15 ¶ Now as I beheld the beasts, beholde, a wheele appeared vpon the earth by the beasts, hauing foure faces.

16 The facion of the wheles & their worke was like vnto a k chrysolit: and they foure had one forme, and their facion, and their worke was as one whele in another whele.

17 When they went, they went vpon their foure sides, and they returned not when they went.

18 They had also rings, and height, & were fearful to beholde, and their rings were ful of eyes, rounde about them foure.

19 And when the beasts went, the wheles went with them: & when the beasts were lift vp from the earth, the wheles were lift vp.

20 Whither their spirite led them, they wet, & thither did the spirit of the wheles lead them, and the wheles were lifted vp besides them: for the Spirit of the beastes was in the wheles.

21 When the beastes went, they went, and when they stode, they stode, & when they were lifted vp from the earth, the wheles were lifted vp besides them: for the spirit of the beastes was in the wheles.

22 And the similitude of the firmament vpon the heads of the beasts was wonderful, like vnto chrystal, spred ouer their heades aboue.

23 And vnder the firmament were their wings streight, the one toward the other: euery one had two, which covered them, & euery one had two, which couered their bodies.

24 And when they went forth, I heard the noyse of their l wings, like the noyse of great waters, & as the voyce of the Almighty, *euē* the voyce of speache, as the noyse of an host: & when they stode, they m let downe their wings.

25 And there was a voyce from the firmament, that was ouer their heads, whē they stode, and had let downe their wings.

26 And aboue the firmament that was ouer their heades, was the facion of a throne like vnto a saphir stone, and vpon the similitude of the throne was by apearance as the similitude of a man aboue vpon it.

27 And I saw as the appearance of amber, & as the similitude of fire n rounde about within it to looke to, euen from his loines vpwārd, and to loke to, euen frō his loines downeward: I saw as a likenes of fire, and brightnes round about it.

28 As the likenes of the bowe, that is in the cloude in the day of raine, so was the appearance of the light rounde about.

29 This was the appearance of the similitude of the glorie of the Lord: and when I sawe it, I fel vpon my face, and I heard a voice of on that spake.

CHAP. II.

The Prophet is sent to cal the people from their error.

1 And a he said vnto me, b Sonne of man, stande vp vpon thy fete, & I wil speake vnto thee.

2 c And the Spirit entred into me, whē he had spokē vnto me & set me vpon my fete, so that I heard him that spake vnto me.

3 And he sayd vnto me, Sonne of man I send thee to the children of Israel, to a rebellious nation, that hath rebelled against me: for they and their fathers haue rebelled against me euen vnto this very day.

4 For they are impudent children, & stiffe hearted: I do send thee vnto them, & thou shalt say vnto them, Thus saith the Lord God.

5 But surely they wil not heare, neither in dede wil they cease: for they are a rebellious house: yet shal they know that d there hath bene a Prophet among them.

6 And thou sonne of man, e feare them not, neither be afraid of their words, although rebels, and thornes be with thee, and thou remainest with scorpions: feare not their wordes, nor be afraid at their lookes, for they are a rebellious house.

7 Therefore thou shalt speake my wordes vnto them: but surely they wil not heare, neither wil they in dede cease: for they are rebellious.

8 But thou sonne of man, heare what I saye vnto thee: be not thou rebellious, like this rebellious house: open thy mouth, & eate that I giue thee.

9 And when I looked vp, beholde, an hand was sent vnto me, and lo, a roule of a boke was therein.

10 And he spred it before me, and it was writen within and without, and there was writen therein, f Lamentations, & mourning, and wo.

but also giueh him the meanes wherewith he may be able to execute it. g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

CHAP. III.

The Prophet being fed with the wordes of God and with the constant boldnes of the Spirit, is sent vnto the people that were in captiuitie. 17 The office of true ministers.

1 Moreouer he said vnto me, Sonne of man, eat that thou findest: a eat this roule, and go, and speake vnto the house of Israel.

2 So I opened my mouth, and he gaue me this roule to eate.

3 And he said vnto me, Sonne of man, cause thy belly to eate, and fill thy bowels with this roule that I giue thee. Then did I eat it, & it was in my mouth as sweete as hony.

4 And he said vnto me, Sonne of man, go, and

o Considering the maiestie of God, and the weakenes of flesh.

a That is, the Lord.

b Meaning man, which is but earth, & althes, which was to humble him, & cause him to consider his owne grace.

c So that he could not abide Gods prefence til Gods Spirit did enter into him.

"Ebr, hard of face.

d This declareth on the one part Gods great affection towards his people, that notwithstanding their rebellion,

yet he wil send his Prophetes among them, & admonisheth his ministers on the other parte that they cease not to do their duetie, though the people be neuer so obtinate: for the worde of God shal be either to their saluation or greater condemnation.

e Read Iere. 1. 17: he sheweth f for none afflictions they thuld cease to do their dueties.

f He doeth not onely exhorthe him to his duty,

but also giueh him the meanes wherewith he may be able to execute it.

g He sheweth what were the contents of this booke: to wit, Gods iudgements against the wicked.

a Whereby is ment, f none is meete to be Gods messenger before he haue receiued f wordes of God in his heart, as vers. 10. and haue a zeale thereunto, and delite therein, as Iere. 15. 16. reuel. 10. 10.

"Ebr, whither their spirit or will would go.

i That is, when they had executed Gods wil: for afore they returned not, til God had changed the state of things.

k The Ebrewe word is tarchul: meaning, that the colour was like the Cilician sea, or a precious stone so called. "Or, the trent.

l Which declared the swiftnes, & the fearfulnes of Gods iudgements.

m Which signified, that they had no power of themselves but onely waited to execute Gods commandment.

n Whereby was signified a terrible iudgement toward the earth.

The Prophets charge.

Ezekiel.

The finnes of the people.

and enter into the house of Israel, and declare them my wordes.

For thou art not sent to a people of an vnknown tongue, or of an hard language, but to the house of Israel,

Not to manye people of an vnknown tongue, or of an hard language, whose words thou canst not vnderstand: yet if I shoulde send thee to them, they would obey thee:

But the house of Israel wil not obey thee: for they wil not obey me: yea, al the house of Israel are impudent and stiffe hearted.

Beholde, I haue made thy face strong against their faces, and thy forehead hard against their foreheads.

I haue made thy forehead as the adamant, & harder then the flint: feare them not therefore, neither be afraid at their lokes: for they are a rebellious house.

He saide moreover vnto me: Sonne of man, receiue in thine hart al my wordes that I speake vnto thee, & heare them with thine eares,

And go & enter to them that are led away captiues vnto the childe of thy people, and speake vnto them, and tel them, Thus saith the Lord God: surely they wil not heare, neither wil they in deede cease.

Then the spirit tooke me vp, and I heard behinde me a noyse of a great rushing, saying, Blessed be the glorye of the Lord out of his place.

I heard also the noyse of the wings of the beasts, that touched one another, and the ratling of the wheelles that were by them, euen a noyse of a great rushing.

So the spirit lift me vp, & toke me away and I went in bitterness, & indignation of my spirit, but the hand of the Lord was strong vpon me.

Then I came to them that were led away captiues to Tel-abib, that dwelt by the riuer Chebar, and I sate where they sate, and remained there astonished among the seuen dayes.

And at the end of seuen dayes, the word of the Lord came againe vnto me, saying,

Sonne of man, I haue made thee a watch man vnto the house of Israel: therefore heare the word at my mouth, & giue them warning from me.

When I shall say vnto the wicked, Thou shalt surely dye, and thou giuest not him warning, nor speakest to admonishe the wicked of his wicked waye, that he maye liue, the same wicked man shall dye in his iniquitie: but his blood will I require at thine hand.

Yet if thou warne the wicked, & he turne not from his wickednesse, nor from his wicked waye, he shall dye in his iniquitie, but thou hast deliuered thy soule.

Likewise if a righteous man turne from his righteousness, and commit iniquitie, I wil laye a stumbling blocke before him, and he shall dye, because thou hast not gi-

uen him warning: he shall dye in his sinne, and his righteous deedes, which he hath done, shall not be remembred: but his blood wil I require at thine hand.

Neuertheles, if thou admonish that righteous man, that the righteous sinne not, & that he doth not sinne, he shall liue because he is admonished: also thou hast deliuered thy soule.

And the hand of the Lord was there vpon me, & he saide vnto me, Arise, & go into the field, & I wil there talke with thee.

So when I had risen vp, and gone forth into the field, beholde, the glorie of the Lord stode there, as the glorie which I saw by the riuer Chebar, and I fel downe vpon my face.

Then the Spirit entred into me, which set me vp vpon my feete, and spake vnto me, and saide to me, Come, & p shut thy selfe within thine house.

But thou, O sonne of man, beholde, they shall put bandes vpon thee, and shall binde thee with them, and thou shalt not go out among them.

And I wil make thy tongue cleaue to the rooffe of thy mouth, that thou shalt be dumme, and shalt not be to them as a man that rebuketh: for they are a rebellious house.

But when I shall haue spoken vnto thee, I wil open thy mouth, and thou shalt saye vnto them, Thus saith the Lord God, He that heareth, let him heare, and he that leaueth of, let him leaue: for they are a rebellious house.

CHAP. IIII.

The besieging of the citie of Ierusalem is signified. 9 The long continuance of the captiuitie of Israel. 16 An hunger is prophesied to come.

Thou also sonne of man, take thee a bricke, and lay it before thee, & pourtray vpon it the citie, euen Ierusalem,

And lay siege against it, and buylde a fort against it, and cast a mount against it: set the campe also against it, & laye engins of warre against it round about.

Moreover, take an yron pan, and set it for a wal of yron betwene thee and the citie, and direct thy face toward it, & it shall be besieged, & thou shalt lay siege against it: this shall be a signe vnto the house of Israel.

Sleepe thou also vpon thy left side, and lay the iniquitie of the house of Israel vpon it: according to the number of the daies, that thou shalt sleepe vpon it, thou shalt beare their iniquitie.

For I haue layed vpon thee the yerres of their iniquitie, according to the number of the dayes, euen three hundredth & ninety dayes: so shalt thou beare the iniquitie of the house of Israel.

And when thou hast accomplished them, sleepe againe vpon thy right side, & thou shalt beare the iniquitie of the house of Iudah fourtie daies: I haue appointed thee a day

Which seemed to haue ben done in faith, & were not.

That is, the Spirit of prophesie. Or, valley.

Meaning, the vision of the Cherubims, and the wheelles.

Read, Chap.

Signifying, that not onely he should not profit, but they should grievously trouble, and afflict him.

Which declarereth the terrible plague of y Lord when God stoppeth the mouths of his ministers, & that al such are the rods of his vengeance that do it.

Reuel. 22. 11.

Which signified y stubbornnes and hardnes of their heart.

Hereby he represented the idolatrie & sinne of the ten tribes (for Samaria was on his left hand from Babylon) & how they had remained therein three hundredth & ninety yerres. Which declared Iudah, who had now from y time of Iosiah slept in their sin fourtie yerres.

God promifeth his assistance to his ministers, and that he will giue them boldnes & constancie in their vocation, Isa. 50. 7. iere. 1. 18. mich. 3. 8.

He sheweth what is ment by the eating of the booke, which is, that the ministers of god may speak nothing as of the felices, but that onely, which they haue receiued of the Lord.

wherby he signifyeth, y Gods glory should not be diminished, al though he departed out of his Temple: for this declared, that y citie, & Temple should be destroyed.

This sheweth that there is euer an infirmite of the flesh which can neuer be ready to render full obedience to God, & also Gods grace who euer assisteth his, & ouercommeth their rebellious affections.

Which was a place by Euphrates where the Jewes were prisoners.

Declaring hereby, y Gods ministers must with aduifement, and deliberation utter his iudgements.

Of this read Chap. 33. 2.

If he that hath ben instructed in the right way turne backe.

I wil giue him vp into a reprobate minde, Rom. 1. 28.

d In token of a
spedie végeance.

e The people
should so strictly
be besieged, that
they should not
be able to turne
them.

f Meaning, that
the famine should
be so great, that
they should be
glad to eat what
fouer they
could get.

g Which were
fourtene mo-
neths y the cite
was besieged, &
this was as many
daies as Israel
finned yeres.

h Which make
a pound.

i Read Exod.
29.40.

k Signifying
herely the great
scarce of fuel,
and matter to
burne.

l Much lesse such
vile corruption.

m To be as fire
to bake thy
bread with.
n That is, the
force and strength
wherewith it
should nourish,
16.3.1.chap.5.
17.and.14.13.

a To shawe thine
head & thy beard
b To wit, of y cite
which he had
pourtayed vpon
the bricke, Chap.
4.1. By the fire &
pestilence he mea-
neth the famine,
wherewith one
part perished, dur-
ing the siege of
Nebuchad-nezzar.
By the sword
those that were
flame when Ze-
dekiah fled and
those that were
caried away cap-
tue. And by the
scattering into
the wind those
that fled into E-
gypte and into o-
ther parts after
the cite was ta-
ken.

c Meaning, that
a very fewe
should be left,
which the Lord would
preferue among al these
stormes, but not without
troubles, & trial. d Out of
that fire which thou kindlest,
shal a fire come
which shal signifie the
destruction of Israel.

a day for a yere, *emen* a day for a yere.

7 Therefore thou shalt direct thy face to-
ward the siege of Ierusalem, & thine arme
shalbe vncovered, and thou shalt prophesie
against it.

8 And beholde, I will lay e bands vpon thee,
and thou shalt not turne thee from one
side to another, til thou hast ended the
daies of thy siege.

9 Thou shalt take also vnto thee wheat, &
barley, and beanes, and lentiles, & millet,
f and fitches, and put them in one vessel, &
make thee bread thereof according to the
number of the dayes, that thou shalt slepe
vpo thy side: *emen* 8 three hundredth & nin-
tie dayes shalt thou eate thereof.

10 And the meat, whereof thou shalt eate
shalbe by weight, *emen* h twentic shekels a
day, and from time to time shalt thou eat,
thereof.

11 Thou shalt drinke also water by measure
emen the sixt part of an Hin: from time to
time shalt thou drinke.

12 And thou shalt eat it as barly cakes, and
thou shalt bake it k in the dongue that
commeth out of man, in their sight.

13 And the Lord said, So shal the children
of Israel eat their defiled bread amog the
Gentiles, whither I wil cast them.

14 Then said I, Ah, Lord God, behold, my
soule hath not bene polluted: for from my
youth vp, *emen* vnto this houre, I haue not
eaten of a thing dead, or torne in peeces
neither came there any vncleane flesh in
my mouth.

15 Then he said vnto me, Lo, I haue giuen
thee bullockes m dongue for mās dongue,
& thou shalt prepare thy bread therewith.

16 Moreouer he said vnto me, Sonne of man,
beholde, I wil breake n the staffe of breade
in Ierusalem, and they shal eat breade by
weight, and with care, and they shal drinke
water by measure, and with astonishment.

17 Because that bread and water shal faile,
they shalbe astonied one with another, &
shal consume away for their iniquitie.

CHAP. V.

The signe of the heares vtherby is signified the destruction of
the people.

1 And thou sonne of man, take thee a
A sharpe knife, or take thee a barbour's
rasor & cause it a to passe vpon thine head,
and vpon thy bread: then take thee balan-
ces to weigh, and deuide the heare.

2 Thou shalt burne with fire the third part
in the middes of b the cite, whē the daies
of the siege are fulfilled, & thou shalt take
the other third part, & smite about it with
a knife, and the last thirde part thou shalt
scatter in the winde, and I wil drawe out a
sworde after them.

3 Thou shalt also take thereof a fewe in
number, and binde them in thy c lappe.

4 Then take of them againe and cast them
into the middes of the fire, & burne them
in the fire: d for thereof shal a fire come
which shal signifie the destruction of Israel.

forth into al the house of Israel.

5 Thus saith the Lord God, This is Ierusa-
lem: I haue set it in the middes of the na-
tions, & countreis, *has* are round about her.

6 And the hath changed my e iudgements
into wickednes more then the nations, &
my statutes more then the countries, that
are round about her: for they haue refused
my iudgements and my statutes, and they
haue not walked in them.

7 Therefore thus saith the Lord God, Be-
cause your f multitude is greater then the
nations that are rounde about you, and ye
haue not walked in my statutes, neither
haue ye kept my iudgements: no, ye haue
not done according to the iudgements
of the nations, that are round about you,

8 Therefore thus saith the Lord God, Be-
holde, I, *emen* I come against thee, and will
execute iudgement in the middes of thee,
emen in the sight of the nations.

9 And I wil do in thee, that I neuer did be-
fore, neither wil do any more the like, be-
cause of al thine abominations.

10 For in the middes of thee, the fathers
*shal eat their sonnes, and the sonnes shal
eat their fathers, and I wil execute iudge-
ment in thee, and the whole remnant of
thee wil I scatter into al the windes.

11 Wherefore, as I liue, saith Lord God,
Surely because thou hast defiled my Sanc-
tuarie with al thy filthinesse, and with all
thine abominations, therefore wil I also
destroy thee, neither shal mine eye spare
thee, neither wil I haue any pitie.

12 The third part of thee shal dye with the
pestilence, and with famine shal they be
consumed in thee middes of thee: and ano-
ther third part shal fal by the sword round
about thee: and I wil scatter the last thirde
part into al windes, and I wil drawe out a
sworde after them.

13 Thus shal mine anger be accomplished,
and I wil cause my wrath to cease in them,
and I wil be s comforted: and they shall
knowe, that I the Lord haue spoken it in
my zeale, when I haue accomplished my
wrath in them.

14 Moreouer, I wil make thee waste, & ab-
horred among the nations, that are round
about thee, and in the sight of al that passe
by.

15 So thou shalt be a reproch and shame, a
chastisement and an astonishment vnto the
nations, that are round about thee, when
I shal execute iudgements in thee, in anger
and in wrath, and in sharpe rebukes: I the
Lord haue spoken it.

16 When I shal send vpon thee the e euil har-
rowes of famine, which shalbe for their de-
struction, and which I wil send to destroye
you: and I wil encrease the famine vpon
you, and wil breake your staffe of bread.

17 So wil I send vpon you famine, and euil
beastes, and they shal spoyle thee, and pes-
tilence & bloode shal passe through thee,
and I wil bring the sworde vpon thee: I the
Lord haue spoken it.

CHAP.

e My word &
lawe into idola-
trie & supersti-
tions.

f Because your i-
doles are in great
number &
your supersticio-
ns mo then among
professed idola-
ters, read Iia 65
11, or he cōdem-
neth their ingra-
titude in respect
of his benefites.

Lam. 2. 29.
dent. 28. 53.
2 king. 6. 29.
lament. 4. 10.
Isaiah. 3. 3.

g That is, I wil
not be pacified
til I be reuenged,
Iia. 1. 24.

h Or, dangerous.
Which were
the grasshoppers,
mildew, & what
sorez were oc-
casions of fa-
mine.
Chap. 14. 13.

CHAP. VI.

He sheweth that Ierusalem shall be destroyed for their idolatrie. & He prophesieth the repentance of the remnant of the people, and their deliuerance.

Chap. 6. 1.

a He speaketh to al places where the Israelites accustomed to commit their idolatries threatening them destruction. b Read 2. King. 23. 11.

c In contempt of their power and force, which shall neither be able to deliuer you nor themselves, 2 King. 23. 20.

d He sheweth that in al dangers god wil preserue a few which shall be as the fede of his Church and cal vpon his Name.

e They shall be ashamed to see that their hope in idoles was but vaine, and so shall repent.

f By these signes he would that y Prophet should signifie the great destruction to come.

g That is al nations, when you shall see my iudgements.

Chap. 3. 12.

- 1 **A** Gaine the word of the Lord came vnto me, saying,
- 2 Sonne of man, Set thy face towards the * mountaines of Israel, and prophesie against them,
- 3 And say, Ye mountaines of Israel, heare the word of the Lord God: thus saith the Lord God to the ^a mountaines and to the hilles, to the riuers and to the valles, Beholde, I, *euē* I, will bring a sworde vpon you, and I wil destroy your hie places:
- 4 And your altars shall be desolate, & your images of the ^b sunne shall be broken: and I wil cast downe your slaine men before your idoles.
- 5 And I will lay the dead carkeises of the children of Israel before their idoles, and I will scatter your bones rounde about ^c your altars.
- 6 In all your dwelling places the cities shall be desolate, & the hie places shall be laied waste, so that your altars shall be made waste & desolate, & your idoles shall be broken, & cease, and your images of the sunne shall be cut in pieces, and your workes shall be abolished.
- 7 And the slaine shall fall in the middes of you, & ye shall know that I am the Lord.
- 8 Yet wil I leaue a remnant, ^d that you maye haue some that shall escape the sworde among the nations, when you shall be scattered through the countreys.
- 9 And they that escape of you, shall remember me among the nations, where they shall be in captiuitie, because I am grieved for their whorish hearts, which haue departed from me, & for their eies, which haue gone a whoring after their idoles, & they ^e shall be displeased in them selues for the euils, which they haue committed in al their abominations.
- 10 And they shall know that I am the Lord, and that I haue not faide in vaine, that I would do this euil vnto them.
- 11 Thus saith the Lord God, ^f Smite with thine hand, & stretch forth with thy foote, and say, Alas, for al the wicked abominations of the house of Israel: for they shall fall by the sworde, by the famine, and by the pestilence.
- 12 He that is farre of, shall dye of the pestilence, and he that is neere, shall fall by the sword, and he that remaineth and is besieged, shall dye by the famine: thus will I accomplish my wrath vpon them.
- 13 Then ye shall know, that I am the Lord, when their slaine men shall be among their idoles round about their altars, vpon euery hie hill in all the toppes of the mountaines, and vnder euery grene tree, & vnder euery thicke oke, *which is* the place where they did offer sweete sauour to all their idoles.
- 14 So wil I stretch mine hand vpon them,

and

and make the land waste, & desolate ^h from the wilderness vnto Diblath in al their habitations, and they shall knowe, that I am the Lord.

CHAP. VII.

The end of all the land of Israel shall suddenly come.

- 1 **M**oreouer the word of the Lord came vnto me, saying,
- 2 Also thou sonne of man, thus saith the Lord God, An end is come vnto the lande of Israel: the end is come vpon the four corners of the land.
- 3 Now is the end come vpon thee, and I will send my wrath vpon thee, and will iudge thee according to thy wayes, and wil laye vpon thee al ^a thine abominations.
- 4 Neither shall mine eye spare thee, neither wil I haue pitie: but I will laye thy wayes vpon thee, and thine abomination shall be in the middes of thee, and ye shall knowe that I am the Lord.
- 5 Thus saith the Lord God, ^b Beholde, one euil, *euē* one euil is come.
- 6 An end is come, the end is come, it ^b watched for thee, beholde, it is come.
- 7 The ^c morning is come vnto thee, that dwellest in the land: the time is come, the day of trouble is neere, and not the ^d sounding againe of the mountaines.
- 8 Now I wil shortly powre out my wrath vpon thee, & fulfil mine anger vpon thee: I wil iudge thee according to thy wayes, & will lay vpon thee al thine abominations.
- 9 Neither shall mine eye spare thee, neither wil I haue pitie, *but* I wil laye vpon thee according to thy wayes, and thine abominations shall be in the middes of thee, & ye shall know that I am the Lord that smiteth.
- 10 Beholde, the day, beholde, it is come: the morning is gone forth, the ^e rod flourisheth: ^f pride hath budded.
- 11 Crueltie is risen vp into a rod of wickednes: none of them *shall remaine*, nor of their riches, nor of any of theirs, neither shall there be ^h lamentation for them.
- 12 The time is come, the day draweth neere: let not the byer ⁱ reioyce, nor let him that selleth, ^k mourne: for the wrath is vpon al the multitude thereof.
- 13 For he that selleth, shall not ^l returne to that, which is solde, although they were yet aliue: for the ^m vision was vnto all the multitude thereof, & they returned not, ⁿ neither doeth anie encourage him selfe in the punishment of his life.
- 14 They haue blowne the trumper, and prepared al, but none goeth to the battel: for my wrath is vpon all the multitude thereof.
- 15 The sword is without, and the pestilence, and the famine within: he that is in the field, shall dye with the sword, and he that is in the citie, famine and pestilence shall deuoure him.
- 16 But they that flee away from them, shall escape, and shall be in the mountaines; like

^h Someread, more desolate then the wilderness of Diblath, which was in Syria, & bordered vpon Israel, or from the wilderness, which was south vnto Diblath, which was north: meaning, y whole country.

a I wil punish thee as thou hast deserved for thine idolatrie. ^b Or, behold, euil cometh after euil. ^c He sheweth that the iudgements of God ceter watch to destroy sinners which notwithstanding he delaith til there be no more hope of repentance.

c The beginning of his punishments is already come.

d Which was a voyce of ioy, and mirth.

e The scourges in a readines.

f That is, the proud tyrant Nebuchad nezzar hath gathered his force & is ready.

g This cruel enemy shall be a sharp scourge for their wickednes.

h Their owne affliction shall be so great that they shall haue no regard to lament for others.

i For the present profite.

k For he shall lose nothing.

l In the yere of Iubile, meaning, that none should enioy the priuiledge of the law,

Leui. 25. 13. for they should al be caried away captiues.

m This vision signified, y al should be caried away, & none should returne for the Iubile.

n No man for al this, indouereth himselfe or taketh heart to repel for his euil life. Soe read, for none shall be strengthened in his iniquitie of his life: meaning, y they

o The Israelites made a brag, but their hearts fayled them.

the

the dounes of the vallis : all they shall mourne, euerie one for his iniquitie.

17 * All hands shal be weake, and al knees, shal fal away as water.

18 * They shall also gird them selues with sackcloth, and feare shal couer them, and shame shal be vpon all faces, and baldnes vpon their heads.

19 They shall cast their siluer in the stretes and their golde shalbe cast farre of : their * siluer & their gold can not deliuer them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels : for this ruine is for their iniquitie.

20 He had also set the beautie of his p ornament in maiestie : but they made images of their abominations, & of their idoles therein : therefore haue I set it farre from them.

21 And I wil giue it into the handes of the q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shal pollute it.

22 My face wil I turne also from them, and they shal pollute my r secret place, for the destroyers shal enter into it, and defile it.

23 ¶ Make a f chaine : for the lande is full of the iudgement of bloode, and the citie is full of crueltie.

24 Wherefore I wil bring the most wicked of the heathen, and they shal possesse their houses : I wil also make the pompe of the mightie to cease, and their h holie places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shal not haue it.

26 Calamitie shal come vpon calamitie, & rumour shal be vpon rumour : then shall they seeke a vision of the Prophet: but the Law shal perish from the Priest, and counsel from the Ancient.

27 The King shal mourne, and the prince shal be clothed with desolation, and the hands of the people in the lande shall be troubled : I wil do vnto them according to their waies, & according to their iudgements will I iudge them, and they shall knowe that I am the Lord.

CHAP. VIII.

An apperance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

1 And in the a fixt yere, in the b fixt moneth, and in the fift day of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the had of the Lord God fell there vpon me.

2 Then I behelde, and lo, there was a likeness, as the appearance of c fire, to loke to, from his loynes downward, and from his loynes vpward, as the appearace of brightness, and like vnto amber.

3 And he stretched out the likenes of an hand, and tooke me by an hearie locke of mine head, and the Spirite lift me vp betwene the earth, & the heauen, & brought me by a Diuine d vision to Ierusalem,

into the entry of the inner e gate that lieth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And beholde, the glorie of the God of Israel was there according to the vision, that I sawe g in the field.

5 Then saide he vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, & beholde, Northwarde, at the gate of the h altar, this idole of the indignation was in the entrie.

6 He said furthermore vnto me, Sonne of man, seest thou not what they do ? euen the great abominations that the house of Israel committeth here to cause me to depart from i my Sanctuarie : but yet turne thee & thou shalt see greater abominations.

7 And he caused me to enter at the gate of the court : and when I looked, beholde, an hole was in the wall.

8 Then said he vnto me, Sonne of man, dig now in the wal, And when I had digged in the wall, beholde, there was a doore.

9 And he said vnto me, Go in, and beholde the wicked abominations that they do here.

10 So I went in, and sawe, and beholde, there was euerie similitude of creeping thinges & k abominable beasts and al the idoles of the house of Israel painted vpon the wal round about.

11 And there stode before them seenty l men of the Ancients of the house of Israel, and in the middes of them stode Iaa-zaniah, the sonne of Shaphan, with euery man his censour in his hand, and the vapour of the incense went vp like m a cloud. 12 Then saide he vnto me Sonne of man, hast thou sene what the Ancients of the house of Israel n do in the darke, euery one in the chamber of his imagerie ? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Again he said also vnto me, Turne thee againe, & thou shalt see greater abominations that they do.

14 And he caused me to enter into the entrie of the gate of the Lords house, which was toward the North : and beholde there sate women mourning for o Tammuz.

15 Then saide he vnto me, Hast thou seene this, O sonne of man ? Turne thee againe, & thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and beholde, at the doore of the Temple of the Lord, betwene the porche and the altar were about fise and twentie men with their backs toward the Temple of the Lord, and their faces toward the East, and they worshiped the sunne, toward the East.

17 Then he said vnto me, Hast thou sene this, O sonne of man ? Is it a small thing to the house of Iudah to commit these a-bominations which they do here ? for they

f So called because he prouoked Gods indignation, which was the idole of Baal. g Read Chap. 3. 22.

h That is, in the court where the people had made an altar to Baal.

i For God will not be where idoles are.

k which were forbidden in the Law, Leui. 11.

l Thus they that should haue kept al the rest in the feare, & true seruice of God, were the ring leaders to al abominations, & by their example pulled others from God. m It was in such abundance. n For besides their common idolatry, they had perticular seruice, which they had in secret chambers.

o The Tewes write that this was a Prophet of the idoles, who alter his death was once a yere mourned for in the night.

17. 7.
18. 6. 34.
19. 5. 3.
10. 4. 37.

From 17. 4.
20. 1. 18.
21. 5. 1.

p Meaning, the Sanctuarie.

q That is, of the Babylonians.

r Which signifieth y most holy place, wherinto none might enter but y hie Priest. f Signifying, that they should be bound, & led away.

t That is, of sins y deserue death. y Which was y Temple, that was diuided into thre partes, Psal. 68. 35.

a Of the captiuitie of Ieconah. b Which contained part of August, and part of September.

7 As Chap. 7. 27.

" Ebr. in the visions of God. d Meaning, that he was thus carried in spirit, and not in bodie. e Which was the porch or the court where the people assembled.

p Declaring that the censings, and seruice of y^e idolaters are but infection & vilenie before God.

Prom. 21. 19.

isa. 46. 7.

ier. 11. 11.

mic. 3. 4.

they haue filled the lande with crueltie, and haue returned to prouoke me: and lo, they haue cast out p^rsinke before their noses.

18 Therefore will I also execute my wrath: mine eye shal not spare them, neither will I haue pitie, and * though they crye in mine cares with a loude voyce, yet will I not heare them.

CHAP. IX.

1 The destruction of the cite. 4 They that shalbe saved, are marked. 8 A complaint of the Prophet for the destruction of the people.

a The time to take vengeance.
b Which were Angels in the similitude of men.
c Signifying that the Babylonians should come fro the North to destroy the cite & the Temple.
d To marke the that should be faued.

e Which declared, that he was not bound there vnto, neither would remayne any longer, then there was hope that they would returne fro their wickednes, and worship him a right.

**Or, thresholds.
Or, marke vnto Thau.

f He sheweth what is the manner of Gods children, whom he marketh to saluation: to wit, to mourne, and crie out agaynst the wickednes, which they see committed against Gods glorie.

g Thus in al his plagues the Lord preferueth his final number, which he marketh, as Exo. 12. 22. reuel. 7. 3. but the chiefe marke is the Spirit of adoption, wherewith the heart is sealed vp to life euerslasting.

h Which were the chief occasions of al these euils, as Chap. 8. 11.

i This declareth, that y^e seruants of God haue a compassion whe they see his iudgements executed.

k That is, with al kind of wickednes, read isa. 1. 15

1 HE cryed also with a loude voyce in mine cares, saying, The visitations of a the cite drawe nere, and euerie man hath a weapon in his hand to destroy it.

2 And behold, six b men came by the way of the hie gate, which lieth toward the c North, and euery man a weapon in his hand to destroy it: and one man among them was clothed with linen, with a writers d ynkhorne by his side, and they went in and stood before the brazen altar.

3 And the glorie of the God of Israel was e gone vp from the Cherub, wherevpon he was and stood on the f doore of the house and he called to the man clothed with linen, which had the wryters ynkhorne by his side.

4 And the Lord said vnto him, Go through the middes of the cite, euen through the middes of Ierusalem, and set a marke vpon the foreheads of them that f mourne, and crye for all the abominations that be done in the middes thereof.

5 And to the other he saide, that I might heare, Go ye after him through the cite, and smite: let your eye spare none, neither haue pitie.

6 Destroye vtterlye the olde, & the yong, and the maides, and the children, and the women, but touch no man, vpon whome is the smarke, and begin at my Sanctuarie. Then they began at the h Ancient men, which were before the house.

7 And he said vnto them, Defile the house, and fil the court with the slayne, then go forth: and they went out, and slewe them in the cite.

8 Now when they had slaine them, and I had escaped, I fel downe vpon my face, & cryed, saying, Ah Lord God, wilt thou destroy al the residue of Israel, in powring out thy wrath vpon Ierusalem?

9 Then said he vnto me, The iniquitie of the house of Israel, and Iudah is exceding great, so that the land is ful k of blood, & the cite ful of corrupt iudgement: for they say, The Lord hath forsaken the earth, & the Lord seeth vs not.

10 As touching me also, myne eye shal not spare them, neither will I haue pitie, but will recompence their wayes vpon their heads.

11 And behold, the man clothed with linen which had the ynkhorne by his side, made

report, and said, Lord I haue done as thou hast commanded me.

CHAP. X.

1 Of the man that toke hute burning coales out of the middle of the wheles of the Cherubims. 8 A rehearsal of the vision of the wheles, of the beasts, and of the Cherubims.

1 AND as I loked, beholde, in the * firmament that was about the head of the a Cherubims there appeared vpon the like vnto the similitude of a throne, as it were a saphir stone.

2 And he spake vnto the man clothed with linen, and said, Go in betwene the wheles, euen vnder the Cherub, and fil thine hands with coales of fire from betwene the Cherubims, and scatter them ouer b the cite. And he went in in my sight.

3 Now the Cherubims stode vpon the right side of the house when the man went in, & the cloud filled the inner court.

4 Then the glorie of the Lord c went vp fro the Cherub, and stode ouer the dore of the house, and the house was filled with the cloud, & the court was filled with the brightnes of the Lords glorie.

5 And the d sound of the Cherubims wings was heard into the vtter court, as the voice of the Almighty God, when he speaketh.

6 And when he had commanded the man clothed with linen, saying, Take fire from betwene the wheles, & from betwene the Cherubims, then he went in and stode beside the whele.

7 And one Cherub stretched forth his hand from betwene the Cherubims vnto the fire, that was betwene the Cherubims, & toke thereof, and put it into the hands of him that was clothed with linen: who toke it and went out.

8 And there appeared in the Cherubims, the likenesse of a mans hand vnder their wings.

9 And when I loked vp, behold, foure wheles were beside the Cherubims, one whele by one Cherub, and another whele by another Cherub, and the appearance of the wheles was as the colour of a e chrysolite stone.

10 And their appearance (for they were all foure of one facion) was as if one whele had bene in another whele.

11 When they went forth, they went vpon their foure sides, and they returned not as they went: but to the place whither the first went, they went after it, & they f turned not as they went.

12 And their whole body, and their rings, and their hands, and their wings, and the wheles were ful of eyes rounde about, euen in the same foure wheles.

13 And the Cherub cryed to these wheles in mine hearing, saying, O whele.

14 And euery beast had foure faces: the first face was the face of a Cherub, & the second face was the face of a man, and the thirde the face of a lyon, and the fourth the face

Chap. 1. 32.

a Which in the first Chap. ver. 5. he called the foure beasts.

b This signified, y^e cite should be burnt.

c Meaning, that the glory of God should depart fro the Temple.

d Read Chap. 1. 24.

e Read Chap. 1. 16.

f Vntil they had executed Gods iudgements.

**Or, tremble.*

Chap. 1. 3.

of an eagle.

15 And the Cherubims were lifted vp: this is the beast that I saw at the riuer Chebar.

16 And whē the Cherubims wēt, the wheles went by them: & when the Cherubims lift vp their wings to mount vp frō the earth, the same wheles also turned not from beside them.

17 When the Cherubims stode, they stode: & when they were lifted vp, they lifted them selues vp also: for the spirit of the beast was in them.

18 Then the glorie of the Lord departed frō aboue the doore of the house, & stode vpon the Cherubims.

19 And the Cherubims lift vp their wings, and mounted vp frō the earth in my sight: when they went out, the wheles also were besides them: & euerie one stode at the entrie of the gate of the Lords House at the East side, & the glorie of the God of Israel was vpon them on hie.

20 This is the i beast that I saw vnder the God of Israel by the riuer Chebar, and I knew that they were the Cherubims.

21 Euerie one had foure faces, & euerie one foure wings, & the likenes of mans hands was vnder their wings.

22 And the likenes of their faces was the self same faces, which I saw by the riuer Chebar, and the appearance of the Cherubims was the self same, and they went euerie one straight forward.

CHAP. XI.

¶ Who they were that seduced the people of Israel. Against these he prophesieth, shewing them how they shall be dispersed abroad. 19 The renewing of the heart cometh of God. 21 He threatneth them that leane vnto their owne counsels.

1 M Orcouer the Spirit lifte me vp, and brought me vnto the East gate of the Lords house, which lieth Eastwarde, and beholde, at the entrie of the gate were siue and twentie men: among whom I sawe Iazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then saide he vnto me, Sonne of man, these are the men that imagine mischief, and deuise wicked counsel in this citie.

3 For they say, It is not nere, let vs builde houses: this citie is the caldron, and we be the flesh.

4 Therefore prophesie against them, sonne of man, prophesie.

5 And the Spirit of the Lord fell vpon me, and said vnto me, Speake; Thus saith the Lord, O ye house of Israel, this haue ye said, and I knowe that which riseth vp of your mindes.

6 Manie haue ye murdered in this city, & ye haue filled the stretes thereof with the slaine.

7 Therefore thus saith the Lord God, They that ye haue slaine, and haue layed in the middes of it, they are the flesh, and this citie is the caldron, but I wil bring you

forth of the middes of it.

8 Ye haue feared the sworde, and I will bring a sworde vpon you, saith the Lord God.

9 And I will bring you out of the middes thereof, and deliuer you into the hands of strangers, and will execute iudgements among you. d That is, of the Caldeans.

10 Ye shal fal by the sworde, & I wil iudge you in the border of Israel, and ye shal know that I am the Lord.

11 This citie shal not be your caldron, neither shall ye be the flethe in the middes thereof, but I wil iudge you in the border of Israel. e That is in Riblah, read 2. King. 25. 7.

12 And ye shal knowe that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen, that are round about you.

13 ¶ And when I prophesied, Pelatiah the sonne of Benaiah dyed: then fel I downe vpon my face, & cryed with a loud voyce, and sayde, Ah Lord God, wilt thou then vtterlye destroye all the remnant of Israel?

14 Againe the worde of the Lord came vnto me, saying,

15 Sonne of man, thy brethren, euen thy brethren, the men of thy kindred, and all the house of Israel, wholly are they vnto whom the inhabitants of Ierusalem haue said, Depart ye farre from the Lord: for the land is giuen vs in possession.

16 Therefore say, Thus saith the Lord God, Although I haue cast them far of among the heathen, & although I haue scattered them among the countries, yet will I be to them as a litle Sanctuary in the countries where they shal come.

17 Therefore say, Thus saith the Lord God, I wil gather you againe from the people, and assemble you out of the countreies where ye haue bene scattered, and I will giue you the land of Israel.

18 And they shal come thither, & they shal take away al the idoles thereof, and all the abominations thereof from thence.

19 ¶ And I will giue them one heart, and I will put a new spirit within their bowels: and I will take the stonie heart out of their bodies, & will giue them an heart of flesh. f Iere. 32. 39. chap. 36. 27.

20 That they may walke in thy statutes, & kepe my iudgements, and execute them: and they shal be my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I wil lay their waye vpon their owne heades, saith the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheles besides them, and the glorie of the God of Israel was vpon them on hie.

23 And the glorie of the Lord went vp frō the middes of the citie, & stode vpon the mountaine

g There was one consent betwene the Cherubims & the wheles. h Rea. Chap. 9. 3.

Chap. 1. 15. i That is, the whole bodie of foure beasts or Cherubims.

f It semeth that this noble man died of some terrible death and therefore the Prophet feared some strang iudgement of God toward the rest of the people.

g They that remained still at Ierusalem thus reproched them, & were gone into captiuitie, as though they were cast of & forsaken of God.

h They shal be yet a litle church shewing that the Lord wil euer haue some to call vpon his Name who he will preserve & restore, though they be for a time afflicted.

i Meaning, the heart wherunto nothing can enter, & regenerate them a newe, so that their heart may be soft, and ready to receiue my graces.

a Thus the wicked derided the Prophets, as though they preached but errors, & therefore gaue themselves to their pleasures. b We shal not be pulled out of Ierusalem, til 7000 years of our death come as flesh is not taken out of the caldron til it be sod. c Contrary to their vaine confidence he sheweth in what sense this citie is the caldron: that is, because of the dead bodies that haue bene murdered therein, & so lie as flesh in a caldron.

mountaine which is towarde the East side of the citie.

24 Afterwarde the Spirit toke me vp, and brought me in a visiō by the Spirit of God into Caldea to them that were led awaye captiues: so the vision that I had sene, went vp from me.

k When Iecōniah was led awaye captiue.

25 Then I declared vnto them that were led awaye captiues, all the things that the Lord had shewed me.

CHAP. XII.

1 The parable of the captiuitie. 18 An other parable vnto the d fire of hunger & thirst is signified.

1 The worde of the Lord also came vnto me, saying,

a That is they receiue not the frute of that wh ch they see & heare. *"Ere make thee vessels to go into captiuitie."*

2 Sonne of man, thou dwellest in the middes of a rebellious house, which haue eies to see, & se a not: they haue eares to heare, & heare not: for they are a rebellious house.

3 Therefore thou sonne of man, "prepare thy stuffe to go into captiuitie & go forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they maye consider it: for they are a rebellious house.

4 Then shalt thou bring forth thy stuffe by day in their sight as the stuffe of him that goeth into captiuitie: and thou shalt go forth at euen in their sight, as they that go forth into captiuitie.

5 Dig thou through the wal in their sight, and carie out thereby.

b That as thou doest, so shal they do, & therefore in thee they shal see their owne plague & punishment.

6 In their sight shalt thou beare it vpon thy shoulders, & carie it forth in the darke: thou shalt couer thy face that thou see not the earth: for I haue set thee as a b signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuitie: and by night I digged through the wal with mine hand, and brought it forth in the darke, and I bare it vpon my shoulder in their sight.

8 And in the morning came the worde of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, saide vnto thee, What c doest thou?

c Do not they deride thy doings? *"Or, prophesie."*

10 But say thou vnto them, Thus saith the Lord God, This "burden concerneth the chiefe in Ierusalem, and al the house of Israel that are among them.

11 Say, I am your signe: like as I haue done, so shal it be done vnto them: they shal go into bondage and captiuitie.

12 And the chiefe that is among them, shal beare vpon his shoulder in the darke and shal go forth: they shal digge through the wal, to carie out thereby: he shal couer his face, that he se not the ground with his eies.

d When y King shal thinke to escape by fleeing, I wil take him in my net, as Chap. 17. 10. & 32. 3.

13 My net also wil I spred vpon d him, and he shalbe taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shal dye there.

14 And I wil scatter towarde euerie winde all that are about him to helpe him, and al

his garisons, and I wil drawe out the sword after them.

15 And they shal know that I am the Lord, when I shal scatter them among the nations, and disperse them in the countries.

16 But I wil leaue a e litle number of them from the sword, from the famine, & from the pestilence, that they maye declare all these abominations among the heathen, where they come, & they shal know, that I am the Lord.

e Which should beare his Name & should be his Church, read Chap. 11. 16.

17 ¶ Moreouer, the worde of the Lord came vnto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnes,

19 And saye vnto the people of the land, Thus saith the Lord God of the inhabitants of Ierusalem, & of the land of Israel, They shal eat their bread with carefulnes, & drinke their water with desolation: for the land shal be desolate from her abundance because of the crueltie of them that dwel therein.

20 And the cities that are inhabited, shal be left voide, & the land shalbe desolate, and ye shal know that I am the Lord.

21 ¶ And the worde of the Lord came vnto me, saying,

22 Sonne of man, what is that prouerbe that you haue in the land of Israel, saying, The daies f are prolonged & al visions f faile?

f Because they did not immediately see y prophesies accomplished, they contemned them as though they should neuer be fulfilled. *"Or, take none effect."*

23 Tel them therefore, thus saith the Lord God, I will make this prouerbe to cease, & they shall no more vse it as a prouerbe in Israel: but say vnto them, The dayes are at hand and the effect of euerie vision.

24 For no vision shalbe any more in vaine, neither shal there be any flattering diuination within the house of Israel.

25 For I am the Lord: I wil speake, and that thing that I shall speake, shall come to passe: it shal be no more prolonged: for in your dayes, O rebellious house, will I say the thing, and wil performe it, saith the Lord God.

26 Again the word of the Lord came vnto me, saying,

27 Sonne of man, beholde, they of the house of Israel saye, The vision that he seeth, is for s many daies to come, & he prophesieth of the times that are farre of.

g That is, it shal not come to passe in our daies, & therefore we care not for it: thus y wicked euil abuse Gods patience & benignitie.

28 Therefore say vnto them, Thus saith the Lord God, Al my words shal no longer be delaied, but that thing which I haue spoken, shalbe done, saith the Lord God.

CHAP. XIII.

1 The word of the Lord against false prophets, vvhich teach the people the counsels of their owne hearts.

1 And the worde of the Lord came vnto me, saying,

2 Sonne of man, prophesie against the Prophets of * Israel that prophesie, and saye thou vnto them, that prophesie out of their owne hearts, Heare the word of the Lord.

Chap. 14. 9. a After their owne fantasie, & not as hauing y reuelation of the Lord. Iere. 23. 16.

3 Thus saith the Lord God, Wo vnto the foolish

foolish Prophets that followe their owne spirit, and haue sene nothing.

4 O Israel, thy Prophets are like the foxes b in the waste places.

5 c Ye haue not risen vp in the gappes, neither made vp the hedge for the house of Israel, to stande in the battel in the day of the Lord.

6 They haue sene vanitie, & lying diuination, saying, The Lord saith it, and the Lord hath not sent the: & they haue made others to hope that they woulde confirme the word of their prophesie.

7 Haue ye not sene a vaine vision? & haue ye not spoken a lying diuination? d ye say, The Lord saith it, albeit I haue not spoken.

8 Therefore thus saith the Lord God, Because ye haue spoken vanitie & haue sene lies, therefore beholde, I am against you, saith the Lord God.

9 And mine hand shalbe vpon the Prophets that see vanitie, & diuine lies: they shal not be in the assemblie of my people, neither shal they be written in the e writing of the house of Israel, neither shal they enter into the land of Israel: and ye shal knowe that I am the Lord God.

10 And therefore, because they haue deceiued my people, saying, f Peace, and there was no peace: & one buyt vp a g wal, and beholde, the others daubed it with vntempered mortar,

11 Say vnto them which daube it with vntempered mortar, that it shal fall: for there shal come a great shower, and I wil sende hailestones, which shal cause it to fall, and a stormie winde shal breake it.

12 Lo, when the wal is fallen, shal it not be said vnto you, Where is the daubing wherewith ye haue daubed it?

13 Therefore thus saith the Lord God, I will cause a stormie winde to breake forth in my wrath, and a great showre shall be in mine anger, and hailestones in mine indignation to consume it.

14 So I wil destroy the wal that ye haue daubed with vntempered mortar, and bring it downe to the ground, so that the fundatiō thereof shalbe discouered, & it shal fall, and ye shalbe consumed in the middes therof, and ye shal know, that I am the Lord.

15 Thus wil I accomplish my wrath vpon the wal, and vpon them that haue daubed it with h vntempered mortar, & wil say vnto you, The wal is no more, neither the daubers thereof.

16 To wit, the Prophets of Israel, which prophesie vpon Ierusalem, and see visions of peace for it, and there is no peace, saith the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophesie out of their owne heart: & prophesie thou against them, and say,

18 Thus saith the Lord God, Wo vnto the women that sow i pillowes vnder all arme holes, and make vailles vpon the head of

euery one that standeth vp, to hunt foules: wil ye hunt the foules of my people, and wil ye giue life to the foules that come vnto you?

19 And wil ye pollute me among my people for handfals of k barley, & for pieces of bread to slay the foules of the that shoulde not dye, and l to giue life to the foules that should not liue in lying to my people, that heare your lies?

20 Wherefore thus saith the Lord God, Beholde, I wil m haue to do with your pillows, wherewith ye hunt the n foules to make the to flie, and I will teare them from your armes, and wil let the foules go, o even the foules, that ye hunt to make them to flie.

21 Your vailles also wil I teare, and deliuer my people out of your hande, & they shal be no more in your hands to be hunted, & ye shal know that I am the Lord.

22 Because with your lies ye haue made the heart of the p righteous sad, whom I haue not made sad, and strengthened the handes of the wicked, that he should not returne fro his wicked way, by promising him life,

23 Therefore ye shal see no more vanitie, nor diuine diuinations: for I wil deliuer my people out of your hand, & ye shal knowe that I am the Lord.

CHAP. XIII.

4 The Lord sendeth false Prophets for the ingratitude of the people. 22 He reserveth a small portion for his Church.

1 Then came certeine of the Elders of Israel vnto me, and a fate before me.

2 And the worde of the Lord came vnto me, saying,

3 Sonne of man, these men haue set vp their idoles in their b heart, & put the stumbling blocke of their iniquitie before their face: should I, being required, answer them?

4 Therefore speake vnto them, and say vnto them, Thus saith the Lord God, Euerie man of the house of Israel that setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to the c Prophet, I the Lord wil answer him, that commeth according to the multitude d of his idoles:

5 That e I maye take the house of Israel in their owne heart, because they are all departed from me through their idoles.

6 Therefore saye vnto the house of Israel, Thus saith the Lord God, Returne, and withdrawe your selues, and turne your faces from your idoles, and turne your faces from al your abominations.

7 For euerie one of the house of Israel, or of the stranger that sojourneth in Israel, which departeth fro me, & setteth vp his idoles in his heart, and putteth the stumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord wil answer him f for my selfe.

8 And I will set my face against that man, H h h j. & wil

k Wil ye make my word to serue your beliest
l These forcerers made f people beleue that they could preferue life or destroy it, & that it should come to euery one according as they prophesied:
m That is, to cause the to pe-
nith, & that they should depart from the body.
n By threatening them that were godly, & vpholding y wicked.

a He sheweth the hypocricie of y idolaters, who wil dissemble to heare y Prophets of God though in their hart they followe nothing lesse, then their admonitions, and also how by one means, or other God doeth discouer them.
b They are not onely idolaters in heart, but also worship their fil-
this idoles openly, which leade the in blindnes, & cause them to stumble, & cast the out of Gods fauour, so that he wil not heare the when they cal vnto him, read Iere. 10 15.
c To inquire of things which the Lord hath appointed to come to passe.
d As his abomination hath deferred that is, he shalbe led with lies according as he delisted there in, 2 Thes. 2 10.
e That is, conuince them by their owne conscience.
f Or, by my selfe.

b Watching to destroy the vineyard.
c He speaketh to the gouernours & true ministers that should haue refused them.

d Ye promised peace to this people & now ye see their destruction, so that it is manifest, that ye are false Prophets.

e That is, in the booke of lyfe, wherein the true Israelites are written.

f Read Iere. 6. 14
g Whereas the true Prophets prophesied the destruction of y cite to bring the people to repentance, y fall Prophets spake the contrarie & flattered the in their vanities, so that what one false prophet said, (which is here called y building of the wal) an other false Prophet would affirme, though he had neither occasion nor good ground to beare him.

h Whereby is met whatsoeuer setteth forth vnder the authority of Gods word.
i These superstitious women for lucre would prophesie & tel euerie man his fortune, giuing the pillows to leane vpon & kerchiefs to couer their heads, to the intent they might the more allure them and bewitch them.

f The Prophet declareth y God for mans ingratitude raiseh vp false Prophets to seduce the that delite in lies rather then in the truth of God, & thus he punisheth sinne by sin, 1. King 22. 20. & destroyeth al wel those Prophets as that people. g Thus Gods iudgements against the wicked are admonitions to y Goaly ro cleane vnto y Lord, & not to defile theselues with like abominations. h Read Chap. 4. 16. & 5. 17. lla. 3. 11. i Though Noah & Iob were now alieue, which in their time were most godly men (for at this time Daniel was in captiuitie with Ezekiel) and so these three together shuld pray for this wicked people, yet wold I not heare the, read Iere, 15. 1. k Meaning, that a very few (which he calleth y remnant, vers. 22.) should escape these plagues whom God hath sanctified & made righteous, so y this righteousness is a signe y they are the church of God, whom he wold preferre for his owne sake.

Chap. 5. 17.

I Read Cha. 5. 3.

- & wil make him an example & prouerbe, and I will cut him of from the middes of my people, and ye shal know that I am the Lord.
- 9 And if the Prophet ~~be~~ deceived, when he hath spoken a thing, I the Lord haue deceived that Prophet, and I will stretche out mine hand vpon him, and wil destroye him from the middes of my people of Israel.
- 10 And they shal beare their punishment: the punishment of the Prophet shalbe euē as the punishment of him that asketh,
- 11 That the house of Israel maye go no more astray from me, neither be polluted any more with al their transgressions, but that they may be my people, and I may be their God, saith the Lord God.
- 12 ¶ The worde of the Lord came againe vnto me, saying,
- 13 Sonne of man, when the land sinneth against me by comitting a trespas, then wil I stretch out mine hand vpon it, h and wil breake the staffe of the breade therof, and wil send famine vpon it, and I will destroy man and beast forth of it.
- 14 Though these three men i Noah, Daniel, and Iob were among them, they shoulde deliuer but their own soules by their righteousness, saith the Lord God.
- 15 If I bring noisome beastes into the land and they spoyle it, so that it be desolate, that no man may passe through, because of beasts,
- 16 Though these thre mē were in the middes thereof, As I liue, saith the Lord God, they shall saue neither sonnes nor daughters: they onely shall be deliuered, but the land shalbe waste.
- 17 Or if I bring a sworde vpon this lande, & say, Sword, go through the lande, so that I destroy man and beast out of it,
- 18 Though these thre mē were in the mids thereof, As I liue, saith the Lord God, they shal deliuer neither sonnes nor daughters, but they onely shall be deliuered themselves.
- 19 Or if I send a pestilence into this land, & powre out my wrath vpon it in blood, to destroy out of it man and beast,
- 20 And though Noah, Daniel and Iob were in the middes of it, As I liue, saith the Lord God, they shal deliuer neither sonne nor daughter: they shal but deliuer their owne soules by their righteousness.
- 21 For thus saith the Lord God, How much more when I send my * foure sore iudgements vpon Ierusalem, euen the sword, and famine, & the noisome beast & pestilence, to destroy man and beast out of it?
- 22 Yet behold, therein shalbe left a remnant of the that shalbe caried away both sonnes & daughters: behold, they shal come forth vnto you, & ye shal see their way, and their enterprises: and ye shalbe comforted, concerning the euil that I haue brought vpon Ierusalem, euen concerning al that I haue brought vpon it.

- 23 And they shal comfort you, when ye see their way and their enterprises: & ye shall knowe, that I haue not done without cause all that I haue done in it, saith the Lord God.

CHAP. XV.

As the vnpromisable wooode of the vine tree is cast into the fire, so Ierusalem shalbe burnt.

- 1 And the worde of the Lord came vnto me, saying,
- 2 Sonne of man, what commeth of the vine tree aboute al other trees? and of the vine branche, which is among a the trees of the forest?
- 3 Shal wooode be taken thereof to do any worke? or wil men take a pin of it to hang any vessel thereon?
- 4 Beholde, it is cast in the fire to be consumed: the fire consumeth both the ends of it, and the middes of it is burnt. Is it meete for any worke?
- 5 Behold, when it was whole, it was meete for no worke: howe much lesse shal it be meete for any worke, when the fire hath consumed it, and it is burnt?
- 6 Therefore thus saith the Lord God, As the vine tre, that is among the trees of the forest, which I haue giuen to the fire to be consumed, so wil I giue the inhabitants of Ierusalem.
- 7 And I wil set my face against them: they shal go out from one b fyre, & another fire shal consume them: & ye shal knowe, that I am the Lord, when I set my face against them,
- 8 And when I make the land waste, because they haue greatly offended, saith the Lord God.

CHAP. XVI.

The Prophet declareth the benefites of God toward Ierusalem. 15 Their vniuersities. 46 He iustifieth the wickednes of other people in comparison of the finnes of Ierusalem. 49 The cause of the abominations, into which the Sodomites fel. 60 Mercie is promised to the repentant.

- 1 Againe, the worde of the Lord came vnto me, saying,
- 2 Sonne of man, cause Ierusalem to knowe her abominations,
- 3 And saye, Thus saith the Lord God vnto Ierusalem, Thine habitation and thy kindred is of the land a of Canaan: thy father was an Amorite, & thy mother an Hittite.
- 4 And in thy natiuitie whe thou wast b born, thy nauell was not cut: thou wast not washed in water to soften thee: thou wast not salted with salt, nor swaddled in clouts.
- 5 None eye pitied thee to do any of these vnto thee, for to haue compassion vpon thee, but thou wast cast out in the open felde to the contempt of thy person in the day that thou wast borne.
- 6 And when I passed by thee, I sawe thee polluted in thine c owne blood, and I saide vnto thee, when thou wast in thy bloode, thou shalt liue: euen when thou wast in thy

a Which bringeth forth no fruite, no more then the other trees of the forest domeaning, that if Ierusalem, which bare the name of his church, did not bring forth frut, it should be vnterly destroyed.

b Though they escape one danger, yet another shal take them.

a Thou boastest to be of y seede of Abraham, but thou art degenerate & followest y abominations of the wicked Canaanites, as children to the manners of their fathers. lla. 1. 4. & 57. 3. b When I first brought thee out of Egypt, & planted thee in this land to be my Church. c Being thus in thy filthines and forsaken of al men, I toke thee & gaue thee life: whereby is ment that before God wath his church, & giue life, there is nothing, but filthines and death.

thy

d These words, as blood, pollution, nakednes & filthines are oftentimes repeted, to beate down their pride, & to cause them to consider what they were before god receiued the to mercy, fauoured the & couered their shame.

e That thou shouldest be a chaste wife vnto me, & I should maintaine thee & endue thee with all graces.

f I washed away thy finnes.

g I facified thee with mine holie Spirit.

h Hereby he sheweth how he faued his church enriched it, and gaue it power & dominion to reigne.

i He declareth wherein y dignity of Ierusalem stood: to wit, in y that the Lord gaue the of his beauty & excellencie.

k In abusing my giftes & in putting thy confidence in thine owne wisdom & dignitie, which were the occasions of thine idolatry.

l There was none idolatrie so vile wherewith thou didst not pollute thy selfe.

m This declareth how y idolaters put their chiefe delite in those things, which please the eyes & outward senses.

n Thou hast conuerted my vessels & instruments, which I gaue thee to serue me with, to y use of thine idoles.

o Meaning, by fire, read Leui. 18 21. 2. king. 23. 10.

thy blood I said vnto thee, thou shalt liue. 7 I haue caused thee to multiplic as the bud of the fiede, and thou hast increased and waxen great, & thou hast gotten excellent ornaments: thy breasts are facioned, thine heare is growen, where as thou wast naked and bare.

8 Now when I passed by thee, and looked vpō thee, beholde, thy time was as the time of loue, & I spred my skirtes ouer thee, & couered d thy filthines: yea, I sware vnto thee, & entred into a couenant with thee, saith the Lord God, and thou becamest mine.

9 Then washed I thee with f water: yea, I washed away thy blood from thee, and I 8 annointed thee with oyle.

10 I clothed thee also with broidred work, and shod thee with badgars skinne: and I girded thee about with fine linen, & I couered thee with silke.

11 I decked thee also with ornaments, and I put bracelets vpō thine hands & a chaine on thy necke.

12 And I put a frontelet vpon thy face, and earings in thine eares, and a beautiful h crowne vpon thine head.

13 Thus wast thou deckt with gold and siluer, and thy rayment was of fine linen, & silke, and broidred work: thou didest eate fine floure, and honie & oyle, & thou wast verie beautiful, and thou didest growe vp into a Kingdome.

14 And thy name was spred among the heathen for thy beautie: for it was perfite through my i beautie which I had set vpon thee, saith the Lord God.

15 Now thou didest k trust in thine owne beautie, and plaiedst the harlot, because of thy renoume, & hast powred out l thy fornications on euerie one that passed by, thy desire was to him.

16 And thou didest take thy garments, and deckedst thine hie places with diuers colours, m and playedst the harlot therupon: the like things shal not come, neither hath any done so.

17 Thou hast also takē thy faire iewels made of my golde and of my siluer, which I had giuen thee, & n madest to thy selfe images of men, and didest commit whoredome with them,

18 And tokest thy broidred garments, & coueredst them: and thou hast set mine oyle & my perfume before them.

19 My meat also, which I gaue thee, as fine floure, oyle, and hony, wherewith I fed thee, thou hast euen set it before the for a swete fauour: thus it was, saith the Lord God.

20 Moreouer thou hast taken thy sonnes & thy daughters, whom thou hast borne vnto me, and these hast thou sacrificed vnto them, to o be deuoured: is this thy whoredome a smal matter?

21 That thou hast slaine my children, and deliuered them to cause them to passe through fire for them?

22 And in al thine abominations & whor-

doms thou hast not remembered the daies of thy youth, when thou wast naked and bare, & wast polluted in thy blood.

23 And beside al thy wickednes (wo, wo vnto thee, saith the Lord God)

24 Thou hast also buyt vnto thee an hie place, and hast made thee an hie place in euery strete.

25 Thou hast built thine hie place at euery corner of the way, & hast made thy beautie to be abhorred: thou hast opened thy feete to euerie one that passed by, & multiplied thy whoredome.

26 Thou hast also committed fornication with the p Egypciās thy neighbours, which haue great members, and hast increased thy whoredome to prouoke me.

27 Behold, therefore I did stretch out mine hand ouer thee, and wil diminish thine ordinarie, and deliuer thee vnto the will of them that hate thee, euen to the " daughters of the Philistims, which are ashamed of thy wicked way.

28 Thou hast played the whore also with the Assyrians, because thou wast infaciable: yea, thou hast played the harlot with them, and yet couldest not be satisfied.

29 Thou hast moreouer multiplied thy fornication from the land of Canaan vnto Caldea, and yet thou wast not satisfied herewith.

30 How weake is thine heart, saith the Lord God, seing thou doest al these things, euen the worke of a " presumptuous whorish woman?

31 In that thou buyldest thine hie place in the corner of euery way, and makest thine hie place in euerie strete, and hast not ben as an harlot q that despiseth a reward.

32 But as a wife that plaith the harlot, and taketh others for her husband:

33 They giue gifts to al other whores, but thou giuest giftes vnto al thy louers, & rewardest them that they maye come vnto thee on euerie side for thy fornication.

34 And the contrary is in thee from other women in thy fornications, neither the like fornication shalbe after thee: for in that thou giuest a reward, and no rewarde is giuen vnto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus saith the Lord God, Because thy " shame was powred out, and thy filthines discovered through thy fornications with thy louers, and with al the idoles of thine abominations and by the bloode of thy children, which thou didest offer vnto them,

37 Beholde, therefore I wil gather al r thy louers, with whome thou hast taken pleasure, and all them that thou hast loued, with al them that thou hast hated: I will eue gather the round about against thee, and wil discover thy filthines vnto them that they may see all thy filthines.

38 And I wil iudge thee after the maner of H h h. iij. them

"Or, head.

p Henoteth the great impietie of this people who first falling from God to seke help at strange nations, did also at length imbrace their idolatrie, thinking thereby to make their amity more strong.

"Or, sin.

"Or, that will beare rule.

q Meaning, that some harlots content me smal rewards, but no louers gaue a reward to Israel, but they gaue to al others: signifying that the idolaters bestowe al their substance, which they receive of God for his glory, to serue their vile abominations.

"Or, nether parts.

r Egypciāns, Affirians & Caldeas, whom thou tokest to be thy louers, shal come & destroy thee, Chap. 23. 9.

f I wil iudge thee to death, as the adulterers & murderers.

them that are harlots, and of them that shed blood, & I wil giue thee the blood of wrath and ielousie.

39 I wil also giue thee into their hands, and they shal destroy thine hie place, and shal breake downe thine hie places: they shal strippe thee also out of thy clothes, and shal take thy faire iewels, and leaue thee naked and bare.

40 They shal also bring vp a companie against thee, and they shal stone thee with stones, and thrust thee through with their swordes.

g Ring 23.9.

41 And they shal burne vp thine houses with fire, and execute iudgements vpon thee in the sight of many women: and I wil cause thee to cease from playing the harlot, and thou shalt giue no reward any more.

i I wil utterly destroy thee, & so my ielousie shal cease.

42 So wil I make my wrath toward thee to rest, & my ielousie shal depart from thee, and I wil cease and be no more angrie.

u I haue punished thy faults, but thou wouldest not repent.

43 Because thou hast not remembered the dayes of thy youth, but hast prouoked me with al these things, beholde, therefore I also haue brought thy waye vpon thine head, saith the Lord God: yet hast not thou had consideration of all thine abominations.

x As were the Canaanites & the Hittites & others your predeceffors, so are you their successors. y That is, of Samaria & Sodom.

44 Beholde, al that vse prouerbes, shal vse this prouerbe against thee, saying, As is the mother, so is her daughter.

z That is, her cities. y Ebr. thy sister younger then thou.

45 Thou art thy mothers daughter, that hath cast of her husband and her childre, & thou art the sister of thy y sisters which forsooke their husbands & their children: your mother is an Hittite, and your father an Amorite.

a But done farre worse.

46 And thine elder sister is Samaria, & her daughters, that dwell at thy left hand, and thy yong sister, that dwelleth at thy right hand, is Sodom, & her daughters.

47 Yet hast thou not walked after their waies, nor done after their abominations: but as it had bene a verye litle thing, thou wast corrupted more then they in all thy wayes.

48 As I liue, saith the Lord God, Sodom thy sister hath not done, neither she nor her daughters, as thou hast done & thy daughters.

b He alledgeth these foure vices, pride, exccesse, idlenes & contempt of the poore, as foure principal causes of such abominatio, wherefore they were so horribly punished, Gen. 19.24. c Which worshipped y calves in Beth el & Dan.

49 Beholde, this was the iniquitie of thy sister Sodom, b Pride, fulnes of bread, & abundance of idlenes was in her, & in her daughters: neither did she strengthen the hand of the poore and needie.

d Thou art so wicked, that in respect of thee Sodom & Samaria were iust.

50 But they were haucie, and committed abomination before me: therefore I tooke them away, as pleased me.

51 Neither hath Samaria committed half of thy finnes, but thou hast excceded them in thine abominations, and hast iustified thy sisters in al thine abominations, which thou hast done.

52 Therefore thou which hast iustified thy sisters, beare thine owne shame for thy finnes, that thou hast committed more abominable then they which are more righteous then thou art: be thou therefore con-

founded also, and beare thy shame, seing that thou hast iustified thy sisters.

53 Therefore I wil bring againe e their captiuitie with the captiuitie of Sodom, and her daughters, and with the captiuitie of Samaria, and her daughters: euen the captiuitie of thy captiues in the middes of them,

54 That thou maist beare thine owne shame, and maist be confounded in al that thou hast done, in that thou hast comforted them.

55 And thy sister Sodom and her daughters shal returne to their former state: Samaria also and her daughters shal returne to their former state, & whē thou & thy daughters shal returne to your former state.

56 For thy sister Sodom was not heard of by thy report in the day of thy pride.

57 Before thy wickednes was discovered, as in that same time of the reproche of the daughters of Aram, and of all the daughters of the Philistims rounde about k her which despise thee on al sides.

58 Thou hast borne therefore thy wickednes and thine abomination, saith the Lord.

59 For thus saith the Lord God, I might euē deale with thee, as thou hast done: when thou didest despise the l othe, in breaking the couenant.

60 Neuertheles, I wil m remember my couenant made with thee in the dayes of thy youth, and I wil confirme vnto thee an euēlasting couenant.

61 Then thou shalt remember thy wayes, & be ashamed, when thou shalt receiue n thy sisters, beth thy elder and thy yonger, and I wil gi. e them vnto thee for daughters, but not o by thy couenant.

62 And I will establish my couenant with thee, and thou shalt knowe that I am the Lord,

63 That thou maiest remember, and be ashamed, and neuer open thy mouth any more: because of thy shame when I am pacified toward thee, for al that thou hast done, saith the Lord God.

CHAP. XVII.

The parable of the two Eagles.

1 And the worde of the Lord came vnto Ame, saying,

2 Sonne of man, put foorth a parable and speake a prouerbe vnto the house of Israel,

3 And saye, Thus saith the Lord God, The great a eagle with great winges, and long winges, & full of fethers, which had diuers colours, came vnto Lebanon, and tooke the hiest branche of the cedar.

4 And brake of the toppe of his twigge, & caried it into the land b of marchants, and set it in a cite of marchants.

5 He tooke also of the c seede of the lande, and planted it in a frutefull ground: he placed it by great waters, and set it as a willowe tree.

Babylon. c That is, Zedekiah, who was of the Kings blood, & was left at Ierusalem, & made King in stead of Ieconiah, 2. King. 24.17. Iere. 37.1.

e This he speake in coparisō, saying, f he wold reitore Ierusalem when Sodo should be restored, f is, neuer: & this is ment of f great part of the Iewes.

f In y thou hast shewed thy self worse then they, & yet thoughtest to escape punishment.

g Meaning, that it should neuer come to passe.

"Ebr. vvas not a ramour in thy mouth.

h Thou wouldest not cal her punishment to mind when thou wast aloft, to learn by her example to feare my iudgements.

i That is, til thou wast brought vnder by f Syrians, & Philistims, 2. Chro. 28.19.

k Which ioyned with f Syrians, or compassed about Ierusalem.

l Whē thou brakest f couenant, which was made betweene thee & me, as vers. 8.

m That is, of mercy & loue I will pitty thee, & so stand to my couenant, though thou hast deserued the contrary.

n Whereby he sheweth f amōg f most wicked he had euer some fede of his church which he woulde cause to fructifie in due time: & here he declareth how he wil call the Gentiles.

o But of my free mercie.

p This declareth what frutes Gods mercies worke in his, so wit, sorrowe, & repentance for their former life.

2 That is, Nebuchad-nezzar, who hath great power, riches & many countreis vnder him, shal come to Ierusalem & take away Ieconiah f King, as vers. 12.

b Meaning, to

d This was Zedekiah's kingdom.

e That it might not have power to rebell against Babel, as ver. 14

f Meaning, the king of Egypt of whom Zedekiah fought succour against Nebuchad-nezzar.

g They thought to be moistened by the waters of Nilus.

h Shall not Nebuchad-nezzar destroy it?

i By this drye winde, he meaneth the Baby- lonians.

k That is, Iecaniah, 2. King. 24. 15.

l For his subiection & obediēce.

m Because he toke the Name of God in vaine & brake his othe which he had confirmed by giuing his hand, therefore the Prophet declareth y God would not suffer such periurie and infidelitie to escape punishment. Chap. 12. 13. & 22.

6 And it budded vp, and was d like a spreading vine of e low stature, whose branches turned toward it, and the rootes thereof were vnder it: so it became a vine, and it brought forth branches, & shot forth buds.

7 There was also f another great egle with great wings and many fethers, & beholde, this vine did turne her rootes toward it, & spred forth her branches toward it, that she might water it by the trenches of her plantation.

8 It was planted in a good soyle by great g waters, that it should bring forth branches, & beare frute, & be an excellent vine.

9 Say thou, thus saith the Lord God, Shall it prosper? shall h he not pul vp the rootes thereof, and destroy the frute thereof, and cause the to drie? al the leaues of her bud shall wither without great power, or many people, to pluck it vp by the rootes thereof.

10 Beholde, it was planted: but shall it prosper? shall it not be dried vp, and wither? i when the East winde shall touch it, it shall wither in the trenches, where it grew.

11 Moreouer, the worde of the Lord came vnto me, saying,

12 Say now to this rebellious house, Knowe ye not, what these things meane? tel them, Beholde, the King of Babel is come to Ierusalem, and hath taken k the King thereof, and the princes thereof, and led them with him to Babel,

13 And hath taken one of the Kings sede, & made a couenant with him, and hath taken l an othe of him: he hath also taken the princes of the land,

14 That the kingdome might be in subiection, & not lift it selfe vp, but keepe their couenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they myght giue him horses, and much people: shall he prosper? shall he escape, that doeth such things? or shall he breake the couenant, & be deliuered?

16 As I liue, saith the Lord God, he shall die in the middes of Babel, in the place of the King, that had made him King, whose othe he despised, & whose couenant made with him, he brake.

17 Neither shall Pharaoh with his mightie hoste, & great multitude of people, maintaine him in the warre, where they haue cast vp mounts, and buylded ramparts to destroy many persons.

18 For he hath despised the othe, & broken the couenant (yet lo, he had giuen m his hande) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I liue, I wil surely bring mine othe that he hath despised, and my couenant that he hath broken, vpon his owne head.

20 * And I wil spread my net vpon him, and he shall be taken in my net, and I wil bring him to Babel, & wil enter into iudgement with him there for his trespas that he hath committed against me.

21 And all that flee from him with all his hoste, shall fall by the sworde, and they that remaine, shall be scattered toward all the windes: and ye shall know that I the Lord haue spoken it.

22 Thus saith the Lord God, I wil also take of the toppe n of this hie cedar, and will set it, and cut of the o toppe of the tender plant thereof, & I wil plant it vpon an hie mountaine and great.

23 Euen in the hie mountaine of Israel will I plant it: and it shall bring forth boughs and beare frute, and be an excellent cedar, and vnder it shall remaine all birdes, and euerie p foule shall dwell in the shadow of the branches thereof.

24 And al the q trees of the field shall knowe that I the Lord haue brought down the hie tree, and exalted the low tree, that I haue dried vp the grene tree, and made the dry tree to flourish: I the Lord haue spoken it, & haue done it.

CHAP. XVIII.

1 He sheweth that euery man shall beare his owne sinne.
2 To him that amendeth, a saluatiō promised. 34 Death is prophesied to the righteous, which turneth backe from the right way.

1 The worde of the Lord came vnto me againe, saying,

2 What meane ye that ye speake this prouerbe, concerning the land of Israel, saying, a The fathers haue eaten soute grapes, & the childrens teeth are set on edge?

3 As I liue, saith the Lord God, ye shall vse this prouerbe no more in Israel.

4 Beholde, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall dye.

5 But if a man be iust, and do that which is lawful, and right,

6 And hath not eaten b vpon the mountains, neither hath lift vp his eies to the idoles of the house of Israel, neither hath defiled his neighbours wife, neither hath n lien with a * menstruous woman,

7 Neither hath oppressed anye, but hath restored the pledge to his dettour: he that hath spoyled none by violence, * but hath giuen his breade to the hungrye, and hath couered the naked with a garment.

8 And hath not giuen soorth vpon * vsurie, neither hath taken anie increase, but hath withdrawn his hand from iniquitie, and hath executed true iudgement betwene man and man,

9 And hath walked in my statutes, and hath kept my iudgements to deale truly, he is iust, he shall surely liue, saith the Lord God.

10 ¶ If he beget a sonne, that is " a thiefe, or a shedder of blood, if he do anie one of these things,

11 Though he do not al these thinges, but either hath eaten vpon the mountaines, or defiled his neighbours wife,

n This promise is made to the Church which shall be as a final remnant & as the top of a tree.
o I wil trimme it & dreffe it.

p Both y Jewes & Gentils shall be gathered into it.
q All the worlde shall know that I haue pluckt downe the proud enemies & set vp my Church which was lowe and contemned.

a The people murmured at the chastisings of the Lord & therefore vsed this prouerbe meaning y their fathers had sinned & their children were punished for their transgressions, read Iere. 31. 29.
b If he hath not eaten of the flesh that hath ben offered vp to idoles, to honour them thereby.
* Ebr. coma neere. Leui. 20. 18. I saye 8. 7. matth. 23. 35.

Exod. 22. 25. leu. 25. 37. deut. 23. 19. psal. 115. 5.

* Or, a cruel man.

c He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, & doeth not repent, he shalbe punished as his father was, or els not.

Dm. 24. 16.

a king. 4. 6.

schro. 31. 4.

d He ioyneth the obseruation of the comāde-ments wth repentance: for none can repēt in deed except he labour to kepe the Law.

¹⁰ Or, not layd to his charge.

e That is, in the fruts of his faith, which declare y^e God doth accept him.

f He speaketh this to comēd Gods mercy to pore sinners, who rather is ready to pardon, then to punish, as his lōg suffering declar-eth, Chap. 33. 11. Albeit God in his eternal counsel appointed y^e death & damnation of y^e reprobate, yet the end of his counsel was not their death only, but chiefly his owne glory. And also because he doth not aproue sinne, therefore it is here said that he would haue them to turne away from it that they might liue.

¹⁰ Or, rather that he may returne from his wayes & liue.

g That is, y^e false opinion that the hypocrites haue of their righteousness.

h In punishing the Father with the children.

12 Or hath oppressed the poore and nedy, or hath spoyled by violence, or hath not restored the pledge, or hath lift vp his eies vnto the idoles, or hath committed abomination,

13 Or hath giuen forth vpon vsurie, or hath taken encrease, shal he liue? he shal not liue: seing he hath done al these abominations, e he shal dye the death, and his blood shalbe vpon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, & feareth, neither doth such like,

15 That hath not eaten vpon the mountaines, neither hath lift vp his eies to the idoles of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoyled by violence, but hath giuen his bread to the hungrye, and hath couered the naked with a garment.

17 Neither hath withdrawn his hand frō the afflicted, nor receiued vsurie nor increase, but hath executed my iudgements, and hath walked in my statutes, he shall not die in the iniquitie of his father, but he shal surely liue.

18 His father, because he cruelly oppressed and spoiled his brother by violence, and hath not done good among his people, lo, euen he dyeth in his iniquitie.

19 Yet say ye, Wherefore shal not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, and hath kept al thy statutes, and done them, he shal surely liue.

20 * The same soule that sinneth shal dye: the sonne shal not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne, but the righteousness of the righteous shalbe vpon him, & the wickednes of the wicked shalbe vpon himselfe.

21 But if the wicked wil returne from all his sinnes that he hath committed, and kepe al my d statutes, and do that which is lawfull & right, he shal surely liue, and shall not dye.

22 Al his transgressions that he hath committed, they shal not beⁿ mencioned vnto him, but in his e righteousness that he hath done, he shal liue.

23 ¶ Haue I any desire that the wicked shuld die, saith the Lord God? or shall he not liue, if he returne from his waies?

24 But if the righteous turne away from his righteousness, & commit iniquitie, and do according to al the abominations, that the wicked man doeth, shal he liue? all his e righteousness that he hath done, shall not be mencioned: but in his transgression that he hath committed, and in his sinne that he hath sinned, in them shal he dye.

25 Yet ye say, The way of the Lord is not hequal: heare now, O house of Israel. Is not my way equal? or are not your waies vnequal.

26 For when a righteous man turneth away from his righteousness, & committeth iniquitie, he shal euen die for the same, he shal euen dye for his iniquitie, that he hath done.

27 Againe when the wicked turneth away from his wickednes that he hath committed, and doeth that which is lawfull and right, he shal saue his soule aliuē.

28 Because he considereth, and turneth away from al his transgressions that he hath committed, he shal surely liue & shal not dye.

29 Yet saith the house of Israel, The waye of the Lord is not equal. O house of Israel, are not my wayes equal? or are not your waies vnequal?

30 Therefore I wil iudge you, O house of Israel, euerie one according to his waies, saith the Lord God: returne therefore and cause others to turne away from al your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you al your transgressions, whereby ye haue transgressed & make i you a new heart and a newe spirit: for why wil ye dye, O house of Israel?

32 For I desire not the death of him that dyeth, saith the Lord God: cause therfore one another to returne, and liue ye.

i He sheweth y^e man can not forsake his wickednes til his heart be chāged, which is only the work of God.

CHAP. XIX.

¹ The captiuitie of the Kings of Iudah signified by the lions whelpes, and by the lion, 20 The prosperitie of the cite of Ierusalem that is past, and the miserie thereof that is present.

1 Thou also, take vp a lamentation for the a princes of Israel,

2 And saye, Wherefore laye thy b mother as a lioness among the lyons? the nourished her yonge ones among the lyons whelpes,

3 And she brought vp one of her whelpes & it became a lyon, and it learned to catche the pray, and it deuoured men.

4 The c nations also heard of him, and he was taken in their nets, and they brought him in chaines vnto the land of Egypt.

5 Now when she sawe, that she had waited and her hope was lost, she toke another of her d whelpes, and made him a lyon.

6 Which went among the lions, & became a lyon, and learned to catche the praie, and he deuoured e men.

7 And he knew their widows, and he destroyed their cities, and the land was wasted, and all that was therein by the noise of his roaring.

8 Then the f nations set against him on euerie side of the countreis and laid their nettes for him: so he was taken in their pitte.

9 And they put him in prison & in chaines and brought him to the King of Babel, & they put him in holdes, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy g mother is like a vine in thy blood, planced

a That is, Jehohaz & Jehoiahim Iosiahs sonnes, who for their pride & cruelty are compared vnto lyons.

b To wit, Jehohaz mother, or Ierusalem.

c By Pharaoh Necho King of Egypt. a. King. 23. 33.

d Which was Jehoiahim.

e He slewe y^e Prophets, & the that feared God, & rauished their wiues.

f Nebuchadnezzar wth his great armie which was gathered of diuers nations.

g He speaketh this in y^e reproche of this wicked King, in whose blood, that is, in y^e race of his predecessors Ierusalem should haue ben blessed, according to Gods promes, & flourish- ed as a fruitful vine.

planted by the waters: she brought forth fruite and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and she appeared in her height with the multitude of her branches.

12 But she was plucked vp in wrath: she was cast downe to the ground, and the East wind dried vp her truite: her branches were broken, and withered: as for the rod of her strength, the fire consumed it.

13 And now she is planted in the wilderness in a drye and thirstie ground.

14 And fire is gone out of a rod of her branches, which hath deuoured her fruite, so that she hath no strong rod to be a scepter to rule: this is a lamentation and shalbe for a lamentation.

CHAP. XX.

3 The Lord denieth that he wil answere them wch they pray because of their unkindnes. 23 He promitteth that his people shal returne from captiuitie. 26 By the forest that should be burnt, is signified the burning of Ierusalem.

1 And in the ^a seuenth yere in the fift moneth, the tenth day of the moneth, came certeine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the worde of the Lord vnto me, saying,

3 Sonne of man, speake vnto the Elders of Israel, and saye vnto them, Thus saith the Lord God, Are ye come to enquire of me? as I liue, saith the Lord God, when I am asked, I wil not answere you.

4 Wilt thou iudge them, sonne of man: wilt thou iudge them? cause ^b them to vnderstand the abominations of their fathers.

5 And say vnto them, Thus saith the Lord God, in the day when I chose Israel, and I lift vp mine hand vnto the seede of the house of Iakob, and made my self knowne vnto them in the lande of Egypt, when I lift vp mine hand vnto them, and sayde, I am the Lord your God,

6 In the day that I lift vp mine hande vnto them to bring them forth of the lande of Egypt, into a land that I had prouided for them, flowing with milke & hony which is pleasant among al lands,

7 Then said I vnto them, Let euerie man cast awaye the abominations of his eies, and defyle not your selues with the idoles of Egypt: for I am the Lord your God.

8 But they rebelled against me, and would not heare me: for none cast awaye the abominations of their eyes, neither did they forsake the idoles of Egypt: the I thought to powre out mine indignation vpon the, & to accomplish my wrath against them in the middes of the land of Egypt.

9 But I had respect to my ^f Name, that it should not be polluted before the heathē, among whom they were, & in whose sight I made my selfe knowne vnto them in

bringing them forth of the lande of Egypt.

10 Now I caried them out of the lande of Egypt and brought them into the wilderness.

11 And I gaue them my statutes, and declared my iudgements vnto them, ^g which if a man do, he shal liue in them.

12 Moreouer I gaue the also my ^h Sabbaths to be a signe betwene me & the, that they might know that I am the Lord, that sanctifie them.

13 But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they cast away my iudgements, which if a man do, he shal liue in them, and my Sabbaths haue they greatly polluted: then I thought to poure out mine indignation vpon them ⁱ in the wilderness to consume them,

14 But I had respect to ^j my Name, that it should not be polluted before the heathen in whose sight I brought them out.

15 Yet neuertheles, I lift vp mine hand vnto them in the wilderness that I would not bring them into the land which I had giuen them, flowing with milke and hony, which was pleasant aboute al lands,

16 Because they cast away my iudgements, and walked not in my statutes, but haue polluted my ^k Sabbaths: for their heart went after their idoles.

17 Neuertheles, mine eye spared them, that I would not destroy them, neither would I consume them in the wilderness.

18 But I said vnto their children in the wilderness, Walke ye not in the ordinances of your fathers, neither obserue their maners nor defile your selues with their idoles.

19 I am the Lord your God: walke in my statutes, and kepe my iudgements and do them,

20 And sanctifie my Sabbaths, & they shall be a signe betwene me & you, that ye may know that I am the Lord your God.

21 Notwithstanding the children rebelled against me: they walked not in my statutes, nor kept my iudgements to do the, which if a man do, he shal liue in them, but they polluted my Sabbaths: then I thought to powre out mine indignation vpon them, & to accomplish my wrath against them in the wilderness.

22 Neuertheles I withdrew mine hand and had respect to my Name that it shoulde not be polluted before the heathen, in whose sight I brought them forth.

23 Yet I lift vp mine hand vnto them in the wilderness, that I would scatter them among the heathen, and disperse them through the countryes.

24 Because they had not executed my iudgements, but had cast away my statutes and had polluted my Sabbaths, and their eyes were after ^k their fathers idoles,

25 Wherefore I I gaue them also statutes, that were not good, & iudgements, wherein they should not liue.

26 And

^h Meaning, that the Caldeans should destroy them as the East winde doeth the fruite of the vine.

ⁱ Destruction is come by Zedekiah who was the occasion of this rebellion.

^a Of the captivity of Ierusalem.

^b This declareth the great lenitie & patience of God which calleth sinners to repentance before he condemne the.

^c I sware that I would be their God which manner of othe was obserued fro all antiquity, where they vied to lift vp their hands toward the heauen, acknowledging God to be author of truth, & the defender thereof, & also of the heart, wishing he should take vengeance, if they ceased any thing which they knew to be truth.

^d God had forbidden them to make mencio of idoles, Exod. 23. 24. 16. 4.

^e Which thing declareth wickednes of mans hart which iudge Gods seruice by their eies & outward senses.

^f God had euer this respect to his glory, that he would not haue his Name euil spoken of among the Gentiles for the punishment that his people deserved, in confidence whereof the godly euer prayed, as Exod. 32. 12. Num. 14. 13.

^g Lev. 18. 5. rom. 10. 5. gal. 3. 12. Exod. 20. 1. & 31. 13. deut. 10. 12.

^h Num. 14. 29. & 36. 85.

ⁱ Who might thereby take an occasion to blaspheme my name & to accuse me of lacke of ability, or els that I had sought a meanes to destroy the more commodiously.

^j That is, my true religion which I had commanded them & gaue theselues to serue me according to their owne fantasies.

^k Whereby the holy Ghost conuerteth the that say they will follow the religion & example of their fathers, & not measure their doings by Gods word, whether they be approvable thereby or no.

^l Meaning, that they set their delite vpon them, because they would not obey my lawes, I gaue them vp to them selues that they should obey their owne fantasies, as ver. 39. Rom. 1. 21.

m I condemned those things, & counted the as a² bominable which they thought had ben excellent, & to haue declared most zeale, Luke 16.15. for that which God requi- red as most excellent y^e gaue they to their i- doles.

n Not onely in the wildernes, whē I brought them out of E- gypt, but since I placed them in this land, which declareth how prompt mans heart is to idola- try, seing that by no admonitions he can be drawē backe.

o Which signi- fieth, an hie place, declaring y^e they wanted themselves of their idolatrie, & were not atha- med thereof, though God had comāded them exprefely, that they should haue no altar lifted vp on hie by staires, Exod. 20.26.

p Ebr. in the way. He sheweth, that the ingra- titude of the peo- ple deserueth, y^e God should cut the of & y^e they should not haue the comfort of his word.

q He declareth y^e man of nature is wholly enemie vnto God & to his own saluatio, & therefore God calleth him to y^e right way, part- ly by chastising, but chiefly by his mercie in forgi- uing his rebellio, & wickednes- r I will bring you among strange nations as into a wildernes, and there wil visite you, & so cal you to repentance and then bring the godly home againe, Isa. 65.9. s Signifying, y^e he wil not burne y^e come with the chaffe, but chuse out the wicked to punish them when he will spare his. t This is spoken to the hypocrites.

26 And I polluted the in their owne m gifts in that they caused to passe by the fyre all that first openeth the wombe, that I might destroy them, to the end that they might know that I am the Lord.

27 Therefore, sonne of man, speake vnto the house of Israel, & say vnto them, Thus saith the Lord God, yet in this your fathers haue blasphemed me, though they had before grievously transgressed against me.

28 n For when I had brought them into the land, for the which I lifted vp mine hande to giue it to the, then they saw euery hy hil, & al the thicke trees, and they offered there their sacrifices, and there they presented their offering of prouocation: there also they made their swete sauour, and powred out there their drinke offerings.

29 Then I said vnto them, What is the hie place wherunto ye go? And the name ther- of was called o Bamah vnto this day.

30 Wherefore, saye vnto the house of Israel, Thus saith the Lord God, Are ye not pol- luted after the maner of your fathers? & commit ye not whoredome after their a- bominations?

31 For when you offer your giftes, & make your sonnes to passe through the fire, you pollute your selues with all your idoles vnto this day: shall I answere you when I am asked, O house of Israel, as I liue, saith the Lord God, p I will not answere you whē I am asked.

32 Neither shal that be done that commeth into your minde: for ye say, We will be as the heathen, and as the families of the countreis, and serue wood, and q stone.

33 As I liue, saith the Lord God, I will surely rule you with a mightie hand, and with a stretched out arme, and in my wrath pow- ered out,

34 And wil bring you from the people, and will gather you out of the countreyes, wherein ye are scattered, with a mightie hand, & with a stretched out arme and in my wrath powred out.

35 And I wil bring you into the r wildernes of the people, and there wil I pleade with you face to face.

36 Like as I pleaded with your fathers in the wildernes of the land of Egypt, so wil I plead with you, saith the Lord God.

37 And I wil cause you to passe vnder the rod, and will bring you into the bonde of the couenant.

38 And I wil f chuse out from among you the rebelles, and them that transgreffe a- gainst me: I wil bring them out of the land where they dwell, & they shal not enter in- to the lāde of Israel, and you shall knowe that I am the Lord.

39 As for you, O house of Israel, thus saith the Lord God, t Go you, and serue euerie one his idole, seing that ye wil not obeye me, and pollute mine holie Name no more with your giftes and with your i- doles.

40 For in mine holy mountaine, euen in the hie mountaine of Israel, saith the Lord God, there shal al the house of Israel, and all in the land, serue me: there wil I accept them, and there wil I require your offerings and the first fruits of your oblations, with all your holy things.

41 I wil accept your swete sauour, when I bring you from the people, & gather you out of the countreis, wherin ye haue bene scattered, that I maye be sanctified in you before the heathen:

42 And ye shal know, that I am the Lord, when I shal bring you into the land of Is- rael, into the land, for the which I lifted vp mine hand to giue it to your fathers.

43 And there shal ye remember your waies, and al your workes, wherein ye haue bene defiled, & ye u shal iudge your selues wor- thy to be cut of, for all your euils, that ye haue committed.

44 And ye shal know, that I am the Lord, when I haue respect vnto you for my Na- mes sake, & not after your wicked wayes, nor according to your corrupt workes, O ye house of Israel, saith the Lord God.

45 Moreover, the worde of the Lorde came vnto me, saying,

46 Sonne of man, set thy face toward the way of Teman, and droppe thy worde to- ward x the South, & prophesie toward the forest of the field of the South,

47 And say to the forest of the South, Heare the worde of the Lord: thus saith the Lord God, Beholde, I will kindle a fire in thee, and it shal deuoure al the y grene wood in thee, and al the drye wood: the continuall flame shal not be quenched, and euerie face from the South to the North shal be burnt therein.

48 And al flesh shal see, that I the Lord haue kindled it, & it shal not be quenched. The said I, Ah Lord God, they say of me, Doe- eth not he speake z parables?

CHAP. XXI.

He threatneth the sworde, & destruction to Ierusalem. 25 He sheweth the fil of King Zedekiah. 28 He u com- manded to prophesie the destructio of the children of Am- mon. 30 The Lord threatneth to destroy Nebuchad- nez- zar.

1 The worde of the Lord came to me a- gain, saying,

2 Sonne of man, set thy face toward Ieru- salem, a and droppe thy worde toward the holy places, and prophesie against the lād of Israel,

3 And say to the land of Israel, Thus saith the Lord, Behold, I come against thee, & wil drawe my sworde out of his sheath, and cut off from thee both the b righteous and the wicked.

4 Seing then that I wil cut of frō thee both the righteous and wicked, therefore shall my sworde go out of his sheath against all flesh from the South to the c North,

5 That al flesh may knowe that I the Lord haue drawn my sworde out of his sheath,

u Your owne consciences shall conuict you af- ter y^e you haue felt my mercies.

x For Iudah stode South from Babylon.

y Both strong & weake in Ierusa- lem.

z The people said, y^e the Pro- phet spake dark- ly: therefore he desireth the Lord to giue them a plaine declaratiō hereof.

a Speake sensi- bly, that al may vnderstand.

b That is, such which seeme to haue an outward shew of righte- ousnes, by obser- uation of the ce- remonies of the Law.

c Meaning, tho- rough al y^e land.

and

d As though thou were in extreme anguiſh. e Because of the great noyſe of y^e armie of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the keeper: ſhe wing, ſ^t it wil not ſpare the King who ſhould be as the ſonne of God, & in his place.

h That is, the reſt of the people.

i To wit, vnto the armie of the Caldeans.

k Read, I.e. 31. 19. l Ezekiel moued with compaſſion, this complaineth fearing the deſtruction of the kingdome, which God had confirmed to Dauid, & his poſterity by promes which promes God performed, although here it ſeemeth to mans eye that it ſhould vtterly periſh.

m That is, incourage the ſworde. n Proud for thy ſelf: for thou ſhalt ſee Gods plague of al partes on his country.

o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Iudah, his purpoſe was alſo to go againſt the Ammonites: but doubting in the way, which enterprize to vnderſtake firſt, he conſulted with his counſailors, & ſo went againſt Iudah.

p That is, to y^e tribe of Iudah y^e kept them ſelues in Ieruſalem.

q To know whether he ſhould go againſt the Ammonites or them of Ieruſalem.

r He ſaid coniuring & ſorcerie.

and it ſhal not returne any more.

6 Mourne therfore, thou ſonne of man, as in the paine of *thy* d reines, and mourne bitterly before them.

7 And if they ſaye vnto thee, Wherefore moueſt thou? then anſwere, becauſe e of the brute: for it commeth, & euery heart ſhalt melt, and al hands ſhalbe weake, and all mindes ſhal faint, and al knees ſhall fall away as water: beholde, it cometh, & ſhall be done, ſaith the Lord God.

8 ¶ Again, the worde of the Lord came vnto me, ſaying,

9 Sonne of man, prophesie, and ſay, Thus ſaith the Lord God, ſay, A ſworde, a ſworde both ſharpe, and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, & it is fourbiſhed that it maye f glitter: how ſhal we reioyce? for it contemneth the ſrod of my ſonne, as h al other trees.

11 And he hath giuen it to be fourbiſhed, that he may handle it: this ſworde is ſharpe, and is fourbiſhed, that he may giue it into the hand of the ſlayer.

12 Crie, and houle, ſonne of man: for this ſhal come to my people, and it ſhal come vnto al the princes of Iſrael: the terrours of the ſworde ſhalbe vpon my people: k ſmite therefore vpon thy thigh.

13 For it is a tryal, l and what ſhal this be, if the ſworde contemne euen the rod? It ſhal be no more, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophesie, and ſmite m hand to hand, and let the ſworde be doubled: let the ſworde that hath killed, returne the thirde time: it is the ſworde of the great ſlaughter entring into their priue chambers.

15 I haue brought the feare of the ſworde into al their gates to make their heart to faint, and to multiplie their ruines. Ah it is made bright, and it is dreſſed for the ſlaughter.

16 Get thee n alone: go to the right hand: & get thy ſelfe to the left hand, whither ſoeuer thy face turneth.

17 I wil alſo ſmite mine hands together, & will cauſe my wrath to ceaſe. I the Lord haue ſaid it.

18 ¶ The worde of the Lord came vnto me againe, ſaying,

19 Alſo thou ſone of man, appoint thee o two wayes, that the ſworde of the King of Babel maye come: both twaine ſhal come out of one land, & chuſe a place, & chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſworde may come to Rabbath of the Ammonites & p to Iudah in Ieruſalem the ſtrong citie.

21 And the King of Babel ſtoode at the q parting of the way, at the head of the two wayes, conſulting by diuination, and made his arrowes bright: he conſulted with idoles, and looked in the liuer.

22 At his right hand was the diuination for Ieruſalem to appoint captaines, to open their mouth in the ſlaughter, and to liſt vp their voyce with ſhoutiug, to laye engines

of warre againſt the gates, to caſt a mount, and to buyld a fortrefſe.

23 And it ſhalbe vnto them f as a falſe diuination in their ſight for the othes made vnto them: t but he will call to remembrance their iniquitie, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye haue made your iniquitie to be remembered in diſcouering your rebellion, that in all your workes your ſinnes might appeare: becauſe I ſay, that ye are come to remembrance, ye ſhal be taken with the hand.

25 And thou u prince of Iſrael polluted, and wicked, whoſe day is come, when iniquitie ſhal haue an end.

26 Thus ſaith the Lord God, I wil take away the x diademe, & take of the crowne: this ſhalbe no more the ſame: I wil exalte the humble, and wil abaſe him that is hie.

27 I wil ouerturne, ouerturne, ouerturne it, and it ſhalbe no more vntill he y come, whoſe right it is, and I wil giue it him.

28 ¶ And thou, ſonne of man, prophesie, & ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemie: ſay thou, I ſay, The ſworde, the ſworde is drawn forth, & ſubiſhed to the ſlaughter, to conſume, becauſe of the glittering.

29 Whiles they ſee z vanitie vnto thee, and prophesied alie vnto thee to bring thee vpon the neckes of the wicked that are ſlaine, whoſe daye is come when their iniquitie ſhal haue an end.

30 Shal I cauſe it to returne into his ſeathe? I wil iudge thee in the place where thou waſt created, euen in the land of thine habitation.

31 And I will powre out mine indignation vpon thee, and wil blowe againſt thee in the fire of my wrath, & deliuer thee into the hand of beaſtly men, & ſkilful to deſtroy.

32 Thou ſhalt be in the fire to be deuoured: thy blood ſhal be in the middes of the lande & thou ſhalt be no more remembered: for I the Lord haue ſpoken it.

Prophetes, which threatned, ſpake lyes, yet thou ſhalt as ſurely come as though thou werſt already vpon their neckes.

CHAP. XXII.

1 Ieruſalem is reprobred for crueltie. 25 Of the wicked doctrine of the falſe Prophets and Priests, and of their vniſaſurable conſolations. 27 The tyrannie of rulers. 29 The wickednes of the people.

1 Moreouer, the word of the Lord came vnto me, ſaying,

2 Now thou ſonne of man, wilt thou iudge, wilt thou iudge the bloodye citie? wilt thou ſhewe her al her abominations?

3 Then ſay, Thus ſaith the Lord God, The citie ſheddeth blood in the middes of it, that her b time maye come, and make th idoles c againſt her ſelfe to pollute her ſelfe.

4 Thou haſt offended in thy blood, that thou haſt ſhed, and haſt polluted thy ſelfe in thine idoles, which thou haſt made, and thou

f Becauſe there was a league between the Iewes, & the Babylo- nians, they of Ieruſalem ſhal thinke nothing leſſe then that this thing ſhould come to paſſe.

t That is, Nebuchadnezzar will remember y^e rebellion of Zedekiah, & ſo come vpon them.

u Meaning, Zedekiah, who practiſed with y^e Egyptians to make himſelfe hie, and able to reſiſt the Babylo- nians.

x Some referre this to y^e Priests attire: for Ichozababek the Priſt went into capti- uity with the King.

y That is, vnto the coming of Meſſiah: for though y^e Iewes had ſome ſigne of gouernment afterward vnder the Perſians, Grekes, and Romaynes, yet this reſtitution was not till Chriſts coming, and at length ſhould be accom- pliſhed, as was promiſed, Gen. 49. 10.

z Though the Iewes & Ammonites would not beleue, y^e thou, to wit, the ſworde, ſhouldeſt come vpon them, and ſaid that the

a Art thou readye to execute thy charge, which I comit vnto thee againſt Ieruſalem, y^e murdereth the Prophetes, & them that are godly? b That is, the time of her deſtruction.

c To her owne vndoing.

d Whose very name al men hate.

e He meaneth hereby that there was no kind of wickednes, which was not committed in Ierusalem, & therefore the plagues of God should speedily come vpon her.

Leui. 24. 10.

Leui. 3. 3.

f In token of my wrath and vengeance.

g That is, able to defend thy selfe.

h I wil thus take away the occasion of thy wickednes.

i Thou shalt be no more the inheritance of the Lord, but forsaken.

k Which before was most precious.

l Meaning hereby, that the godly should be tried & the wicked destroyed.

thou hast caused thy daies to draw nere, and art come vnto thy terme: therefore haue I made thee a reproch to the heathē, and a mocking to al countryes.

5 Those that be nere, & those that be farre from thee, shall mocke thee, which art vile in name and sore in affliction.

6 Beholde, the princes of Israel euery one in thee was ready to his power, to shed blood.

7 In thee haue they despised father & mother in the middes of thee: haue they oppressed the stranger in thee haue they vexed the fatherles and the widowe.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carye tales to shed blood: in thee are they that eat vpon the mountaines: in the middes of thee they commit abomination.

10 * In thee haue they discouraged their fathers shame: in thee haue they vexed her that was polluted in her floures.

11 And euerie one * hath committed abomination with his neighbours wife, and euerie one hath wickedlye defiled his daughter in law, and in thee hath euery man forced his own sister, even his fathers daughter.

12 In thee haue they taken giftes to shed blood: thou hast taken vsurie and the increase, and thou hast defrauded thy neighbours by extortion, & hast forgotten me, saith the Lord God.

13 Behold, therefore I haue smitten mine handes vpon thy couetousnes, that thou hast vsed, and vpon the blood, which hath bene in the middes of thee.

14 Can thine heart endure, or can thine hands be strong, in the dayes that I shall haue to do with thee: I the Lord haue spoken it, and wil do it.

15 And I wil scatter thee among the heathen, and disperse thee in the countries, & wil cause thy hylthines to cease from thee.

16 And thou shalt take thine inheritance in thy selfe in the sight of the heathen, and thou shalt know, that I am the Lord.

17 * And the word of the Lord came vnto me, saying,

18 Sonne of Man, the house of Israel is vnto me as k drosse: al they are brasse, & tinne, and yron, and lead in the middes of the furnace: they are euen the drosse of siluer.

19 Therefore, thus saith the Lord God, Because ye are al as drosse, beholde, therefore I wil gather you in the middes of Ierusalem.

20 As they gather siluer & brasse, and yron, and lead, & tinne into the middes of the furnace, to blowe the fire vpon it to melt it, so wil I gather you in mine anger and in my wrath, and wil put you there l and melt you.

21 I wil gather you, I say, and blowe the fire of my wrath vpon you, and you shall be melted in the middes thereof.

22 As siluer is melted in the middes of the furnace, so shall ye be melted in the middes thereof, and ye shall knowe that I the Lord haue powred out my wrath vpon you.

23 And the word of the Lord came vnto me, saying,

24 Sonne of man, say vnto her, Thou art the land, that is vncleane, m & not rained vpon in the day of wrath.

25 There is a conspiracie n of her Prophets in the middes thereof like a roaring lyon, rauening the pray: they haue deuoured soules: they haue taken the riches and precious things: they haue made her many widowes in the middes thereof.

26 Her Priests haue broken my Law, and haue defiled mine holy things: they haue put no difference betwene the holy & prophane, neither discerned betwene the vncleane, and the cleane, and haue hid their eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the middes thereof are like wolues, rauening the praye to shed blood, & to destroy soules for their owne couetous lucre.

28 And her p Prophets haue dawbed them with vntempered mortar, seing vanities, & diuining lies vnto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land haue violentlye oppressed by spoyling and robbing, and haue vexed the poore and the needie: yea, they haue oppressed the stranger against right.

30 And I sought for a man among the, that should q make vp the hedge, and stand in the gap before me for the lande, that I should not destroy it, but I found none.

31 Therefore haue I powred out mine indignation vpon them, & consumed them with the fire of my wrath: their owne waies haue I rendred vpon their heads, saith the Lord God.

CHAP. XXIII.

Of the idolatrie of Samaria and Ierusalem, vnder the names of Aholah and Aholibah.

1 The word of the Lord came againe vnto me, saying,

2 Sonne of man there were two women, the daughters of one a mother.

3 And they committed fornication b in Egypt, they committed fornication in their youth: there were their breasts pressed, & there they brused the teates of their virginities.

4 And the names of them were Aholah, the elder, and Aholibah her sister: & they were mine, & they bare sonnes & daughters: thus were their names, Samaria is Aholah, and Ierusalem Aholibah.

5 And Aholah plaied the harlot when d she was mine, and she was set on fire with her louers, so wis, with the Assyrians her neighbours,

6 Which

m Thou art like a barren land which the Lord plagueth with drought.
n The false Prophets haue conspired together to make their doctrine more probable.

o They haue neglected my seruice.
Mich. 3. 11.
Zephani. 3. 3.

p They which should haue reprobued them, flattered them in their vices & couered their doings with lies.
Chap. 13. 10.

q Which would shew himself zealous in my cause by resisting vice, Iia. 59. 16 & 63. 5. & also pray vnto me to withhold my plagues, Psal. 106. 23.

a Meaning, Israel & Iudah, which came both out of one familie.

b They became idolaters after the manner of the Egyptians.

c Aholah signifieth a mansion or dwelling in her self, meaning Samaria which was a royal cite of Israel: & Aholibah, signifieth my mansion in her whereby is ment Ierusalem where Gods Temple was.

d Ebr. vnder me. When the Israelites were named the people of God, they became idolaters & forsoke God, and put their trust in the Assyrians

- ^e The holy ghost with these terms which seeme strange to chaste eares to cause this wicked vice of idolatrie so to be abhorred that veneth any shuld abide to heare the name therof mentioned.
^f Meaning, the Assyrians.
- 6 Which were clothed with blew silk, both captaines and princes: they were all pleasant yong men, and horsemen riding vpon horses.
- 7 Thus she committed her whoredome with them, *even* with all them that were the chosen men of Asihur, and with all on whome she doted, & defiled her selfe with all their idoles.
- 8 Neither left she her fornications, *learned* of the Egyptians: for in her youth they lay with her, and they bruised the breasts of her virginity, and powred their whoredome vpon her.
- 9 Wherefore I deliuered her into the hands of her louers, *even* into the hands of the Assyrians, vpon whome she doted.
- 10 These discouered her shame: they tooke away her sonnes and her daughters, and slewe her with the sworde, and she had an *euill* name among women: for they had executed iudgement vpon her.
- 11 And when her sister Aholibah sawe this, she marred her self with inordinate loue, more then she, and with her fornications more then her sister with her fornications.
- 12 She doted vpon the Assyrians her neighbours, both captaines and princes clothed with diuers futes, horsemen ryding vpon horses: they were all pleasant yong men.
- 13 Then I saw, that she was defiled, and that they were both after one sort,
- 14 And that she encreased her fornications: for when the sawe men & painted vpon the wall, the images of the Caldeans painted with vermillion,
- 15 And girded with girdles vpon their loines, and with dyed attyre vpon their heades (looking all like princes after the manner of the Babylonians in Caldea, the land of their natiuitie)
- 16 Aflone, I say, as she saw them, she doted vpon them, and sent messengers vnto the into Caldea.
- 17 Now when the Babylonians came to her into the bed of loue, they defiled her with their fornication, & she was polluted with them, and her lust departed from them.
- 18 So she discouered her fornication, & disclosed her shame: then mine heart forsoke her, like as mine heart had forsaken her sister.
- 19 Yet she encreased her whoredome more, & called to remembrance the dayes of her youth, wherein she had played the harlot in the land of Egypt.
- 20 For she doted vpon their seruants whose members are as the members of asses, and whose issue is like the issue of horses.
- 21 Thou calledst to remembrance the wickednes of thy youth, when thy teates were bruised by the Egyptians: therefore the pappes of thy youth are thus.
- 22 Therefore, O Aholibah, thus saith the Lord God, Beholde, I will raise vp thy louers against thee, from whome thine heart is departed, and I will bring them against thee on euery side,
- 23 To wit, the Babylonians, and all the Caldeans, ^h Peked, and Shoaah, and Koa, and all the Assyrians with the: they were all pleasant yong men, captaines and princes: all they were valiant and renoumed, ryding vpon horses.
- 24 *Even* these shal come against thee with charets, waggons, and wheelles, and with a multitude of people, which shall set against thee, buckler and shield, and helmet round about: and I will leaue the punishment vnto them, and they shall iudge thee according to their iudgements.
- 25 And I will laye mine indignation vpon thee, and they shal deale cruelly with thee: they shal cut of thy nose and thine eares, and thy remnant shall fall by the sworde: they shall carie away thy sonnes and thy daughters, and thy residue shal be deuoured by the fire.
- 26 They shall also strippe thee out of thy clothes, and take away thy fayre iewels.
- 27 Thus will I make thy wickednes to cease from thee and thy fornication out of the lande of Egypt: so that thou shalt not lift vp thine eyes vnto them, nor remember Egypt any more.
- 28 For thus saith the Lorde God, Beholde, I will deliuer thee into the hand of them, whome thou hatest: *even* into the hands of them from whom thine heart is departed.
- 29 And they shal handle thee despitefully, and shall take away all thy labour, & shall leaue thee naked and bare, and the shame of thy fornications I shalbe discouered, both thy wickednes, and thy whoredome.
- 30 I will do these things vnto thee, because thou hast gone a whoring after the heathen, & because thou art polluted with their idoles.
- 31 Thou hast walked in the waye of thy sister: therefore will I giue her ^m cup into thine hand.
- 32 Thus saith the Lorde God, Thou shalt drinke of thy sisters cup, deepe and large: thou shalt be laughed to scorne and had in derision, because it containeth much.
- 33 Thou shalt be filled with drunkennes and sorow, *even* with the cup of destruction, and desolation, with the cup of thy sister Samaria.
- 34 Thou shalt euen drinke it, and wring it out to the dregges, and thou shalt breake the sheardes thereof, and teare thine owne breasts: for I haue spokē it, saith the Lord God.
- 35 Therefore thus saith the Lord God, Because thou hast forgotten me, and cast me behinde thy backe, therefore thou shalt also beare thy wickednes & thy whoredome.
- 36 ¶ The Lorde saide moreover vnto me, Sonne of man, wilt thou iudge Aholah & Aholibah? and wilt thou declare to them their abominations?
- 37 For they haue played the whores, and blood is in their handes, and with their idoles haue they committed adultery, and haue also caused their sonnes, whome they

^h These were the names of certain princes and captaines vnder Nebuchad-nezzar.

ⁱ I will giue iudgement before them.
^o Or, louers.

ⁱ They shall destroy thy princes and priestes with the rest of thy people.

^k All thy treasures & riches which thou hast gotten by labour.

^l All the worlde shal see thy shameful forsaking of God to serue idoles.

^m I will execute the same iudgements and vengeance against thee, and that with greater severity.

ⁿ Meaning, that the afflictions should be so great that they should cause the to lose their senses, and reason.

^o That is, to be sacrifices to their idoles, read Cha. 16. 20.

bare vnto me, to passe by the fire to be their meate.

38 Moreover thus haue they done vnto me, they haue defiled my Sanctuarie in the same daye, and haue prophaned my Sab-baths.

39 For when they had slaine their children to their idoles, they came the same day in- to my Sanctuarie to defile it: and lo, thus haue they done in the middes of mine house.

40 And how much more is it that they sent for men to come from farre vnto whome a messenger was sent, and lo, they came? for whome thou didest wash thy selfe, and painted thine eyes, and deckedst thee with ornaments,

41 And fatest q vpon a costly bed, and a table prepared before it, whervpon thou hast set mine incense and mine oyle.

42 And a voyce of a multitude being at ease, was with her: and with the men to make the companie great were brought men of Saba fro the wildernes, which put brace- lets vpon their hands, & beautiful crownes vpon their heads.

43 Then I saide vnto her, that was olde in adulteries, Now shall she & her fornicati- ons come to an end.

44 And they went in vnto her as they go to a common harlot: so went they to Aho- lah and Aholibah the wicked women.

45 And the righteous men they shal iudge them, after the maner of harlots, and af- ter the maner of murderers: for they are harlots, and blood is in their hands.

46 Wherefore thus saith the Lord God, I will bring a multitude vpon them, and will giue them vnto the tumulte, and to the spoyle,

47 And the multitude shal stone them with stones, & cut them with their swordes: they shal slay their sonnes, & their daughters, & burne vp their houses with fire.

48 Thus wil I cause wickednes to cease out of the land, that al women may be taught not to do after your wickednes.

49 And they shal lay your wickednes vpon you, and ye shall beare the finnes of your idoles, & ye shall know that I am the Lord God.

CHAP. XXIIII.

¹ He sheweth the destruction of Ierusalem by a parable of a seething pot. 16 The parable of Ezekiels wife being dead.

A Gaineth in the ninth yere, in the tenth moneth, in the tenth day of the moneth came the word of the Lord vnto me, saying,

2 Sonne of man, write thee the name of the day, *even* of this same daye: for the King of Babel set himselfe against Ierusalem this same day.

3 Therefore speake a parable vnto the re- bellious house, & say vnto them, Thus saith the Lord God, Prepare a pot, prepare it, and also powre water into it,

4 Gather the ^d pieces thereof into it, *even* euerie good piece, as the thigh and the shoulder, & fill it with the chiefe bones.

5 Take one of the best sheepe, and burne also the bones vnder it, and make it boyle well, and seeth the bones of it there- in,

6 Because the Lorde God saith thus, Wo to the bloodie citie, *even* to the pot, whose skomme is therein, & whose skomme is not gone out of it: bring it out peece by peece: let no hlot fall vpon it.

7 For her blood is in the middes of her: she set it vpon a high i rocke, and powred it not vpon the ground to couer it with dust,

8 That it might cause wrath to arise, and take vengeance: *even* I haue set her blood vpon an high rocke that it shoulde not be couered.

9 Therefore thus saith the Lord God, Wo to the bloodie citie, for I will make the burning great.

10 Heape on much wood: k kinde the fire, consume the flesh, and cast in spice, and let the bones be burnt.

11 Then set it emtie vpō the coles therof, that the brasse of it may be hot, and maye burne, and that the filthines of it may be moltē in it, and that the skomme of it may be consumed.

12 She hath wearyed her selfe with lies, & her great skōme went not out of her: there- fore her skōme shalbe consumed with fire.

13 Thou remainest in thy filthines & wicked- nes: because I would haue purged thee, and thou wast not purged, thou shalt not be purged fro thy filthines, till I haue caus- ed my wrath to light vpon thee.

14 I the Lord haue spoken it: it shall come to passe, & I will do it: I will not go backe, neither will I spare, neither will I repent: according to thy wayes, and according to thy workes shall they iudge thee, sayth the Lord God.

15 Also the worde of the Lord came vnto me, saying,

16 Sonne of man, beholde, I take away from thee the pleasure of thine eyes with a plague: yet shalt thou neither mourne nor weepe, neither shall thy teares run downe.

17 Cease from sighing: make no mourning for the dead, & binde the tyre of thine head vpon thee, and put on thy shooes vpon thy feete, & couer not thy lippes, & eate q not the bread of men.

18 So I spake vnto the people in the mor- ning, and at euen my wife died: and I did in the morning, as I was commanded.

19 And the people sayd vnto me, Wilt thou not tell vs what these things meane to- warde vs, that thou doest so?

20 Then I answered the, The worde of the Lorde came vnto me, saying,

21 Speake vnto the house of Israel, Thus saith the Lord God, Behold, I will pollute my Sanctuarie, *even* the pride of your power, the pleasure of your eyes, and your hearts desire, and your sonnes, and your

^d That is, the ci- tizens, and the chiefe men ther- of.

^o Or, heape.

^e Meaning, of the innocents, whome they had slaine, who were the cause of the kindeling of Gods wrath against them.

^f Whose in-iquities, & wic- ked citizes there yet remaine.

^g Signifying, that they should not be destroyed all at once, but by litle & litle.

^h Spare none estate or conditiō.

ⁱ The citie she- wed her crueltie to all the world, and was not a- shamed thereof, neither yet hid it.

^{Nab. 3. 1.}

^{habak. 2. 13.}

^o Or, an heape of vvasd.

^k Meaning, that the citie shoulde be vtterly de- stroyed, and that he woulde giue the enemies an appetite there- vnto.

^o Or, bottom.

^l The citie hath flattered her selfe in vaine.

^m I laboured by sending my Prophetes to call thee to repen- tance, but thou wouldest not.

ⁿ That is, the Babylonians.

^o Meaning, his wife in whom he delighted, as ver. 18.

^p For in mour- ning they went bare headed and bare footed, and also couered their lippes.

^q That is, which the neighbour sent to them that mourned.

^r Meaning, the morning follo- wing.

^s By sending the Caldeans to de- stroy it, as Chap. 7. 21.

^t Wherein you daugh- boast & delite.

^p They sent in- to other coun- treyes to haue such as shoulde teache the fer- uice of their idoles.

^q He meaneth the altar, that was prepared for the idoles.

^r Which shoulde teach the maner of worshipping their Gods.

^f That is, wor- thie death, read Chap. 16. 38.

^e Meaning, all other citizes, and countreys.

^a Of Ieconiahs captiuitie, and of the reigne of Zedekiah, 2. King. 25. 1. ^b Called Te- beth, which con- taineth part of December and parte of Ianuarie: in the which moneth & day Nebuchad- nezzar besieged Ierusalem. ^c Whereby was ment Ierusalem.

daughters whome ye haue left, shall fall by the sworde.

22 And ye shall do as I haue done: ye shall not couer your lippes, neither shall ye eate the bread of men.

23 And your tyre shall be vpon your heads, & your shooes vpon your feete: ye shall not mourne nor weepe, but ye shall pine away for your iniquities, & mourne one toward another.

24 Thus Ezekiel is vnto you a signe: according to all that he hath done, ye shal do: and when this commeth, ye shal know that I am the Lord God.

25 Also, thou sonne of man, shal it not be in the day when I take fro them their power, the ioye of their honour, the pleasure of their eyes, and the desire of their heart, their sonnes and their daughters?

26 That he that escapeth in that daye, shall come vnto thee to tell thee that which he hath heard with his eares?

27 In that day shall thy mouth be opened to him which is escaped, and thou shalt speake, and be no more domme, and thou shalt be a signe vnto them, and they shall know that I am the Lord.

CHAP. XXV.

The worde of the Lorde against Ammon, which reioyced at the fall of Ierusalem. 8 Against Moab and Seir, Idumea and the Philistims.

1 The word of the Lord came againe vnto me, saying,

2 Sonne of man, set thy face against the Ammonites, and prophesie against them,

3 And say vnto the Ammonites, Heare the word of the Lord God, Thus saith the Lord God, Because thou saidest, a Ha, ha, against my Sanctuarie, when it was polluted, and against the land of Israel, whē it was desolate, and against the house of Iudah, when they went into captiuitie,

4 Beholde, therefore I will deliuer thee to the men of the East for a possession, and they shall set their palaces in thee, and make their dwellings in thee: they shall eate thy fruite, and they shall drinke thy milke.

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a shep-cote, and ye shal know that I am the Lord.

6 For thus saith the Lord God, Because thou hast clapped the hands, and stamped with the feete, and reioyced in heart with al thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand vpon thee, and will deliuer thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countreys and I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir do saye, Behold, the house of Iudah is like vnto all the heathen,

9 Therefore, behold, I will open the side of Moab, *even* of the cities of his cities, I say,

in his frontiers with the pleasant country, Beth-ieshimoth, Baal-meon, and Kariat-haim.

10 I will call the men of the East against the Ammonites, & wil giue them in possession, so that the Ammonites shall no more be remembred among the nations,

11 And I will execute iudgements vpon Moab, and they shall knowe that I am the Lord.

12 ¶ Thus saith the Lord God, Because that Edom hath done *euil* by taking vengeance vpon the house of Iudah, and hath committed great offence, and reuenged himselfe vpon them,

13 Therefore thus saith the Lorde God, I will also stretche out mine hande vpon Edom, and destroye man, and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance vpon Edom by the hand of my people Israel, and they shall do in Edom according to mine anger, and according to mine indignatiō, and they shall knowe my vengeance, sayth the Lord God.

15 Thus sayth the Lorde God, Because the Philistims haue executed vengeance, and reuenged themselues with a despitchfull heart, to destroy it for the olde hatred,

16 Therefore thus saith the Lord God, Behold, I will stretche out mine hande vpon the Philistims, & I will cut of the Cherethims, and destroye the remnant of the sea coast.

17 And I will execute great vengeance vpon them with the rebukes of mine indignation, & they shal know that I am the Lord, when I shall lay my vengeance vpon them.

CHAP. XXVI.

He propheseth that Tyrus shalbe ouerthrowen because it reioyced at the destruction of Ierusalem. 13 The vvaunding and astonishment of the marchants for the destruction of Tyrus.

1 And in the eleuenth yere, in the first daye of the moneth, the worde of the Lorde came vnto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, A ha, the gate of the people is broken: it is turned vnto me: for seeing she is desolate, I shalbe replenished,

3 Therefore thus sayth the Lorde God, Beholde, I come against thee, O Tyrus, and I will bring vp many nations against thee, as the sea mounteth vp with his waues.

4 And they shall destroy the walles of Tyrus & breake downe her towers: I will also scrape her dust from her, & make her like the toppe of a rocke.

5 Thou shalt be for the spreading of nettes in the middes of the sea: for I haue spoken it, saith the Lord God, and it shalbe a spoile to the nations.

6 And her daughters which are in the field, shalbe slaine by the sworde, and they shall know that I am the Lord.

11 i. j. 7 For

f Which were cerseine garisons of Philistims, whereby they oft times molested the Iewes. of the Cherethims Dauid also had a gard. 2 Sam. 8. 8.

a Either of the captiuitie of Ierusalem, or of the reigne of Zedekiah.

b That is, the famous citie Ierusalem, where vnto all people resorted.

c My riches and fame shall increase: thus the wicked reioyce at their fall by whome they may haue any profit or aduantage.

d The townes that belonged vnto her.

Elr. lifting vp of their sonnes.

a Because ye reioyced when the enemy destroyed my citie and Temple.

b That is, to the Babylonians.

c They shall chase thee away & take thy gorgeous houses to dwell in.

d Called also Philadelphia, which was the chiefe citie of the Ammonites and full of conduites, 2 Sam. 11. 27.

e So that no power or strength should be able to resist the Babylonians.

7 For thus saith the Lord God, Behold, I will bring vpon Tyrus Nebuchad-nezzar King of Babel, a King of Kings from the North, with horses & with charrets, & with horsemen, with a multitude and much people.

8 He shall slay with the sworde thy daughters in the feldes, and he shall make a forte against thee, & cast a mount against thee, and lift vp the buckler against thee.

9 He shall set engins of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall couer thee, for their multitude: thy walles shall shake at the noyse of the horsemen, and of the wheelles, and of the charrets, when he shall enter into thy gates as into the entrie of a citie that is broken downe.

11 With the hooues of his horses shal he treade downe al thy stretes: he shal slay thy people by the sworde, and the pillars of thy strength shall fall downe to the ground.

12 And they shall robbe thy riches & spoile thy marchandise, and they shall breake downe thy walles, and destroye thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 Thus wil I cause the sound of thy songs to cease, and the sounde of thine harpes shall be no more heard.

14 I will lay thee like the toppe of a rocke: thou shalt be for a spreading of nettes: thou shalt be buylt no more: for I the Lord haue spoken it, saith the Lord God.

15 Thus saith the Lord God to Tyrus, Shall not the yles tremble at the sounde of thy fall? and at the crye of the wounded, whē they shalbe slaine and murdered in the middes of thee?

16 Then all the princes of the sea shall come downe from their thrones: they shal lay a way their robes, & put of their broyded garments, and shall cloth themselves with astonishment: they shall sit vpon the grounde, and be astonished at euerie moment, and be amased at thee.

17 And they shal take vp a lamentation for thee, and say to thee, How art thou destroyed, that wast inhabited of the sea men, the renoumed citie which was strong in the sea, both she and her inhabitants, which cause their feare to be on all that haunt therein!

18 Now shal the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shalbe troubled at thy departure.

19 For thus saith the Lord God, when I shal make thee a desolate citie, like the cities that are not inhabited, & when I shal bring the deepe vpon thee, & great waters shall couer thee,

20 When I shal cast thee downe with them that descende into the pit, with the people of olde time, and shall set thee in the low partes of the earth, like the olde ruines,

with them, I say, which go downe to the pit, so that thou shalt not be inhabited, and I shall thewe my glorie in the lande of the liuing,

21 I will bring thee to nothing, and thou shalt be no more: though thou be sought for, yet shalt thou neuer be founde againe, saith the Lord God.

CHAP. XXXVII.

The Prophet bewrayeth the desolation of Tyrus, shewing what were the riches, pouer and antientie thereof in time past.

1 The word of the Lord came againe vnto me, saying,

2 Sonne of man, take vp a lamentation for Tyrus,

3 And saye vnto Tyrus, that is situat at the entrie of the sea, which is the marte of the people for many yles, Thus saith the Lord God, O Tyrus, thou hast sayd, I am of perfite beautie.

4 Thy borders are in the middes of the sea, and thy buylders haue made thee of perfite beautie.

5 They haue made all thy ship bordes of firre trees of Shenir: they haue brought cedars from Lebanon, to make mastes for thee.

6 Of the okes of Bashan haue they made thine ores: the companie of the Assyrians haue made thy bankes of yuorie, brought out of the yles of Chittim.

7 Fine linnen with broyded worke, brought from Egypt, was spred ouer thee to be thy sayle, blew silke & purple, brought from the yles of Elithah, was thy couering.

8 The inhabitants of Zidon, & Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy calkers, all the shippes of the sea with their mariners were in thee to occupie thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shielde and helmet in thee: they set forth thy beautie.

11 The men of Aruad with thine armie were vpon thy walles rounde about, and the Gammadims were in thy towres: they hanged their shieldes vpon thy walles round about: they haue made thy beautie perfite.

12 They of Tarshish were thy marchants for the multitude of all riches, for siluer, yron, tinne, and lead, which they brought to thy faires.

13 They of Lauan, Tubal & Methech were thy marchants, concerning the liues of men, and they brought vessels of brasle for thy marchandise.

14 They of the house of Togarmah brought to thy faires horses, and horseme, and mules.

15 The men of Dedan were thy marchants: and the marchandise of many yles were in thine handes: they brought thee for a pre-

k meaning, in Iudea, when it shalbe restored.

a Which serueth all the world with thy marchandise.

b Eby hart.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italie.

d Or, shipmasters. Meaning, that they buylt the walles of the citie, which is here ment by the ship: & of these were the buylders of Salomons Temple 1. King. 5.18.

e That is, they of Cappadocia or Pignes and dwarfs which were so called because that out of the lyce riuers they seemed litle.

f Of Grecia, Italie and Cappadocia.

g By selling slaues.

h Which are taken for a people of Asia maior.

e For Tyrus was much buylt by arte, & by labour of me was wone out of the sea. Some referre this vnto the images of the noble men which they had erected vp for their glorie and renoume. Iere. 7.34.

f I will make thee so bare that thou shalt haue nothing to couer thee.

g The gouernours and rulers of other countreys that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the worlde should heare thereof and be astraide.

h Meaning, marchants which by their traffique did enriche her wonderfully and increafe her pouer.

i Which are dead long ago.

i Meaning, vni-
cornes hornes, &
elephants teeth.
* Or, vworken.
* Or, caruacle.
* Or, silke.

a present i hornes, teeth, and peacocks.

16 They of Aram were thy marchants for the multitude of thy wares: they occupied in thy faires with emeraudes, purple, and broydred worke, and fine linen, and coral, and perle.

17 They of Iudah and of the lande of Israel were thy marchants: they brought for thy marchandise wheat of k Minnith, and Pannag, and hony and oyle, and balme.

18 They of Damascus were thy marchants in the multitude of thy wares, for the multitude of all riches, as in the wine of Helbon and white wolfe.

19 They of Dan also and of Iauan, going to & fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan were thy marchants in precious clothes for the charets.

21 They of Arabia, and all the princes of Kedar occupied with thee, in lambes, and rams and goates: in these were they thy marchants.

22 The marchants of Sheba, and Raamah were thy marchants: they occupied in thy faires with the chiefe of all spices, and with all precious stones and golde.

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur and Chilmad were thy marchants.

24 These were thy marchants in all sortes of things, in raiment of blewe silke, and of broydred worke, and in coffers for the riche apparell, which were bounde with cordes: chaines also were among thy marchandise.

25 The ships of Tarshish were thy chiefe in thy marchandise, and thou wast replenished & made verie glorious in the mids of the sea.

26 Thy robbers haue brought thee into great waters: the East winde hath broke thee in the middes, of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilotes, thy calkers, and the occupiers of thy marchandise and all thy men of warre that are in thee, and all thy multitude which is in the middes of thee, shall fall in the middes of the sea in the day of the ruine.

28 The suburbs shall shake at the sounde of the crie of thy pilotes.

29 And all that handle the ore, the mariners and all the pilotes of the sea shall come downe from their ships, & shall stand vpon the lande,

30 And shall cause their voice to be heard against thee, and shall crye bitterly, & shall cast dust vpon their heades, and wallowe themselves in the ashes.

31 They shall plucke of their heare for thee and gyrd them with a sackcloth, and they shall wepe for thee with sorow of heart and bitter mourning.

32 And in their mourning they shall take vp a lamentation for thee, saying, What citie is like Tyrus, so destroyed in the middes of

the sea!

33 When thy wares went forth of the seas, thou filledst many people and thou didest enriche the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise & all thy multitude, which was in the middes of thee, shall fall.

35 All the inhabitants of the yles shall be astonied at thee, and all their Kings shall be sore afraide and troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalt be a terrour, & neuer shalt be any more.

n Whereby is ment a lōg time: for it was prophesied to be destroyed but seuentie yeres, as Isa. 23. 15.

CHAP. XXVIII.

1 The vworde of God against the King of Tyrus for his pride. 21 The vworde of the Lord against Zidon. 25 The Lord promisseth that he will gather together the children of Israel.

1 The worde of the Lorde came againe vnto mee, saying,

2 Sonne of man, say vnto the prince of Tyrus, Thus sayeth the Lorde God, Because thine heart is exalted, and thou hast sayde,

a I am a god, I sit in the feat of God in the middes of the sea, yet thou art but a man & not God, & though thou didest thinke in thine heart, that thou wast equall with God,

3 Beholde, thou art wiser then Daniel: there is no secret, that they can hide from thee.

4 With thy wisdom and thine vnderstanding thou hast gotten thee riches, & hast gotten gold and silver into thy treasures.

5 By thy great wisdom and by thine occupying hast thou increased thy riches, and thine heart is lifted vp because of thy riches.

6 Therefore thus saith the Lorde God, Because thou didest think in thine heart, that thou wast equal with God,

7 Beholde, therefore I will bring strangers vpon thee, even the terrible nations: and they shall drawe their swordes against the beautie of thy wisdom, and they shall defile thy brightnes.

8 They shall cast thee downe to the pit, and thou shalt dye the death of them, that are slaine in the middes of the sea.

9 Wilt thou saye then before him, that slayeth thee, I am a god? but thou shalt be a man, and no God, in the handes of him that slayeth thee.

10 Thou shalt dye the death of the vncircumcised by the handes of strangers: for I haue spoken it, saith the Lord God.

11 Moreover the word of the Lord came vnto me, saying,

12 Sonne of man, take vp a lamentation vpon the King of Tyrus, and saye vnto him, Thus sayth the Lord God, Thou sealest vp the summe, and art full of wisdom and perfite in beautie.

a I am safe that none can come to hurt me, as God is in the heauen.

b Though thou set thine heart as the heart of God.

c Thus he speaketh by derision: for Daniel had declared notable signes of his wisdom in Babylon, when Ezekiel wrote this.

c Like the rest of the heathen and infidels, which are Gods enemies.

d He derideth & vaine opinion and confidence: the Tyrians had in their riches strength & pleasures.

k Where the best wheat growed.

* Or, serpentine, or, triacle.

* Or, where marchants whose marchandise passed through thine hands.

* Or, came in compass to ward thee.

* Or, reuersers. l That is, Nebuchadnezzar.

m That is, the cities nere about thee, as was Zidon, Arad and others.

^a Or, suffer.

^b Or, caruacle.

^c He meaneth the royal state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which couered the Arke: & by this worde auowed he signifieth the same. f I did thee this honour to make thee one of the buylders of my Temple, which was when Hiram sent vnto Salomon things necessary for the worke.

^g To wit, among my people Israel, which shined as precious stones.

^h Which was when I first called thee to this dignitie.

ⁱ Thou shalt haue no parte among my people.

^k That is, the honour, whereto I called them.

^l By executing my iudgements against thy wickednes.

^m That is, Nebuchad-nezzar.

ⁿ He sheweth for what cause God will assemble his Church, and preserve it still though he destroy his enemies: to wit, that they shoulde praise him, and give thanks for his great mercies.

13 Thou hast bene in Eden the garden of God: euerie precious stone was in thy garment, the rubie, the topaze & the ^a diamod, the chrysolite, the onix, & the iasper, the saphir, ^b emeraud, & the carbuncle & gold: the workmanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art ^c the anointed Cherub, that couereth, & I haue set thee ^d in honor: thou wast vpon the holyc mountaine of God: thou hast walked in the middes of the ^e stones of fire.

15 Thou wast perfit in thy wayes from the day that thou wast ^f created, till iniquitie was founde in thee.

16 By the multitude of thy marchandise, they haue filled the middes of thee with crueltie, and thou hast sinned: therefore I wil cast thee as prophane out of the ^g mountaine of God: & I will destroy thee, O couering Cherub from the middes of the stones of fire.

17 Thine heart was lifted vp because of thy beautie, & thou hast corrupted thy wisdom by reason of thy brightnes: I wil cast thee to the ground: I wil lay thee before Kings that they may beholde thee.

18 Thou hast defiled thy ^h sanctification by the multitude of thine iniquities, & by the iniquitie of thy marchandise: therefore will I bring forth a fire from the mids of thee, which shall deuour thee and I will bring thee to ashes vpon the earth, in the sight of al them that beholde thee.

19 Al they that know thee among the people shalbe astonished at thee: thou shalt be a terrour, & neuer shalt thou be any more.

20 ¶ Againe, the word of the Lorde came vnto me, saying,

21 Sonne of man, set thy face against Zidon, and prophesie against it,

22 And say, Thus sayth the Lorde God, Beholde, I come against thee, O Zidon, and I will be ⁱ glorified in the mids of thee: and they shal know that I am the Lord, when I shall haue executed iudgements in her, & shall be sanctified in her.

23 For I will send into her pestilence, and blood into her stretes, and the slaine shall fall in the mids of her: ^m the enemy shal come against her with the sworde on euerie side, and they shall knowe that I am the Lord.

24 And they shalbe no more a pricking thorne vnto the house of Israel, nor any grievous thorne of all that are rounde about them, and despised them, & they shall know that I am the Lord God.

25 Thus saith the Lord God, When I shall haue gathered the house of Israel from the people where they are scattered, & shal be ⁿ sanctified in them in the sight of the heathen, then shal they dwell in the land, that I haue giuen to my seruant Iakob.

26 And they shal dwell safely therin, & shal buyld houses, & plant vineyards: yea, they shall dwell safely, when I haue executed iudgements vpon all rounde about them

that despise them, and they shal know that I am the Lorde their God.

CHAP. XXX.

He prophesieth against Pharaoh and Egypt. 13 The Lorde promisseth that he will restore Egypt after fourtie yeres. 18 Egypt is the reuerde of King Nebuchad-nezzar for the labour, which he toke against Tyrus.

1 **I**N the ^a tenth yere, and in the tenth moneth in the twelfth day of the moneth, the worde of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against Pharaoh the King of Egypt, & prophesie against him, and against al Egypt.

3 Speake, & saye, Thus saith the Lord God, Beholde, I come against thee, Pharaoh King of Egypt, the great ^b dragon, that lyeth in the middes of his riuers, which hath sayd, The riuer is mine, and I haue made it for my selfe.

4 But I will put ^c hokes in thy chawes, and I will cause the fishe of thy riuers to sticke vnto thy scales, & I will drawe thee out of the middes of thy riuers, and all the fishe of thy riuers shal sticke vnto thy scales.

5 And I will leaue thee in the wilderness, both thee & all the fishe of thy riuers: thou shalt fall vpon the open field: thou shalt not be brought together, nor gathered: for I haue giuen thee for meate to the beasts of the field, and to the foules of heauen.

6 And all the inhabitants of Egypt shall knowe that I am the Lorde, because they haue bene a staffe of ^d reed to the house of Israel.

7 When they toke holde of thee with their hand, thou didest breake, and rent all their shoulder: and when they leaned vpon thee, thou brakest and madest all their loynes to stand ^e vpright.

8 Therefore thus sayth the Lord God, Beholde, I will bring a sworde vpon thee, and destroy man and beast out of thee,

9 And the lande of Egypt shalbe desolate, & waste, and they shall know that I am the Lord: because he hath sayde, ^f The riuer is mine, and I haue made it,

10 Beholde, therefore I come vpon thee, and vpon thy riuers, and I will make the lande of Egypt vtterly waste and desolate from the towre of Scuenh, euen vnto the borders of the ^g blacke Moors.

11 No foote of man shal passe by it, nor foote of beast shal passe by it, neither shal it be inhabited fourtie yeres.

12 And I will make the land of Egypt desolate in the mids of the countreys, that are desolate, and her cities shalbe desolate among the cities that are desolate, for fourtie yeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreys.

13 Yet thus saith the Lorde God, ^{*} At the ende of fourtie yeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captiuitie of Egypt,

^a To wit, of the captiuitie of Ieremias or of the reigne of Zedekiah.

^b Of the order of these prophesies & how the former sometimes standeth after the latter, read Iere. 27. 1. He compareth Pharaoh to a dragon which hideth himselfe in the riuer Nilus, as Ista. 51. 9.

^c I will send enemies against thee which shal pluck thee, & thy people which trust in thee out of thy sure places.

^d Read 2. King 18. 21. Ista 36. 6.

^e Or, shake.

^f When they felt their hurt, they would stay no more vpon thee, but stood vpon their feete and put their trust in others. f Thus God can not suffer that man should arrogate any thing to himself, or put his trust in any thing saue in him alone.

^g Ebr. Cush or Ethiopia.

Ierem. 45. 26.

g Meaning, that they should not haue full dominion, but be vnder the Persians, Grecians & Romaines, and the cause is, that the Israelites should no more put their trust in them but learne to depende on God.

h Left I should be by this means punish their finnes.

i Counting fro the captiuitie of Ierusalem.

k He tooke great paines at the siege of Ty- rus & his armie was fore hand- ed.

l Signifying that Nebuchad-nezzar had more paines then profit by the taking of Tyrus.

Egypt, and will cause them to returne into the lande of Pathros, into the land of their habitation, and they shall be there as a small kingdome.

15 It shall be the smallest of the kingdomes, neither shall it exalte itself any more about the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring their iniquitie to remembrance by looking after them, so shall they knowe, that I am the Lord God.

17 ¶ In the i seuen and twentieth yere also in the first month, and in the first day of the moneth came the worde of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar King of Babel caused his armie to serue a great seruice against Ty- rus: euerie head was made balde, and euerie shoulder was made bare: yet had he no wages, nor his armie for Ty- rus, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Beholde, I will giue the lande of Egypt vnto Nebuchad-nezzar the King of Babel, and he shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages for his armie.

20 I haue giue him the land of Egypt for his labour, that he serued against it, because they wrought for me, saith the Lord God.

21 In that day will I cause the horne of the house of Israel to growe, and I will giue thee an open mouth in the middes of them, and they shall know that I am the Lord.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

1 The word of the Lord came againe vnto, saying,

2 Sonne of man, prophesie, and saye, Thus saith the Lord God, Houle & crye, Wo bee vnto this day.

3 For the day is neere, and the daye of the Lord is at hand, a cloudie day, & it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, & feare shall be in Ethiopia, when the slayne shall fall in Egypt, when they shall take away her multitude, and when her fundatiōs shall be broken downe.

5 Ethiopia, and Phut, & Lud, & al the common people, and Cub, & the men of the land, that is league, shall fall with them by the sword.

6 Thus saith the Lord, They also that main- taine Egypt, shall fall, and the pride of her power shall come downe from the towre of Seuench shall they fall by the sword, saith the Lord God.

7 And they shall be desolate in the middes of the countries that are desolate, and her cities shall be in the middes of the cities that are wasted.

8 And they shall knowe that I am the Lord,

when I haue set a fire in Egypt, and when al her helpers shall be destroyed.

8 In that day shall their messengers go forth from me in shippes, to make the careles Mores afraide, and feare shall come vpon them, as in the day of Egypt: for lo, it cometh.

10 Thus saith the Lord God, I wil also make the multitude of Egypt to cease by the hande of Nebuchad-nezzar King of Babel.

11 For he and his people with him, euen the terrible nations shall be brought to destroy the land: and they shall draw their swordes against Egypt, and fill the land with the slaine.

12 And I wil make the riuers drye, and sell the land into the handes of the wicked, & I wil make the land waste, and al that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I wil also destroy the idoles, and I will cause their idoles to cease out of Noph, & there shall be no more a prince of the lande of Egypt, and I wil send a feare in the land of Egypt.

14 And I wil make Pathros desolate, & will set fire in Zoan, and I wil execute iudgement in No.

15 And I will powre my wrath vpon Sin, which is the strength of Egypt: and I will destroy the multitude of No.

16 And I wil set fire in Egypt: Sin shall haue great sorow, and No shall be destroyed, and Noph shall haue sorowes daily.

17 The yong men of Auen, and of Phibeseth shall fall by the sword: and these cities shall go into captiuitie.

18 At Tehaphnches the daye shall restraine his light, when I shall breake there the barres of Egypt: and when the pompe of her power shall cease in her, the cloud shall couer her, & her daughters shall go into captiuitie.

19 Thus wil I execute iudgements in Egypt, and they shall knowe that I am the Lord.

20 ¶ And in the eleuenth yere, in the first month & in the seuenth day of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man I haue broken the arme of Pharaoh King of Egypt: and lo it shall not be bound vp to be healed, neither shall they put a roule to binde it, and so make it strong to hold the sword.

22 Therefore thus saith the Lord God, Beholde, I come against Pharaoh King of Egypt, and wil breake his arme, that was strong, but is broken and I wil cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and wil disperse them through the countries.

24 And I will strengthen the arme of the King of Babel, and put my sword in his hand, but I wil breake Pharaohs armes, & he

Or, Memphis or Alkara.

Or, Tanis.

Or, Tebusims.

Or, Alexandria.

Or, Heliopolis.

Or, Probastum.

e Meaning, that there shall be great sorow and affliction.

d That is, the strength & force

e Of the captiuitie of Ieremi- ah, or of Zede- kiahs reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Charchemish, Iere. 46. 26.

g His force and power.

a By Phut and Lud are ment Aphrica & Lybia.

b Which was a strong cite of Egypt, Chap. 29. 10.

he shall cast out sighings as the sighings of him, that is wounded before him.

25 But I will strengthen the armes of the King of Babel, and the armes of Pharaoh shall fall downe, and they shall knowe, that I am the Lord, when I shall put my sword into the hande of the King of Babel, and he shall stretch it out vpon the land of Egypt.

26 And I will scatter the Egyptians among the nations, and disperse them among the countreys, & they shall know, that I am the Lord.

CHAP. XXXI.

a A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. so he prophesieth a like destruction to them both.

1 And in the ^aeleuenth yere, in the third ^amoneth, and in the first day of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh King of Egypt, and to his multitude, Whome art thou ^blike in thy greatnes?

3 Behold, Asshur ^cwas like a cedar in Liban^o with faire branches, and with thicke shadowing boughes, and shot vp verie hye, and his toppes was among the thicke boughes.

4 The waters nourished him, and the deepe exalted him on hye with her riuers running round about his plants, and sent out her ^elittle riuers vnto all the trees of the ^efelde.

5 Therefore his height was exalted aboue all the trees of the felde, and his boughes were multiplyed, and his branches were long, because of the multitude of the waters, which the deepe sent out.

6 All the foules of the heauen made their nests in his boughes, an vnder his branches did all the beastes of the felde bring forth their yong, and vnder his shadowe dwelt all mightie nations.

7 Thus was he fayre in his greatnes, and in the length of his branches: for his roote was neere great waters.

8 The cedars in the garden ^dof God could not hide him: no firre tree was like his branches, & the chessenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: so that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus saith the Lord God, Because ^ehe is lift vp on high, and hath shot vp his toppes among the thicke boughes, and his heart is lift vp in his height,

11 I haue therefore deliuered him into the handes of the ^emightiest among the heathen: he shall handle him ^ffor I haue cast him away for his wickednes.

12 And the strangers haue destroyed him, ^{euen} the terrible nations, & they haue left him vpon the mountaines, & in all the val-

leys his branches are fallen, & his boughes are sbroken by all the riuers of the lande: and all the people of the earth are departed from his shadowe, and haue forsaken him.

13 Vpon his ruine shall all the foules of the heauen remaine, and all the beastes of the felde shall be vpon his branches,

14 So that none of all the trees by the waters shall be exalted by their height, neither shall shoot vp their toppes among the thicke boughes, neither shall their leaues stande vp in their height, which drinke so much water: for they are al deliuered vnto death in the nether partes of the earth in the middes of the children of men among the that go downe to the pit.

15 Thus saith the Lord God, In the day when he went downe to hell, I caused them to mourne, & I covered the deepe for him, and I did restraine the floods thereof, and the great waters were staid: I caused Lebanon to mourne for him, and all the trees of the field fainted.

16 I made the nations to shake at the sound of his fall, when I cast him downe to hell, with them that descende into the pit, and all the excellent trees of Eden, & the best of Lebanon: ^{euen} all that are nourished with waters, shall ^hbe comforted in the nether partes of the earth.

17 They also went downe to all with him vnto them that be slaine with the sworde, and his arme, and they that dwelt vnder his shadowe in the middes of the heathen.

18 To whome ⁱart thou thus like in glorie & in greatnes among the trees of Eden? yet thou shalt be cast downe with the trees of Eden vnto the nether partes of the earth: thou shalt sleepe in the middes of the ^kuncircumcised, with them that be slaine by the sworde: this is Pharaoh and all his multitude, sayth the Lord God.

CHAP. XXXII.

a The Prophet is commanded to be voyde Pharaoh king of Egypt. so he prophesieth that destruction shall come vnto Egypt through the King of Babylon.

1 And in the ^atwelfth yere in the twelfth ^amoneth, & in the first day of the moneth, the word of the Lord came vnto me, saying,

2 Sonne of man, take vp a lamentation for Pharaoh King of Egypt, and say vnto him, Thou art like a ^blyon of the nations & art as a ^cdragon in the sea: thou castedst out thy riuers ^cand troubledst the waters with thy feete, and stampedst in their riuers.

3 Thus saith the Lord God, I wil therefore spread my net ouer thee with a great multitude of people, and they shall make thee come vp into my net.

4 Then will I leaue thee vpon the land, and I will cast thee vpon the open field, & I will cause al the foules of the heauē to remaine vpon thee, & I will fill all the beastes of the felde with thee.

f Hereby is signified the destruction of the power of the Assyrians by the Babylonians.

g The deepe waters that caused him to mount so hye (meaning his great abundance and pomp) shall now lament as though they were covered with sackcloth.

h To cause this destruction of the King of Assyria to seeme more horrible, he setteth forth other Kings and princes which are dead, as though they reioyced at the fall of such a tyrant.

i Meaning, that Pharaohs power was nothing so great as his was.

k Read Chap. 28. 10.

a Which was the first yere of the general captiuitie vnder Zedekiah.

b Thus the scriptures compare tyrants to cruel and huge beastes which deuour all that be weaker then they, and such as they may ouercome.

c Or, vnhale.

e Thou preparedst great armies. Chap. 12. 13 & 17. 10.

h Whereby we see that tyrants haue no power of themselves, neither can do any more harme then God appointed, and when he will, they must cease.

a Of Zedekiahs reigne or of Leconahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

c Many other nations were vnder their dominion.

d Or, countrey.

d Signifying, that there was no greater power in y world then his was.

e Or, thou wast lift vp.

e That is, of Nebuchad-nezzar, who afterwarde was the monarche & onely ruler of the world.

d With heapes
of chine armie.
e As Nilus o-
uerfloweth E-
gypt, so will I
make the blood
of thine hoste to
ouerflow it.
f The worde
signifieth to be
put out as a can-
dle is put out.
Isa. 13. 10.
Ier. 2. 31. & 3. 15.
math. 24. 29.

g By this man-
ner of speache is
ment the great
sorowe that
shalbe for the
slaughter of the
King and his
people.

h This came to
passe in Iesse
then foure yerres
after this proph-
esie.

i To wit, of the
Caldeans thine
enemies, which
shall quietly en-
joy all thy com-
modities.

k That is, pro-
phesie, that they
shalbe cast down
thus the Lord gi-
ueth his Pro-
phetes power
both to plant &
to destroy by his
worde, read Ie-
rem. 1. 10.
l Haue not other
kingdoms, more
beautifull then
thou, perished
m That is, E-
gypt.
n To make the
matter more sen-
sible, he bringeth
in Pharaoh, where
the dead shall
mete and mar-
uile at him,
read Iia 14. 9.

5 And I will lay thy fleshe vpon the moun-
taines, and fill the valleys d with thine
height.

6 I will also water with thy blood the lande
wherin thou e swimmest, euen to the moun-
taines, and the riuers shalbe full of thee.

7 And when I shall put thee out, I will co-
uer the heauen, & make the starres there-
of darke: * I will couer the sunne with a
cloude, and the moone shall not giue her
light.

8 All the lights of heauen will I make darke
for thee, and bring & darkenesse vpon thy
lande, saith the Lord God.

9 I will also trouble the hearts of many peo-
ple, when I shall bring thy destruction a-
mong the nations, & vpon the countreys
which thou hast not knowne.

10 Yea, I will make many people amased at
thee, & their kings shalbe astonished with
feare for thee, when I shall make my sword
to glitter against their faces, and they shall
be afrayed at euery moment: euerie man
for his owne life in the day of thy fall.

11 For thus sayth the Lord God, The sword
of the King of Babel shall come vpon
thee.

12 By the swords of the mightie wil I cause
thy multitude to fall: they all shalbe terri-
ble nations, and they shall destroye the
hompes of Egypt, and all the multitude
thereof shalbe consumed.

13 I will destroy also all the beastes thereof
from the great watersides, neither shal the
foote of man trouble them any more, nor
the hooues of beaste trouble them.

14 Then will I make i their waters deepe, &
cause their riuers to runne like oyle, saith
the Lord God.

15 When I shal make the land of Egypt de-
solate, and the countreye with all that is
therein, shalbe layd wast: when I shal smite
all them, which dwell therein, then shall
they know, that am the Lord.

16 This is the mourning wherewith they
shal lament her: the daughters of the na-
tions shall lament her: they shall lament
for Egypt, and for all her multitude, sayeth
the Lord God.

17 ¶ In the twelfth yere also in the fiftenth
day of the moneth, came the worde of the
Lord vnto me, saying,

18 Sonne of man, lament for the multitude
of Egypt, and k cast them downe, euen
them and the daughters of the mightie
nations vnto the nether partes of the
earth, with them that go downe into the
pit.

19 Whom doest thou passe l in beautie? go
downe and sleepe with the vncircumci-
sed.

20 They shall fall in the middes of them
that are slaine by the sworde: m she is de-
liuered to the sworde: draw her downe, &
all her multitude.

21 The most n mightie and strōg shal speake
to her out of the middes of hell with them
that helpe her: they are gone downe and

sleepe with the vncircumcised that be slaine
by the sworde.

22 Asshur is there & all his company: their
graues are about him: all they are slaine &
fallen by the sworde.

23 Whose graues are made in the side of
the pit, and his multitude are round about
his graue: all they are slaine and fallen by
the sworde, which caused feare to be in the
land of the liuing.

24 There is o Elam and all his multitude
round about his graue: all they are slaine
and fallen by the sworde which are gone
downe with the vncircumcised into the
nether partes of the earth, which caused the
selues to be feared in the land of the li-
uing, yet haue they borne their shame with
them that are gone downe to the pit.

25 They haue made his bed in the middes
of the slaine with all his multitude: their
graues are round about him: all these vn-
circumcised are, slayne by the sworde:
though they haue caused their feare in the
lande of the liuing, yet haue they borne
their shame with them that go downe to
the pit: they are layd in the middes of the,
that be slaine.

26 There is g Melchec, Tubal, and al their
multitude, their graues are rounde about
them: all these vncircumcised were slaine
by the sworde, though they caused their
feare to be in the lande of the liuing.

27 And they shall not lye with the yaliant
of the vncircumcised, that are fallen,
which are gone downe to the graue, with
their weapons of warre, and haue layed
their swordes vnder their heads, but their
iniquitie shalbe vpō their bones: because
they were the feare of the mightie in the
lande of the liuing.

28 Yea, thou shalt be broken in the middes
of the vncircumcised, and lye with them
that are slayne by the sworde.

29 There is Edom, his Kings, & all his prin-
ces, which with their strength are layed by
them that were slayne by the sworde:
they shall sleepe with the vncircumcised,
and with them that goe downe to the
pit.

30 There be all the princes of the North, f
with all the Zidonians, which are gone
downe with the slaine, with their feare:
they are ashamed of their strength, and
the vncircumcised sleepe with them that
be slayne by the sworde, and beare their
shame with them that go downe to the
pit.

31 Pharaoh shall see them, and he shalbe
t comforted ouer all his multitude: Phara-
oh, and all his armie shalbe slayne by the
sworde, saith the Lord God.

32 For I haue caused my n feare to be in the
lande of the liuing: and he shalbe layd in
the middes of the vncircumcised with the,
that are slayne by the sworde, euen Phara-
oh and all his multitude, saith the Lord
God.

o Meaning, the
Persians.

p Whome in
this life all the
world feared.

q That is, the
Cappadocians &
Italians, or Spa-
niards, as Iose-
phus writeth.

r Which dyed
not by cruel
death, but by the
course of nature
& are honorably
buried with
their cote ar-
mour & signes
of honour.

f The Kings of
Babylon.

t As the wicked
reioyce when
they see others
partakers of
their miseries.
u I wil make the
Egyptians afrayd
of me, as they
caused other to
feare them.

CHAP. XXXIII.

² The office of the gouernours & ministers. ¹⁴ He strengtheneth them that despair, and boldness them with the promise of mercie. ³⁰ The vvorde of the Lorde against the mockers of the Prophet.

¹ **A** Gaine, the worde of the Lorde came vnto me, saying,

² Sonne of man, speake to the children of thy people, and saye vnto them, When I bring the sworde vpon a lande, if the people of the lande take a man from among them, and make him their watchman,

³ If when he seeth the sword come vpon the land, he blow the trumpet, and warne the people,

⁴ Then he that heareth the sounde of the trumpet, and will not be warned, if the sworde come, and take him away, his blood shalbe vpon his owne head.

⁵ For he heard the sounde of the trumpet, & would not be admonished: therefore his blood shalbe vpon him; but he that receiueueth warning, shal saue his life.

⁶ But if the watchman see the sworde come and blowe not the trumpet, and the people be not warned: if the sworde come, & take anie person from among them, he is taken awaye for his iniquitie, but his blood wil I require at the watchmans hand.

⁷ * So thou, O sonne of man, I haue made thee a watchman vnto the house of Israel: therefore thou shalt heare the worde at my mouth, and admonishe them from me.

⁸ When I shall say vnto the wicked, O wicked man, thou shalt dye the death, if thou doest not speake, and admonishe the wicked of his waye, that wicked man shall dye for his iniquitie, but his blood wil I require at thine hand.

⁹ Neuertheles, if thou warne the wicked of his way, to turne from it, if he doe not turne from his waye, he shall dye for his iniquitie, but thou shalt deliuered thy soule.

¹⁰ Therefore, O thou sonne of man, speake vnto the house of Israel, Thus ye speake, & say, If our transgressions and our sinnes be vpon vs, and we are consumed because of them, how should we then liue?

¹¹ Say vnto them, as I liue, saith the Lorde God, I desire not the death of the wicked, but that the wicked turne from his way & liue: turne you, turne you from your euill wayes, for why will ye dye, O ye house of Israel?

¹² Therefore thou sonne of man, saye vnto the children of thy people, The righteousnesse of the righteous shall not deliuer him in the day of his transgression, nor the wickednes of the wicked shall cause him to fall therein, in the daye that he returneth from his wickednes, neither shall the righteous liue for his righteousnes in the daye that he sinneth.

¹³ When I shall say vnto the righteous, that he shall surely liue, if he trust to his owne righteousnes, and commit iniquitie, all his

righteousnes shalbe no more remembred, but for his iniquitie that he hath committed, he shall dye for the same.

¹⁴ Againe when I shall say vnto the wicked, Thou shalt dye the death, if he turne from his sinne, and do that which is lawfull and right,

¹⁵ To wit, if the wicked restore the pledge, and giue againe that he had robbed, and walke in the statutes of life, without committing iniquitie, he shal surely liue & not dye.

¹⁶ None of his sinnes that he hath committed, shalbe mentioned vnto him: because he hath done that, which is lawfull, and right, he shall surely liue.

¹⁷ Yet the children of thy people say, * The way of the Lorde is not equall: but their owne way is vnequal.

¹⁸ When the righteous turneth from his righteousnes, and committeth iniquitie, he shall euen dye thereby.

¹⁹ But if the wicked returne from his wickednes, and do that which is lawfull, and right, he shall liue thereby.

²⁰ Yet ye say, The way of the Lorde is not equal. O ye house of Israel, I wil iudge you euerie one after his wayes.

²¹ Also in the twelfth yere of our captiuitie, in the tenth moneth, and in the fift daye of the moneth, one that had escaped out of Ierusalem, came vnto me, and said, The citie is smitten.

²² Now the hand of the Lorde had bene vpon me in the euening afore he that had escaped, came, and had opened my mouth, vntill he came to me in the morning: and when he had opened my mouth, I was no more domme.

²³ Againe the worde of the Lord came vnto me, and sayd,

²⁴ Sonne of man, these that dwell in the desolate places of the land of Israel, talke and saye, ^m Abraham was but one, and he possessed the lande: but wee are many, therefore the land shalbe giuen vs in possession.

²⁵ Wherefore saye vnto them, Thus sayth the Lord God, Ye eate with the blood, & lift vp your eyes toward your idoles, and sheade blood: shoulde ye then possesse the land?

²⁶ Ye leane vpon your swords: ye worke abomination, and ye defile euerie one his neighbours wife: shoulde ye then possesse the land?

²⁷ Saye thus vnto them, Thus saith Lorde God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I giue vnto the beastes to be deuoured: & they that be in the fortes and in the caues, shall dye of the pestilence.

²⁸ For I will laye the lande desolate and waste, & the pompe of her strength shall cease: and the mountaines of Israel shalbe desolate; and none shall passe through.

²⁹ They shall know that I am the Lord, when

^h Hereby he condemneth all them of hypocisie, which pretend to forsake wickednes, and yet declare not themselves such by their frutes, that is, in obeying Gods commandments & by godly life.

Chap. 18. 23.

ⁱ When the Prophet was led away captiue with Ieconiah.

^k I was indued with the Spirit of prophesie, Chap. 8. 2.

^l Whereby is signified that the ministers of God cannot speake til God giue them courage & open their mouthes, Chap. 24. 27. and 29. 21. Ephe. 6. 19.

^m Thus the wicked thinke them selves more worthy to enioye Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

ⁿ Contrary to the Law, Leui. 17. 14.

^o As they that are readie still to shed blood.

^a Or, of their castles. ^a He sheweth that the people ought to haue continually gouernours & teachers which may haue a care ouer them, and to warne them euer of the dangers which are at hand.

^b Signifying that the wicked shall not escape punishment though the watchman be negligent, but if the watchman blow the trumpet, and then he will not obey, he shal deserue double punishment. *Chap. 3. 17.*

^c Which teacheth that he that receiueueth not his charge at the Lordes mouth, is a spie, and not a true watchman.

^d The watchman must answer for the blood of all that perish through his negligence.

^e Thus the wicked when they heare Gods iudgements, for their sinnes, despair of his mercies and murmure.

^f Read Chap. 18. 23.

^g Read of this righteousnes Chap. 18. 23.

p In derision.

q This declareth that we ought to heare gods word with such zeale & affection that we should in all points obey it, els we abuse the word to our own condemnation, & make of his ministers as though they were ieltes to serue mens foolish fantasies. ^r Or pleasant, and loue song.

when I haue layd the lād desolate & waste, becaufe of all their abominatiōs, that they haue committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by the walles & in the doores of houses, & speake one to another, euerie one to his brother, saying, Come, I pray you, & heare what is the worde that commeth from the Lorde.

31 For they come vnto thee, as the people vsesh to come: and my people sit before thee, and heare thy wordes, but they will not do them: for with their mouthes they make q ieltes, and their heart goeth after their couetousnes.

32 And lo, thou art vnto them, as a iesting song of one that hath a pleafant voyce, and can sing well: for they heare thy wordes, but they do them not.

33 And when this commeth to passe (for lo, it will come) then shall they know, that a Prophet hath bene among them.

CHAP. XXXIII.

^a Against the shepherdes that despised the flocke of Christ, and seeke their owne gaine. ⁷ The Lorde saith that he will visit his dispersed flocke, and gather them together. ²³ He promisseth the true shepherd Christ, and vouch him peace.

Jer. 23. 1.

a By the shepherdes he meaneth the King, the magistrates, Priests, and Prophetes.

b Ye seeke to enriche your selues by their commodities, and so spoile their riches and substance.

c He describeth the office and duetie of a good pastor, who ought to loue & succour his flock and not to be cruel toward them.

d For lacke of good gouernement & doctrine they perished.

1 And the worde of the Lord came vnto A me, saying,

2 Sonne of man, prophesie against the shepherdes of Israel, prophesie and saye vnto them, Thus saith the Lorde God vnto the shepherdes, * Wo be vnto the shepherdes of Israel, that feede themselves: shoulde not the shepherds feede the flockes?

3 Ye eate the ^b fat, and ye cloth you with the woll: ye kill them that are fed, but ye feede not the shepe.

4 The ^c weake haue ye not strengthened: the sicke haue ye not healed, neither haue ye bounde vp the broken, nor brought againe that which was driuen away, neither haue ye sought that which was lost, but with crueltie, and with rigour haue ye ruled them.

5 And they were scattered without a shepherd: and when they were dispersed, they were ^d deuoured of all the beastes of the field.

6 My shepe wandred through all the mountaines, and vpon cuerie hye hill: yea, my flocke was scattered through all the earth, and none did seeke or search after them.

7 Therefore ye shepherdes, heare the word of the Lorde.

8 As I liue, saith the Lorde God, surely because my flocke was spoyled, & my sheepe were deuoured of all the beastes of the field, hauing no shepherd, neither did my shepherdes seeke my sheepe, but the shepherdes fed themselves, and fed not my sheepe,

9 Therefore, heare ye the word of the Lorde, O ye shepherdes.

10 Thus sayth the Lorde God, Beholde, I

come against the shepherdes, and will require my sheepe at their handes, and cause them to cease from feeding the sheepe: neither shall the shepherds feede themselves any more: for I will deliuer my shepe from ^e their mouthes, and they shall no more deuour them.

11 For thus saith the Lorde God, Beholde, I will searche my sheepe, and seeke them out.

12 As a shepherd searcheth out his flocke, when he hath bene among his sheepe that are scattered, so will I seeke out my sheepe and will deliuer them out of all places, where they haue bene scattered in ^f the cloudie and darke day,

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, & feede them vpō the mountaines of Israel, by the riuers, and in all the inhabited places of the country.

14 I will feede them in a good pasture, and vpon the hie mountaines of Israel shall their folde be: there shal they lie in a good folde and in fat pasture shal they feede vpon the mountaines of Israel.

15 I will feede my sheepe, & bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, & bring againe that which was driuen away, & will binde vp that which was broken, and will strengthen the weake, but I will destroye the fat & the ^g strong, and I wil feede them with ^h iudgement.

17 Also you my sheepe, Thus saith the Lord God, behold, I iudge betwene shepe, and sheepe, ⁱ betweene the rams and the goates.

18 Semeth it a smal thing vnto you to haue eaten vp the good ⁱ pasture, but ye must tread down with your feete the residue of your pasture? and to haue drunke of the deepe waters, but ye must trouble the residue with your feete?

19 And my sheepe eate that which ye haue troden with your feete, and drinke that which ye haue troubled with your feete.

20 Therefore thus saith the Lorde God vnto them, Beholde, I, ⁱ euen I will iudge betwene the fat sheepe & the leane sheepe.

21 Because ye haue thrust with side & with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad,

22 Therefore will I helpe my sheepe, and they shall no more be spoyled, and I will iudge betwene sheepe and sheepe.

23 And I will set vp a shepherd ouer them, and he shall feede them, ⁱ euen my seruant ^k Dauid, he shall feede them, and he shal be their shepherd.

24 And I the Lorde will be their God, and my seruant Dauid ⁱ shal be the prince among them. I the Lorde haue spoken it.

25 And I will make with them a couenant of peace, and will cause the euill beastes to cease

e By destroying the couetous hirelings and restoring true shepherdes, wherof we haue a signe so oft as God sedeth true preachers who both by doctrine and life labour to feede his sheepe in the pleafant pastures of his worde.

f In the day of their affliction & miserie: and this promes is to comfort the Church in all dangers.

g Meaning such as lift vp themselves about their brethren, and thinke they haue no neede to be gouerned by me. ^h That is, by putting difference betwene the good and the bad, and so giue to either as they deserue.

i By good pasture & deepe waters is ment the pure worde of God and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

k Meaning, Christ, of whome Dauid was a figure, Iere. 30. 9. holo. 2. 3. 5.

The noble plant.

l This declareth, that vnder Christ the flocke should be truly deliuered from sinne, & hell, and so be safely preferred in the Church where they should neuer perishe.
m The frutes of Gods graces shal appeare in great abundance in his Church.

n That is, the rod that shall come out of the roote of Iſſai, *Isa. 11. 1.*

a Where the Idumeans dwelt.

b When by their punishment I called them from their iniquitie.
c Except thou repent thy former crueltie.

d To wit, to their former estate.
e Meaning, Iſrael and Iudah.

cease out of the land: and they shall dwell safely in the wilderness, and sleepe in the woods.

26 And I will set them, as a blessing, euen rounde about my mountaine: and I will cause raine to come downe in due season, and there shalbe raine of blessing.

27 And the tree of the fildes shall yelde her frute, and the earth shal giue her frute, and they shalbe safe in their lande, & shall know that I am the Lord, when I haue broken the cordes of their yoke, & deliuered them out of the hands of those that serued themſelues of them.

28 And they shall no more be spoyled of the heathen, neither shall the beasts of the land deuour them, but they shall dwell safely and none shall make them afraide.

29 And I will rayse vp for them a plant of renoume, and they shalbe no more consumed with hunger in the land, neither beare the reproch of the heathen any more.

30 Thus shall they vnderstande, that I the Lorde their God am with them, and that they, *enē* the house of Iſrael, are my people, saith the Lorde God.

31 And ye my sheepe, the sheepe of my pasture are men, & I am your God, saith the Lorde God.

CHAP. XXXV.

1 The destruction that shall come on mount Seir, because they troubled the people of the Lorde.

1 Moreouer the word of the Lorde came vnto me, saying,

2 Sonne of man, set thy face against mount Seir, and prophesie against it,

3 And saye vnto it, Thus saith the Lorde God, Behold, O mount Seir, I come against thee, and I will stretch out mine hande against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, & thou shalt be desolate, and thou shalt know that I am the Lorde.

5 Because thou hast had a perpetual hatred & hast put the children of Iſrael to flight by the force of the sword in the time of their calamitie, when *their* iniquitie had an end,

6 Therefore as I liue, saith the Lorde God, I will prepare thee vnto blood, and blood shal pursue thee: except thou hate blood, euen blood shall pursue thee.

7 Thus will I make mount Seir desolate & waste, and cut of from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his flaine men: in thine hils, & in thy valleys and in all thy riuers shall they fall, that are flaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not returne, and ye shall know that I am the Lorde.

10 Because thou hast said, These two nations, & these two countreis shalbe mine, and we will possesse them (seeing the Lorde

Ezekiel.

was there)

11 Therefore as I liue, saith the Lorde God, I will euen do according to thy wrath, & according to thine indignatiō which thou hast vsed in thine hatred against them: & I will make my selfe known among them when I haue iudged thee.

12 And thou shalt know, that I the Lorde haue heard al thy blasphemies which thou hast spoken against the mountaines of Iſrael, saying, They lye waste, they are giuen vs to be deuoured.

13 Thus with your mouthes ye haue boasted against me, & haue multiplied your wordes against me: I haue heard them.

14 Thus saith the Lorde God, So shall al the worlde reioyce when I shall make thee desolate.

15 As thou didest reioyce at the inheritance of the house of Iſrael, because it was desolate, so will I do vnto thee: thou shalt be desolate, O mount Seir, & all Idumea wholly, and they shall know, that I am the Lorde.

CHAP. XXXVI.

1 He promisseth to deliuer Iſrael from the Gentiles. **22** The benefites done vnto the Ievues, are to be ascribed to the mercie of God, and not vnto their desertings. **26** God renoueth our hearts, that we may walke in his commandments.

1 Also thou sonne of man, prophesie vnto the mountaines of Iſrael, & saye, Ye mountaines of Iſrael, heare the worde of the Lorde.

2 Thus sayth the Lorde God, Because the enemy hath said against you, Aha, euen the hie places of the worlde are ours in possession,

3 Therefore prophesie, and say, Thus sayth the Lorde God, Because that they haue made you desolate, and swallowed you vp on euery side, that ye might be a possessiō vnto the residue of the heathen, and ye are come vnto the lippes and tongues of men, and vnto the reproche of the people,
4 Therefore ye mountaines of Iſrael, heare the worde of the Lorde God, Thus saith the Lorde God to the mountaines and to the hilles, to the riuers, and to the valleys, and to the waste, and desolate places, and to the cities that are forsaken: which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lorde God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue raked my lande for their possession, with the ioy of all their heart, & with despitesfull minds to cast it out for a pray.

6 Prophesie therefore vpō the land of Iſrael, & say vnto the mountaines, & to the hilles, to the riuers, and to the valleys, Thus saith the Lorde God, Beholde, I haue spoken in mine indignatiō, & in my wrath, because ye haue suffred the shame of the heathen,

7 Therefore thus saith the Lorde God, I haue flisted vp mine hand, surely the heathen that are about you, shal beare their shame.

8 But read Chap. 20. 5.

f And so by fighting against gods people, they should go about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing, that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them and so praye his Name: and also that the wicked rage as though there were no God, till they feeble his hand to their destruction.

Chap. 6. 2.

a That is, the Idumean.
b That is, Ierusalem, which for Gods promisses was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the worlde.

d They appointed with themselves to haue it, and therefore came with Nebuchad-nezzar against Ierusalem for this purpose.

e Because you haue bene a laughing stocke vnto them.

f By making a solemn othe.

God declareth his mercies and goodnes toward his Church who shal preferueth his, euen when he destroyeth his enemies.

h Which was accomplished vnder Christ, to whom all these temporal deliuerances did direct them.
i That is, vpon the mountaines of Ierusalem.
Or, ther.
k This the enemies imputed as the reproche of the land, which God did for the finnes of the people according to his iust iudgements.

Isa. 32. 5.

rom. 2. 14.

l And therefore would not suffer my Name to be had in contempt, as the heathen would haue reproched me, if I had suffered my Church to perish.

m This excludeth from man all dignitie, and mean to deserue any thing by, seeing that God referreth it whole to himselfe, and that onely for the glorie of his holy Name.
Or, my.

8 But you, O mountaines of Israel, ye shall shoote forth your branches, and bring forth your fruite to my people of Israel: for they are ready to come.

9 For beholde, I come vnto you, and I will turne vnto you, & ye shall be tilled and sown.

10 And I will multiplie the men vpon you, euen all the house of Israel wholly, and the cities shalbe inhabited, & the desolate places shalbe buylded.

11 And I will multiplie vpon you man and beast, and they shall encrease, and bring fruite, and I will cause you to dwell after your old estate, & I will bestowe benefites vpon you more then at the first, and yee shall know that I am the Lord.

12 Yea, I will cause men to walke vpon you, euen my people Israel, & they shal possesse you, and ye shalbe their inheritance, and ye shall no more henceforth deprive them of men.

13 Thus saith the Lord God, Because they say vnto you, Thou ^k lande deuourest vp men, and hast bene a waister of thy people, therefore thou shalt deuoure men no more, neither waste thy people henceforth, saith the Lord God,

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproche of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 Moreover the worde of the Lord came vnto me, saying,

17 Sonne of man, when the house of Israel dwelt in their own land, they defiled it by their owne wayes, & by their deedes: their way was before me as the filthines of the menstruous.

18 Wherefore I powred my wrath vpon them, for the blood that they had shed in the land, and for their idoles, wherewith they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreys: for according to their wayes, and according to their deedes, I iudged them.

20 And when they entred vnto the heathē, whither they went, they polluted mine holy Name, when they sayde of them, These are the people of the Lord, and are gone out of his land.

21 But I fauoured mine holy ^l Name which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say vnto the house of Israel, Thus saith the Lord God, I do not this for your sakes, O house of Israel, but for mine ^m holie Names sake, which ye polluted among the heathen whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you haue polluted it, & the heathen shall knowe that I am the Lorde, saith the Lord God, when I shalbe sanctified in you before their eyes.

24 For I will take you from among the hea-

then, and gather you out of all countreys, and will bring you into your owne land.

25 Then will I powre cleane ⁿ water vpon you, and ye shalbe cleane: yea, from al your filthines, and from all your idoles will I cleanse you.

26 A new heart also will I giue you, and a newe spirit will I put within you, and I will take away the stonie heart out of your body, and I will giue you an heart of flesh.

27 And I will put my Spirit within you, and cause you to walke in my statutes, and ye shall keepe my iudgements and do them,

28 And ye shall dwell in the land, that I gaue to your fathers, and ye shall be my people and I will be your God.

29 I will also deliuer you from all your filthines, and I will call for ^o corne, and will increase it, and lay no famine vpon you.

30 For I will multiplie the fruite of the trees, and the encrease of the field, that ye shal beare no more the reproche of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deedes that were not good, and shall iudge your selues worthis to haue bene destroyed for your iniquities, and for your abominations.

32 Be it knowne vnto you that I do not this for your sakes, saith the Lord God: therefore, O ye house of Israel, be ashamed, and confounded for your owne wayes.

33 Thus saith the Lorde God, What time as I shall haue cleansed you from all your iniquities, I will cause you to dwell in the cities, & the desolate places shalbe builded.

34 And the desolate land shalbe tilled, whereas it lay waste in the sight of all that passed by.

35 For thei said, This waste land was like the garden of Eden, and these waste and desolate and ruinous cities were strong, and were inhabited.

36 Then the residue of the heathen that are left round about you, shall knowe that I the Lorde buyld the ruinous places, and plant the desolate places: I the Lord haue spoken it, and will do it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it vnto them: I will encrease the with men like a flocke.

38 As the holie flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flocks of men, and they shall knowe, that I am the Lord.

CHAP. XXXVII.

1 He prophesieth the bringing againe of the people, being in captiuitie. 10 He sheweth the vision of the san tribes with the two.

1 THE hand of the Lorde was vpon me, and caried me out in the Spirit of the Lord, and set me downe in the middes of the field, which was full of bones.

2 And he led me round about by them, and their captiuitie in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

n That is, his Spirit whereby he reformeth the heart and regenerateth his Isa. 44. 3. Ier. 32. 39. chap. 32. 19.

o Vnder the abundance of temporal benefites he concludeth the spiritual graces.

p Yeshal come to true repentance, & thinke your selues worthy to be of the number of Gods creatures for your ingratitude against him.

q He declareth that it ought not to be referred to the foyle or pleisur of the earth that any countrey is rich, and abundant, but onely to Gods mercies, as his plagues, and curses declare when he maketh it barren.

Or, valley.
a He sheweth by a greater miracle, that God hath power, and also wil deliuer his people from their captiuitie in as much as he is able to giue life to the dead bones, and bodies, and raise them vp againe.

Kkk.i.

beholde,

behold, there were very many in the open field, and lo, they were very drye.

3 And he said vnto mee, Sonne of man, can these bones liue? And I answered, O Lord God, thou knowest.

4 Again he said vnto me, Prophecie vpon these bones and say vnto them, O ye drye bones, heare the worde of the Lord.

5 Thus saith the Lorde God vnto these bones, Behold, I will cause breath to enter into you, and ye shall liue.

6 And I will lay sinewes vpon you, and make flesh growe vpon you, and couer you with skin, and put breath in you, that ye may liue, & ye shall knowe that I am the Lord.

7 So I prophesied, as I was commaunded: & as I prophesied, there was a noyse, and behold, there was a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grewe vpon them, and aboue, the skin couered the, but there was no breath in them.

9 Then said he vnto me, Prophecie vnto the wind: prophecie, sonne of man, and say to the winde, Thus saith the Lord God, Come from the foure ^b windes, O breath, and breathe vpon these slaine, that they may liue.

^b Signifying, all partes whereas the Israelites were scattered: that is, the faithfull shall bee brought to the same vnitie of spirit, & doctrine wherofeuer they are scattered through the worlde.

10 So I prophesied as he had commanded me: and the breath came into them, and they liued, and stood vp vpon their feete, an exceeding great armie.

11 Then he said vnto me, Sonne of man, these bones are the whole house of Israel. Beholde, they say, Our bones are dried, and our hope is gone, and we are cleane cut of.

12 Therefore prophecie, and say vnto them, thus saith the Lord God, Beholde, my people, I will open your graues, and cause you to come vp out of your sepulchres, and bring you into the land of Israel,

13 And ye shall knowe that I am the Lorde, when I haue opened your graues, O my people, and brought you vp out of your sepulchres,

^a That is, when I haue brought you out of those places, & townes where you are captiues.

14 And shall put my Spirit in you, and ye shall liue, & I shall place you in your owne land: then ye shall knowe that I the Lorde haue spoken it, and performed it, saith the Lord.

15 ¶ The worde of the Lord came againe vnto me, saying,

16 Moreouer thou sonne of man, take thee a piece of wood, and write vpon it, Vnto Iudah, and to the children of Israel his companions: then take ^d another piece of wood, and write vpon it, Vnto Ioseph the tree of Ephraim, and to all the house of Israel his companions.

^d Which signifieth the ioyning together of two houses of Israel, and Iudah.

17 And thou shalt ioyne them one to another into one tree, and they shall be as one in thine hand.

18 And when the children of thy people shall speake vnto thee, saying, Wilt thou not shewe vs what thou meanest by these?

19 Thou shalt answer them, Thus saith the

Lord God, Beholde, I will take the tree ^e of Ioseph, which is in the hand of Ephraim, and the tribes of Israel his fellowes, and will put them with him, ^euen with the tree of Iudah, and make them one tree, & they shall be one in mine hand.

^e That is, the house of Israel.

20 And the pieces of wood, whereon thou writest, shall be in thine hand, in their sight.

21 And say vnto them, Thus sayth the Lord God, Beholde, I will take the children of Israel from among the heathen, whyther they be gone, and wil gather them on euery side, & bring them into their own land.

22 And I will make them one people in the land, vpon the mountaines of Israel, ^f and one King shall be king to them all: and they shall be no more two peoples, neyther be deuided any more hence forth into two kingdomes.

^f Iohn. 10. 16.

23 Neither shal they be polluted any more with their idoles, nor with their abominations, nor with any of their transgressions: but I will saue them out of all their dwelling places, wherein they haue sinned, and will cleanse them, so shall they be my people, and I will be their God.

24 And Dauid my ^g seruant shall be King ouer them, and they al shall haue one shepherd: they shall also walke in my iudgements, & obserue my statutes, and do the.

^g Isa. 40. 11.

^h Iere. 23. 5.

ⁱ chap. 34. 23.

^j dan. 9. 24.

25 And they shall dwell in the ^k land, that I haue giuen vnto Iakob my seruant, where your fathers haue dwelt, & they shall dwell therein, ^kuen they, and their sonnes, & their sonnes sonnes for euer, and my seruant Dauid shall be their prince for euer.

^k Meaning, that the electe by Christ shal dwell in the heavenly Ierusalem, whiche is ment by the land of Canaan.

26 Moreouer, I will make ^l a couenant of peace with them: it shall be an euerlasting couenant with them, and I wil place them, and multiplie them, and will set my Sanctuary among them for euermore.

^l Psal. 109. 4. and 116. 2.

27 My tabernacle also shall be with them: yea, I wil be their God, and they shall be my people.

28 Thus the heathen shal knowe, that I the Lord do sanctifie Israel, when my Sanctuary shall be among them for euermore.

CHAP. XXXVIII.

^a He prophesieth that Gog and Magog shal fight with great power against the people of God, at Their destruction.

1 And the word of the Lord came vnto me, saying,

2 Sonne of man, set thy face against ^a Gog, and against the land of Magog, the chief prince of Meshech and Tubal, and prophecie against him,

3 And say, Thus saith the Lord God, Behold, I come against thee, O Gog the chief prince of Meshech and Tubal.

4 And I will destroy thee, and put hookes in thy chawes, and I will bring thee forth, and all thine host both horses, and horsemen, all clothed with all sortes of armour, ^buen a great multitude with bucklers, and shields, all ^b handling swords.

^a Which was a people that came of Magog the sonne of Iaphet, Gen. 10. 2. Magog also here signifieth a certaine countrey, so that by these two countreis, which had the gouernment of Grecia and Italie, he meant the principall enemies of the Church, Reuel. 20. 8.

^b He sheweth that the enemies shoulde benede them selues against the Church, but it shoulde be to their owne destruction.

5 They

^d The Persians, Ethiopians and men of Africa. ^d Gomer was Iaphets sonne, & Togarmah the sonne of Gomer, and are thought to be they that inhabit Asia minor.

^e Signifying, that all the people of the world should assemble themselves against ^f Church and Christ their head.

^f Or, it is meaning, the land of Israel.

^f That is, to molest, and destroy ^g Church.

^g Meaning, Israel which had now bene destroyed, and was not yet built againe: declaring hereby the simplicity of the godly, who seke not so much to fortifie them

selues by outward force, as to depend on the prouidence and goodnes of God. ^h One enemy shal enuie another because euery one shal think to haue the spoil of the Church. ⁱ Shalt not thou spie thine occasions to come against my church when they suspect nothing?

^k Meaning, in the last age, and from the coming of Christ vnto the ende of the world.

^l Signifying that God will be sanctified by main-tenance his Church, and destroying his enemies, as Chap. 36. 21. and 37. 28.

^m Hereby he declareth that none affliction can come to the Church, wherof they haue not bene aduertised aforetime to teache them to indure all things with more patience when they know that God hath so ordeyned.

They of ^a Paras, of Cush, and Phut with them, *euē* all they that beare shield and helmet.

^d Gomer and all his bandes, *and* the house of Togarmah of the North quarters, and all his bands, *and* much people with thee.

⁷ Prepare thy selfe, and ^e make thee ready, both thou, and all thy multitude, that are assembled vnto thee, and be thou their sauegarde.

⁸ After many dayes thou shalt be visited: for in the latter yerres thou shalt come into the land, that hath bene destroyed with the sworde, and is gathered out of many people vpon the mountaines of Israel, which haue long lien waste: yet they haue bene brought out of the people, and they shall dwell all safe.

⁹ Thou shalt ascend & come vp like a tempest, & shalt be like a cloude to couer the land, both thou, and all thy bands, and many people with thee.

¹⁰ Thus saith the Lord God, Euen at the same time shall *manie* things come into thy minde, and thou shalt thinke ^f euill thoughtes.

¹¹ And thou shalt say, I wil go vp to the land that hath no walled towres: ^g I will go to them that are at rest, and dwell in safetie, which dwell all without walles, and haue neither barres nor gates,

¹² Thinking to spoyle the pray, and to take a bootie, to turne thine hand vpon the desolate places that are *now* inhabited, & vpon the people, that are gathered out of the nations which haue gotten cattell and goods & dwell in the middes of the land.

¹³ Sheba and Dedan, and the marchantes of Tarshish with all the lions thereof shall say vnto thee, ^h Art thou come to spoile the pray? hast thou gathered thy multitude to take a bootie? to cary away siluer and gold, to take away cattell and goods, *and* to spoyle a great pray?

¹⁴ Therefore, sonne of man, prophesie, and say vnto Gog, Thus saith the Lord God, In that day whē my people of Israel dwell safe, shalt thou not knowe it?

¹⁵ And come frō thy place out of the North partes, thou and much people with thee: ⁱ all shall ride vpon horses, *euē* a great multitude and a mightie armie.

¹⁶ And thou shalt come vp against my people of Israel, as a cloud to couer the land: thou shalt be in the ^j latter dayes, & I will bring thee vpon my land that the heathen may knowe mee, when I shall be sanctified in thee, O Gog, before their eyes.

¹⁷ Thus saith the Lorde God, Art not thou he, of whome I haue spoken in olde time ^k by the hand of my seruants the Prophets of Israel which prophesied in those dayes and yerres, that I would bring thee vpon them?

¹⁸ At the same time also when Gog shall come against the land of Israel, sayth the Lord God, my wrath shall arise in mine anger.

¹⁹ For in mine indignation & in the fire of my wrath haue I spoken it: surely at that time there shall be a great shaking in the land of Israel.

²⁰ So that the fishes of the sea, & the foules of the heauen, and the beastes of the field and all that moue & crepe vpon the earth, and all the men that are vpon the earth, shall tremble at my presence, and the mountaines shall be ouerthrowen, & the ^l staires shall fall, and euery wall shall fall to the ground.

²¹ For I will call for a sworde against him ^m throughout all my mountaines, saith the Lord God: euery mans sworde shall be against his brother.

²² And I will pleade against him with pestilence, and with blood, and I will cause to raine vpon him and vpon his bandes, and vpon the great people, that are with him, a fore raine, and hayle stones, fire, and brimstone.

²³ Thus wil I be ⁿ magnified, and sanctified, and known in the eyes of many nations, and they shall knowe, that I am the Lord.

CHAP. XXXIX.

¹ He sheweth the destruction of Gog and Magog. ¹¹ The graues of Gog and his hostes. ¹⁷ They shall be deuoured of birds and beastes. ²³ Wherefore the house of Israel is captiue. ²⁴ Their bringing againe frō captiuitie is promised.

¹ Therefore, thou sonne of man, prophesie against Gog, & say, Thus saith the Lord God, Beholde, I come against thee, O Gog, the chief prince of Meshech and Tubal.

² And I will destroy thee ^a and leaue but the sixt part of thee, & will cause thee to come vp from the North partes and will bring thee vpon the mountaines of Israel:

³ And I will smite thy bowe out of thy left hand, and I will cause thine arrowes to fall out of thy right hand.

⁴ Thou ^b shalt fall vpon the mountaines of Israel, and all thy bands and the people, that is with thee: for I will giue thee vnto the birds *and* to euery feathered foule and beast of the field to be deuoured.

⁵ Thou shalt fall vpon the open field: for I haue spoken it, saith the Lord God.

⁶ And I will send a fire on Magog, & among them that dwell safely in the ^c yles, and they shall knowe, that I am the Lord.

⁷ So wil I make mine holy Name known in the middes of my people Israel, and I will not suffer them to pollute mine holy Name any more, and the heathen shall knowe that I am the Lord, the holy one of Israel.

⁸ Beholde, ^d it is come, and it is done, sayth the Lorde God: this is the day whereof I haue spoken.

⁹ And they that dwell in the cities of Israel, shall ^e go forth, and shall burne and set fire vpon the weapons, and on the shields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the stauces in their hands, and vpon the speares, and they shall burne

Kkk.ij. them

ⁿ All meanes whereby man should thinke to saue himselfe shal faile, the affliction in those dayes shall be so great & the enemies destruction shall be so terrible ^o Against the people of Gog and Magog.

Chap. 36. 23. & 37. 28.

^a Or, destroye thee with sixe plagues, as Chap. 38. 22.

^b Meaning, that by the vertue of Gods worde the enemy shall be destroyed wher-soeuer he assayeth his Church ^c That is, among all nations wher the enemies of my people dwell, seme they neuer so farre separate.

^d That is, this plague is fully determined in my counsell and cannot be chaunged.

^e After this destruction the Church shall haue great peace and tranquillitie, and burne all their weapons because they shall no more feare the enemy: and this is chiefly ment of the accomplishment of Christs kingdom, when by their head christ all enemies shall be overcome.

them with fire seuen yeres.

10 So that they shall bring no wood out of the field, neyther cut downe any out of the forests. for they shall burne the weapons with fire, & they shal robbe those, that robbed them, and spoyle those that spoiled them, saith the Lord God.

11 And at the same time wil I giue vnto Gog a place there for buryal in Israel, *euē* the valley whereby men go toward the East part of the Sea: and it shal cause them that passe by, to stop their noses, and there shall they bury Gog with all his multitude: & they shal call it the valley of Hamon-Gog.

12 And seue moneths long shall the house of Israel be burying of the, that they may cleanse the land.

13 Yea, all the people of the land shall bury them, and they shall haue a name when I shal be glorified, saith the Lord God.

14 And they shall chuse out men to go continually through the land with them that trauaile, to burye those that remayne vpon the ground, and cleanse it: they shall searce to the ende of seuen moneths.

15 And the trauaylers that passe through the land, if any see a mans bone, then shall he set vp a signe by it, tyl the buryers haue buried it, in the valley of Hamon-Gog.

16 And also the name of the citie shall be Hamonah: thus shall they cleanse the land.

17 And thou sonne of man, thus sayth the Lorde God, Speake vnto euerie feathered foule, and to all the beastes of the field, Assemble your selues, and come: ^k gather your selues on euery side to my sacrifice: for I do sacrifice a great sacrifice for you vpon the mountaines of Israel, that ye may eate flesh, and drinke blood.

18 Ye shall eat the flesh of the valiant, and drink the blood of the princes of the earth, of the weathers, of the lambes, and of the goates, & of bullockes, *euē* of al fat beastes of Bashan.

19 And ye shall eat fat tyl you be full, and drinke blood, til ye be drunken of my sacrifice, which I haue sacrificed for you.

20 Thus you shall be filled at my table with horses and chariots, with valiant men, and with al men of warre, saith the Lord God.

21 And I will set my glorie among the heathen, and al the heathē shal see my iudgement, that I haue executed, and mine hād, which I haue layed vpon them.

22 So the house of Israel shall knowe, that I am the Lord their God from that day and so forth.

23 And the heathen shall knowe, that the house of Israel went into captiuitie for their iniquitie, because they trespassed against me: therefore hid I my face from them, and gaue them into the hande of their enemies: so fell they al by the sword.

24 According to their vncleennes, and according to their transgressions haue I done vnto them, and hid my face from them.

25 Therefore thus saith the Lord God, Now will I bring againe the captiuitie of Iaa-kob, and haue compassion vpon the whole house of Israel, and will be ielous for mine holy Name,

26 After that they haue borne their shame, and all their transgression, whereby they haue transgressed against me, when they dwelt safely in their land, & without feare of any.

27 When I haue brought them againe from the people, and gathered them out of their enemies lands, and am sanctified in them in the fight of many nations, *Chap. 36. 29.*

28 Then shall they knowe, that I am the Lord their God, which caused them to be led into captiuitie among the heathen: but I haue gathered them vnto their owne land, and haue left none of them any more there,

29 Neyther will I hyde my face anie more from them: for I haue powred out my Spirit vpon the house of Israel, saith the Lorde God.

CHAP. XL.

The restoring of the citie and the Temple.

1 IN the five and twentieth yere of our being in captiuitie in the beginning of the yere, in the tenth day of the moneth, in the fourteenth yere after that the citie was smitten, in the selfe same day, the hand of the Lord was vpon me, & brought me thither.

2 Into the land of Israel brought he me by a diuine vision, and set me vpon a verie hie mountaine, whereupon was as the building of a citie, toward the South.

3 And he brought me thither, and behold, there was a man, whose similitude was to looke to, like brasse, with a linen threde in his hand, and a reede to measure with: and he stoode at the gate.

4 And the man said vnto me, Sonne of man, beholde with thine eyes, and heare with thine eares, and set thine heart vpon all that I shall shewe thee: for to the intēt, that they might be shewed thee, art thou brought hither: declare all that thou seest, vnto the house of Israel.

5 And behold, I sawe a wall on the outside of the house round about: and in the mans hand was a reede to measure with, of six cubites long, by the cubite and an hād breadth: so he measured the breadth of the buylding with one reede, and the height with one reede.

6 Then came he vnto the gate, which looketh toward the East, & went vp the staires thereof, & measured the poste of the gate, which was one reede broad, and the other poste of the gate, which was one reede broad. *Or, thresholds.*

7 And euery chāber was one reede long, & one reede broad, & betwene the chābers were five cubits: & the poste of the gate by the porch of the gate within was one reed.

8 He measured also the porche of the gate within with one reede.

9 Then

f Which declareth that the enemies shall haue an horrible fall.

g For the stinke of the carkeises. *Or, of the multitude of Gog.*
h Meaning, a long time.

i Partly that the holy land shoulde not be polluted, and partly for the compassion that the children of God haue, euē on their enemies

Or, multitude.

k Whereby he signifieth the horrible destruction that shoulde come vpon the enemies of his Church.

l The heathen shall knowe that they ouercome not my people by their strength, neither yet by the weakenes of mine arme, but that this war for my peoples sinnes.

a The Iewes counted the beginning of the yere after two sorts: for their feastes they began to count in March, and for their other affaires in September: so that this is to be vnderstand of September.

Or, visions of God.
b Which was an Angel in forme of a man, that came to measure out this buylding.

Or, thresholds.
Or, upper poste.

- Or, pentises.*
- 9 Then measured he the porche of the gate of eight cubites, and the postes thereof, of two cubites, and the porche of the gate was inward.
- 10 And the chambers of the gate Eastward, were three on this side, & three on that side:

they three were of one measure, and the postes had one measure on this side, and one on that side.

- 11 And he measured the breadth of the entrie of the gate ten cubites, and the height of the gate thirteene cubites.

THE DESCRIPTION OF THE FIGURE
which beginneth, vers. 5.

Vers. 5. The wal that compasseth about the Temple and the courts, as appeareth in the second and in the great figure.

A B. The thickenes of the wal was six cubites: for so long the rede was.

A C. The height of the wal, which was also six cubites: this wall conteyned two thousand cubites, that is, on the East side 500.

C H. And on the North side 500.

H I. As much on the South side.

C K. And 500 on the West side.

I K. This wall did separate the Temple from the citie, Chap. 42. 20.

Vers. 6. This gate in the great figure is marked with D vnto the whiche apperteyne seven steppes E Thence they go into the porche where are six chambers F Which porche was closed with a wall G.

Vers. 7. E F G. The length The breadth E O G The space of five cubites betweene the chambers, and so much

- space was on this side, and beyond the chambers G. From the thresholde inward to the porche was six cubites A B.
- 12 The space also before the chambers was one cubite on this side, and the space was one cubite on that side, and the chambers were six cubites on this side and six cubites on that side.

- 13 He measured then the gate from the rouse of a chamber to the top of the gate: the breadth was five and twentie cubites, dore against dore.

- 14 He made also postes of threescore cubites, and the postes of the court, & of the gate had one measure round about.

- 15 And vpon the forefront of the entrie of the gate vnto the forefront of the porche of the gate within were fiftie cubites.

- 16 And there were narrow windowes in the chambers, and in their postes within the gate round about, and likewise to the arches: and the windowes went round about within: and vpon the postes were palme trees.

- 17 ¶ Then brought he me into the outward court, and lo, there were chambers, and a pauement made for the court round about and thurty chambers were vpon the pauement.

- 18 And the pauement was by the side of the

gates ouer against the length of the gates, & the pauement was beneath.

- 19 Then he measured the breadth from the forefront of the lower gate without, vnto the fore front of the court within, an hundredth cubites Eastward and Northward.

- 20 And the gate of the outward court, that looked toward the North, measured he after the length and breadth thereof.

- 21 And the chambers thereof were three on this side, & three on that side, & the postes thereof and the arches thereof were after the measure of the first gate: the length thereof was fiftie cubites, and the breadth five and twentie cubites.

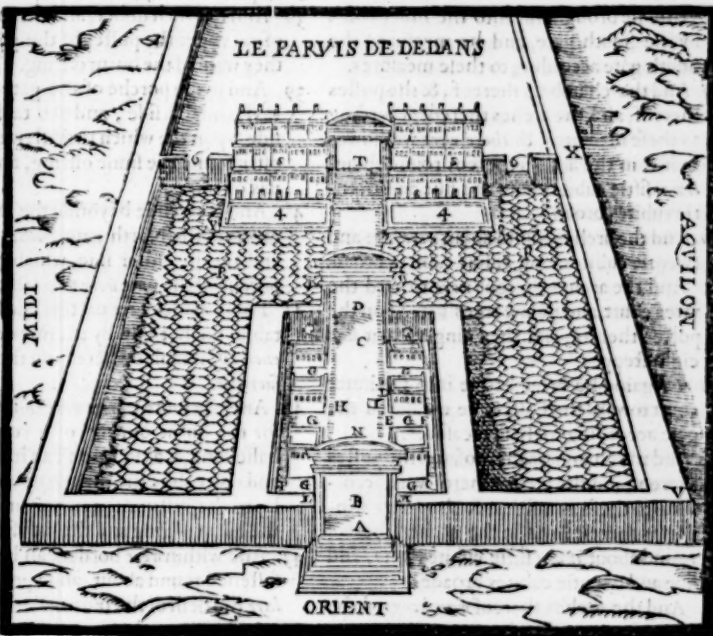
- 22 And their windowes, & their arches with their palme trees, were after the measure of the gate that looketh toward the East, & the going vp vnto it had seven steppes, and the arches thereof were before them.

- 23 And the gate of the inner court stood ouer against the gate toward the North, and toward the East, and he measured from gate to gate an hundredth cubites.

- 24 After that, he brought mee toward the South, and lo, there was a gate toward the South, & he measured the postes thereof, and the arches thereof according to these measures.

- 25 And there were windowes in it, and in the arches thereof round about, like those windowes: the height was fiftie cubites, and the

K k. iij. breadth



** Le parvis de dedans. Or, the inner court.*

Vers. 19. The lower gate A which had seven steppes, and the gate within eight T. between AT were 100 cubites and had as much from South to North V X.

Vers. 20. This must be considered in the great figure. The outward court in respect of the Temple MR. The North side. The porche S. The court without T. The length of the porche with the chambers, as in the East side V X. The breadth 25 cubites Y Z.

Vers. 21. The gate of the inner court B ouer against the gate of the outward court R and toward the East C. An hundred cubites. R b.

Vers. 24. The South gate in the great figure d. The outward court e.

In the 14 verse he speaketh of the upper postes, or petites which in all were 60 cubites: for euery chamber had six, and the thresholde, and lintel of the doore, either 12. K figures. *Vers. 15.* AD The fiftie cubites. *Vers. 17.* The outward court R so called, because it was the outward court in respect of the Temple as appeareth in the great figure N but it is the inner court in respect of the porche, which hath bene described. S. The thirty chambers, fiftene on a side. The two little gates 6. which are by the great gate T.

breadth five and twentie cubites.

26 And there were seven to go vp to it, and the arches thereof were before them: and it had palme trees, one on this side, and another on that side vpon the post thereof.

Vers. 17. The inner court gate. f An hundred cubites. d f which was the length of a court, and his chambers.

Vers. 18. The inner court g. The eight steppes are hid with f building, but they are like them of the East gate Q for all the courts were of one measure, quantity and facion.

27 ¶ And there was a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubites.

28 And he brought me into the inner court by the South gate, and he measured the South gate according to these measures.

29 And the chambers thereof, & the postes thereof, and the arches thereof according to these measures, & there were windowes in it, & in the arches thereof round about, it was fiftie cubites long and five and twentie cubites broad.

30 And the arches round about were five and twentie cubites long, & five cubites broad.

31 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, and the going vp to it had eight steppes.

Vers. 32. The inner court on the East side N. And so in all he maketh six courts, two on the East side, two on the North, and two on South side. Loke in the great figure.

32 ¶ Again he brought me into the inner court toward the East, & he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, & there were windowes therein, and in the arches thereof round about, it was fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof were toward the vtter court, and palme trees were vpon the postes thereof, on this side and on that side, and the going vp to it had eight steps.

35 ¶ After he brought me to the North gate, & measured it, according to these measures.

36 The chambers thereof, the postes thereof,

and the arches thereof, and there were windowes therein round about: the height was fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof were toward the vtter court, and palme trees were vpon the postes thereof on this side, and on that side, and the going vp to it had eight steps.

38 And enerie chamber, and the entrie thereof was vnder the postes of the gates: there they washed the burnt offering.

39 And in the porche of the gate stood two tables on this side, and two tables on that side, vpon the which they slew the burnt offering, and the sinne offering, and the trespass offering.

40 And at the side beyonde the steps, at the entrie of the North gate stood two tables, and on the other side, which was at the porche of the gate were two tables.

41 Four tables were on this side, and four tables on that side by the side of the gate, even eight tables where vpon they slew their sacrifice.

42 And the four tables were of hewen stone for the burnt offering, of a cubite and an halfe long, & a cubite and an halfe broad, and one cubite hie: whereupon also they layed the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within were borders an hand broad, fastened round about, and vpon the tables laye the flesh of the offering.

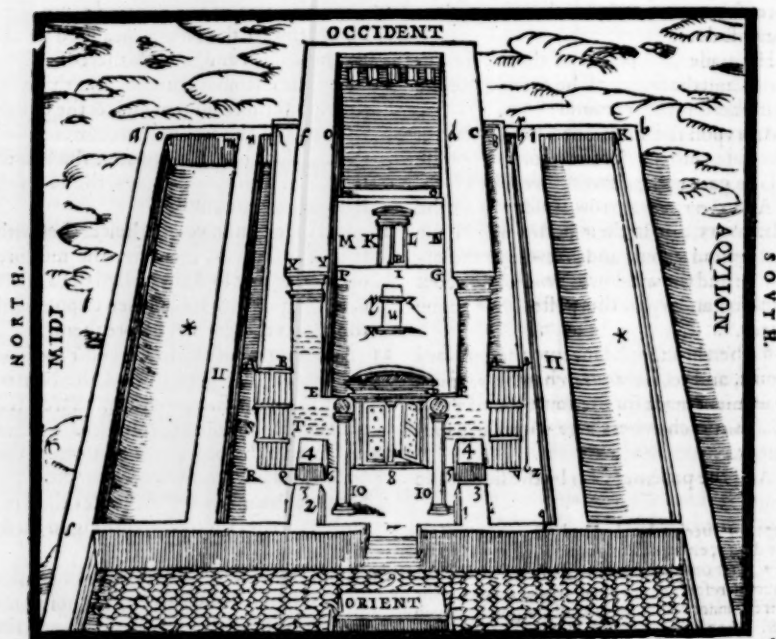
44 And without the inner gate were the chambers of the fingers in the inner court, which was at the side of the North gate: and their prospect was toward the South, and one was at the side of the East gate, hauing the prospect toward the North.

Vers. 38. He speaketh of six chambers, which were in the porche of the inner court on the North side. i The entrie of the chambers, that is, the dores, were vnder the vpper postes or pentiles, which changed ouer the chambers, as also did ouer the gate. Loke in the great figure.

Vers. 39. In the porche of the inner court were four tables K and as many in the outwarde court S a cubite, and an halfe long & as broad, and one cubite high.

Vers. 44. The chambers in the inner porche on the North side for the fingers L but the perspective hindere the sight, therefore behold them which are in the East court for they are all alike: likewise on the South side. The Prophet was now in the East court, where he saw the altar measured, & describeth one row of chambers, which was for the Priests.

THE FIGURE OF THE TEMPLE.



Verf. 45 He **45** And he said vnto me, This chāber whose prospect is toward the South, is for the Priests that haue charge to keepe the house: **46** And the chamber whose prospect is toward the North, is for the Priests that haue the charge to keepe the altar: these are the sonnes of Zadok among the sonnes of Leui which may come nere to the Lorde to minister vnto him. **47** So he measured the court, an hundreth cubites long, & an hundreth cubites broad *even* four square: likewise the altar that was before the House. **48** And he brought me to the porch of the house, & measured the posts of the porch, five cubites on this side, and five cubites on that side: and the breadth of the gate was three cubites on this side, & three cubites on that side. **49** The length of the porche was twentie cubites, and the breadth eleuen cubites and he brought me by the steppes whereby they wēt vp to it, & there were pillars by 3 postes, one on this side, & another on that side.

Verf. 47 The altar. p. *Verf. 48* He entered by the gate Q to come into the porch of the temple R. The which Tēple is here described more at large, because the things here mentioned might the better be vnderstand. *Verf. 49* By the postes of the porche he meaneth the wall which was five cubites thicke on either side of the alley or porch 1.2 The two litle gates in the side of the porche 3.4 which were to go to the Priests chambers that were by the Temple. AB. *Verf. 49* The length of the porche 20. cubites 5.6. And the breadth eleuen 7.8. The steppes whereby the Prophet came into the porche of the Temple. 9.7. The two pillars. 10.

CHAP. XLI.

r The disposition and order of the building of the Temple & the other things thereto belonging.

Verf. 1 The upper postes or pē- **1** Afterward, he brought me to the Temple, and measured the postes, six cubites broad on the one side and six cubites broad on the other side, which was the breadth of the tabernacle. **2** And the breadth of the entrie was ten cubites, and the sides of the entrie were five cubites on the one side, & five cubites on the other side, and he measured the length thereof fourtie cubites, & the breadth twētie cubites. **3** Then went he in, and measured the posts of the entrie two cubites, and the entrie six cubites, and the breadth of the entrie seven cubites. **4** So he measured the length thereof twentie cubites & the breadth twentie cubites before the Temple. And he said vnto me, This is the most holie place. **5** After, he measured the wall of the house, six cubites, and the breadth of euery chāber four cubites round about the house, on euery side. **6** And the chambers were chāber vpon chāber, three and thirtie foote high, and they entred into the wall made for the chambers which was round about the house, *Verf. 1* The Angel went into the most holy place The poste of the entrie, that is, the thresholde, or thickenes of the wall. H I. The gate 6. cubites. K L. The breadth on either side the gate 7. cubites M K and L N. which make in al 20. cubites. *Verf. 4* The length 20. cubites, G O. so it was square. *Verf. 5* The first chāber was 4. cubites. Q R. The second five. S T. and the thirde six AB. There were three heights or stages of chambers. R S A. The turning stayre cannot be shewed in the figure, but may easely be conceived.

that the postes might be fastened therein, & not be fastened in the wall of the house.

- 7** And it was large and went round mounting vpward to the chambers: for the staire of the house was mounting vpward, round about the house: therefore the house was larger vpward: so they went vp from the lowest chamber to the hiest by the middes. **8** I sawe also the house hie round about: the foundations of the chambers were a full rede of six great cubites. **9** The thickenes of the wall which was for the chamber without, was five cubites, and that which remained, was the place of the chambers that were within. **10** And betwene the chambers was the widenes of twentie cubites round about the House on euery side. **11** And the doores of the chambers were toward the place that remained, one doore toward the North, and another doore toward the South, & the breadth of the place that remained, was five cubites round about. **12** Now the building that was before the separate place toward the West corner, was the seuentie cubites broad, and the wall of the building was five cubites thicke, round about, and the length ninetie cubites. **13** So he measured the house an hundreth cubites long, and the separate place & the building with the walles thereof were an hundreth cubites long. **14** Also the breadth of the forefront of the house and of the separate place toward the East, was an hundreth cubites. **15** And he measured the length of the building ouer against the separate place, which was behinde it, and the chambers on the one side and on the other side an hundreth cubites, with the Temple within, and the arches of the court. **16** The postes and the narrow windowes, & the chambers round about, on three sides ouer against the postes, sieled with cedar wood round about, & from the ground vp to the windowes, and the windowes were sieled. **17** And from about the doore vnto the inner house and without, and by all the wall round about within and without it was sieled according to the measure. **18** And it was made with Cherubims and palme trees, so that a palme tree was betwene a Cherub & a Cherub: and euery Cherub had two faces. **19** So that the face of a man was toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: thus was it made through all the house round about. **20** From the ground vnto about the doore were Cherubims and palme trees made as in the wall of the Temple. **21** The postes of the Temple were squared, & thus to looke vnto was the similitude & forme of the Sanctuarie. **22** The altar of wood was three cubites hie, and the length thereof two cubites, & the

Verf. 8. The foundations of six cubites, meaning the hie chamber was so, and the nether from thence semed so likewise by a perpendicular line or plomet, B Z.

Verf. 9 The chamber without was the hie chamber, & from that chamber the wall was but five cubites thicke B X Y: for downward it was six. Q.6.

Verf. 10 The chambers on the one side were distant from them on the other side 20 cubites, which was the breadth of the Temple.

Verf. 11 The doores of the chambers on the North side opened toward the North V and they on the South side toward the South R for there was an alley of five cubites round about the Temple V Z. and was so closed with a wall. 11.

Verf. 12 The building, or the great place compassed with a wall of five cubites thicke, and was farther of the Temple then the alley, or separate place, and this is more plainly set forth in the great figure.

Verf. 16 He declareth that whatsoever was of stoneworke from the bottom to the top was covered with wood on the East, South & North side.

Verf. 23 The altar V which was three cubits high Y X. and two cubites long Y Z.

Kkk. iij. corners

corners thereof and the length thereof & the sides thereof were of wood. And he said vnto me, This is the table that shalbe before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *euē* two turnig wickets, two wickets for one doore, and two wickets for an other doore.

25 And vpon the doores of the Temple there were made Cherubims & palmetrees, like as was made vpon the walles, & there were thicke planks vpon the fore front of the porch without.

26 And there were narrow windowes & palme trees on the one side, & on the other side, by the sides of the porch, & vpon the sides of the house, and thicke planks.

CHAP. LXII.

Of the chambers of the Temple for the Priests, and the holie things.

Vers. 1 Hauing I described the length & bredth of the Temple, he commeth to the outwarde court on the North side. T. This appeareth in the great figure. He brought me into the chamber: that is, the rowe of chambers, which were toward the separate place Westward. t.

Vers. 2 He meaneth that the North was an hundred cubites long x y. and in bredth fiftie. b X.

Vers. 4 This gallerie appeareth in the great figure by this number 12.

Vers. 5 These chambers were contrary facioned to them of the Temple.

Vers. 8 So that the wall for the chambers of the outwarde court and the wall of the inner, was either fiftie cubites, and the whole court an hundred.

Vers. 9 Vnder these chambers were entries, or doores to passe from one place to another, which are noted euer by z in the great figure.

Vers. 10 11. The chambers, p, of the East court M were like to the chambers of the North court.

Then brought he me into the vtter court by the way toward the North, & he brought me into the chamber that was ouer against the separate place, and which was before the building toward the North.

2 Before the length of an hundred cubites was the North doore, & it was fiftie cubites broad.

3 Ouer against the twentie cubites which were for the inner court, and ouer against the pauement, which was for the vtter court, was chamber against chamber in three rowes.

4 And before the chambers was a gallery of ten cubites wide, & within was a waye of one cubite, and their doores toward the North.

5 Now the chambers about were narrower: for those chambers seemed to eate vp these, so wic, the lower, and those that were in the middes of the buylding.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneth and from the midlemost, *euē* from the ground.

7 And the wall that was without ouer against the chambers, toward the vtter court on the fore front of the chambers, was fiftie cubites long.

8 For the length of the chambers that were in the vtter court, was fiftie cubites: & lo, before the Temple were an hundred cubites.

9 And vnder these chambers was the entry, on the East side, as one goeth into them from the outward court.

10 The chambers were in the thickenes of the wall of the court toward the East, ouer against the separate place, & ouer against the buylding.

11 And the waye before them was after the maner of the chambers, which were toward the North as long as they, and as broad as they: and all their entries were like, both

according to their facions, and according to their doores.

12 And according to the doores of the chambers that were toward the South, was a doore in the corner of the waye, *euē* the waye directly before the wall toward the East, as one entreth.

13 Then said he vnto me, The North chambers & the South chambers which are before the separate place, they be holy chambers, wherein the Priests that approche vnto the Lorde, shall eate the most holie things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespasse offering: for the place is holy.

14 When the Priests enter therein, they shal not go out of the holy place into the vtter court, but there they shall laye their garments wherein they minister: for they are holy, and shall put on other garments, and so shal approach to those things, which are for the people.

15 Now when he had made an end of measuring the inner house, he brought me forth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rod, five hundred redes, *euē* with the measuring rede round about.

17 He measured also the North side, five hundred redes, *euē* with the measuring rede round about.

18 And he measured the South side five hundred redes with the measuring rede.

19 He turned about also to the West side, & measured five hundred redes with the measuring rede.

20 He measured it by the foure sides: it had a wall round about, five hundred redes long, and five hundred broad to make a separation betwene the Sanctuarie, & the prophane place.

CHAP. XLIII.

3 He seeth the glorie of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel for the which they were consumed and brought to naught. 9 He is commanded to cal them againe to repentance.

1 Afterward he brought me to the gate, *euē* the gate that turneth toward the East.

2 And behold, the glorie of the God of Israel came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glorie.

3 And the vision which I saw was like the vision, *euē* as the vision that I saw when I came to destroy the citie: and the visions were like the vision that I saw by the riuer Chebar: and I fell vpon my face.

4 And the glorie of the Lorde came into the house by the waye of the gate, whose prospect is toward the East.

5 So the Spirit tooke me vp and brought me into the inner court, and behold, the glorie of

Vers. 13 Which chambers were in the East gate toward the North & South, and toward the separate place or backe buylding. 4 which chambers are called holy, because they were by the Temple.

Or, winds.

Chap. 9. 9. When I prophesied the destruction of the citie by the Caldeans.

b Which was departed afore, Chap. 10. 4. and 11. 22.

rie of the Lord filled the house.

6 And I heard one speaking vnto me out of the house: and there stood a man by me,

7 Which said vnto me, Sonne of man, *this* place is my throne, and the place of the soles of my feete, where as I will dwell among the children of Israel for euer, and the house of Israel shall no more defile mine holy Name, neither they, nor their Kings by their fornication, nor by the carkeises of their Kings in their highe places.

8 Albeit they set their thresholds by my thresholds, and their postes by my postes (for there was but a wall betweene me and them) yet haue they defiled mine holy Name with their abominations, that they haue committed: wherefore I haue consumed them in my wrath.

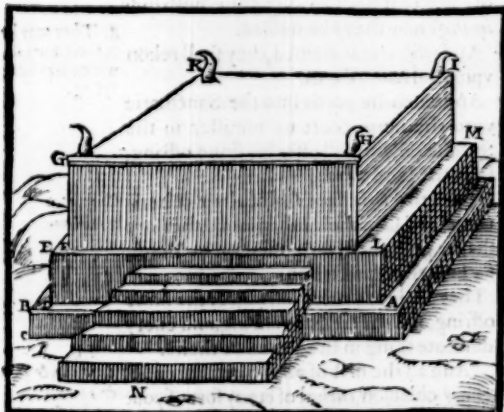
9 Now therefore let the put away their fornication, and the carkeises of their Kings farre from me, and I will dwell among them for euer.

10 ¶ Thou sone of mā, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they haue done, shewe them the forme of the house, & the paterne thereof, and the going out thereof, and the comming in thereof, and the whole facion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: & write it in their sight, that they may keepe the whole facion thereof, and all the ordinances thereof, and do them.

12 This is the description of the house, *It shalbe* vpon the top of the mount: all the limites thereof round about shalbe moste holy. Behold, this is the description of the house.

THE FIGURE OF THE ALTAR.



Verf. 13 The middes or bottome A. which was a cubite hie B.C. and a cubite broad B.D.

13 And these are the measures of the Altar, after the cubites, the cubite is a cubite, and an hand breadth, euen the bottome *shalbe* a cubite, and the breadth a cubite, and the border thereof by the edge thereof round about *shalbe* a spanne: and this *shalbe* the

height of the altar.

14 And from the bottome which toucheth the ground to the lower piece *shalbe* two cubites: & the breadth one cubite, & from the litle piece to the great piece *shalbe* foure cubites, and the breadth one cubite.

15 So the altar *shalbe* foure cubites, and from the altar vpwrd *shalbe* foure hornes.

16 And the altar *shalbe* twelue cubites long, and twelue broad, and fouresquare in the foure corners thereof.

17 And the frame *shalbe* fourtene cubites lōg & fourtene broad in the fouresquare corners thereof, & the border about it *shalbe* halfe a cubite, & the bottome thereof *shalbe* a cubite about, and the steppes thereof *shalbe* turned toward the East.

18 ¶ And he saide vnto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offering thereon, and to sprinkle blood thereon.

19 And thou shalt giue to the Priests, and to the Leuites, that be of the seede of Zadok, which approche vnto me, to minister vnto me, saith the Lord God, a yong bullocke for a sinne offering.

20 And thou shalt take of the blood thereof, & put it on the foure hornes of it, & on the foure corners of the frame, & vpon the border round about: thus shalt thou clense it, and reconcile it.

21 Thou shalt take the bullocke also of the sinne offering, & burne it in the appointed place of the house without the Sanctuarie.

22 But the second daye thou shalt offer an he goat without blemish for a sinne offering, and they shall clense the altar, as they did clense it with the bullocke.

23 When thou hast made an end of clensing it, thou shalt offer a yong bullocke without blemish, and a ram out of the flock without blemish.

24 And thou shalt offer them before the Lord, & the Priests shal cast salt vpon the, and they shall offer them for a burnt offering vnto the Lord.

25 Seuen dayes shalt thou prepare euerye daye an hee goate for a sinne offering: they shall also prepare a yong bullocke and a ram out of the flocke, without blemish.

26 Thus shall they seuen dayes purifie the altar, and clense it, & consecrate it.

27 And when these dayes are expired, vpon the eight day and so forth, the Priests shall make your burnt offerings vpon the altar, & your peace offerings, and I will accept you, saith the Lord God.

CHAP. XLIIII.

He reproveth the people for their offence. 7 The uncircumcised in heart, and in the flesh. 9 VVho are to be admitted to the seruice of the Temple, & who to be refused.

1 Then he brought me toward the gate of the outward Sanctuarie, which turneth toward the East, and it was shut.

2 Then said the Lord vnto me, This gate *shalbe*

Verf. 14 The lower piece which standeth on the bottome and is the middlemost piece & vnder the hieft, is two cubites D.E.T. The bredth one cubite E.F. From the litle piece which was the second, to the hieft foure cubites F.G.

Verf. 15. Foure cubites, meaning the hier part of the altar F.G.

Verf. 16 Length and bredth G.H. I.K. Which note also 7 4 hornes of the altar.

Verf. 17 The frame whereupon the hieft piece stood, is fourtene cubites: for on euery side it is longer by a cubite then the vppermost E.L, L.M.

¶ Ebr. fill his hand.

Verf. 1 The East gate D. in the great figure.

The Leuites depofed.

Ezekiel.

The Priests office.

a Meaning, from the common people, but not from the Priests, nor the prince, read Chap. 46.9.

b Ebr. fet thine heart.

b For they had brought idolaters which were of other countries, to teache them their idolatrie, Chap. 23.40

c Ye haue not offered vnto me according to my Law.

d The Leuites which had committed idolatrie, were put from their dignitie and could not be receiued into the Priests office, although they had bene of the house of Aaron, but must serue in the inferior offices, as to watch and to keepe the dores, read 2. King. 23.9.

e Which obserued the Lawe of God, and fell not to idolatrie.

shalbe shut, & shal not be opened, and no man shall enter by it, because the Lorde God of Israel hath entred by it, and it shall be shut.

3 It appertaineth to the Prince: the Prince himselfe shall sit in it to eat bread before the Lord: he shall enter by the way of the porch of that gate, and shall go out by the way of the same.

4 ¶ Then brought he me toward the North gate before the House: & when I looked, behold, the glorie of the Lorde filled the house of the Lorde, and I fell vpon my face.

5 And the Lord said vnto me, Sonne of mā, marke well, & behold with thine eyes, & heare with thine eares; all that I saye vnto thee, concerning all the ordinances of the House of the Lord, & al the lawes thereof, and marke wel the entering in of the house with euery going forth of the Sanctuarie.

6 And thou shalt say to the rebellious, *euē* to the house of Israel, Thus saith the Lord God, O house of Israel, ye haue ynough of all your abominations,

7 Seeing, that ye haue brought into my Sanctuarie ^b strangers, vncircumcised in flesh, and vncircumcised in flesh, to be in my Sanctuarie, to pollute mine house, whē ye offer my bread, *euē* fat, and blood: and they haue broken my couenant, because of all your abominations.

8 For ye haue not kept the ordinances of mine holy things: but you your selues haue set other to take the charge of my Sanctuarie.

9 Thus saith the Lord God, No stranger vncircumcised in heart, nor vncircumcised in flesh shall enter into my Sanctuarie, of any stranger that is among the childre of Israel,

10 Neither yet the ^d Leuites that are gone back from me, when Israel went astraye, which wēt astray frō me after their idoles, but they shall beare their iniquitie.

11 And they shall serue in my Sanctuarie, & keepe the gates of the House, and minister in the House: they shal slay the burnt offering and the sacrifice for the people: and they shall stand before them to serue the.

12 Because they serued before their idoles, and caused the house of Israel to fall into iniquitie, therefore haue I lift vp mine hād against them, saith the Lord God, & they shall beare their iniquitie,

13 And they shal not come nere vnto me to do the office of the Priest vnto me, neither shal they come nere vnto any of mine holy things in the most holy place, but they shall beare their shame and their abominations, which they haue committed.

14 And I wil make the keepers of the watch of the House, for all the seruice therof, and for all that shalbe done therein.

15 But the Priests of the Leuites, the sonnes of Zadok, that ^e kept the charge of my Sanctuarie, when the children of Israel went astray from me, they shall come nere

to me to serue me, and they shal stand before me to offer me the fat and the blood, saith the Lord God.

16 They shall enter into my Sanctuarie, and shall come neere to my table, to serue me, and they shall keepe my charge.

17 And when they shal enter in at the gates of the inner court, they shalbe clothed with linen garments, and no wooll shall come vpon them while they serue in the gates of the inner court, and within.

18 They shall haue linen bonets vpon their heads, and shall haue linen breeches vpon their loynes: they shal not gird them selues in the sweating places.

19 But when they goe forth into the vtter court, *euē* to the vtter court to the people, they shall put of their garments, wherein they ministred, and lay them in the holy chambers, and they shall put on other garments: for they shall not sanctifie the people with their garments.

20 They shall not also shaue their heades, ^f As did the idolaters, nor suffer their lockes to growe long, ^g but shal shewe them.

21 Neither shal any Priest drinke wine whē they enter into the inner court. *Leuit. 10. 10.*

22 Neither shal they take for their wiues a widowe, or her that is diuorced: but they shal take maidēs of the seede of the house of Israel, or a widow that hath bene the widow of a Priest.

23 And they shal teach my people the difference betweene the holy and prophane, & cause them to discerne betweene the vncleane and the cleane.

24 And in controuersie they shall stande to iudge, and they shall iudge it according to my iudgements: and they shall keepe my lawes and my statutes in all mine assemblies, and they shal sanctifie my Sabbaths.

25 And they shal come at no dead persone *Leuit. 19. 20.* to defile the seues, except at their father, or mother, or sonne, or daughter, brother or sister, that hath had yet none husband: *in these* may they ^h be defiled.

26 And when he is clenfed, they shall reckon vnto him seuen dayes.

27 And when he goeth into the Sanctuarie vnto the inner court to minister in the Sanctuarie, he shall offer his sinne offering, saith the Lord God.

28 And the Priesthood shalbe their inheritance, *yea*, I am their inheritance: therefore shal ye giue them no possession in Israel, for I am their possession. *Deut. 10. 9. nom. 18. 20.*

29 They shal eat ⁱ meat offering, & the sinne offering, and the trespasse offering, and euery dedicate thing in Israel shal be theirs.

30 And all the first of all the first borne, & *Exod. 13. 2. & 22. 29* euery oblation, *euē* al of euery sort of your oblations shalbe the Priests. Ye shall also giue vnto the Priest the first of your dough that he may cause the blessing to rest in thine house. *Exod. 29. 37. leuit. 23. 10.*

31 The Priests shal not eate of anye thing, that is dead, or torne, whether it be soule or beast.

CHAP. XLV.

^a Out of the land of promise are there separate foure portions, of which the first is giuen to the Priests and to the Temple, the second to the Leuites, the third to the cite, the fourth to the prince. ⁹ An exhortation vnto the heads of Israel. ¹⁰ Of mit weights and measures. ¹³ Of the first fruites, &c.

^a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the cite and for the prince.

1 Moreouer when ye shall deuide the land for inheritance, ye shall offer an oblation vnto the Lorde an ^a holy portion of the land, five & twentie thousand redes long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

2 Of this there shalbe for the Sanctuarie five hundredth in length with five hundredth in breadth, all square round about, and fiftie cubites round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twentie thousand, and the breadth of ten thousand: and in it shalbe the Sanctuary, and the moste holy place.

4 The holy portion of the land shalbe the Priests, which minister in the Sanctuarie, which came nere to serue the Lord: and it shalbe a place for their houses, and an holy place for the Sanctuarie.

5 And in the five and twenty thousand of length, and the ten thousand of breadth shall the Leuites that minister in the house, haue their possession for twentie chambers.

6 Also ye shal appoint the possession of the cite, five thousand broad, & five & twenty thousand long ouer against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And a portion shalbe for the prince on the one side, and on that side of the oblation of the holy portion, and of the possession of the cite, *euē* before the oblation of the holy portion, and before the possession of the cite from the West corner Westward, and from the East corner Eastward, & the length shalbe by one of the portions from the West border vnto the East border.

8 In this land shalbe his possession in Israel: and my princes shall no more oppresse my people, & the rest of the land shall they giue to the house of Israel, according to their tribes.

9 Thus saith the Lord God, Let it ^b suffice you, O princes of Israel: leaue of crueltie & oppression, and execute iudgement and iustice: take away your exactions from my people, saith the Lord God.

10 Ye shal haue iust balances, & a true ^c Ephah, and a true Bath.

11 The Ephah and the Bath shalbe equal: a Bath shall containe the tenth part of an Homer, & an Ephah the tenth part of an Homer: the equalitie thereof shalbe after the Homer.

12 * And the shekel shalbe twentie gerahs, & twentie shekels, and ^d five & twenty shekels & fiftene shekels shalbe your Maneh.

13 ¶ This is the oblation that ye shall offer, the sixt part of an Ephah of an Homer of wheat, and ye shall giue the sixt part of an Ephah of an Homer of barley.

14 Concerning the ordinance of the oyle, *euē* of the Bath of oyle, ye shall offer the tenth part of a Bath out of the Cor (ten Baths are an Homer: for ten Baths fill an Homer)

15 And one lambe of two hundredth sheepe out of the fat pastures of Israel for a meate offering, & for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall *giue* this oblation for the prince in Israel.

17 And it shalbe the princes parte to giue burnt offerings, & meate offerings, & drinke offerings in the solemne feasts and in the new moones, & in the Sabbaths, and in all the hie feasts of the house of Israel: he shal prepare the sinne offering, and the meate offering, and the burnt offering, & the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first day of ^e the moneth, ^e Which was Nisan, conteyning parte of March & part of April.

19 And the Priest shall take of the blood of the sinne offering, and put it vpon the posts of the house, and vpon the foure ^f corners ^f Or, court. of the frame of the altar, and vpon the posts of the gate of the inner court.

20 And so shalt thou do the *seuenth* daye of the moneth, for euery one that hath erred and for him that is deceiued: so shall you reconcile the house.

21 * In the first *moneth* in the fourteenth day ^{Exod. 12. 18.} of the moneth, ye shall haue the Passouer ^{Leuit. 23. 5.} a feast of seven dayes, & ye shal eat vneleauened bread.

22 And vpon that day, shall the prince prepare for him selfe, and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shal make a burnt offering to the Lord, *euē* of seven bullocks, and seven rams without blemish dayly for seven dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meat offering of an Ephah for a bullocke, an Ephah for a ram, and an ^h Hin of oyle for an Ephah. ^f Reade Exod. 29. 40.

25 In the *seuenth* moneth, in the fiftenth day of the moneth, shall he do the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, & according to the meat offering, and according to the oyle.

CHAP. XLVI.

¹ The sacrifices of the Sabbath and of the newe moones. ² Thronoe which doores they must go in, or come out of the Temple, &c.

¹ The inner court gate Q whereunto they went vp by eight steppes, as appeareth in the great figure.

1 Thus saith the Lorde God, The gate of the inner court, that turneth toward the East, shalbe shut the six working dayes;

^b The Prophet sheweth that the heades must be first reformed afore any good order can be established among the people.

^c Ephah and Bath were both of one quantitie, saue that Ephah contained in dry things, & which Bath did in liquor, ^{Leuit. 5. 11.} ¹ king. 5. 11. ^{Exod. 20. 13.} ^{Leuit. 27. 15.} ^{Num. 3. 47.}

^d That is, threescore shekels make a weight called Mina: for he ioyneth these three partes to a Mina.

dayes: but on the Sabbath it shalbe opened, & in the day of the new moone it shal be opened.

- 2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the post of the gate, & the Priests shall make his burnt offering, and his peace offerings, and he shall worship at the threshold of the gate: after, he shall go forth, but the gate shall not be shut till the evening.

- 3 Likewise the people of the land shall worship at the entrie of this gate before the Lord on the Sabbaths, and in the new moones.

- 4 And the burnt offering that the prince shall offer vnto the Lord on the Sabbath daye, shall be six lambs without blemish, & a ram without blemish.

- 5 And the meat offering shall be an Ephah for a ram: and the meat offering for the lambs a gift of his hand, & an Hin of oyle to an Ephah.

^a That is, as much as he wil.

- 6 And in the day of the new moone it shall be a yong bullocke without blemish, and six lambs and a ram: they shall be without blemish.

- 7 And he shall prepare a meat offering, *even* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs ^b according as his hand shall bring, and an Hin of oyle to an Ephah.

^b Meaning, as he shall thinke good.

- 8 And when the prince shall enter, he shall go in by the waye of the porche of that gate, and he shall goe forth by the waye thereof.

Verf. 9 He that ⁹ entred in by the North gate R, shal go out by the South gate d and contrary, and in going forward they worshipped in the middes M.

- 9 But when the people of the land shall come before the Lord in the solene feasts, he that entred in by the waye of the North gate to worship, shall go out by the way of the South gate: & he that entred by the way of the South gate, shall go forth by the waye of the North gate: he shall not returne by the waye of the gate whereby he came in, but they shall go forth ouer against it.

- 10 And the prince shall be in the middes of them: he shall go in when they go in, and when they go forth, they shall go forth together.

- 11 And in the feasts, and in the solemnities the meat offering shall be an Ephah to a bullock, & an Ephah to a ram, & to the lambs, the gift of his hand, and an Hin of oyle to an Ephah.

- 12 Nowe when the prince shall make a free burnt offering or peace offerings freely vnto the Lord, one shall then open him the gate, that turneth toward the East, and he shall make his burnt offering and his peace offerings, as he did on the Sabbath day: after, he shall go forth, and when he is gone forth, one shall shut the gate.

- 13 Thou shalt dayely make a burnt offering vnto the Lord of a lambe of one yere without blemish: thou shalt doe it euery morning.

- 14 And thou shalt prepare a meat offering

for it euery morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine floure: *this* meat offering shall be continually by a perpetuall ordinance vnto the Lord.

- 15 Thus shall they prepare the lambe, and the meat offering and the oyle euery morning, for a continual burnt offering.

- 16 ¶ Thus saith the Lord God, If the prince giue a gift of his inheritance vnto any of his sonnes, it shall be his sonnes, and it shall be their possession by inheritance.

- 17 But if he giue a gift of his inheritance to one of his seruants, then it shall be his to the yere of libertie: after, it shall returne to the prince, but his inheritance shall remaine to his sonnes for them.

- 18 Moreouer the prince shall not ^d take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherit of his own possession, that my people be not scattered euery man from his possession.

- 19 ¶ After, he brought me through the entrie, which was at the side of the gate, into the holy chambers of the Priests, which stood toward the North: & behold, there was a place at the West side of them.

- 20 Then said he vnto me, This is the place where the Priests shall seeth the trespass offering and the sinne offering, where they shall bake the meat offering, that they should not beare the into the vtter court, ^e to sanctifie the people.

- 21 Then he brought me forth into the vtter court, and caused me to goe by the foure corners of the court: and behold, in euery corner of the court, there was a court.

- 22 In the foure corners of the court there were courts ioyned of fourtie cubites long, and thirtie broad: these foure corners were of one measure.

- 23 And there *were* a wall about them, *even* about those foure, and kitchins were made vnder the wall round about.

- 24 The said he vnto me, This is the kitchen where the ministers of the house shall seeth the sacrifice of the people.

which were as kitchins, were litle chambers for the cookes 10.

CHAP. XLVII.

³ The vision of the waters that came out of the Temple. 17 The coasts of the land of promises, and the diuision thereof by tribes.

- 1 Afterwarde he brought me vnto the dore of the house: and beholde, ^a waters yssued out from vnder the threshold of the house Eastward: for the forefront of the house stood toward the East, and the waters ran down fro vnder the right side of the House, at the South side of the altar.

- 2 The brought he me out toward the North gate, and led me about by the way without vnto the vtter gate, by the waye that turneth Eastward: and beholde, there came forth waters on the right side.

- 3 And whē the man that had the line in his hand, went forth Eastward, he measured a thousand cubites; and he brought me

^c Which was at the Iubile, Leui. 25.9.

^d But be content with that portion that God hath assigned him, as Chap. 45.8.

Verf. 19 He describeth the Priests chambers which were at the side of the Temple toward the North: and so commeth to the place, which was on the West side S which *verf. 21* is called the vtter court, in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

^e That the people should not haue to do with those things which appertain to the Lord, and thinke it lawfull for them to eate them.

Verf. 21 The litle court in euery corner, was forty cubits long, 7, 8, and thirtie broad 8, 9, & 7, 9 *Verf. 23* About the litle courts

Verf. 1 The dore of the Temple r and from vnder the threshold yssued out waters, which came out of the South side, and ran toward East. Look in the great figure.

^a Whereby are ment the spirituall graces that should be giuen to the Church vnder the kingdome of Christ through

through the waters: the waters were to the angles.

4 Again he measured a thousand, and brought me through the waters: the waters were to the knees: again he measured a thousand, & brought me through: the waters were to the loynes.

5 Afterward he measured a thousand, and it was a river, that I could not passe over: for the waters were risen, and the waters did flow, as a river that could not be passed over.

6 And he said vnto me, Sonne of man, hast thou scene this? Then he brought me, and caused me to returne to the brink of the river.

7 Now when I returned, beholde, at the brink of the river were very many trees on the one side, and on the other.

8 Then said he vnto me, These waters issue out toward the East countrey, and runne down into the plaine, and shal go into one sea: they shall runne into another sea, and the waters shalbe wholsome.

9 And euery thing that liueth, which moueth, wherefoeuer the rivers shall come, shal liue, & there shalbe a very great multitude of fish, because these waters shall come thither: for they shalbe wholsome, & euery thing shall liue whither the river cometh.

10 And then the fishers shall stand vpon it, & from En-gedi euen vnto En-eglain; they shall spread out their nettes: for their fish shalbe according to their kindes, as the fish of the maine sea, exceeding many.

11 But the myrie places thereof, and the marishes thereof, shall not be wholsome: they shall be made a pitte.

12 And by this river vpon the brink thereof, on this side, and on that side shal growe all fruitful trees, whose leafe shall not fade, neither shall the fruit thereof faile: it shall bring forth newe fruite according to his moneths, because their waters runne out of the Sanctuarie: and the fruit thereof shalbe meate, & the leafe thereof shalbe for medicine.

13 Thus saith the Lord God, This shalbe the border, wherby ye shal inherit the land according to the twelue tribes of Israel: Ioseph shal haue two portions.

14 And ye shal inherit it, one as wel as another: concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shalbe the border of the land toward the North side, from the maine sea toward Hethlon as men go to Zedadah:

16 Hamath, Berothah, Sibram, which is betwene the border of Damascus, & the border of Hamath, & Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, & the border of Damascus, and the residue of the North, Northwarde, and the border of Hamath: so shalbe the North part.

18 But the East side shall ye measure from Hauran, and from Damascus, & from Gilcad, and from the land of Israel by Iorden, and from the border vnto the East sea: and so shalbe the East part.

19 And the Southside shalbe toward Teman from Tamar to the waters of Meriboth in Kadesh, & the river to the maine sea: so shalbe the South part toward Teman.

20 The West part also shalbe the great sea from the border, till a man come ouer against Hamath: this shalbe the West part.

21 So shall ye deuide this land vnto you, according to the tribes of Israel.

22 And you shall deuide it by lot for an inheritance vnto you, & to the strangers that dwell among you, which shall beget children among you, & they shalbe vnto you, as borne in the countrey among the children of Israel, they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, saith the Lord God.

CHAP. XLVIII.

The lottes of the tribes. 9 The partes of the possession of the Priests, of the Temple, of the Levites, of the cities & of the prince are rehearsed.

1 **N**OW these are the names of the tribes. Fro the North side, to the coast toward Hethlô, as one goeth to Hamath, Hazar, Enan, & the border of Damascus Northwarde the coast of Hamath, euen from the East side to the West shalbe a portion for Dan.

2 And by the border of Dan from the East side vnto the West side, a portion for Asher.

3 And by the border of Asher fro the East part euen vnto the West part a portion for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a portion for Manasseh.

5 And by the border of Manasseh from the East side vnto the West side a portion for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a portion for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a portion for Iudah.

8 And by the border of Iudah fro the East part vnto the West part shalbe the offering which they shall offer of fine & twentie thousand rebes broad, and of length as one of the other partes, from the East side vnto the West side, & the Sanctuarie shall be in the middes of it.

9 The oblation that ye shal offer vnto the Lord, shalbe of fine and twentie thousand long, and of ten thousand the breadth.

10 And for them, euen for the Priests shalbe this holy oblation, toward the North fine and twentie thousand long, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the

LII. j. South

¹⁰ Or, strife.

¹ Meaning, that in this spirituall kingdome there should be no difference betwene Iewe nor Gentil, but that al should be partakers of this inheritance in their head Christ.

^a The tribes after that they entered into the land vnder Ioshua, diuided the land somewhat otherwise then is here set forth by this vision.

^b That is, the portion of the grounde which they shall separate and appoint to the Lord, which shall be deuided into three parts for the Priests, for the prince & for the citie.

^b Signifying, the graces of God should neuer decrease but euer abound in his Church.

^c Meaning, the multitude of them that should be refreshed by the spiritual waters.

^d Shewing that the abundance of these graces should be so great that al the world should be full thereof, which is here ment by the Persian Sea or Genezareth, & the Sea called Mediterraneum, Za. 14. 8.

^e The waters which of nature are salt & unholysome, shalbe made sweete, and comfortable.

^f Signifying that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.

^g Which were cities at the corners of the salt or dead sea.

^h They shalbe here of all sorts, and in as great abundance as in the great Ocean where they are bred.

ⁱ That is, the wicked & reprobare.

¹⁰ Or, tree for meate.

¹¹ Or, for bruses and fruit.

Gen. 41. 22.

Gen. 12. 7. and 13. 5. and 15. 18. and 26. 4.

Gen. 27. 4.

Gen. 27. 4.

Gen. 27. 4.

Gen. 27. 4.

Chap. 44. 11.

South five and twentie thousand long, and the Sanctuarie of the Lord shal be in the middes thereof.

11 *It shalbe for the Priests that are sanctified of the sonnes of Zadok, which haue kept my charge, which went not astray whē the children of Israel wēt astray, as the Leuites went astray.*

12 Therefore *this* oblation of the land that is offered, shalbe theirs, as a thing moste holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shall haue* five & twentie thousand long, & ten thousand broad: all the length shalbe five and twētie thousand, and the breadth ten thousand.

14 And they shal not sel of it, neither change it, nor abalienate the first fruites of the land: for it is holy vnto the Lord.

15 And the five thousand that are left in the breadth ouer against the five and twentie thousand, shalbe a prophane place for the citie, for housing, and for suburbs, and the citie shalbe in the middes thereof.

^e Meaning, that it should be square.

16 And these shalbe the measures thereof, the North part five hundreth and foure thousand, and the South part ^e five hundreth and foure thousand, and the East part five hundreth and foure thousand, and the West part five hundreth, & foure thousand.

17 And the suburbs of the citie shalbe toward the North two hundreth and fiftie, and toward the South two hundreth and fiftie, and toward the East two hundreth and fiftie, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holie portion shalbe ten thousand Eastward, and ten thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the encrease thereof shal be for foode vnto them that serue in the citie.

19 And they that serue in the citie, shalbe of all the tribes of Israel that shal serue therein.

^d Euerie way it shalbe five and twentie thousand.

20 All the oblation shalbe five and twentie thousand with ^d five and twentie thousand: you shal offer this oblation foure square for the Sanctuarie, and for the possession of the citie.

21 And the residue shalbe for the prince on the one side and on the other of the oblation of the Sanctuarie, and of the possession of the citie, ouer against the five and twentie thousand of the oblation toward

the East border, & Westward ouer against the five and twentie thousand toward the West border, ouer against shalbe for the portion of the prince: this shalbe the holie oblation, and the house of the Sanctuarie shalbe in the middes thereof.

22 Moreover, from the possession of the Leuites, and from the possession of the citie, that which is in the middes shalbe the princes: betweene the border ^e of Iudah, and betweene the border of Benjamin shalbe the princes.

23 And the reste of the tribes shalbe thus: from the East part vnto the West part Benjamin shalbe a portion.

24 And by the border of Benjamin, from the East side vnto the West side Simeon a portion.

25 And by the border of Simeon from the East part vnto the West part, Isshachar a portion.

26 And by the border of Isshachar from the East side vnto the West, Zebulun a portion.

27 And by the border of Zebulun from the East parte vnto the West parte, Gad a portion.

28 And by the border of Gad at the South side, toward ^f Temath, the border shal be euen from ^g Tamar vnto the waters of Meribath in Kadesh, & to the ^h riuer, that runneth into the maine sea.

29 This is the land, which ye shal distribute vnto the tribes of Israel for inheritance, & these are their portions, saith the Lord God.

^e So that Iudah was on the North side of the Princes and Leuites portions, & Benjamin on the South side.

^f Which is here taken for Idumea.

^g Which was Iericho the citie of palme trees. ^h Meaning, Nilus that runneth into the Sea called mediterraneum.

30 And these are the bouides of the citie, on the North side five hundreth, and foure thousand measures.

31 And the gates of the citie shalbe after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, and one gate of Leui.

32 And at the East side five hundreth and foure thousand, and three gates, and one gate of Ioseph, one gate of Benjamin, and one gate of Dan.

33 And at the South side, five hundreth and foure thousand measures, and three ports, one gate of Simeon, one gate of Isshachar, and one gate of Zebulun.

34 At the West side, five hundreth, & foure thousand, with their three gates, one gate of Gad, one gate of Asher, and one gate of Naphtali.

35 It was round about eighteene thousand measures, and the name of the citie from that day shalbe, "The Lord is there."

ⁱ Ebr. Ithoudh shammoh.

DANIEL

DANIEL.

THE ARGUMENT.

THe great providence of God, and his singular mercie toward his Church are most lively here set forth, who neuer leaueh his destitute, but now in their greatest miserie and afflictions giueth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy spirit, that Daniel above all other had most special reuelations of such things as should come to the Church, euen from the time that they were in captiuitie, to the last end of the worlde, & to the general resurrection, as of the foure Monarchies and empires of all the worlde, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certeine number of the times euen vnto Christ, when all ceremonies and sacrifices should cease, because he should be the accomplishment thereof: moreover he sheweth Christes office and the cause of his death which was by his sacrifice to take away sinnes, and to bring euerslasting life. And as from the beginning God euer exercised his people vnder the crosse, so he teacheth here, that after that Christ is offered, he wil still leaue this exercise to his Church vntill the dead rise againe, and Christ gather his into his kingdome in the heauens.

CHAP. I.

¹ The captiuitie of Iehoiakim king of Iudah. ⁴ The King chuseth certein yong men of the Iewes to learne his law. ⁵ They haue the Kings ordinarie appointed, & But they abtaine from it.

^a Reade 2. Kings, 1. 24. 1. & iere. 25. 1.

^b Which was a plaine by Babylon where was the Temple of their great god, and is here taken for Babylon.

^c Who was as master of the wardes.

^d He calleth the Eunuches who the king nourished & brought vp to be rulers of other countreis afterward.

^e His purpose was to keepe the as hostages, and that he might shew him selfe victorious, and also by their good intreatie

^f & learning of his religion, they might fauour rather him then the Iewes, & so to be able to serue him as gouerners in their land: moreover by this meane the Iewes might be better kept in subiection, fearing otherwise to procure hurt to these noble men.

^g The king required three things, that they should be of noble birth, that they should be wittie & learned, and that they should be of a strong and comely nature, that they might do him better seruice: this he did for his owne commoditie, therefore it is not to praise his liberalitie: yet in this he is worthy praise, that he esteemed learning, and knew that it was a necessarie meane to gouerne by.

^h That they might forget their owne religion, and country factions, to serue him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not goodly: in all points he refused the abuse of things and superstition, in so much that he would not eat the meat which the King appointed him, but was content to learne the knowledge of natural things.

ⁱ That by their good entertainment they might learne to forget the mediocrity of their owne people. ^j To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.

^k As wel to serue at the table, as in other offices.



N the third yere of the reigne of Iehoiakim king of Iudah, came Nebuchadnezzar, king of Babel vnto Ierusalem,

and besieged it.

And the Lord gaue Iehoiakim king of Iudah into his hand, with part of the vessels of the house of God, which he caried into the land of ^b Shinar, to the house of his god, and he brought the vessels into his gods treasure.

And the King spake vnto ^c Ashpenaz the master of his ^d Eunuches, that he should bring certeine of the children of Israel, of the ^e Kings seede, and of the princes:

^f Children in whom was no blemish, but well fauoured, & instructed in all wisdom, and well scene in knowledge, and able to vtter knowledge, and such as were able to stand in the Kings palace, and whom they might teache the ^g learning, and the tongue of the Caldeans.

And the King appointed them prouision euerie day of a ^h portion of the Kings meate, and of the wine, which he dranke, so nourishing them ⁱ three yere, that at the end thereof, they might stand ^j before the King.

⁶ Now among these were certeine of the children of Iudah, Daniel, Hananiah, Mishael and Azariah.

⁷ Vnto whom the chiefe of the Eunuches ¹ gaue other names: for he called Daniel, Belteshazzar, & Hananiah, Shadrach, & Mishael, Meshach, and Azariah, Abednego.

⁸ But Daniel had determined in his heart, that he would not ^m defile him selfe with the portion of the Kings meate, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile him selfe.

⁹ (Now God had brought Daniel into fauour, and tender loue with the chiefe of the Eunuches)

¹⁰ And the chiefe of the Eunuches said vnto Daniel, ⁿ I feare my Lord the King, who hath appointed your meate and your drinke: therefore if he see your faces worse liking then the other children, which are of your sort, then shal you make me lose mine head vnto the King.

¹¹ Then said Daniel to Melzar, whom the chiefe of the Eunuches had set ouer Daniel, Hananiah, Mishael, and Azariah,

¹² Proue thy seruants, I beseeche thee, ^o ten dayes, and let them giue vs ^p pulse to eat, and water to drinke.

¹³ Then let our countenances be looked vpon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy seruants.

¹⁴ So he consented to them in this matter, and proued them ten dayes.

¹⁵ And at the end of ten dayes, their ^q countenances appeared fairer, and in ^r better liking then all the childrens, which did eate the portion of the Kings meate.

they did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither he would condemne theirs nor maintaine his owne.

^o Meaning, that within this space he might haue the tryal, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God. ^p Not that it was a thing abominable to eat deintie meates and to drinke wine, as both before and after they did, but if they shoulde haue hereby bene wonne to the king and haue refused their owne religion, that meate and drinke had bene accursed.

^q This bare feeding and that also of Moses when he fled from the court of Egypt, declareth that we must liue in such sobrietie as God doth call vs vnto, seeing he will make it more profitable vnto vs, then all deinties: for his blessing only sufficeth.

^r Ebr. faster in flesh,

¹ That they might altogether forget their religion: for the Iewes gaue their children names, which might euer put them in remembrance of some point of religion: therefore this was a great temptation & a signe of seruitude which they were not able to resist.

^m Not that he thought any religion to be in the meat or drinke (for afterward he did eat) but because the king should not entice him by this sweete poison, to forget his religion and accustomed sobrietie and that in his meat and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him w his Spirit, and at length called him to be a Prophet.

ⁿ He supposed

that they did this for their religion, which was contrarie to the Babylonians, and therefore herein he representeth them, which are of no religion: for neither he would condemne theirs nor maintaine his owne.

^o Meaning, that within this space he might haue the tryal, and that no man should be able to discern it: and thus he spake, being moued by the Spirit of God.

^p Not that it was a thing abominable to eat deintie meates and to drinke wine, as both before and after they did, but if they shoulde haue hereby bene wonne to the king and haue refused their owne religion, that meate and drinke had bene accursed.

^q This bare feeding and that also of Moses when he fled from the court of Egypt, declareth that we must liue in such sobrietie as God doth call vs vnto, seeing he will make it more profitable vnto vs, then all deinties: for his blessing only sufficeth.

r Meaning, in the liberal sciences, and natural knowledge, and not in the magical artes which are forbidden, Deut. 18. 11. f So that he onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Nomb. 12. 6. g Of the three yeres aboue mentioned vers. 5. a That is, he was esteemed in Babylon as a Prophet so long as the common welth stode.

- 16 Thus Melzar tooke away the portion of their meat, and the wise, that they should drinke, and gaue them pulse.
- 17 As for these foure children, God gaue them knowledge, and vnderstanding in all learninge, and wisdom: also he gaue Daniel vnderstanding of all visions and dreames.
- 18 Now when the time was expired, that the King had appointed to bring them in, the chief of the Eunuches brought them before Nebuchad-nezzar.
- 19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stode they before the King.
- 20 And in all matters of wisdom, and vnderstanding that the King enquired of them, he founde them ten times better then all the inchanters and astrologians, that were in all his realme.
- 21 And Daniel was vnto the first yere of king Cyrus.

CHAP. II.

a The dreame of Nebuchad-nezzar. 13 The King commandeth all the wise men of Babylon to be slaine because they could not interpret his dreame. 16 Daniel requirith time to solute the question. 24 Daniel is brought vnto the King and sheweth him his dreame and the interpretation thereof. 44 Of the everlasting kingdom of Christ.

a The father & the sonne were both called by this name: so that this is ment of the sonne, when he reigned alone: for he reigned also after a sort with his father. b Not that he had manie dreames, but because manie matters were contained in this dreame. c Because it was so rare & strange a dreame that he had not had the like. d He was so heauie with sleepe that he began to sleepe againe. Some read, and his sleepe was broken from him. e For al these astrologers and forcerers called them selues by this name of honour as though al the wisdom and knowledge of the countrey depended vpon them, and that al other countreis were voyde of the same. f That is, in the Syrian tongue which differed not much from the Caldeans, saue it seemed to be more eloquent, and therefore the learned vsed to speake it: as the Iewish writers do to this day. g This is a iust reward of their arrogancie (which vanted of them selues that they had the knowledge of al things) that they should be proued fooles, and that to their perpetual shame and confusion.

- 1 And in the secōde yere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed dreames wherewith his spirit was troubled, and his sleepe was vpon him.
- 2 Then the King commanded to call the inchanters, and the astrologians and the forcerers, and the Caldeans for to shew the King his dreames: so they came and stode before the King.
- 3 And the King said vnto them, I haue dreamed a dreame, and my spirit was troubled to know the dreame.
- 4 Then spake the Caldeans to the King in the Aramites language, O King, liue for euer: shewe thy seruants thy dreame, and we shal shew the interpretation.
- 5 And the King answered and said to the Caldeans, The thing is gone from me. If ye wil not make me vnderstand the dreame with the interpretation thereof, ye shal be drawn in pieces, and your houses shal be made a iakes.
- 6 But if ye declare the dreame and the interpretation thereof, ye shal receiue of me giftes and rewardes, and great honour: therefore shewe me the dreame and the interpretation of it.

- 7 They answered againe, and said, Let the King shew his seruants the dreame, & we wil declare the interpretation thereof.
- 8 Then the King answered, and said, I know certainly that ye would gaine the time, because ye see the thinge is gone from me.
- 9 But if ye wil not declare me the dreame, there is but one iudgement for you: for ye haue prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.
- 10 Then the Caldeans answered before the King, & said, There is no man vpon earth that can declare the Kinges matter: yea, there is neither King nor prince nor Lord that asked such thinges at an inchanter or astrologian or Caldean.
- 11 For it is a rare thing that the King requirith, and there is none other that can declare it before the King, except the gods whose dwelling is not with flesh.
- 12 For this cause the King was angrie and in great furie, and commanded to destroy all the wise men of Babel.
- 13 And when sentence was giuen, the wise men were slaine: and they sought Daniel and his fellows to be put to death.
- 14 Then Daniel answered with counsel and wisdom to Arioch the Kings chiefe steward, which was gone forth to put to death the wise men of Babel.
- 15 Yea, he answered and said vnto Arioch the Kings captaine, Why is the sentence so hastie from the King? Then Arioch declared the thing to Daniel.
- 16 So Daniel went and desired the King that he woulde giue him leasure and that he woulde shewe the King the interpretation thereof.
- 17 Then Daniel went to his house and shewed the matter to Hananiah, Mishael, and Azariah his companions.
- 18 That they should beseeche the God of heauen for grace in this secret, that Daniel & his fellows should not perish with the rest of the wise men of Babel.
- 19 Then was the secret reueiled vnto Daniel in a vision by night: therefore Daniel praised the God of heauen.
- 20 And Daniel answered and said, The Name of God be praised for euer & euer: for wisdom and strength are his,
- 21 And he changeth the times & seasons: he taketh away Kingdomes: he setteth vp Kingdomes: he giueth wisdom vnto the wise, and vnderstanding to those that vnderstand.
- 22 He discovereth the deepe and secret things: he knoweth what is in the darkenes, and the light dwelleth with him.
- 23 I thanke thee and praise thee, O thou God of my fathers, that thou hast giuen me wisdom and strength, and hast shewed me now the thing that we desired of thee: for thou hast declared vnto vs the Kings matter.

h Herein appeared their ignorance that notwithstanding their brag, yet were they not able to tel the dreame, except he entred them into the matter, and therefore they would pretend knowledge where was but mere ignorance and so as deluders of the people, they were worthe to die. i Ebr. redemptiō the time.

i Which declared, that God would not haue his seruant ioy. ned in the companie of these forcerers, and astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it vpon a rage, and no zeale. Or, the captaine of the gard.

Psalm. 113. a. and 115. 18. k He sheweth f man hath neither wisdom nor knowledge, but verie darke blindness, and ignorance of him selfe: for it cometh onely of God, that man vnderstandeth anie thing. l To whome thou madest thy promer, & who liued in thy feare: whereby he excludeth al other gods. m Meaning, power to interpret is

Whereby appeareth many were slaine as ver. 13. and the rest at Daniels offer were preferred on condition: not that Daniel favoured their wicked profession, but that he had respect to equitie because the King proceeded according to his wicked affection, & not considering, if their science were lawful or no.

He affirmeth that man by reason, and art is not able to attaine to the cause of Gods secrets, but the understanding onely thereof must come of God: whereby he smiteth the King with a certaine feare and reverence of God that he might be more apt to receive his mysteries, that should be revealed.

Because he had said that God onely must reveile the signification of this dreame, the king might have asked, why Daniel did enterprise to interpret it, and therefore he sheweth, that he was, but Gods minister, and had no gifts, but such as God had given him to set forth his glorie.

By gold, silver, brasse, and yron, are meant the Caldean, Persian, Macedonian, and Romane kingdomes, which should successively rule the world till Christ (which is here called the stone) come himselfe, and destroy the last: and this was to assure the Jewes, that their afflictions should not end with the empire of the Caldeans, but that they should patiently abide the coming of Messiah, which should be at the end of this fourth monarchie.

24 ¶ Therefore Daniel went vnto Arioch, whom the King had ordeined to destroye the wife men of Babel: he went and said thus vnto him, Destroye not the wife men of Babel, but bring me before the King, and I wil declare vnto the King the interpretation.

25 Then Arioch brought Daniel before the King in all haste, and said thus vnto him, I haue found a man of the children of Iudah that were brought captiues, that wil declare vnto the King the interpretation.

26 Then answered the King, and said vnto Daniel, whose name was Belteshazzar, Art thou able to shewe me the dreame, which I haue seene, and the interpretation thereof?

27 Daniel answered in the presence of the King, and said, The secret which the King hath demanded, can neither the wise, the astrologians, the inchâters, nor the soothsayers declare vnto the King.

28 But there is a God in heauen that reueileth secretes, & sheweth the King Nebuchad-nezzar what shalbe in the latter dayes. Thy dreame, and the things which thou hast seene in thine head vpon thy bed, is this.

29 O King, when thou wast in thy bed, thoughts came into thy mind, what should come to passe hereafter, and he that reueileth secretes, telleth thee, what shal come.

30 As for me, this secret is not shewed me for any wisdom that I haue, more then anie other liuing, but onely to shewe the King the interpretation, and that thou mightest knowe the thoughts of thine heart.

31 O King, thou sawest, and beholde, there was a great image: this great image whose glorie was so excellent, stode before thee, and the forme thereof was terrible.

32 This images head was of fine gold, his breast & his armes of silver, his bellie and his thighs of brasse,

33 His legges of yron, and his feete were part of yron, and part of clay.

34 Thou beheldest it till a stone was cut without handes, which smote the image vpon his feete, that were of yron & clay, and brake them to peeces.

35 Then was the yron, the clay, the brasse, the silver and the golde broken all together, and became like the chaffe of the sommer floures, & the winde caried them away, that no place was founde for them: and the stone that smote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we wil declare before the King the interpretation thereof.

37 ¶ O King, thou art a King of Kings: for the God of heauen hath giuen thee a

kingdome, power, and strength, and glorie.

38 And in all places where the children of men dwell, the beastes of the feldes, & the foules of the heauen hath he giuen into thine hand, & hath made thee ruler ouer them all: thou art this head of golde.

39 And after thee shal rise another Kingdome, inferiour to thee, of silver, & another third kingdome shalbe of brasse, which shal beare rule ouer all the earth.

40 And the fourth kingdome shalbe strong as yron: for as yron breaketh in peeces, and subdueth all things, and as yron bruiseth all these thinges, so shal it breake in peeces, and bruse all.

41 Where as thou sawest the feete and toes, parte of potters claye, and parte of yron: the kingdome shalbe diuided, but there shalbe in it of the strength of the yron, as thou sawest the yron mixt with the clay, and earth.

42 And as the toes of the feete were parte of yron, and parte of clay, so shal the kingdome be partly strong, and partly broken.

43 And where as thou sawest yron mixt with clay and earth, they shal mingle themselves with the seede of men: but they shal not ioine one with another, as yron can not be mixed with clay.

44 And in the dayes of these Kinges, shal the God of heauen set vp a kingdome, which shal neuer be destroyed: and this kingdome shal not be giuen to another people, but it shal breake, and destroye all these kingdomes, and it shal stand for euer.

45 Where as thou sawest, that the stone was cut of the mountaine without handes, and that it brake in peeces the yron, the brasse, the clay, the silver, and the golde: so the great God hath shewed the King, what shal come to passe hereafter, and the dreame is true, and the interpretation thereof is sure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and bowed himselfe vnto Daniel, and commanded that they should offer meat offerings, and sweete odours vnto him.

47 Also the King answered vnto Daniel, and

deuided into the Macedonians, Grecians, Syrians and Egyptians. x They shal haue ciuill warres and continual discords among themselves. y They shal by marriages, and affinities thinke to make themselves strong: yet shal they neuer be ioined in hearts. z His purpose is to shewe, that all the kingdomes of the worlde are transitorie, and that the kingdome of Christ shal onely remaine for euer.

a Meaning Christ, who was sent of God, and not set vp by man, whose kingdome at the beginning should be small, and without beautie to mans iudgement, but should at length growe and fill the whole earth, which he calleth a great mountaine, as ver. 35. And this kingdome, which is not only referred to the person of Christ, but also to the whole bodie of his Church, and to euery member thereof, shal be eternal: for the spirit that is in them, is life eternal, Rom. 8. 10.

b Though this humbling of the King seemed to deserue commendation, yet because he ioyned Gods honour with the Prophets, it is to be reprobued, and Daniel herein erred if he suffered it: but it is credible that Daniel admonished him of his faute, and did not suffer it.

Lliij.

Said.

¶ Daniel leaueh out the kingdome of the Assyrians, which was before the Babylonian, both because it was not a monarchie and general empire, and also because he would declare the things, that were to come, to the coming of Christ for the comfort of the elect among these wonderful alterations: and he calleth the Babylonian kingdome the golden head, because in respect of the other three, it was the best, and yet was of itselfe wicked and cruel.

¶ Meaning, the Persians, which were not inferiour in dignitie, power, and riches, but were worse touching ambition, crueltie, and all kinde of vice: shewing, that the world should growe worse, & worse, till it was restored by Christ.

¶ That is, of the Macedonians shalbe of brasse, not alluding to the hardness thereof, but to the vileness in respect of silver.

¶ That is, the Romane empire shal subdue all these other before named, which after Alexander were

^e This confession was but a sudden motion, as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared soone afterward.

^d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieue his poore brethren which were grievously oppressed in this their captiuitie, & also he receiued them, lest he should offend this cruel King, which willingly gaue them. ^e He did not this for their priuate profit, but for the whole Church which was then ther in afflictio, might haue some releafe and ease, by this benefite. ^f Meaning, that either he was a iudge, or that he had the whole authoritie, so that none could be admitted to the kings presence, but by him.

said, *I know of a trueth that your God is a God of gods, and the Lord of Kings, and the reueiler of secrets, seing thou couldest open this secreet.*

⁴⁸ So the King made Daniel a great man, and gaue him manye and great ^d gifts. He made him gouernour ouer the whole prouince of Babel, and chiefe of the rulers, and aboue all the wise men of Babel.

⁴⁹ Then Daniel ^e made requeste to the King, and he set Shadrach, Meshach, and Abednego ouer the charge of the prouince of Babel: but Daniel ^f saie in the gate of the King.

CHAP. III.

¹ The King setteth vp a golden image. ² Certaine are accused because they despised the Kings commandement, and are put into a burning ouen. ²⁵ By belife in God they are deliuered from the fire. ²⁶ Nebuchad-nezzar confesseth the power of God after the sight of the miracle.

^a Vnder pretence of religion, and holines in making an image to his idole Bel, he sought his owne ambition and vaine glorie:

² and this declarereth, that he was not touched with the true feare of God before, but that he confessed him on a sudden motion, as the wicked, when they are ouercome w

³ the greatnes of his workes. The Greeke interpreters write, that this was done eightene yeres after the dreame, and as may appeare the king feared lest the Iewes by their religion should haue altered the state of his common welth, and therefore he ment to bring al to one kinde of religion,

⁴ & for rather sought his own quietnes, then Gods glorie. ^b Shewing, that the idole is not known for an idole so long as he is with the workeman: but when the ceremonies and customes are recited, and vsed and the consent of the people is there, then of a blocke they thinke they haue made a god. ^c This was sufficient with the wicked at al times to approue their religion, if the Kings authoritie were alledged for the establishment thereof, not considering in the meane season what Gods word did permit. ^d These are the two dangerous weapons wherewith Satan vseth to fight against the children of God, the consent of the multitude and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednes, astounded them: and here the King required not an inward consent, but an outward gesture, that the Iewes might by litle and litle learne to forget their true religion.

¹ Nebuchad-nezzar the King made ^a an image of golde, whose height was threscore cubites, and the breadth thereof six cubites: he set it vp in the plaine of Dura, in the prouince of Babel.

² Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes, and the dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouerners of the prouinces, that they should come to the ^b dedication of the image, which Nebuchad-nezzar the King had set vp.

³ So the nobles, princes, and dukes, the iudges, the receiuers, the counsellers, the officers, and all the gouerners of the prouinces were assembled vnto the dedicating of the image, that Nebuchad-nezzar the king had set vp: and they stode before the image, which Nebuchad-nezzar had set vp.

⁴ Then an herald cried aloude, Be it known to you, O people, ^d nations, and languages,

⁵ That when ye heare the sound of the cornet, trumpet, harpe, sackebut, psalterie, dulcimer, and all instruments of musike, ye fall downe and worship the golden image, that Nebuchad-nezzar the

King hath set vp.

⁶ And whosoever falleth not downe and worshippeth, shall the same houre be cast into the middes of an hote fyrie fornace.

⁷ Therefore as soone as all the people heard the founde of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musike, all the people, nations, and languages fel downe, & worshipped the golden image, that Nebuchad-nezzar the king had set vp.

⁸ ¶ By reason whereof at that same time came men of the Caldeans, & grieuouly accused the Iewes.

⁹ For they spake and said to the king Nebuchad-nezzar, O King, liue for euer.

¹⁰ Thou, O King, hast made a decree, that euerie man that shal heare the founde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, and all instruments of musike, shall fall downe and worship the golden image,

¹¹ And whosoever falleth not downe, and worshippeth, that he shoulde be cast into the middes of an hote fyrie fornace.

¹² There are certeine Iewes whome thou hast set ouer the charge of the prouince of Babel, ^e Shadrach, Meshach, and Abednego: these men, O King, haue not regarded thy commandement, neither wil they serue thy gods, nor worshippe the golden image, that thou hast set vp.

¹³ ¶ Then Nebuchad-nezzar in ^{his} anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego: so these men were brought before the King.

¹⁴ And Nebuchad-nezzar spake, and said vnto them, What disorder? wil not you, Shadrach, Meshach, and Abednego serue my god, nor worship the golden image, that I haue set vp?

¹⁵ ¶ Now therefore are ye ready when ye heare the founde of the cornet, trumpet, harpe, sackebut, psalterie, and dulcimer, & all instruments of musike, to fall downe, & worship the image, which I haue made: for if ye worship it not, ye shalbe cast immediately into the middes of an hote fyrie fornace: for who is that God, that can deliuer you out of mine hands?

¹⁶ Shadrach, Meshach, and Abednego answered and said to the King, O Nebuchad-nezzar, we ^{are} not careful to answer thee in this matter.

¹⁷ Beholde, our God whome we serue, is ^{able} to deliuer vs from the hote fyrie fornace, and he wil deliuer vs out of thine hand, O King.

¹⁸ But if not, be it known to thee, O King, that we wil not serue thy gods, nor worshippinge the golden image, which thou hast set vp.

on two pointes, first on the power, and prouidence of God ouer them, and secondly on their cause, which was Gods glorie, & the testifying of his true religion, with their blood and so make open confessio, that they wil not so much as outwardly consent to idolatrie.

^c It seemeth, that they named not Daniel because he was greatly in the Kings fauour, thinking if these three had bene destroyed, they might haue had better occasion to accuse Daniel: and this declareth that this policie of erecting this image was inuented by the malicious flatterers, which sought nothing, but the destruction of the Iewes, whome they accused of rebellion and ingratitude.

^f Signifying, that he would receiue them to grace, if they would now at the length obey his decree.

^g For they should haue done iniurie to God, if they shoulde haue doubted in this holie cause, and therefore they say, that they are resolu'd to die for Gods cause.

^h They ground

19 ¶ Then

i This declareth that the more f tyrants rage, and the more wittie they shew them selues in inuenting strange, and cruel punishments, the more is God glorified by his seruants to whome he giueth pacience and constancie to abide the crueltie of their punishment: for either he deliuereth them from death or els for this life giueth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the King called this Angel, whome God sent to comfort his in these great torments, the sonne of God. l This commendeth their obedience vnto God that they would not for any feare depart out of this furnace til the time was appointed, as Noah remained in the Arke til the Lord called him forth. m Hee was moued by the greatnes of the miracle to praise God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine must chiefly be adioyned, without the which there can be no faith. n If this heathen King moued by Gods Spirit, woulde not see blasphemie vnpunished, but made a law and set a punishment to such transgressours, much more ought al they that professe religion, take order that such impietie reigne not, least according as their knowledge & charge is greater, so they suffer double punishment.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, & Abednego: therefore he charged and commanded that they should heate the furnace at once seuen times more then it was wont to be heat.

20 And he charged the most valiant men of warre that were in his armie, to binde Shadrach, Meshach, and Abednego, and to cast them into the hote fire furnace.

21 So these men were bound in their coats, their hosen, and their clokes, with their other garments, and cast into the middes of the hote fire furnace.

22 Therefore, because the Kings commandement was strait, that the furnace should be exceeding hote, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men Shadrach, Meshach and Abednego fel downe bound into the middes of the hote fire furnace.

24 ¶ Then Nebuchad-nezzar the King was astonied and rose vp in haft, and spake, and said vnto his counsellors, Did not we cast three men bound into the middes of the fire? Who answered and said vnto the King, It is true, O King.

25 And he answered, and said, Lo, I see foure men loose, walking in the middes of the fire, and they haue no hurt, and the forme of the fourth is like the sonne of God.

26 Then the King Nebuchad-nezzar came nere to the mouth of the hote fire furnace and spake and said, Shadrach, Meshach & Abednego, the seruants of the hie God, go forth and come hither: so Shadrach, Meshach and Abednego came forth of the middes of the fire.

27 Then the nobles, princes and dukes, and the Kings counsellors came together to see these men, because the fire had no power ouer their bodies: for not an heare of their head was burnt, neither was their coates changed, nor any smell of fire came vpon them.

28 Wherefore Nebuchad-nezzar spake and said, Blessed be the God of Shadrach, Meshach and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, & haue changed the Kings commandement, & yelded their bodies rather then they would serue or worship any god, saue their owne God.

29 Therefore I make a decree, that euerie people, nation, & language, which speake any blasphemie against the God of Shadrach, Meshach and Abednego, shal be drawn in pieces, and their houses shal be made a iakes, because there is no god that can deliuer after this sort.

30 Then the King promoted Shadrach, Meshach, and Abednego, without the which there can be no faith. n If this heathen King moued by Gods Spirit, woulde not see blasphemie vnpunished, but made a law and set a punishment to such transgressours, much more ought al they that professe religion, take order that such impietie reigne not, least according as their knowledge & charge is greater, so they suffer double punishment.

shach and Abednego in the prouince of Babel.

31 Nebuchad-nezzar King vnto al people, nations, & languages, that dwel in all the world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward me.

33 How great are his signes, and how mighty are his wonders! his kingdome is an euerlasting kingdome, and his dominion is from generation to generation.

o Meaning, so farre as his dominion extended

p Reade Chap. 2. 44.

CHAP. II.

Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 The Prophet declareth how of a proud King he should become as a beast. 31 After, he confesseth the power of God and is restored to his former dignitie.

1 Nebuchad-nezzar being at rest in a mine house, and flourishing in my palace,

There was no trouble that might cause me to dreame, therefore it came onely of God.

2 Sawe a dreame, which made me afraid, and the thoughtes vpon my bed, and the visions of mine head troubled me.

b This was another dreame besides that which he sawe of the foure empires: for Daniel both declared what that dreame was & what it ment;

3 Therefore made I a decree, that they should bring al the wise men of Babel before me, that they might declare vnto me the interpretation of the dreame.

& here he onely expoundeth the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I tolde the dreame, but they could not shew me the interpretation thereof,

5 Til at the last Daniel came before me, (whose name was Belteshazzar, according to the name of my god, which hath the spirit of the holy gods in him) and before him I tolde the dreame, saying,

c In that that he sent abroad to others whose ignorance in times past he had experimented, and left Daniel

6 O Belteshazzar, chiefe of the enchanters, because I knowe, that the spirit of the holy gods is in thee, & no secret troubleth thee, tel me the visions of my dreame, that I haue seene and the interpretation thereof.

which was euer readie at hand, is declareth the nature of the vngodlie, which neuer seeke to the seruants of God, but for vaine necessitie, & then they spare no flatterings.

7 Thus were the visions of mine head in my bed. And behold, I sawe a tree in the middes of the earth and the height thereof was great:

d This no doute was a great grief to Daniel not onely to haue his name changed, but to be called by the name of a vile

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of al the earth.

9 The boughes thereof were faire and the fruite thereof much, & in it was meate for al: it made a shadowe vnder it for the beastes of the fildes, and the fowles of the heauen dwelt in the boughes thereof, and al flesh fed of it.

idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

10 I sawe in the visions of mine head in my bed, and beholde, a watchman & an holy one came downe from heauen,

e Which also

11 And cryed aloud, and said thus, Hewe downe the tree, & breake of his branches:

among the sorcerers and men whose practises were wicked and contrarie to Gods word. f By the tree, is signified the dignitie of a King, whom God ordeineth to be a defence for al kinde of men, and whose state is profitable for mankind. g Meaning, an Angel of God, which neither cateth nor sleepe, but is euer readie to do Gods will and is not infect with mans corruption but is euer holie: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man but by God.

shake of his leaues, and scatter his fruite, that the beastes may flee from vnder it, & the foules from his branches.

12 Neuertheless leaue the stumpe of his rootes in the earth, and with a band of yron & brasie binde it among the grasse of the felde, and let it be wet with the dewe of heauen, and let his portion be with the beastes among the grasse of the felde.

13 Let his heart be changed from mans nature, and let a beastes heart be giuen vnto him, and let seuen times be passed ouer him.

14 The sentence is according to the decree of the watchmen, and according to the worde of the holy ones: the demand was answered, to the intēt that liuing men may knowe, that the most high hath power ouer the kingdome of men, & giueth it to whomsoeuer he wil, and appointeth ouer it the most abiekt among men.

15 This is the dreame, that I King Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for al the wifemen of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of the holy gods is in thee.

16 ¶ Then Daniel (whose name was Belteshazzar) helde his peace by the space of one houre, & his thoughts troubled him, & the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered and said, My lord, the dreame be to them that hate thee, and the interpretation thereof to thine enemies.

17 The tree that thou sawest, which was great and mighty, whose height reached vnto the heauen, and the sight thereof through al the world,

18 Whose leaues were faire & the fruit thereof much, and in it was meate for al, vnder the which the beastes of the field dwelt, & vpon whose branches the foules of the heauen did sit,

19 It is thou, O King, that art great & mighty: for thy greatnes is growen, & reacheth vnto heauen, & thy dominion to the ends of the earth.

20 Where as the King sawe a watchman, and an holy one, that came downe from heauen, and said, Hewe downe the tree & destroy it, yet leaue the stumpe of the rootes thereof in the earth, & with a band of yron and brasie binde it among the grasse of the felde, & let it be wet with the dewe of heauen, and let his porcion be with the beastes of the field, 'til seuen times passe ouer him,

21 This is the interpretation, O King, and it is the decree of the most high, which is come vpon my lord the King,

22 That they shal driue thee from men, and thy dwelling shalbe with the beastes of the field: they shal make thee to eat grasse as the oxen, & they shal wet thee with the dewe of heauen: & seuen times shal passe

ouer thee, 'til thou know that the most high beareth rule ouer the kingdome of men, & giueth it to whomsoeuer he wil.

23 Where as they said, that one should leaue the stumpe of the tree rootes, thy kingdome shal remaine vnto thee: after that, thou shalt knowe, that the heauens haue the rule.

24 Wherefore, O King, let my counsel be acceptable vnto thee, and breake of thy sinnes by rightcousnes, and thine iniquities by mercie toward the poore: lo, let there be an healing of thine errour.

25 Al these things shal come vpon the King Nebuchad-nezzar.

26 ¶ At the end of twelue moneths, he walked in the royal palace of Babel.

27 And the King spake and said, Is not this great Babel, that I haue built for the house of the kingdome by the might of my power, and for the honour of my maiestie?

28 While the word was in the Kings mouth a voyce came downe from heauen, saying, O King Nebuchad-nezzar, to thee be it spoken, Thy kingdome is departed from thee,

29 And they shal driue thee from men, and thy dwelling shalbe with the beastes of the field, they shal make thee to eat grasse, as the oxen, and seuen times shal passe ouer thee, vntil thou knowest, that the most high beareth rule ouer the kingdome of men, & giueth it vnto whomsoeuer he wil.

30 The very same houre was this thing fulfilled vpon Nebuchad-nezzar, and he was driuen from men, and did eat grasse as the oxen, and his body was wet with the dew of heauen, 'til his heares were growen as egles feathers, and his nayles like birdes claws.

31 And at the end of these dayes I Nebuchad-nezzar lift vp mine eies vnto heaue, and mine vnderstanding was restored vnto me, and I gaue thanks vnto the most high, and I praised and honoured him that liueth for euer, whose power is an euermlasting power, and his kingdome is from generation to generation.

32 And al the inhabitants of the earth are reputed as nothing: and according to his wil he worketh in the armie of heauen, and in the inhabitants of the earth: and none can stay his hand, nor say vnto him, What doest thou?

33 At the same time was mine vnderstanding restored vnto me, and I returned to the honour of my kingdome: my glory and my beaury was restored vnto me, and my counsellours and my princes sought vnto me, & I was established in my kingdome, and my glory was augmented toward me.

34 Now therefore I Nebuchad-nezzar praise,

By whome it seemeth that he had bene put from his kingdome before. He doeth not onely praise God for his deliuerance, but also confesseth his fault that God may onely haue the glorie and man the shame, and that he may be exalted and man cast downe.

Daniel sheweth the cause, why God thus punished him.

o Cease from prouoking God to anger any longer by thy sinnes, that he may mitigate his punishment, if thou shew by thine vpright life that thou hast true faith & repentance. Suffer the errors of thy former life to be redressed.

q After that Daniel had declared this vision: and this his pride declareth that it is not in man to conuert to God except his Spirit moue him, seeing that these terrible threatnings could not moue him to repent.

r When I terme of these seuen yerres was accomplished.

Chap. 4. 1. Mich. 4. 1. 1. Luke 1. 1. 1.

He confesseth Gods wil to be the rule of all iustice and a most perfit law where by he gouerneth both man and Angels and deuils, so that none ought to murmur, or aske a reason of his doing: but onely to stand contented therewith and giue him the glorie.

h Hereby he meaneth that Nebuchad-nezzar should not onely for a time lose his kingdome, but be like a beast. i God hath decreed this iudgement and the whole armie of heauen haue, as it were subscribed vnto it, like as also they desire the execution of his decree against them that lift vp them selues against God.

k He was troubled for y great iudgement of God which he sawe ordeined against y King: and so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glorie, and on the other part to haue compassio vpon man, and also to consider that they should be subiect to Gods iudgements, if he did not regard them with pitie.

l Whereby he meaneth a long space, as seuen yerres. Some interpret seuen moneths, and others seuen weekes: but it seemeth he ment of yerres. m Not that his shape or forme was changed into a beast, but y he was either stricken mad, and so auoyded mans companie, or was cast out for his tyrannie and so wandered among y beausts, and ate hearbes and grasse.

and extol and magnifie the King of heauen, whose workes are all trueth, and his wayes iudgement, and those that walke in pride, he is able to abase.

CHAP. V.

⁵ Belshazzar King of Babylon seeth an hand writing on the wall. ⁸ The soothsayers called of the King, can not expound the writing. ¹¹ Daniel readeth it, and interpreteth it also. ¹⁴ The King is slaine. ¹⁷ Darius enioyeth the kingdome.

^a Daniel reciteth this historie of King Belshazzar.

^b Euilmerodachs sonne, to shew Gods iudgements against y wicked, for the deliuerance of his Church, and how the prophesie of Ieremiah was true, that they should be deliuered after seuentie yeres.

^c The Kings of the East partes then vsed to sit alone commonly, and disdained that anie should sit in their companie: and now to shewe his power, and how little he set by his enemy, which then besieged Babylon, he made a solemne banquet, & vsed excess in their companie which is ment hereby drinking wine: thus the wicked are most dissolute, and negligent when their destruction is at hand.

^d Or, ouercome with wine.

^e Meaning, his grandfather.

^f In contempt of the true God they praised their idoles, not y they thought, that the golde or siluer were gods, but that there was a certaine vertue, and power in them to do the good, which is also the opinion of al idolaters.

^g That it might y better be seene f So he that before contemned God, was moued by this sight to tremble for feare of Gods iudgements. ^h Thus y wicked in their troubles seeke manie meanes, who drawe them from God, because they seeke not to him who is the onely comfort in al afflictions. ⁱ To wit, his grandmother Nebuchad-nezzars wife, which for her age was not before at y feast, but came thither whe she heard of these strange newes.

¹ King^a Belshazzar made a great feast to a thousand of his princes, and dranke wine^b before the thousand.

² And Belshazzar^c whiles he tasted the wine, commanded to bring him the golden and siluer vessels, which his^d father Nebuchadnezzar had brought from the Temple in Ierusalem, that the King and his princes, his wife, and his concubines might drinke therein.

³ Then were brought the golden vessels, that were taken out of the Temple of the Lords house at Ierusalem, and the King & his princes, his wiues, and his concubines dranke in them.

⁴ They dranke wine & praised the^d gods of golde, and of siluer, of brasie, of yron, of wood and of stone.

⁵ At the same houre appeared fingers of a mans hand, which wrote ouer^e against the candlesticke vpon the plaister of the wall of the Kings palace, and the King saw the palme of the hand that wrote.

⁶ Then the Kings countenance was changed, & his thoughts troubled him, so that the ioyntes of his loynes were loosed, and his^f knees smote one against the other.

⁷ Wherefore the King cryed loud, that they should bring^g the astrologians, the Caldeans & the soothsayers. And the King spake, and said to the wise men of Babel, Whosoeuer can reade this writing, & declare me the interpretation thereof, shall be clothed with purple, and shall haue a chaine of golde about his necke, and shall be the third ruler in the kingdome.

⁸ Then came al the Kings wise men, but they could neither reade the writing, nor shew the King the interpretation.

⁹ Then was King Belshazzar greatly troubled, and his countenance was changed in him, and his princes were astonied.

¹⁰ Now the^h Queene by reason of the talke of the King, and his princes came into the banquet house, and the Queene spake, and said, O King, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

¹¹ There is a man in thy kingdome, in whome is the spirit of the holie gods, and in the dayes of thy father, light and vnderstanding and wisdom like the wisdom of the gods, was found in him: whome the King Nebuchad-nezzar thy father the

King, I say, thy father, made chiefe of the enchanters, astrologians, Caldeans, and soothsayers,

¹² Because a more excellent spirit, and knowledge, and vnderstanding, (for he did expound dreames, and declare harde sentences, and dissolued doubtles) were found in him, *even* in Daniel, whome the King named Belshazzar: now let Daniel be called, and he wil declare the interpretation.

¹³ ¶ Then was Daniel brought before the King, and the King spake and said vnto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the King brought out of Iewrie?

¹⁴ Now I haue heard of thee, that^k the spirit of the holy gods is in thee, & that light and vnderstanding and excellent wisdom is found in thee.

¹⁵ Now therefore wisemen, & astrologians haue bene brought before me, that they should reade this writing, and shew me the interpretation thereof: but they could not declare the interpretation of the thing.

¹⁶ Then heard I of thee, that thou couldest shewe interpretations, and dissolued doubtles: now if thou canst reade the writing, & shew me the interpretation thereof, thou shalt be clothed with purple, and shalt haue a chaine of golde about thy necke, and shalt be the third ruler in the kingdome.

¹⁷ Then Daniel answered, and said before the King, Keepe thy rewardes to thy selfe, & giue thy gifts to another: yet I wil reade the writing vnto the King, and shew him the interpretation.

¹⁸ O King, heare thou, The most high God gaue vnto^l Nebuchad-nezzar thy father a kingdome, and maiestie and honour and glorie.

¹⁹ And for the maiestie that he gaue him, al people, nations, & languages trembled, and feared before him: he put to death whom he would: he smote whome he would: whome he would he set vp, and whom he would he put downe.

²⁰ But when his heart was puffed vp, and his minde hardened in pride, he was deposed from his kingly throne, and they tooke his honour from him.

²¹ And he was driuen from the sonnes of men, and his heart was made like the beastes, & his dwelling was with the wilde asses: they fed him with grasie like oxen, & his bodie was wet with the dewe of the heauen, til he knewe, that the most high God bare rule ouer the kingdome of me, and that he appointeth ouer it, whomsoeuer he pleaseth.

²² And thou his sonne, O Belshazzar, hast not humbled thine heart, though thou knewest al these things,

²³ But hast lift thy selfe vp against the Lord of heauē, and they haue brought the vessels

ⁱ Reade Chap. 4. 6. and this declareth, that both this name was odious vnto him, and also y he did not vse these vile practises, because he was not among them when al were called.

^k For the idolaters thought, that the Angels had power as God, and therefore had them in like estimation, as they had god, thinking that y spirit of prophesie, & vnderstanding came of them.

^l Before he read the writing, he declareth to the King his great ingratitude toward God, who could not be moued to giue him the glorie, considering his wonderful worke toward his grandfather, and so sheweth, that he doeth not sinne of ignorance, but of malice.

fels of his House before thee, & thou and thy princes, thy wiues and thy concubines haue drunke wine in them, and thou hast praised the gods of siluer & gold, of brasfe, yron, wood and stone, which neither see, neither heare, nor vnderstand; and the God in whose hand thy breath is and al thy wayes, him hast thou not glorified.

m After God had so long time deferred his anger, & patiently waited for thine amendment.

n This word is twise writtē for the certētie of the thing: shewing, that God had most surely counted: signifying also that God hath appointed a terme for al kingdomes, and that a miserable end shal come on al that raise the felues against him.

Or, wanting.
o Cyrus his sonne in law gaue him this title of honour although Cyrus in effect had the dominion.

24 ^m Then was the palme of the hand sent from him, and hath written this writing.

25 And this is the writing that he hath written, ⁿ MENE, MENE, TEKEL V-PHARSIN.

26 This is the interpretation of the thing, MENE, God hath nombred thy kingdom, and hath finished it.

27 TEKEL, thou art wayed in the balance, and art foundⁿ to light.

28 PERES, thy kingdom is diuided, and giuen to the Medes and Persians.

29 Then at the commandement of Belshazzar they clothed Daniel with purple, and put a chaine of golde about his necke, and made a proclamation concerning him that he should be the third ruler in the kingdom.

30 The same night was Belshazzar the King of the Caldeans slaine.

31 And Darius^o of the Medes tooke the kingdom, being threescore and two yere olde.

CHAP. VI.

¹ Daniel made ruler over the gouernours. ³ An ass against Daniel. ¹⁶ He is put into a denne of lyons by the commandement of the King. ²³ He is deliuered by faith in God. ²⁴ Daniels accusers are put vnto the lyons. ²⁵ Darius by a decree magnifieth the God of Daniel.

a Reade Ester, Chap. i.

I T pleased Darius to set ouer the kingdom^a an hundreth and twenty gouernours, which should be ouer the whole kingdom.

2 And ouer these, three rulers (of whom Daniel was one) that the gouernours might giue accōpts vnto them, & the King should haue no damage.

Or, not be troubled.

b This heathen King preferred Daniel a stranger to al his nobles and familiars, because the graces of God were more excellent in him then in others.

c Thus the wicked can not abide the graces of God in others, but seeke by al occasions to deface them: therefore against such assaultes there is no better remedie the to walke vprightly in the feare of God, & to haue a good conscience.

3 Now this Daniel^b was preferred aboue the rulers & gouernours, because the spirit was excellent in him, and the King thought to set him ouer the whole realme.

4 ¶ Wherefore the rulers and gouernours sought an occasion against Daniel concerning the kingdom: but they coulde finde none occasion nor fault: for he was so faithful that there was no blame nor fault found in him.

5 Then said these men, We shal not finde an occasion against this Daniel, except we finde it against him concerning the Lawe of his God.

6 Therefore the rulers and these gouernours went together to the King, and said thus vnto him, King Darius, liue for euer.

7 All the rulers of thy kingdom the officers and gouernours, the counsellors, and dukes haue consulted together to

make a decree for the King and to establish a statute, that whosoever shal aske a petition of any god or man for thirtie dayes saue of thee, O King, he shalbe cast into the denne of lyons.

8 Now, O King, confirme the decree, and seale the writing, that it be not changed according to the lawe of the Medes and Persians, which altereth not.

9 Wherefore King Darius^d sealed the writing and the decree.

10 ¶ Now when Daniel vnderstood that he had sealed the writing, he went into his house, and his^e windowe being open in his chamber toward Ierusalem, he kneeled vpon his knees three times a day, and prayed and praised his God, as he did aforetime.

11 Then these men assembled, and sounde Daniel praying, and making supplication vnto his God.

12 So they came, and spake vnto the King concerning the Kings decree, Hast thou not sealed the decree, that euery man that shal make request to any god or man with in thirtie dayes, saue to thee, O King, shalbe cast into the denne of lyons? The King answered, and said, The thing is true, according to the Lawe of the Medes and Persians, which altereth not.

13 Then answered they, and said vnto the King, This Daniel which is of the childre of the captiuitie of Iudah, regardeth not thee, O King, nor the decree, that thou hast sealed, but maketh his petition three times a day.

14 When the King heard these wordes, he was fore displeased with him selfe, and set his heart on Daniel, to deliuer him: and he laboured til the sunne went downe, to deliuer him.

15 Then these men assembled vnto the King, and said vnto the King, Vnderstand, O King, that the lawe of the Medes and Persians is, that no decree nor statute which the King confirmeth, may be altered.

16 ¶ Then the King commanded, and they brought Daniel, & cast him into the denne of lyons: now the King spake, and said vnto Daniel, Thy God, whome thou alway seruest, euen he wil deliuer thee.

17 And a stone was brought, and layed vpon the mouth of the denne, and the King sealed it with his owne signet, and with the signet of his princes, that the purpose might not be changed, concerning Daniel.

18 Then the King went vnto his palace, & remained fasting, neither were the instruments of musike brought before him, & his sleepe went from him.

19 Then the King arose early in the morning, and went in all hast vnto the denne of lyons.

20 And when he came to the denne, he cryed with a lamentable voyce vnto Daniel: & the King spake, and said to Daniel, O Daniel, the seruant of the liuing God, is not thy

^d Herein is condemned the wickednes of the King, who would be set vp as a god and passed not what wicked lawes he appointed for the maintenance of the same.

^e Because hee would not by his silence shewe that he consented to this wicked decree, he set open his windowes toward Ierusalem, when he prayed: both to stirre vp him self with the remembrance of Gods promises to his people whē they should pray toward the Temple, and also that others might see, that he would neither consent in heart nor deede for these few daies to anie thing that was contrarie to Gods glorie.

^f Thus the wicked maintaine euil lawes by constancie, and authoritie, which is oftentimes either lightnes, or stubbnes whā as the innocents thereby perish: and therefore gouernours neither ought to feare nor be ashamed to break such.

g This declar-
eth that Darius
was not touched
with the true
knowledge of
God, because he
doubted of his
power.
h My iust cause
and vprightnes
in this thing,
wherein I was
charged, is ap-
proved of
God.

i For he did dis-
obey the Kings
wicked man-
dement to obey
God, and so did
no iniurie to the
king who ought
to command no
thing, whereby
God should be
dishonoured.
k Because he co-
mitted himself
wholly vnto God
whose cause he
did defend, he
was assured, that
nothing but
good could
come vnto him:
wherein we see
the power of
faith, as Ebr. 11.
33.

l This is a terri-
ble example a-
gainst the wic-
ked, which do a-
gainst their co-
science make
cruel lawes to
destroy the chil-
dren of God, and
also admoni-
sheth Princes
how to punish
such, when their wickednes is come to light: though not in euerie
point or with like circumstances, yet to execute true iustice vpon
them. m This proueth not that Darius did worship God aright, or
els was conuerted: for then he would haue destroyed al superstition &
idolatrie, and not onely giuen God the chiefe place, but also haue set
him vp, and caused him to be honoured according to his word: but
this was a certaine confession of Gods power, whereunto he was co-
pelled by this wonderful miracle. n Which hath not onely life in
him selfe, but is the onely fountaine of life, and quickneth al things, so
that without him there is no life.

thy God (whome thou alway seruest): a-
ble to deliuer thee from the lions?

21 Then said Daniel vnto the King, O King,
liue for euer.

22 My God hath sent his Angell and hath
shut the lions mouthes, that they haue not
hurt me: for my iustice was found out
before him: and vnto thee, O King, I haue
done no hurt.

23 Then was the King exceeding glad for
him, & commanded that they should take
Daniel out of the denne: so Daniel was
brought out of the denne, & no maner of
hurt was found vpon him, because he be-
lieued in his God.

24 And by the commandement of the King
these men which had accused Daniel,
were brought, and were cast into the
denne of lions, *when they, their children, &
their wiues:* and the lions had the mastery
of them, and brake al their bones a pieces,
or euer they came at the ground of the
denne.

25 Afterward King Darius wrote, Vnto al
people, nations and languages, that dwell
in al the world: Peace be multiplied vnto
you.

26 I make a decrec that in al the dominion
of my kingdome, men tremble and feare
before the God of Daniel: for he is the
liuing God, and remaineth for euer: and
his kingdome shal not perish, and his do-
minion shalbe euerlasting.

27 He rescueth and deliuereth, and he wor-
keth signes and wonders in heauen and in
earth, who hath deliuered Daniel from
the power of the Lyons.

28 So this Daniel prospered in the reigne
of Darius and in the reigne of Cyrus of
Persia.

CHAP. VII.

3 A vision of foure beastes is shewed vnto Daniel. 4 The
ten hornes of the fourth beast. 27 Of the euerlasting
kingdome of Christ.

1 IN the first yere of Belshazzar King of
Babel, Daniel sawe a dreame, and there
were visions in his head, vpon his bed: *the*
he wrote the dreame, and declared the
summe of the matter.

2 Daniel spake and said, I saw in my vision
by night, and beholde, the foure windes of
the heauen stroue vpon the great sea:

3 And foure great beastes came vp from
the sea one diuers from another.

a Whereas the
people of Israel
looked for a con-
tinual quietnes
after these seuen
tie yeres, as Iere-
miah had decla-
red, he sheweth
that this rest
shal not be a de-
liuerance from al troubles, but a beginning, and therefore encouraged
them to looke for a continual affliction til the Messiah be vttered &
receiued, by whome they should haue a spiritual deliuerance, and al y
promises fulfilled: whereof they should haue a certaine token in the
destruction of the Babylonical kingdome. b Which signified that
there should be horrible troubles and afflictions in the worlde in al
corners of the world and at sundrie times.

4 The first was as a lion, and had egle
wings: I beheld, til the wings thereof were
pluckt of, & it was lifted vp from the earth,
and set vpon his feete as a man, and a mans
heart was giuen him.

5 And beholde, another beast which was the
second, was like a beare and stode vpon
the one side: & he had three ribbes in his
mouth betwene his teeth, and they said
thus vnto him, Arise & deuoure much
flesh.

6 After this I behelde, and lo, there was an
other like a leopard, which had vpon his
backe foure wings of a foule: the beast
had also foure heades, and dominion was
giuen him.

7 After this I sawe in the visions by night, &
beholde, the fourth beast was fearful and
terrible and very strong. It had great yro
teeth: it deuoured and brake in pieces and
stamped the residue vnder his feete: and
it was vnlike to the beastes that were be-
fore it: for it had ten hornes.

8 As I considered the hornes, behold, there
came vp among them another litle horn,
before whome there were three of the
first hornes pluckt away: & behold, in this
horne were eyes like the eyes of man, &
a mouth speaking presumptuous things.

9 I behelde, till the thrones were set vp,
and the Ancient of dayes did sit, whose
garment was white as snow, and the beare
of his head like the pure woll: his throne
was like the fire flame, & his wheeles as
burning fire.

10 A fire streame yssued, and came forth
from before him: thousand thousands mi-

captaines, which had the empire among them after his death. Seleu-
cus had Asia the great, Antigonus the lesse, Cassander, and after him
Antipater was King of Macedonie, and Ptolomeus had Egypt. k It
was not of him selfe nor of his owne power that he gate al these coun-
treis: for his armie contained, but thirte thousand men, and he ouer-
came in one battel Darius, which had ten hundred thousand, when
he was so heauie with sleepe that his eyes were scarce open, as the sto-
ries report: therefore this power was giuen him of God. l That is, the
Romane empire which was as a monster and could not be copared to
anie beast, because the nature of none was able to expresse it. m Sig-
nifying the tyrannie and griedines of the Romanes. n That which the
Romanes could not quietly enioy in other countreis, they would giue
it to other Kings and rulers that at al times when they would, they
might take it againe: which liberalitie is here called the stamping of
the rest vnder the feete. o That is, sundrie and diuers prouinces
which were gouerned by the deputies and proconsuls, whereof euery
one might be compared to a King. p Which is ment of Iulius Ce-
sar, Augustus, Tiberius, Caligula, Claudius, and Nero &c. who were
as Kings in effect, but because they could not rule, but by the consent
of the Senat, their power is compared to a litle horne. For Mahomes
came not of the Romane empire, and the Pope hath no vocation of
gouernement: therefore this cannot be applied vnto them, and also in
this prophesie the Prophets purpose is chiefly to comfort the Iewes
vnto the reuelation of Christ. Some take it for the whole bodie of
Antichrist. q Meaning, a certaine portion of the ten hornes: that is,
a part from y whole estate was pluckt away. For Augustus tooke fro y
Senat the libertie of chusing the deputies to send into the prouinces,
& tooke the gouernement of certaine countreis to himself. r These
Romane Emperours at y first vsed a certaine humanitie & gentleness,
and were content that others as the Consuls & Senat should beare y
name of dignitie, so that they might haue the profite, and therefore in
elections & cossets would be haue themselves according as did other
Senatours yet against their enemies: & those y would resist them, they
were fierce & cruel, which is here met by y proud mouth. f Meaning,
y places where God & his Angels shuld come to iudge these monar-
chies, which iudgement shuld begin at the first coming of Christ.
t That is, God which was before al times, and is here described as
mans nature is able to coprehend some portion of his glorie.

c Meaning, the
Assyrian and
Chaldean em-
pire, which was
most strong and
fierce in power,
and most sone
came to their
authoritie as
though they
had had wings
to flie: yet their
wings were pul-
led by the Per-
sians, and they
went on their
feete, and were
made like other
men, which is
here ment by
mans heart.

d Meaning, the
Persians, which
were barbarous
and cruel.
e They were
small in the be-
ginning & were
shut vp in their
mountaines and
had no brute.
f That is, de-
stroyed manie
kingdomes, and
was insatiable.

g To wit, the
Angels by Gods
commandement,
who by this
means punished
the ingratitude
of the world.

h Meaning, A-
lexander, y King
of Macedonie.
i That is, his
foure chiefe

u That is, an infinite number of Angels, which were ready to execute his commandment.

x This is ment of the first coming of Christ, when as he wil of God was plainly reueiled by his Gospel.

y Meaning, that he was astonished, when he sawe these Empe-

rours in such dignitie, and pride, and so suddenly destroyed at the coming of Christ, when this fourth Monarchie was sub-

jected to men of other nations.

z As the three former Monarchies had an end at the time that God appointed,

although they flourished for a time, so shal this fourth haue, and they y patiently abide Gods appointment, shal enioy the promises.

a Which is ment of Christ, who had not yet taken vpon him mans nature, neither was the sonne of Dauid according to the flesh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being separate from the common sort of men by manifest signes of his diuinitie.

b To wit, when he ascended into the heauens, and his diuine maiestie appeared, and al power was giuen vnto him in respect of that that he was our Mediator.

c This is ment of the beginning of Christs kingdome when God the Father gaue vnto him al dominion, as to the Mediator, to the intent that he should gouerne here his Church in earth continually til the time that he brought them to eternal life.

d Through the strangenes of the vision.

e Meaning, of the Angels, as ver. 10.

f Because Abraham was appointed heire of al the world, Rom. 4. 13. and in him al the faithful, therefore the kingdome therof is theirs by right, which these foure beasts or tyrants should inuade, & vsurpe vntil the world were restored by Christ: and this was to confirme them that were in troubles, that their afflictions should haue an end at length.

g That is, of the most high things, because God hath chosen them out of this world, that they should looke vp to the heauens, wheron al their hope dependeth.

h For the other three Monarchies were gouerned by a king, and the Romane Empire by consuls: the Romanes changed their gouernours yerely, and the other Monarchies retained them for terme of life: also the Romanes were the strongest of al the other, and were neuer quiet among themselves.

i Meaning, of the fourth beast, which was more terrible then the other.

k This is ment of the fourth beast, which was more terrible then the other.

l Meaning the Romane Emperours, who were most cruel against the Church of God both of the Iewes and of the Gentiles.

nistred vnto him, and ten thousand^a thousands stood before him: the iudgement was set, and the^b bookes opened.

21 Then I beheld,^c because of the voyce of the presumptuous words, which the horne spake: I behelde, euen til the beast was slaine, and his bodie destroyed, and giuen to the burning fire.

22 As^d concerning the other beastes, they had taken away their dominion: yet their liues were prolonged for a certaine time and season.

23 ¶ As I behelde in visions by night, beholde,^e one like the sonne of man came in the cloudes of heauen, and^f approched vnto the Anciēt of daies, & they brought him before him.

24 And he gaue him^g dominion, & honour, and a kingdome, that al people, nations and languages should serue him: his dominion^h an euerlasting dominion, which shal neuer be taken away: and his kingdome shal neuer be destroyed.

25 ¶ I Daniel wasⁱ troubled in my spirit, in the middes of my bodie, and the visions of mine head made me afraid.

26 Therefore I came vnto^j one of them that stood by, and asked him the trueth of al this: so he tolde me, and shewed me the interpretation of these things.

27 These great beastes which are foure,^k are foure Kings, which shal arise out of the earth,

28 And they shal take the^l kingdome of the Sainctes of the^m most high, and possesse the kingdome for euer, euen for euer and euer.

29 ¶ After this, I wouldeⁿ knowe the trueth of the fourth beast, which was so^o vnlike to al the others, very feareful, whose teeth were of yron, and his nailes of brasse: which deuoured, brake in pieces, and stamped the^p residue vnder his feet.

30 Also to^q knowe of the ten hornes that were in his head, & of the other which came vp, before whome three fel, and of the horne that had eyes, and of the mouth that spake presumptuous things, whose^r looke was more stout then his fellows.

31 I behelde, & the same^s horne made batel against the Sainctes, yea, and preuailed

against them.

22 Vntill^t the Anciēt of dayes came, and iudgement was giuen to the Sainctes of the most high: and the time approched, that the Sainctes possessed the kingdome.

23 Then he said, The fourth beast shal be the fourth kingdome in the earth, which shall be vnlike to all the kingdomes, and shall deuoure the whole earth, and shal treade it downe and breake it in pieces.

24 And the ten hornes out of this kingdome are ten Kings that shal rise: and an other shal rise after them, and he shal be vnlike to the first, and he shal subdue^u three Kings,

25 And shal speake wordes against^v the most high, and shal consume the Sainctes of the most high, & thinke that he may^w change times and lawes, and they shal be giuen into his hand, vntil a^x time, & times and the deuiding of time.

26 But the^y iudgement shal sit, and they shal take away his dominion, to consume and destroy it vnto the end.

27 And the^z kingdome, and dominion, and the greatnes of the kingdome vnder the whole heauen shal be giuen to the holy people of the most high, whose kingdome^a is an euerlasting kingdome & al^b powers shal serue and obey him.

28 Euen this is the end of the matter. I Daniel had many^c cogitations which troubled me, and my countenance changed in me: but I kept the matter in mine heart.

q God shal suffer the thus to rage against his Sainctes for a long time, which is ment by the time & times, but at length he wil aswage the troubles & shorte^d times for his elects sake, Mat. 24. 22. which is here ment by the deuiding of time. r God by his power shal restore things that were out of order, and so destroy this litle horne, that it shal neuer rise vp againe. s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning therof, which is ment by these words vnder the heauen: and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the participation that they haue^e in Christ their head. t That is, some of euery sort that beare rule. u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for^f the use of the Church.

CHAP. VIII.

A vision of a battell betweene a ramme and a goat. 30 The vnderstanding of the vision.

1 In the third yere of the reigne of King Belshazzar, a vision appeared vnto me, a After the general vision, he cometh to certaine particular visions: as touching the destruction of the monarchie of the Persians, and Macedonians: for the ruine of the Babylonians was at hand, and also he had sufficient ly spoke therof.

2 And I sawe a vision, and when I sawe it, I was in the palace of Shushan, which is in the prouince^b of Elam, and in a vision me thought I was by the riuier of Vlai.

3 Then I looked vp and saw, and beholde, there stood before the riuier^c a ram, which had two hornes: and these two hornes were hie: but one was^d hieer then another, and the hieft came vp last.

b That is, of Persia. c Which represented the kingdome of the Persians and Medes, which were ioyned together. d Meaning Cyrus, which after grew greater in power then Darius his vncle & father in lawe.

m Til God

shewed his power in the person of Christ, and by the preaching of the Gospel gaue

vnto his some rest, and so obtained a famous

name in the world, and were called the Church of God, or the kingdome of God.

n Reade the exposition hereof ver. 8.

o That is, shal make wicked decrees and proclamations against Gods word, and send through out al their dominion, to destroy al that did professe it.

p These Emperours shal not consider that they haue their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavianus, Tyberius, Caligula, Nero, Domitianus &c.

q God shal suffer the thus to rage against his Sainctes for a long time, which is ment by the time & times, but at length he wil aswage the troubles & shorte

times for his elects sake, Mat. 24. 22. which is here ment by the deuiding of time.

r God by his power shal restore things that were out of order, and so destroy this litle horne, that it shal neuer rise vp againe.

s He sheweth wherefore the beast should be destroyed, to wit, that his Church might haue rest and quietnes, which though they do not fully enioy here, yet they haue it in hope and by the preaching of the Gospel enioy the beginning therof, which is ment by these words vnder the heauen: and therefore he here speaketh of the beginning of Christs kingdome in this world, which kingdome the faithful haue by the participation that they haue

in Christ their head. t That is, some of euery sort that beare rule.

u Though he had many motions in his heart which moued him to and fro to seeke out this matter curiously: yet he was content with that which God reueiled, and kept it in memorie and wrote it for

the use of the Church.

f That is, of Persia.

g Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning Cyrus, which after grew greater in power then Darius his vncle & father in lawe.

e That is, of Persia.

f Which represented the kingdome of the Persians and Medes, which were ioyned together.

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e That is, of Persia.

f Which represented the kingdome of the Persians and Medes, which were ioyned together.

d Meaning Cyrus, which after grew greater in power then Darius his vncle & father in lawe.

e That is, of Persia.

e That is, no kings of nation.

f Meaning Alexander that came from Grecia wth great speede and expedition.

g Though he came in y^e name of al Grecia, yet he bare the title and dignitie of y^e general capitaine, so that the strength was attributed to him, which is ment by this horne.

h Alexander ouercame Darius in two hundre battels, and so had the two kingdomes of the Medes and Persians.

i Alexanders great power was broken: for whē he had ouercome all y^e East, he thought to returne toward Grecia to subdue them: that there had rebelled, and so dyed by the way.

k That is, which were famous: for almost in the space of fiftene yeres there were fiftene diuers successours before this monarchie was deuoted to these foure, wherof Cassander had Macedonia, Seleucus Syria, Antigonus Asia the lesse, & Ptolomeus Egypte.

l Which was Antiochus Epiphanes, who was of a seruile and flattering nature

and also there were other betwene him and the kingdome, and therefore is here called the litle horne, because neither princely conditions, nor any other thing was in him, why he should obtaine this kingdome.

m That is, toward Egypt. n Whereby he meaneth Ptolomeus.

o That is, Iudea. p Antiochus ragd against the elect of God, & trod his precious starres vnder feete, which are so called, because they are separated from the worlde.

q That is, God, who gouerneth and maineteyneth his Church. r He laboured to abolish all religion; & therefore cast Gods seruice out of his Temple, which God had chosen as a litle corner from all the rest of the worlde to haue his Name there truly called vpon.

s He sheweth that their sinners are the cause of these horrible afflictions: and yet comforteth them, in that he appointeth this tyrant a time, whom he would not suffer vnto to abolish his religion.

t This horne shall abolish for a time the true doctrine and so corrupt Gods seruice. u Meaning, that he heard one of the Angels asking this question of Christ, whom he calleth a certaine one or a secret one, or a marueilous one.

x That is, the fewes sinnes, which were cause of this destruction. y That is, which suppresseth Gods religion, and his people. z Christ answered me for the comfort of the Church.

a That is, vnto so many naturall dayes bepast, which make six yeres three moneths and an halfe: for so long vnder Antiochus was the Temple prophaned.

be clenfed.

15 ¶ Now when I Daniel had seene the vision, and sought for the meaning, behold, there stood before me ^b like the multitude of a man.

16 And I heard a mans voyce betwene the banks of Vlai, which called and said, Gabriel, make this man to vnderstande the vision.

17 So he came where I stood: and when he came, I was afraid, and fell vpon my face: but he said vnto me, Vnderstand, O Ionne of man: for ^d in the last time shall be the vision.

18 Now as he was speaking vnto me, I being a sleepe ^f on my face to the ground: but he touched me, and set me vp in my place.

19 And he saide, Beholde, I will shewe thee what shall be in the last ^g wrath: for in the end of the time appointed ^h shall come.

20 The ram which thou sawest hauing two hornes, are the Kings of the Medes and Persians.

21 And the goat is the King of Grecia, and the great horne that is betwene his eyes, is the first King.

22 And that that is broken, & foure stood vp for it, are foure kingdomes, which shall stand vp ⁱ of that nation, but not ^j in his strength.

23 And in the end of their kingdome, when the rebellious shall be consumed, a King of fierce countenance, and vnderstanding daik sentences, shall stand vp.

24 And his power shall be mightie, but not in his strength: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the ^k mightie, and the holie people.

25 And through his ^l policie also, he shall cause craft to prosper in his hand, and he shall extoll him selfe in his heart, and by ^m peace shall destroy many: he shall also stand vp against the ⁿ prince of princes, but he shall be broken downe ^o without hand.

26 And the vision of the ^p evening and the morning, which is declared, is true: therefore seale thou vp the vision, for it shall be after many dayes.

27 And I Daniel was stricken and sicke ^q certaine dayes: but when I rose vp, I did the Kings busines, and I was astonished at the vision, but none vnderstode it.

b Which was Christ, who in this maner declared himselfe to the olde fathers how he would be God manifested in flesh.

c This power to command the Angel, declared that he was God. d The effect of this vision shall not yet appear, but a long time after.

e Meaning, that great rage which Antiochus should shew against the Church.

f That is, out of Grecia.

g They shall not haue like power as had Alexander.

h Noting that this Antiochus was impudent and cruel, and also craftie that he could not be deceived.

i That is, not like Alexanders strength.

k Both the Gentiles that dwell about him, and also the Iewes.

l Whatsoever he goeth about by his craft, he shall bring it to passe.

m That is, vnder pretence of peace, or as it were in sport.

n Meaning, against God.

o For God would destroy him with a notable plague, and so comfort his Church.

p Mac 9. 9.

q Reade verse 14.

r For feare and astonishment.

CHAP. IX.

¶ Daniel desireth to haue that performed of God, which he had promised concerning the returne of the people from their banishment in Babylon. 1 A true confession. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth vnto him the vision of the seuentie weekes. 24 The anointing of Christ. 25 The building againe of Ierusalem. 26 The death of Christ.

1 IN the first yere of Darius the sonne of Ahasuerus, of the seede of the Medes, which was made King ouer ^a y^e realme of the Caldeans,

b For Cyrus led with ambition, went about warres in other countreys, and therefore Darius had the title of the kingdome, though Cyrus was King in effect.

a Who was also called Asyages.

c For though he was an excellent Prophet, yet he daily increased in knowledge by reading of the Scriptures.

d He speaketh not of that ordinarie prayer, which he used in his house thrise a day, but of a rare & vehement prayer, left their sinnes shoulde cause God to delaye the time of their deliuerance prophesied by Ieremiah.

e That is, haſt al power in thy ſelf to execute thy terrible iudgements agaiſt obſtinate ſinners, as thou art riche in mercie to comfort them which obey thy worde and loue thee.

f He ſheweth that whenſoeuer God puniſheth, he doeth it for iuſt cauſe: and thus the godly neuer accuſe him of rigour as the wicked doe, but acknowledge that in theſe cauſes there is iuſt cauſe why he ſhould ſo intreat them.

g He doeth not excuſe the kings becauſe of their authoritie, but prayeth chiefly for them as the chiefe occaſions of theſe great plagues.

h He ſheweth that they rebell agaiſt God, which ſerue him not according to his commandement and worde.

i As Deut. 27. 13. or the curſe confirmed by an othe.

k Or gouerned.

l Ebr. watched vpon the euill.

Exod. 14. 17.
Baruc. 3. 11.

2 *Euen* in the first yere of his reigne, I Daniel vnderſtoode by ^e bookes the number of the yeres, whereof the Lorde had ſpoken vnto Ieremiah the Prophet, that he would accompliſh ſeuentie yeres in the deſolation of Ieruſalem.

3 And I turned my face vnto the Lord God, and ^d ſought by prayer and ſupplications with faſting and ſackcloth and aſhes.

4 And I prayed vnto the Lord my God, and made my confeſſiō, ſaying, Oh Lord God, *which art* ^e great and fearful, and kepeſt couenāt and mercie toward them which loue thee, and toward them that keepe thy commandements,

5 We haue ſinned, & haue committed iniquitie & haue done wickedly, yea, we haue rebelled, and haue departed from thy precepts, and from thy iudgements.

6 For we would not obey thy ſeruants the Prophets which ſpake in thy Name to our Kings, to our princes, and to our fathers, & to all the people of the land.

7 O Lord, ^f righteouſneſſe beſegeth vnto thee, and vnto vs ^g open ſhame, as appeareth this day vnto euery man of Iudah, and to the inhabitants of Ieruſalem: yea, vnto all Iſrael, both nere and farre of, through all the countreis, whither thou haſt driuen the, becauſe of their offences, that they haue committed agaiſt thee.

8 O Lord, vnto vs ^h apperteineth open ſhame, to our ⁱ Kings, to our princes, and to our fathers, becauſe we haue ſinned agaiſt thee.

9 Yet compaſſion and forgiueneſſe is in the Lord our God, albeit we haue rebelled agaiſt him.

10 For we haue not obied the ^j voyce of the Lord our God, to walke in his lawes, which he had laid before vs by the miniſterie of his ſeruants the Prophets.

11 Yea, al Iſrael haue tranſgreſſed thy Lawe, and are turned backe, and haue not heard thy voyce: therefore the ^k curſe is powred vpon vs, and the oth that is written in the law of Moſes the ſeruant of God, becauſe we haue ſinned agaiſt him.

12 And he hath confirmed his words, which he ſpake agaiſt vs, and agaiſt our iudges that ^l iudged vs, by bringing vpon vs a great plague: for vnder the whole heauen hath not bene the like, as hath bene brought vpon Ieruſalem.

13 All this plague is come vpon vs, as it is written in the Law of Moſes: yet made we not our prayer before the Lord our God, that we might turne from our iniquities & vnderſtand thy trueth.

14 Therefore hath the Lord ^m made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doeth: for we would not heare his voyce.

15 ⁿ And now, O Lord our God, that haſte brought thy people out of the land of Egypt with a mightie hand, and haſt gotten thee renowne, as ^o appeareth this day, we

haue ſinned, we haue done wickedly.

16 O Lord, according to all thy ^p righteouſneſſes, I beſeech thee, let thine anger and thy wrath be turned away from thy citie Ieruſalem thine holy Mountaine: for becauſe of our ſinnes, and for the iniquities of our fathers, Ieruſalem and thy people ^q are a reproch to all that are about vs.

17 Nowe therefore, O our God, heare the prayer of thy ſeruant, and his ſupplications, and cauſe thy face to ^r ſhine vpon thy Sanctuarie, that lieth waſte for the ^s Lords ſake.

18 O my God, encline thine eare & heare: open thine eyes, and beholde our deſolations, and the citie whereupon thy Name is called: for we doe not preſent our ſupplications before thee for our owne ^t righteouſneſſe, but for thy great tender mercies.

19 O Lord, heare, O Lord forgiue, O Lord ^u conſider, and do it: deferre not, for thine owne ſake, O my God: for thy Name is called vpon thy citie, & vpon thy people.

20 And whiles I was ſpeaking and praying and confeſſing my ſinne, and the ſinne of my people Iſrael, and did preſent my ſupplication before the Lord my God, for the holie Mountaine of my God,

21 Yea, while I was ſpeaking in prayer, euen the mā ^v Gabriel, whom I had ſeene before in the viſion, came flying, & touched me about the time of the euening oblation.

22 And he informed me, and talked with me, and ſaide, O Daniel, I am nowe come forth to giue thee knowledge and vnderſtanding.

23 At the beginning of thy ſupplications the commandement came forth, & I am come to ſhewe thee, for thou art greatly beloved: therefore vnderſtande the matter & conſider the viſion.

24 ^w Scuentie ^x weekes are determined vpon thy people and vpon thine holie citie, to finiſh the wickedneſſe, and to ſeale vp the ^y ſinnes, and to reconcile the iniquitie, and to bring in euerlaſting righteouſneſſe, and to ſeale vp the viſion and prophetic, and to anoint the moſt Holie.

25 Knowe therefore and vnderſtand, that from ^z the going forth of the commandement to bring againe the people, and to build Ieruſalem, vnto Meſſiah the prince, ſhalbe ſeuē ^{aa} weekes, and threeſcore & two weekes, & the ſtrete ſhalbe built againe, & the wal euen in a ^{ab} troublous time.

26 And after threeſcore & two ^{ac} weekes, ſhall Meſſiah be ſlaine, and ſhal ^{ad} haue nothing, and the people of ^{ae} the prince that ſhall come, ſhal deſtroy the citie & the Sanctuary, and the end thereof ſhalbe with a flood: &

^{af} gaue the ſecond commandement for the building of the Temple, 62. weekes, which make 439. yeres, which comprehend the time from this building of the Temple vnto the Baptiſme of Chriſt. ^{ag} Ebr. in ſtreights of time.

^{ah} In this laſt weeke of the ſeuentie ſhal Chriſt come and preache and ſuffer death.

^{ai} He ſhal ſemet to haue no beutie, nor to be of any eſtimation, as Iſa. 53. 2.

^{aj} Meaning, Titus Veſpaſianus ſonne, who ſhould come and deſtroy both the Temple and the people without al hope of recouerie.

^{ak} That is, according to all thy merciful promiſes and the performance thereof.

^{al} Shew thy ſelfe fauourable.

^{am} That is, for thy Chriſts ſake in whom thou wilt accept all our prayers.

^{an} Declaring, that the godly ſhall come vnto Gods mercies and renounce their own works when they ſeeke for remiſſion of their ſinnes.

^{ao} Thus he could not content him ſelf with any vehemencie of wordes: for he was ſo led with a ſeruent zeale conſidering Gods promiſe, made to the citie in reſpect of his Church and for the aduancement of Gods glory.

^{ap} Chap. 8. 16.

^{aq} He alludeth to Ieremiah prophetic, who prophesied that their captiuitie ſhould be ſeuētie yeres: but now Gods mercy ſhould ſeuē ſolde exceede his iudgement, which ſhould be foure hundred & ninety yeres, euen to the coming of Chriſt, & ſo this it ſhould continue for euer.

^{ar} Meaning Daniels nation, ouer whom he was careful.

^{as} To ſhew mercie and to put ſin out of remembrance.

^{at} From the time that Cyrus gaue them leaue to depart: and theſe weekes make 49. yeres, whereof 46. are referred to the time of the building of the Temple, and 3. to the laying of the foundation.

^{au} Counting from the ſixt yere of Darius who

x. By the preaching of the Gospel he confirmed his promises, first, to the Jewes, and after to the Gentiles.

a. Christ accomplished this by his death and resurrection. **b.** Meaning, that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God and their idolatry: or as some read, that the plagues should be so great, that they should be astonished at them.

vnto the ende of the battell it shalbe destroyed by defolations.

27 And he^a shal confirme the couenant with manie for one weke: and in the middes of the weke he shall cause the sacrifice and the oblation to cease, ^b and for the ouerspreading of the abominations, he shall make it desolate, euen vntill the consummation determined shalbe powred vpon the desolate.

b. Meaning, that Jerusalem and the Sanctuary should be utterly destroyed for their rebellion against God and their idolatry: or as some read, that the plagues should be so great, that they should be astonished at them.

CHAP. X.

There appeareth vnto Daniel a man clothed in linen. 11 Which sheweth him wherefore he is sent.

a. He noteth this thirty yere, because at this time the building of the Temple began to be hindered by Cambyfes Cyrus sone,

b. Which is to declare that the godly should not hasten too much but patiently abide the yssue of Gods promises. **c.** Called Abib, which containeth parte of Marche and part of April.

d. Being caried by the spirit of prophesie to haue the sight of this riuier Tygris. **e.** This was the Angel of God, which was sent to assure Daniel in this prophesie that followeth.

f. The word also significth comlineffe, or beautie, so that for feare he was like a dead man for deformitie. **g.** Which declareth that when we are stricken downe with the maiestie of God, we cannot rise except he also lift vs vp with his hand, which is his power.

1 In the third yere of Cyrus King of Persia, a thing was reueiled vnto Daniel (whose name was called Belteshazzar) & the word was true, but the time appointed was long, and he vnderstode the thing, & had vnderstanding of the vision.

2 At the same time, I Daniel was in heauines for three weekes of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, til three weekes of daies were fulfilled.

4 And in the foure & twentieth daye of the first moneth, as I^a was by the side of that great riuier, euen Hiddekel,

5 And I lift vp mine eyes, and looked, and behold, there was a man clothed in linen, whose loines were girded with fine golde of Vphaz.

6 His bodie also was like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete were like in colour to polished brasse, and the voice of his words was like the voyce of a multitude.

7 And I Daniel alone saw the vision: for the men that were with me, sawe not the vision: but a great feare fell vpon them, so that they fled away and hid themselues.

8 Therefore I was left alone, and sawe this great vision, & there remained no strength in me: for my strength was turned in me into corruption, & I reitained no power.

9 Yet heard I the voyce of his wordes: and when I heard the voyce of his wordes, I slept on my face: and my face was toward the ground.

10 And beholde, an hand touched me, which set me vp vpon my knees and vpon the palmes of mine hands,

11 And he said vnto me, O Daniel, a man greatly beloued, vnderstande the wordes that I speake vnto thee, and stande in thy place: for vnto thee am I now sent. And when he had said this worde vnto me, I stode trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first daye that thou didest set thine heart to vnderstand, & to humble thy selfe before thy God, thy wordes were heard, and I am come for thy wordes.

13 But the prince of the kingdome of Persia withstode me one and twentieth dayes: but lo, Michael one of the chief princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shewe thee what shall come to thy people in the latter dayes: for yet the vision is for manie dayes.

15 And when he spake these wordes vnto me, I set my face toward the ground, and helde my tongue.

16 And behold, one like the similitude of the sonnes of man touched my lippes: then I opened my mouth, and spake, and sayde vnto him that stood before me, O my Lord, by the vision my forowes are returned vpon me, and I haue reitained no strength.

17 For how can the seruant of this my Lord talke with my Lord being such one: for as for me, straight waye there remained no strength in me, neither is there breath left in me.

18 Then there came againe, and touched me one like the appearance of a man, and he strengthened me,

19 And said, O man, greatly beloued, feare not: peace be vnto thee: be strong and of good courage. And when he had spoken vnto me, I was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then said he, Knowest thou wherefore I am come vnto thee? but now will I returne to fight with the prince of Persia: & when I am gone forth, lo, the prince of Grecia shall come.

21 But I wil shewe thee that which is decreed in the Scripture of truth: and there is none that holdeth with me in these things but Michael your prince.

o. Which declareth that when God smiteth downe his childe, he doeth not immediately lift them vp at once (for now the Angel had touched him twice) but by litle and litle. **p.** Meaning that he would not onely himselfe bridle the rage of Cambyfes, but also the other kings of Persia by Alexander the King of Macedonia. **q.** For this Angel was appointed for the defence of the Church vader Christ, who is the head thereof.

CHAP. XI.

A prophesie of the kingdomes, which should be enemies to the Church of God, as of Persia, 3 Of Greece, 5 Of Egypt, 11 Of Syria, 16 And of the Romanes.

1 As I^a was in the first yere of Darius of the Medes, euen I stode to incourage and to strengthen him.

2 And now wil I shewe thee the truth. Behold there shall stand vp yet three Kings in Persia, and the fourth shall be farre richer then they all: and by his strength, by his riches he shall stirre vp all against the realme of Grecia.

3 But a mightie King shall stande vp, that

reigned, was the first, the second Smerdes, the third Darius the sone of Hytaspis, and the fourth Zerxes, which all were enemies to the people of God and stode against them. **c.** For he rayfed vp at the East countreis to fight against the Grecians: and albeit he had in his armie nine hundred thousand men, yet in four battels he was discomfited & fled away with shame. **d.** That is, Alexander the Great.

M m m. ij. shall

h. Meaning, Cambyfes who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would haue farther raged, if God had not sent me to resist him, and therefore

haue I stayed for the profite of the Church. **i.** Though God could by one Angel destroye all the world, yet to assure his childe of his loue, he sendeth forth double power euen Michael, that is, Christ Iesus the head of Angels.

k. For though the Prophet Daniel should end and cease, yet his doctrine should continue til the coming of Christ for the comfort of his Church. **l.** This was the same Angel that spake with him before in the similitude of a man.

m. I was overcome with feare and sorow, when I saw the vision. **n.** He declareth hereby that God would be merciful vnto the people

of Israel. **o.** Which declareth that when God smiteth downe his childe, he doeth not immediately lift them vp at once (for now the Angel had touched him twice) but by litle and litle. **p.** Meaning that he would not onely himselfe bridle the rage of Cambyfes, but also the other kings of Persia by Alexander the King of Macedonia. **q.** For this Angel was appointed for the defence of the Church vader Christ, who is the head thereof.

a. The Angel assured Daniel that God hath given him power to performe these things, seeing he appointed him to assist Darius, when he overcame the Caldeans. **b.** Whereof Cambyfes that nowe

e For when his estate was most flourishing, he ouercame him selfe with drink, and so fel into a discafe: or as some write, was poysoned by Cassander.

f For his twelve chiefe princes first deuicd his kindome among themselves.

g After this his Monarchie was deuicd into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolemyus Egypt.

h Thus God reuenged Alexanders ambition and crueltie in causing his posteritie to be murdered, partly of the fathers chief friends, and partly one of another. i None of these foure shalbe able to be compared to the power of Alexander.

k That is, his posteritie hauing no part thereof.

l To wit, Ptolemyus King of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mightie: for he should haue both Asia and Syria.

n That is, Berenice the daughter of Ptolemyus Philadelphus shalbe giuen in marriage to Antiochus Theos,

thinking by this affinitie that Syria and Egypt should haue a continual peace together. o That force and strength shal not continue: for soone after Berenice and her yong sonne after her husbands death, was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice the lawfull wife of Antiochus, but put away for this womans sake. p Neither Ptolemyus, nor Antiochus. q Some reade, seede, meaning the childe begotten of Berenice. r Some reade, she that begat her, and thereby vnderstand her nurse, which brought her vp: so that al they that were occasion of this marriage, were destroyed. s Meaning, that Ptolemyus Euergetes after the death of his father Philadelphus should succede in the kingdome being of the same stocke that Berenice was. t To reuenge his sisters death against Antiochus Calinicus King of Syria. u For this Ptolemyus reigned six and fourtie yeres. x Meaning, Seleucus and Antiochus the Great, the sonnes of Calinicus shall make warre against Ptolemyus Philopater the sonne of Philadelphus. y For his elder brother Seleucus died, or was slaine while the warres were preparing. z That is, Philopater when he shal see Antiochus to take great dominions from him in Syria, and also ready to inuade Egypt. a For Antiochus had six thousand horsemen and threescore thousand footmen. b After the death of Ptolemyus Philopater, who left Ptolemyus Epiphanes his heire.

shall rule with great dominion, and do according to his pleasure.

4 And when he shall stand vp, *his kingdome shalbe broken, and shalbe deuicd toward the foure windes of heauen: and not to his posteritie, nor according to his dominion, which he ruled: for his kingdome shalbe plukt vp, euen to be for others besides those.

5 And the King of the South shalbe mightie, and one of his princes, and shall preuaile against him, and beare rule: his dominion shalbe a great dominion.

6 And in the end of yeres they shalbe ioyned together: for the Kings daughter of the South shall come to the King of the North to make an agreement, but she shall not reiteine the power of the arme, neither shall he continue, nor his arme: but she shalbe deliuered to death, and they that brought her, and he that begat her, & he that comforted her in these times.

7 But out of the budde of her rootes shall one stand vp in his stead, which shal come with an armie, & shall enter into the fortresse of the King of the North, & do with them as he list, and shall preuaile,

8 And shall also carie captiues into Egypt their gods with their molten images, and with their precious vessels of siluer and of gold, and he shal continue mo yeres then the king of the North.

9 So the King of the South shall come into his kingdome, and shall returne into his owne land.

10 Wherefore his sonnes shall be stirred vp, and shall assemble a mightie great armie: and one shall come, and ouerflowe, & passe through: then shall he returne, and be stirred vp at his fortresse.

11 And the King of the South shall be angry, and shall come forth, and fight with him, euen with the King of the North: for he shall set forth a great multitude, and the multitude shalbe giuen into his hand.

12 Then the multitude shalbe proude, and their heart shalbe lifted vp: for he shal cast down thousands: but he shall not still preuaile.

13 For the King of the North shall returne, and shall set forth a greater multi-

tude then afore, and shal come forth (after certeine yeres) with a mightie armie, and great riches.

14 And at the same time there shall manie stande vp against the King of the South: also the rebellious children of thy people shall exalt them selues to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast vp a mount, and take the strong citie: and the armes of the South shall not resiste, neither his chosen people, neither shall there be any strength to withstand.

16 But he that shall come, shall do vnto him as he list, and none shall stande against him: and he shall stande in the pleasant land, which by his hand shalbe consumed.

17 Again he shall set his face to enter with the power of his whole kingdome, and his confederates with him: thus shal he do, & he shal giue him the daughter of women, to destroy her: but she shall not stande on his side, neither be for him.

18 After this shall he turne his face vnto the yles, & shal take many, but a prince shall cause his shame to light vpon him, beside that he shal cause his owne shame to turne vpon himselfe.

19 For he shall turne his face toward the fortes of his owne land: but he shalbe ouerthrowen and fall, and be no more found.

20 Then shall stand vp in his place in the glorie of the Kingdome, one that shall raise taxes: but after fewe dayes he shall be destroyed, neither in wrath, nor in battel.

21 And in his place shal stand vp a vile person, to whom they shall not giue the honour of the kingdome: but he shall come in peaceably, and obtaine the kingdome by flatteries.

22 And the armes shall be ouerthrowen with a flood before him, & shall be broken: and also the prince of the covenant.

23 And after the league made with him, he shall worke deceitfully: for he shall come vp, and overcome with a small people.

k She shal not agree to his wicked counsel, but shal loue her husband, as her duetie requieth, and not seeke his destruction. l That is, toward Asia, Grecia and those yles which are in the Sea called Mediterranean: for the Iewes called all countreys yles which were deuicd from them by Sea. m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in al places, Attilius the Consul, or Lucius Scipio put him to flight and caused his shame to turne on his owne head. n By his wicked life and obeying of foolish counsel. o For feare of the Romanes he shal flee to his holds. p For when as vnder the pretence of pouertie he would haue robbed the Temple of Iupiter Dodoneus, the countrey men slew him. q That is Seleucus shall succede his father Antiochus. r Not by foreine enemies, or battel, but by treason. s Which was Antiochus Epiphanes, who as is thought was occasion of Seleucus his brothers death & was of a vile, cruel & flattering nature, & defrauded his brothers sonne of the kingdome, & vsurped the kingdome without the consent of the people. t He sheweth the great forein powers shal come to helpe the yong sonne of Seleucus against his vnkle Antiochus, and yet shalbe ouerthrowne. u Meaning Ptolemyus Philometor Philopatris sonne, who was the chilles coulin germaine, and is here called the prince of the covenant, because he was the chiefe, and al other followed his conduite. x For after the battel Philometor and his vnkle Antiochus made a league. y For he came vpon him at vnwares, and when he suspected his vnkle Antiochus nothing.

c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them. d For vnder Onias which falsely alledged that place of Isa. 19. certain of the Iewes retired with him into Egypt to fulfil this prophesie: also the Angel sheweth that al these troubles which are in the Church, are by the prouidence and counsel of God. e The Egyptians were not able to resist Stoppas Antiochus captaine. f He sheweth that he shal not onely afflict the Egyptians, but also the Iewes, and shal enter into their countrey, whereof he admonisheth them before that they may know that al these things come by Gods prouidence. g This was the second battell that Antiochus fought against Ptolemyus Epiphanes. h To wit, a beautiful woman, which was Cleopatra Antiochus daughter. i For he regarded not the life of his daughter in respect of the Kingdome of Egypt.

24 He shall enter into the quiet and plentiful prouince, & he shall do that which his fathers haue not done, nor his fathers fathers: he shall deuide among them the pray and the spoile, and the substance, yea, & he shall forecast his deuises against the strong holdes, euen for a time.

25 Also he shall stirre vp his power and his courage against the King of the South with a great armie, and the King of the South shall be stirred vp to battell with a very great and mightie armie: but he shall not stand: for they shall forecast & practise against him.

26 Yea, they that feede of the portiō of his meat, shall destroy him: & his armie shall ouerflow: and many shall fall, and be slayne.

27 And both these Kings hearts shall be to do mischief, and they shall talke of deceit at one table: but it shall not auale: for yet the end shall be at the time appointed.

28 Then shall he returne into his land with great substance: for his heart shall be against the holie covenant: so shall he do & returne to his owne land.

29 At the time appointed he shall returne, and come toward the South: but the last shall not be as the first.

30 For the shippes of Chittim shall come against him: therefore he shall be forie and returne, and fight against the holie covenant: so shall he do, he shall euen returne and haue intelligence with them that forsake the holy covenant.

31 And armes shall stand on his part, and they shall pollute the Sanctuarie of strength, and shall take away the dayly sacrifice, and they shall set vp the abominable desolation.

32 And such as wickedly breake the covenant, shall he cause to sinne by flatterie: but the people that do knowe their God, shall preuaile and prosper.

33 And they that vnderstand among the people, shall instruct many: yet they shall fall by sworde, and by flame, by captiuitie and by spoyle manie dayes.

34 Now when they shall fall, they shall be holpen with a little helpe: but many shall cleaue vnto them & faignedly.

z Meaning, in Egypt. *a* He wil content him selfe wth the smal holdes for a time, but euer labour by craft to attaine to y^e chiefest. *b* He shall be ouercome with treason. *c* Signifying his princes and the chief about him. *d* Declaring y^e his soldiers shall braut out & venture their life to slay and to be slaine for the sauegarde of their prince. *e* The vncle and the nephew shall take truce, and banquet together, yet in their hearts they shall imagine mischief one against another. *f* Signifying, y^e it standeth not in the counsell of men to bring things to passe, but in the prouidence of God who ruleth the Kings by a secret bridle that they cannot do what they list them selues. *g* Which he shall take of the Iewes in spying Ierusalem & y^e Temple, and this is tolde the before to moue them to patience, knowing y^e all things are done by gods prouidence. *h* That is, the Romane power shall come against him: or P. Popilius y^e ambassador appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to reuenge his rage he came against y^e people of God the second time. *i* With the Iewes which shall forsake the covenant of the Lord: for first he was called against the Iewes by Iason the high priest, and this second time by Menelaus. *k* A great faction of the wicked Iewes shall holde with Antiochus. *l* So called, because the power of God was nothing diminished, although this tyrant set vp in the Temple the image of Iupiter Olympius, and so began to corrupt the pure seruice of God. *m* Meaning such as bare the name of Iewes but in deede were nothing lesse: for they sold their soules, and betrayed their brethren for gaine. *n* They that remaine constant among the people, shall teach others by their example and edifie many in the true religion. *o* Whereby he exhorteth the godly to constancy although they should perish a thousand times, & though their miseries indure neuer so long. *p* As God wil not leaue his Church destitute, yet he wil not deliuer it at once, but so helpe, as they may first seeme to fight vnder the crosse, as he did in the time of the Maccabees whereof he here prophesieth. *q* That is, there shall be euen of this smal number many hypocrites.

35 And some of them of vnderstanding shall fail to trie them, and to purge, & to make them white, till the time be out: for there is a time appointed.

36 And the King shall do what him list: he shall exalt himselfe, and magnifie himselfe against all, that is God, & shall speake marvellous things against the God of gods, & shall prosper, till the wrath be accomplished: for the determination is made.

37 Neither shall he regard the God of his fathers, nor the desires of women, nor care for any God: for he shall magnifie himselfe aboue all.

38 But in his place shall he honour the god Mauzzim, and the god whom his fathers knew not, shall he honour with golde and with siluer, and with precious stones, and pleasant things.

39 Thus shall he do in the holdes of Mauzzim with a strange god whom he shall acknowledge: he shall increase his glorie, and shall cause them to rule ouer many, & shall diuide the land for gaine.

40 And at the end of time shall the King of the South push at him, and the King of the North shall come against him like a whirle winde with charrets, and with horsemen and with many shippes, and he shall tyrants shall enter into the countreies, & shall ouerflow and passe through.

41 He shall enter also into the pleasant lād, & many countreies shall be ouerthrowen: but these shall escape out of his hand, euen Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also vpon the countreies, and the land of Egypt shall not escape.

43 But he shall haue power ouer the treasures of golde and of siluer, and ouer all the precious things of Egypt, & of the Libiās, & of the black Mores where he shall passe.

44 But the tidings out of the East and the North shall trouble him: therefore he shall go forth with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betwene the seas in the glorious and holy mountaine, yet he shall come to his end, and none shall helpe him.

r To wit, of the that care God & wil lose their life for y^e defence of true religion, signifying also y^e Church must continually be tried and purged and ought to looke for one perfection after another: for god hath appointed y^e time: therefore we must obey. *s* Because y^e Angels purpose is to shewe the whole course of the persecutions of the Iewes vnto the coming of Christ, he now speaketh of y^e monarchie of the Romanes which he noteth by y^e name of a King, who were without al religion and contemned the true God. *t* So long the tyrants shall preuaile as God hath appointed to punish his people: but he sheweth that it is but for a time. *u* The Romanes shall obserue no certaine forme of religion as other nations, but shall charge their gods at their pleasures, yea, contemne them and prefer them selues to their gods. *x* Signifying y^e they should be without al humanitie: for the loue of women is taken for singular or great loue, as 2. Sam. 1. 26. *y* That is, the god of power and riches: they shall esteeme their owne power aboue all their gods and worship it. *z* Vnder pretence of worshipping the gods, they shall enrich their citie with the most precious jewels of al the world, because that hereby al men should haue them in admiration for their power and riches. *a* Although in their hearts they had no religion, yet they did acknowledge the gods and worshipped them in their temples, lest they should haue bene despised as Atheistes: but this was to increase their fame & riches: and when they gate any countrey, they so made others the rulers thereof, that the profite euer came to the Romanes. *b* That is, both the Egyptians & the Syrians shall at length fight against the Romanes, but they shall be ouercome. *c* The Angel fore warneth the Iewes that when they should see the Romans inuade them, and that the wicked should escape their hands, that then they should not thinke but that al this was done by Gods prouidence, for as much as he warned the of it so long afore, & therefore he would list preferre him. *p* Hearing that Crassus was slaine and Antonius discomfited. *e* For Augustus ouercame the Parthians, and recovered that which Antonius had lost. *f* The Romanes after this reigned quietly through al countreies and from sea to sea, and in Iudea: but at length for their crueltie God shall destroy them.

CHAP. XII.

1 Of the deliuerance of the Church by Christ.

^a The Angel here noteth two things: first that the Church shall be in great affliction and trouble at Christes coming, and next that God will send his Angel to deliuer it, whom here he calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

^b Meaning, all shall rise at the general resurrection, which thing he here nameth, because the faithful should haue euer their respect to that: for in the earth there shall be no sure comfort.

^c Who haue kept the true feare of God and his religion.

^d He chiefly meaneth the ministers of Gods worde, and next, all the faithful which instruct the ignorant, and bring them to the true knowledge of God.

^e Though the most part despise this prophesie, yet keepe thou it sure and esteeme it as a treasure.

^f Til the time that God hath appointed for the full reuelation of these things: and then many shall runne too and fro to seache the knowledge of these mysteries, which things they obtaine now by the light of the Gospel.

1 **A**ND at that ^a time shall Michael stande vp, the great prince, which standeth for the children of thy people, and there shall be a time of trouble, such as neuer was since there began to be a nation vnto that same time: & at that time thy people shall be deliuered, euery one that shall be found written in the booke.

2 And many ^b of them that sleepe in the dust of the earth, shall awake, some to euerm-lasting life, and some to shame and perpetuall contempt.

3 And they that be ^c wise, shall shine, as the brightness of the firmament: and they that ^d turne many to righteousness, shall shine as the starres, for euer and euer.

4 But thou, O Daniel, ^e shut vp the wordes, & seale the booke ^f til the end of the time: many shall runne to & fro, and knowledge shall be increased.

5 **T**hen I Daniel looked, & behold, there stode other two, the one on this side of the brinke of the ^g riuer, and the other on that side of the brinke of the riuer.

6 And ^h one saide vnto the man clothed in linen, which was vpō the waters of ⁱ riuer, When shall be the end of these wonders?

7 And I heard the man clothed in linen which was vpon the waters of the riuer, when he held vp his ^j right hand, and his left hand vnto heauen, & iware by him that liueth for euer, that it shall tarie for ^k a time, two times and an halfe: and when he shall haue accomplished ^l to scatter the power of the holie people, all these things shall be finished.

8 Then I heard it, but I vnderstode it not: then said I, O my Lord, what shall be the end of these things?

9 And he said, go thy way, Daniel: for the words are closed vp, and sealed, til the end of the time.

10 Many shall be purified, made white, and tried: but the wicked shall do wickedly, and none of the wicked shall haue vnderstanding: but the wise shall vnderstand.

11 And from the time that the ^m dayly sacrifice shall be taken away, and the abominable desolation set vp, there ⁿ shall be a thousand, two hundred and ninetie dayes.

12 Blessed is he that waiteth and commeth to the thousand, three hundred and ^o five and thirtie dayes.

13 But go ^p thou thy way till the end be: for thou shalt rest and stand vp in thy lot, at the end of the dayes.

ged, though it be deferred. ⁿ In this number he addeth a moneth and an halfe to the former number, signifying that it is not in man to appoynt the time of Christes coming, but that they are blessed that patiently abyde his appearing. ^o The Angel warneth the Prophet patiently to abyde, till the time appointed come, signifying that he should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

^h Which was as it were a double othe and did the more confirme the thing.

ⁱ Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should haue an end.

^k When the Church shall be scattered and diminished in such sort as it shall seeme to haue no power.

^l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.

^m Signifying that the time shall be long of Christes second coming, & yet the children of God ought not to be discouraged.

HOSEA.

THE ARGUMENT.

AFTER that the ten tribes had fallen away from God by the wicked and subtile counsell of Ieroboam the sonne of Nebat, and in steade of his true seruice commanded by his worde worshipped him according to their owne fantasies and traditions of men, giuing them selues to moste vile idolasrie and superstition, the Lord from time to time sent them Prophetes to call them to repentance: but they grew euer worse and worse, and still abused Gods benefites. Therefore nowe when their prosperitie was at the highest vnder Ieroboam the sonne of Ioash, God sent Hosea, and Amos to the Israelites (as he did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and where as they thought them selues to be greatly in the fauour of God, & to be his people, the Prophet calleth the bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdom, and giue them to the Assyrians to be led away captiues. Thus Hosea faithfully executed his office for the space of seuenie yeres, though they remained still in their vices and wickednes, & derided the Prophetes, and contemned Gods iudgements. And because they should neither be discouraged with threatnings onely, nor yet flatter themselves by the sweetness of Gods promises, he setteth before them the two principal partes of the Law, which are the promes of saluation, and the doctrine of life: for the first part he directeth the faithful to Messiah, by whom onely they should haue true deliuerance: and for the seconde, he useth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophetes, either by Gods promises to assure them to be godly, els by threatnings of his iudgements to feare them from vice: and albeit that the whole Law containe these two pointes, yet the Prophetes morouer note peculiarly both the time of Gods iudgements and the manner.

CHAP.

CHAP. I.

1 The time wherein Hosea prophesied. 2 The idolatrie of the people. 3 The calling of the Gentiles. 11 Christ in the head of al people.



HE word of the Lord that came vnto Hosea the sone of Beeri, in the dayes of Vzziah, Iotham, Ahaz, and Hezekiah Kings of Iudah, and in the dayes of Ieroboam the sone of Ioath King of Israel.

2 At the beginning the Lord spake by Hosea, and the Lorde saide vnto Hosea, Go, take vnto thee a wife of fornications, and children of fornications: for the land hath committed great whoredome, departing from the Lord.

3 So he went, & tooke Gomer, the daughter of Diblaim, which conceyued and bare him a sonne.

4 And the Lord said vnto him, Cal his name Izreel: for yet a litle, and I will visite the blood of Izreel vpon the house of Iehu, & will cause to cease the kingdome of the house of Israel.

5 And at that day wil I also breake the bow of Israel in the valley of Izreel.

6 She conceiued yet againe, & bare a daughter, and God said vnto him, Call her name Lo-ruhamah: for I wil no more haue pittie vpon the house of Israel: but I wil vtterly take them away.

7 Yet I will haue mercie vpon the house of Iudah, and will saue them by the Lorde their God, and wil not saue them by bowe, nor by sworde nor by battell, by horses, nor by horsemen.

8 Now when she had wained Lo-ruhamah, she conceiued, and bare a sonne.

9 Then said God, Call his name I Lo-ammi: for ye are not my people: therefore wil I not be yours.

10 Yet the number of the children of Israel shalbe as the sand of the sea, which can not be measured nor told: and in the place where it was said vnto them, Ye are not my people, it shalbe said vnto them, Ye are the sonnes of the liuing God.

11 Then shall the children of Iudah, and the children of Israel be gathered together, and appoint them selues one head, & they shall come vp out of the land: for great is the day of Izreel.

God stirred him vp to execute his iudgements, yet he did them for his owne ambition, & not for the glory of God, as he end declared: for he built vp idolatrie which he had destroyed. g When the measure of their iniquitie is full, & I shal take vengeance & destroy al their policy & force. h That is, not obtaining mercie: whereby he signifieth, Gods fauour was departed fro them. i For the Israelites neuer returned after they were taken captiues by the Assyrians. k For after their captiuitie he restored them myraculously by means of Cyrus, Ezr. 1.1. l That is, not my people. m Because they thought that God could not haue bene true in his promes except he had preferred the, he declareth, though they were destroyed yet true Israelites, which are y sonnes of the promes, should be without number, which stand both of the Iewes, & y Gentiles, Rom. 9.26. n To wit, after y captiuitie of Baby lon when the Iewes were restored: but chiefly this is referred to the time of Christ, who should be the head both of the Iewes and Gentiles. o The calamitie and destruction of Izreel shalbe so great, that to restore them shalbe as a miracle.

CHAP. II.

1 The people is called to repentance. 3 Hesheweth their idolatrie and threateneth them except they repent.

1 Say vnto your brethren, Ammi, and to your sisters, Ruhamah,

2 Plead with your mother: plead with her: for thee is not my wife, neither am I her husband: but let her take away her fornications out of her sight, and her adulteries from betwene her breasts.

3 Left I strippe her naked, and set her as in the day that she was borne, and make her as a wildernes, and leaue her like a drye land, and slay her for thirst.

4 And I will haue no pittie vpon her children: for they be the children of fornications.

5 For their mother hath played the harlot: she that conceiued them, hath done shamefully: for she said, I will go after my louers that giue me my bread and my water, my woll and my flaxe, mine oyle and my drinke.

6 Therefore beholde, I will stoppe her way with thornes, and make an hedge, that she shal not finde her paths.

7 Though she followe after her louers, yet shal she not come at them: though she seke them, yet shal she not finde them: then shal she say, I will go and returne to my first husband: for at that time was I better then now.

8 Nowe she did not knowe that I gaue her corne, and wine, and oyle, and multiplied her siluer and golde, which they bestowed vpon Baal.

9 Therefore wil I returne, and take away my corne in the time thereof, and my wine in the season thereof, and will recouer my woll and my flaxe lent, to couer her shame.

10 And nowe wil I discover her lewdnes in the sight of her louers, and no man shal deliuer her out of mine hand.

11 I will also cause all her mirth to cease, her feast dayes, her new moones, and her Sabbaths, and all her solemne feasts.

12 And I will destroy her vines and her fig-trees, whereof she hath sayd, These are my rewardes that my louers haue giuen me: & I will make them as a forest, and the wilde beasts shal eate them.

13 And I will visit vpon her the dayes of Baalim, wherein she burnt incense to the: and she decked her selfe with her earings and her iewels, & she followed her louers, and forgate me, saith the Lord.

14 Therefore beholde, I wil allure her, and

a Seeing that I haue promised you deliuerance, it remayneth that you encourage one another to embrace the same, considering that ye are my people on whom I wil haue mercy. b God sheweth that the faulte was not in him but in their Synagogue, and their idolatries, that he forsoke them, Isa. 50.1. c Meaning, that their idolatrie was so great, that they were not ashamed, but boasted of it, Ezek. 16.25.

d For though this people were as an harlot for their idolatries, yet he had left them with their apparel and dowrie and certaine signes of his fauour, but if they continued still, he would vtterly destroy them. e Whel brought her out of Egypt, Eze. 16.4.

f That is, bastards and begotten in adulterie. g Meaning, the idols which they serued and by whom they thought they had wealth and abundance.

h I wil punish thee that then thou mayest try whether thine idoles can helpe thee, and bring thee into suche streightnes, that thou shalt haue no lust to play the wanton.

i This he speaketh of the faith full, which are truly conuerted, and also sheweth the vse and profit of Gods rods

k This declareth that idolaters defraud God of his honor when they attribute his benefites, to their idoles. l Signifying that God wil take away his benefites when man by his ingratitude doeth abuse them. m That is, all her seruice, ceremonies and inuitions whereby the worshipped her idoles. n I wil punish her for her idolatrie. o By shewing howe harlots trimme them selues to please others, he declareth howe the superstitious idolaters set a great part of their religion in decking them selues on their holie dayes. p By my benefites in offering her grace and mercie, even in that place where she shal thinke her selfe destitute of al helpe and comfort.

q Which was a plentiful valley, and wherein they had great comfort when they came out of the wilderness, as Iosh. 7.18. and is called the doore of hope, because it was a departing from death, and an entry into life.

r She shal then praise God as she did when she was deliuered out of Egypt. f That is, mine husband, knowing that I am ioyned to thee by an inuiolable covenant.

t That is, my master: which name was applied to their idoles.

u No idolatrie shal once come into their mouth but they shall serue me purely according to my worde.

x Meaning, that he wil so blesse them that all creatures shal fauour them.

y With a covenant that neuer shalbe broken.

z Then shal the heauen desire raine for the earth which shal bring forth for the vse of man.

bring her into the wilderness, and speake friendly vnto her.

15 And I will giue her her vineyardes from thence, and the valley of Achor for the dore of hope, and she shall sing there as in the dayes of her youth, and as in the daye when she came vp out of the land of Egypt.

16 And at that day, saith the Lord, thou shalt call me ^f Ishi, and shalt call me no more ^g Baali.

17 For I will take away the names of Baalim out of her mouth, & they shalbe no more remembred by their names.

18 And in that day will I make a covenant for them, with the wilde beasts, and with the foules of the heauen, & with that that creepeth vpon the earth: and I will breake the bowe, and the sworde and the battell out of the earth, and will make them to sleepe safely.

19 And I will marrie thee vnto me for euer: yea, I will marrie thee vnto me in righteousness, & in iudgement, and in mercie and in compassion.

20 I will euen marrie thee vnto me in faithfulness, and thou shalt know the Lord.

21 And in that day I will heare, saith the Lord, I will euen heare the heauens, and they shall heare the earth,

22 And the earth shall heare the corne, and the wine, and the oyle, and they shal heare Izreel.

23 And I will sowe her vnto me in the earth, and I will haue mercie vpon her, that was not pitied, & I will say to them which were not my people, Thou art my people. And they shall say, *Thou art my God.*

Rom. 9.19. 1 pet. 2.10.

CHAP. III.

¹ The Jewes shalbe cast of for their idolatrie. ³ Afterward they shal returne to the Lord.

a Herin Prophet representeth the person of God, which loued his church before he called her, and did not withdrawe the same when she gaue her selfe to idoles.

b That is, gaue themselves wholly to pleasures, & could not take vp, as they that are giuen to drunkenness.

c Yet I loued her and payd a small portion for her, lest the percei-

uing the greatness of my loue, should haue abused me and not bene vnder duetie: for fiftie pieces of silver were but half the price of a slaue, Exo. 1.1. 32. d I wil try thee a long time as in thy widowhede whether thou wilt be mine or no. e Meaning, not onely all the time of their captiuitie, but also vnto Christ. f That is, they should neither haue policie nor religion, and their idoles also wherein they put their confidence, should be destroyed.

without Teraphim.

5 Afterward shall the children of Israel conuert, and seeke the Lord their God, & Dauid their King, and shall feare the Lorde, and his goodnes in the latter dayes.

g This is ment of Christs kingdome, which was promised vnto Dauid to be eternal, Psal. 72.38.

CHAP. IIIII.

A complaint against the people, and the Priests of Israel.

1 **H**Eare the worde of the Lorde, ye children of Israel: for the Lorde hath a controuersie with the inhabitantes of the land, because there is no trueth, nor mercie nor knowledge of God in the land.

2 By swearing, and lying, and killing, and stealing, and whoring they breake out, and blood toucheth blood.

3 Therefore shal the land mourne, and euerie one that dwelleth therein, shalbe cut of, with the beasts of the fildes, and with the foules of the heauen, and also the fishes of the sea shalbe taken away.

4 Yet let none rebuke, nor reprove another: for thy people are as they that rebuke the Priest.

5 Therefore shalt thou fall in the day, and the Prophet shal fall with thee in the night and I will destroy thy mother.

6 My people are destroyed for lacke of knowledge: because thou hast refused knowledge, I wil also refuse thee, that thou shalt be no Priest to me: and seeing thou hast forgotten the Law of thy God, I wil also forget thy children.

7 As they were increased, so they sinned against me: therefore will I change their glorie into shame.

8 They eat vp the sinnes of my people, & lift vp their mindes in their iniquitie.

9 And there shalbe like people, like Priest: for I will visite their wayes vpon them, and rewarde them their deedes.

10 For they shal eat, and not haue ynough: they shall commit adulterie, and shall not increase, because they haue left of to take heede to the Lord.

11 Whoredome, and wine, and newe wine take away their heart.

12 My people aske counsell at their stocks, and their staffe teacheth them: for the spirit of fornications hath caused them to erre, and they haue gone a whoring from vnder their God.

13 They sacrifice vpon the toppes of the mountaines, and burne incense vpon the hilles vnder the oaks, and the poplar tree, and the elme, because the shadow thereof is good: therefore your daughters shal be harlots, & your spoues shal be whores.

vnto them. i To wit, the Priestes seeke to eate the peoples offerings and flatter them in their sinnes. k Signifying, that as they haue sinned together, so shal they be punished together. l Shewing, that their wickednes shalbe punished on all forts: for though they thinke by the multitude of wines to haue many children, yet they shalbe deceiued of their hope. m In giuing themselves to pleasures, they become like brute beasts. n Thus he speaketh by derision in calling them his people, which now for their sinnes they were not: for they sought helpe of stocks and stickes. o They are caried away with rage. p Because they take away Gods honour, and giue it to idoles, therefore he wil giue them vp to their lustes, that they shal dishonour their owne bodies, Rom. 1.28.

a Because the people would not obey the admonitions of the Prophet, he ciuileth them before the iudgement seat of God, against whom their chief ly offended, Isa. 7.12. Zecha. 12.10.

b In euery place appeareth a liberty to most haughty vices, so that one followeth in the necke of another.

c As though he would say, that it were in wayne to rebuke them: for no man can abide it: yea, they wil speak against the Prophetes and Priestes whose office it is chiefly to rebuke them.

d Ye shal perill altogether: the one, because he would not obey, and the other because hee would not admonish.

e That is, the Synagogue where in thou boatest.

f That is, the Priestes shalbe cast of, because that for lacke of knowledge, they are not able to execute their charge, and instruct others, Deut. 33.3. Malach. 2.7.

g Meaning, the whole body of the people, which were wearie with hearing the worde of God.

h The more I was beneficiall

q I will not correct your shame to bring you to amendment, but let you run head long to your own damnation.
 r God complaineth that Iudah is infected, and willethe them to learne by their example to returne in time.
 s For albeit the Lord had honoured this place in time past by his presence, yet because it was abused by their idolatry, he would not that his people should resort thither.
 t He calleth Beth-el, that is, the house of God, Beth-aen, that is, the house of iniquitie, because of their abominations set vp there, signifying that no place is holy where God is not purely worshipped. u God wil so disperse them that they shal not remaine in any certaine place. x They are so impudent in receiuing bribes, that they wil command men to bring them vnto them.
 y To cary them sodainely away.

CHAP. V.

1 Against the Priests and rulers of Israel. 13 The helpe of man is in vaine.

1 **O** Ye Priests, heare this, and hearken ye, O house of Israel, and giue ye eare, O house of the King: for iudgement is toward you, because you haue bene a snare on Mizpah, and a net spread vpon Tabor.
 2 Yet they were profounde, to decline to slaughter, though I haue bene a rebuker of them all.
 3 I knowe Ephraim, and Israel is not hid from me: for now, O Ephraim thou art become an harlot, and Israel is defiled.
 4 They will not giue their mindes to turne vnto their God: for the spirit of fornication is in the middes of them, & they haue not knowne the Lord.
 5 And the pride of Israel doeth testifie to his face: therefore shal Israel and Ephraim fall in their iniquitie: Iudah also shall fall with them.
 6 They shal go with their sheepe, and with their bullockes to seeke the Lord: but they shal not finde him: for he hath withdrawn him selfe from them.
 7 They haue transgressed against the Lord: for they haue begotten strange children: now shal a moneth deuoure them with their portions.
 8 Blowe ye the trumpet in Gibeah, and the shauime in Ramah: crye out at Beth-aen, after thee, O Benjamin.
 9 Ephraim shal be desolate in the day of rebuke: among the tribes of Israel haue I caused to know the trueth.
 a The Priests & princes caught the poore people in their snares as the fowles did birds, in these two high mountaines.
 b Notwithstanding they seemed to be giuen altogether to holiness, and to sacrifices, whiche here he calleth slaughter in contempt.
 c Though I had admonished the continually by my Prophets.
 d They boasted themselves not onely to be Israelites, but also Ephraimites, because their King Ieroboam came of that tribe.
 e Meaning, their contemning of al admonitions.
 f That is, their children are degenerate, so that there is no hope in them.
 g Their destruction is not far off.
 h That is, al Israel comprehended vnder this part, signifying that the Lords plagues should pursue them from place to place til they were destroyed.
 i By the successe they shal know that I haue surely determined this.

10 The princes of Iudah were like them that remoue the boundes: therefore wil I powre out my wrath vpon them like water.
 11 Ephraim is oppressed, & broken in iudgement, because he willingly walked after the commandement.
 12 Therefore wil I be vnto Ephraim as a mothe, and to the house of Iudah as a rottenness.
 13 When Ephraim saw his sickenes, and Iudah his wounde, then went Ephraim vnto Asshur, and sent vnto King Iareb: yet coulde he not heale you, nor cure you of your wounde.
 14 For I wil be vnto Ephraim as a lyon, and as a lyons whelp to the house of Iudah: I, euen I wil spoyle, and go away: I wil take away, and none shall rescue it.
 15 I wil go, & returne to my place, till they acknowledge their faute, and seeke me: in their affliction they will seeke me diligently.

k They haue turned vpside downe al political order, and all manner of religion.
 l To wit, after King Ieroboams commandemens and did not rather follow God.
 m Insteade of seeking for remedy at Gods hand.
 n Who was king of the Assyrians.

CHAP. VI.

1 Affliction causeth a man to turne to God. 9 The wickednes of the Priests.

1 **C**ome, and let vs returne to the Lord: for he hath spoiled, and he wil heale vs: he hath wounded vs, and he wil binde vs vp.
 2 After two dayes will he reuiue vs, and in the third day he wil raise vs vp, and we shal liue in his sight.
 3 Then shall we haue knowledge, and in deuour our selues to know the Lord: his going forth is prepared as the morning, and he shal come vnto vs as the raine, & as the latter raine vnto the earth.
 4 O Ephraim, what shall I do vnto thee? O Iudah, howe shall I intreat thee? for your goodnes is as a morning cloude, and as the morning dewe it goeth away.
 5 Therefore haue I cut downe by the Prophets: I haue slaine them by the wordes of my mouth, and thy iudgements were as the light that goeth forth.
 6 For I desired mercie, and not sacrifice, & the knowledge of God more then burnt offrings.
 7 But they like men haue transgressed the couenant: there haue they trespassed against me.
 8 Gilcad is a cite of them that worke iniquitie, and is polluted with blood.
 9 And as the eues waite for a man, so the companie of Priestes murder in the way by consent: for they worke mischief.
 10 I haue seene vilenie in the house of Israel: there is the whoredome of Ephraim: Israel is defiled.
 11 Yea, Iudah hath set a plant for thee, whiles I would returne the captiuitie of my people.
 a He sheweth the people how they ought to turne to the Lord, that he might calke backe his plagues.
 b Though he correcte vs first time to time, yet his helpe wil not be far off, if we returne to him.
 c You seeme to haue a certain holines and repentance, but it is vpon the sodain, & as a morning cloude.
 d I haue still laboured by my Prophets, and as it were, framed you to bring you to amendment, but al was in vaine: for my word was not meate to feede the, but as worde to slay them.
 e My doctrine which I taught thee, was most euident.
 f He sheweth to what scope his doctrine tended, that they should ioyne the obedience of God, and the loue of their neighbour with outward sacrifice.
 g That is, like light and weak persons.
 h Whiche was the place where the Priests dwelt, and which should haue bene best instructed in my worde.
 i That is, doeth imitate thine idolatry, and hath taken graffes of thy trees.

CHAP. VII.

1 Of the vices and wantonnes of the people. 13 Of their punishment.

1 When

^a Meaning, that there was no one kinde of vice among them but that they were subiect to all wickednes, both secret and open.

^b They esteeme their wicked king Ieroboam about God, and seeke but howe to flatter, and please him.

^c He compareth the rage of the people to a burning ouen which the baker heateth still till his dowe be leauened, and raised.

^d They vsed all ryot and exerce in their feasts and solenities, where by their King was overcome with surfeit, and brought into dis-ease, and delisted in flatteries.

^e By their occasion God hath de-
^f That is, he counterfaiteth the religion of Gentiles, yet is but as a cake baked on the one side, and raw on the other, that is, neyther through hot nor through colde, but partly a lew, & partly a gentile.

^g Which are a token of his manifold afflictions
^h That is, without al iudgment, as they that can not tel whether it is better to eleane onely to God, or to seeke the help of man.

ⁱ According to my curses made to the whole congregation of Israel.

^k That is, diuers times redeemed them, and deliuered them from death.

^l When they were in affliction and cryed out for paine, they sought not vnto me for helpe.

^m They onely seeke their owne commoditie and welth, and passe not for me their God.

ⁿ Because they boast of their owne strength, and passe not what they speake against me and my seruants, Psal. 73. 9.

When I woulde haue healed Israel, then the iniquitie of Ephraim was discouered, & the wickednes of Samaria: for they haue delt falsly: and the theefe commeth in, and the robber spoyleth without.

And they consider not in their hearts, that I remember al their wickednes: now their owne inuentions haue beset them about: they are in my sight.

They make the king glad with their wickednes, and the princes with their lies.

They are al adulterers, & as a very ouen heated by the baker, which ceaseth from rayeing vp, & from kneding the dough vntill it be leauened.

This is the day of our King: the princes haue made him sicke with flagons of wine: he stretcheth out his hand to scorner.

For they haue made ready their heart like an ouen whiles they lye in waite: their baker sleepech al the night: in the morning it burneth as a flame of fire.

They are al hore as an ouen, and haue deuoured their iudges: al their Kings are fallen: there is none among them that calleth vnto me.

Ephraim hath mixt him selfe among the people. Ephraim is as a cake on the hearth not turned.

Strangers haue deuoured his strength, and he knoweth it not: yea, graye heares are here and there vpon him, yet he knoweth not.

And the pride of Israel testifieth to his face, and they do not returne to the Lord their God, nor seeke him for al this.

Ephraim also is like a dowe deceiued, without heart. they cal to Egypt. they go to Asshur.

But when they shall go, I will spred my net vpon them, and drawe them downe as the foules of the heauen: I will chastise them as their congregation hath heard.

Wo vnto them: for they haue fled away from me: destruction shalbe vnto them. because they haue transgressed against me: though I haue redeemed them, yet they haue spoken lies against me.

And they haue not cryed vnto me with their hearts, when they howled vpon their beds: they assemble thei selues for corne, and wine, and they rebel against me.

Though I haue bounde, and strengthened their arme, yet do they imagine mischief against me.

They returne, but not to the most high: they are like a deceitful bow: their princes shall fall by the sworde, for the rage of their tongues: this shalbe their derision in the land of Egypt.

Set the trumpet to thy mouth: he shall come as an eagle against the House of the Lord, because they haue transgressed my couenant, and trespassed against my Lawe.

Israel shall crye vnto me, My God, we knowe thee.

Israel hath cast of the thing that is good: the enemye shall pursue him.

They haue set vp a King, but not by me: they haue made princes, and I knewe it not: of their siluer and their golde haue they made them idoles: therefore shal they be destroyed.

Thy calfe, O Samaria, hath cast thee of: mine anger is kindled against them: howe long will they be without innocencie!

For it came euen from Israel: the worke man made it, therefore it is not God: but the calfe of Samaria shalbe broken in pieces.

For they haue sowne the winde, and they shal reape the whirlwind: it hath no stalk: the budde shall bring forth no meale: if so be it bring forth, the strangers shall deuoure it.

Israel is deuoured, now shal they be among the Gentiles as a vessel wherein is no pleasure.

For they are gone vp to Asshur: they are as a wilde asse alone by him selfe: Ephraim hath hired louers.

Yet though they haue hired among the nations, now will I gather them, and they shall sorow a litle, for the burden of the King, and the princes.

Because Ephraim hath made many altars to sinne, his altars shalbe to sinne.

I haue written to them the great things of my Lawe: but they were counted as a strange thing.

They sacrifice flesh for the sacrifices of mine offerings, and eat it: but the Lord accepteth them not: now will he remember their iniquitie, and visite their sinnes: they shall returne to Egypt.

For Israel hath forgotten his maker, and buyldeth Temples, and Iudah hath increased strong cities: but I will send a fire vpon his cities, and it shall deuoure the palaces thereof.

CHAP. IX.

Of the hunger and captiuitie of Israel.

Reiocye not, O Israel for ioye as other people: for thou hast gone a whoring from thy God: thou hast loued a rewarde vpon euery corne floore.

The floore, and the wine presse shall not feede them, and the newe wine shall faile in her.

They will not dwell in the Lords land, but Ephraim will returne to Egypt, & they will eate vncleane things in Asshur.

They shall not offer wine to the Lorde, neyther shal their sacrifices be pleasant vn-

^a God encourageth the prophet to signifie the speedy comming of his enemye against Israel, which was once the people of God.

^b They shal cry like hypocrites, but not from the heart as their deedes declare.

^c That is, Ieroboam, by whom they sought their owne libertie, & not to obey my wil.

^d That is, vp-right iudgement and godly life.

^e Meaning, the calfe was inuented by them.

^f selues, and of their fathers in the wilderness.

^g Showing that their religion hath but a shew, and in it selfe is but vanitie.

^h They neuer cease but run to and fro to seeke helpe.

ⁱ That is, for tribute which the King and the princes shal lay vpon them: which means the Lord visit tobring them to repentance.

^j Thus the idolaters count the wordes of God as strange in respect of their owne inuentions.

^k Saying that they offer it to the Lord, but he accepteth no seruice, which he himselfe hath not appointed.

^l For though al other people should escape, yet thou shalt be punished.

^m Thou hast committed idolatrie in hope of rewarde, & to haue thy barnes filled, Iere. 44. 17 as an harlot that had rather liue by playeing the whore then to be entertained of hir owne husband.

ⁿ These outward thing: that thou seekest, shalbe taken from thee.

^o Al their doings both touching policie and religion, shalbe reiected as things polluted.

CHAP. VIII.

The destruction of Iudah and Israel, because of their idolatrie.

e The meat-offering which they offered for them selves.

f When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captiuitie, when you shall see your selues cut off from God.

g Though they think to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.

h Then they shall know that they were deluded by the who chalenged to the selues to be their Prophetes and spiritual men.

i The Prophets duty is to bring men to God and not to be a snare to pul them from God.

k This people is so rooted in their wickednes, that Gibeah which was liketo Sodom, was neuer more corrupt, Iudg. 19. 22.

l Meaning, that he so esteemed them and delited in them.

m They were as abominable vnto me, as their louers the idols.

n Signifying, that God would destroy their children by these fundrie meanes, and so consume them by litle and litle.

o As they kept tender plants in their houses in Tyrus to preserve them from the cold ayre of the Sea, so was Ephraim at the first vnto me, but now I will giue him to the slaughter.

p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.

q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

to him: but they shall be vnto them as the breade of mourners: all that eat thereof, shall be polluted: for their bread for their soules shall not come into the house of the Lord.

What will ye do then in the solemne day, and in the day of the feast of the Lord?

For lo, they are gone from destruction: but Egypt shall gather them vp, and Memphis shall burie them: the nettle shall possess the pleasant places of their silver, and the thorne shall be in their tabernacles.

The dayes of visitation are come: the dayes of recompence are come: Israel shall knowe it: the Prophet is a foole: the spiritual man is mad, for the multitude of thine iniquitie: therefore the hatred is great.

The watchman of Ephraim should be with my God: but the Prophet is the snare of a fouler in all his wayes, and hatred in the House of his God.

They are deeply set: they are corrupt as in the dayes of Gibeah: therefore he will remeber their iniquitie, he will visite their sinnes.

I found Israel like grapes in the wilderness: I sawe your fathers as the first ripe in the figge tree at her first tyme: but they went to Baal-Peor, and separated them selves vnto that shame, and their abominations were according to their louers.

Ephraim their glorie shall flee away like a birde: from the birth and from the wombe, and from the conception.

Though they bring vp their children, yet I will depriue them from being men: yea, wo to them, when I depart from them.

Ephraim, as I sawe, is as a tree in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

O Lord, giue them: what wilt thou giue them? giue them a barren wombe & drie breasts.

All their wickednes is in Gilgal: for there do I hate them: for the wickednes of their inventions, I will cast them out of mine House: I will loue them no more: all their princes are rebels.

Ephraim is smitten, their roote is dried vp: they can bring no fruite: yea, though they bring forth, yet will I slaye euen the dearest of their bodie.

My God will cast them away, because they did not obey him: and they shall wander among the nations.

The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come vpon their children.

q The chiefe cause of their destruction is that they commit idolatrie, and corrupt my religion in Gilgal.

CHAP. X.

Against Israel and his idols. 14 His destruction for the same.

Whereof I brought forth fruite vnto it selfe, and according to the grapes were gathered, yet euer as it gathered new strength, it increased new wickednesse, so that the correction which should haue brought them to obedience, did but vster their stubbornnes.

according to the multitude of the fruite thereof he hath increased the altars: according to the goodnes of their land they haue made faire images.

Their heart is deuised: nowe shall they be founde faultie: he shall breake downe their altars: he shall destroy their images.

For nowe they shall say, We haue no King because we feared not the Lord: and what should a King do to vs?

They haue spoken words, swearing falsely in making a couenant: thus iudgement groweth as wormewood in the furrowes of the field.

The inhabitants of Samaria shall feare because of the calfe of Beth-aun: for the people thereof shall mourne ouer it, & the Chemarims thereof, that reioyced on it for the glorie thereof, because it is departed from it.

It shall be also brought to Asshur, for a present vnto King Iareb: Ephraim shall receiue shame, and Israel shall be ashamed of his owne counsel.

Of Samaria, the King thereof is destroyed as the fume vpon the water.

The hie places also of Auen shall be destroyed, euen the sinne of Israel: the thorne and the thistle shall grow vpon their altars, and they shall say to the mountaines, Coouer vs, and to the hilles, Fall vpon vs.

O Israel, thou hast sinned from the daies of Gibeah: there they stood: the battell in Gibeah against the children of iniquitie did not touche them.

It is my desire that I shoulde chastise them, and the people shall be gathered against them, when they shall gather them selves in their two furrowes.

And Ephraim is as an heifer vfed to delite in threshing: but I will passe by her faire necke: I will make Ephraim to ride: Iudah shall plowe, and Iacob shall breake his cloddes.

Sow to your selues in righteousness: reape after the measure of mercie: breake vp your fallow ground: for it is tyme to seeke the Lord, til he come and raine righteousness vpon you.

But you haue plowed wickednes: ye haue reaped iniquitie: you haue eaten the fruite of lies: because thou didest trust in thine owne wayes, and in the multitude of thy strong men,

Therefore shall a tumult arise among thy people & all thy munitions shall be destroyed, as Shalman destroyed Beth-arbel in the day of battell: the mother with the children was dashed in pieces.

So shall Beth-el do vnto you, because of your malicious wickednes: in a morning shall the King of Israel be destroyed.

Strength together. p Wherein is pleasure, as in plowing is labour & paine. q I will laye my yoke vpon her fatte necke. r Reade Ierem. 44. f That is, Shalmanazzar in the destruction of that citie spared neyther kinde nor age.

CHAP.

CHAP. XI.

1 The benefits of the Lord toward Israel. 3 Their ingratitude against him.

a Whiles the Israelites were in Egypt and did not prouoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beasts or slaves.

d Seeing they contemned this kindness, they shall be captiue into Assyria.
e To wit, the Prophets.
f God considereth his life, and that with a certaine griefe how to punish them.

g Which were two of the cities that were destroyed with Sodom, deut. 29. 23
h Meaning, that his loue where-with he first loued them, made him betweene doubt and assurance what to do: and herein appeareth his fatherly affection, that his mercy toward his shall overcome his iudgements, as he declareth in the next verse.
i To consume thee, but will cause thee to yeelde and receive thee to mercy: & this is ment of the smal nōber who shall walke after the Lorde.
k The Egyptians and Assyrians shall be afraid when the Lord maineith his people. 1. Gouerneth their state according to Gods worde, and doeth not degenerate.

When Israel was a childe, then I loued him, and called my sonne out of Egypt.

They called them, but they went thus from them: they sacrificed vnto Baalim, and burnt incense to images.

I led Ephraim also, as one shoulde beare them in his armes: but they knew not that I healed them.

I led them with cordes of a man, even with bandes of loue, and I was to them, as he that taketh of the yoke from their iawes, and I layed the meat vnto them.

He shall no more returne into the land of Egypt: but Asshur shall be his King, because they refused to conuert.

And the sworde shall fall on his cities, and shall consume his barres, & deuoure them, because of their owne counsels.

And my people are bent to rebellion against me: though they called them to the most hie, yet none at all would exalt him.

How shall I giue thee vp, Ephraim? how shall I deliuer thee, Israel? how shall I make thee, as Admah? how shall I set thee, as Zeboim? mine heart is turned within me: my repentings are rouled together.

I will not execute the fiercenesse of my wrath: I will not returne to destroy Ephraim: for I am God, and not man, the holy one in the middes of thee, and I will not enter into the citie.

They shall walke after the Lord: he shall roare like a lyon: when he shall roare, then the children of the West shall feare.

They shall feare as a sparowe out of Egypt, and as a doue out of the land of Asshur, and I will place them in their houses, saith the Lord.

Ephraim compasseth me about with lies, and the house of Israel with deceyt: but Iudah yet ruleth with God, and is faithful with the Sainctes.

CHAP. XII.

He admonisheth by Iakobs example to trust in God, and not in man.

a That is, flatteth himselfe w vain confidence
b Meaning, presents to get friendshipp.

c Which in these points was like to Ephraim, but not in idolatries.

d Seeing that God did thus prefer Iakob their father, Iudahs ingratitude was more to be abhorred.
e Rea 1 Gen. 32. 31.

Ephraim is fed with the winde, & followeth after the East winde: he increaseth dayly lies and destruction, and they do make a couenant with Asshur, & boile is caryed into Egypt.

The Lord hath also a controuersie with Iudah, and will visite Iakob, according to his wayes: according to his workes, will he recompence him.

He tooke his brother by the heele in the wombe, & by his strength he had power with God.

And had power over the Angel, & pre-

uailed: he wept and prayed vnto him: he founde him in Beth-el, and there he spake with vs.

Yea, the Lord God of hostes, the Lord is him selfe his memorial.

Therefore turne thou to thy God: keepe mercie and iudgement, and hope still in thy God.

He is Canaan: the balances of deceyt are in his hand: he loueth to oppresse.

And Ephraim said, Notwithstanding I am rich, I haue found me out riches in all my labours: they shall finde none iniquitie in me, that were wickednes.

Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in the dayes of the solemne feast.

I haue also spoken by the Prophets, and I haue multiplied visions, & vsed similitudes by the ministration of the Prophets.

Is there iniquitie in Gilead? surely they are vanities: they sacrifice bullockes in Gilgal, and their altars are as heapes in the furrowes of the filde.

And Iakob fled into the countrey of Aram, and Israel serued for a wife, and for a wife he kept sheepe.

And by a Prophet the Lord brought Israel out of Egypt, and by a Prophet was he referred.

But Ephraim prouoked him with his places: therefore shall his blood be powred vpon him, and his reproche shall his Lord rewarde him.

eth that all their religion was but vanitie. 1. If you boast of your riches and nobilitie, ye seeme to reprove your father who was a pore fugitiue and seruant. m Meaning, Moses: whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnes.

CHAP. XIII.

1 The abomination of Israel, 9 And cause of their destruction.

When Ephraim spake, there was a trembling: he exalted him selfe in Israel, but he hath sinned in Baal, and is dead.

And now they sinne more and more, and haue made them molten images of their siluer, and idoles according to their owne vnderstanding: they were all the worke of the craftesmen: they say one to another whiles they sacrifice a man, Let them kisse the calves.

Therefore they shall be as the morning cloude, and as the morning dewe that passeth away, as the chaffe that is driuen with a whirle winde out of the floore, and as the smoke that goeth out of the chimney.

Yet I am the Lord thy God from the land of Egypt, and thou shalt knowe no God but me: for there is no Sauour beside me.

I did know thee in the wildernes, in the land of drought.

As in their pastures, so were they filled: they were filled, and their heart was exalted: therefore haue they forgotten me.

And I wil be vnto them as a verie lyon, and as a leopard in the way of Asshur.

f he f God found Iakob as he laye sleeping in Beth-el, Gen. 28. 12. and so spake with him there, that the fruite of that speeche appertained to the whole bodi of people, whereof we are.
g As for Ephraim he is more like the wicked Canaanites then godly Abraham or Iakob.
h Thus the wicked measure Gods fauour by outward prosperitie, and like hypocrites can not abide that any should reprove their doings.
i Seeing thou wilt not acknowledge my benefites, I will bring thee againe to dwell in tents as in the feast of the Tabernacles, which thou doest now contemne.
k The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet saith that all their religion was but vanitie.

l The people thought that no man durst haue spoken against Gilead, that holy place, and yet the Prophet saith that all their religion was but vanitie.

m Meaning, Moses: whereby appeareth, that whatsoeuer they haue, it cometh of Gods free goodnes.

a He sheweth the excellency, & authority that this tribe had aboue all the rest.
b Hee made a king of his tribe.
c The Ephraimites, are not far from destruction and haue losse their authority.
d The false Prophets perswaded the idolaters to offer their children after the example of Abraham, & he sheweth how they would exhort one another to the same and to kisse & worship these calves whiche were their idoles.
e He calleth this to repentance & reproofe their ingratitude.

f Thy destruction is certaine, & my benefits toward thee declare that it cometh not of me: therefore thine owne malice, idollatrie and vaine confidence in men must needs be the cause thereof.
g I am al one, lam. 1. 17.
h It is surely laid vp to be punished, as Ierem. 17. 1.
i But would come out of the wombe, that is, out of this danger wherein he is, and not tarie to be stifled.
k Meaning, that no power shal reſiſt God when he wil deliuer his, but euen in death wil he giue them life.
l Because they wil not turne to me, I wil not change my purpose.

8 I wil mete them, as a beare that is robbed of her whelpes, and I wil breake the kall of their heart, and there wil I deuoure them like a lion: the wyld beaſt ſhal teare them.

9 O Iſrael, one hath deſtroyed thee, but in me is thine helpe.

10 I am: where is thy King, that ſhould helpe thee in al thy cities: and thy iudges, of whom thou ſaideſt, Giue me a King, & princes?

11 I gaue thee a King in mine anger, and I tooke him away in my wrath.

12 The iniquitie of Ephraim is bound vp: his ſinne is hid.

13 The ſorowes of a trauiſing woman ſhal come vpon him: he is an vnwiſe ſonne, els would he not ſtand ſtil at the time, euen at the breaking forth of the children.

14 I wil redeeme them from the power of the graue, I wil deliuer them from death: O death, I wil be thy death: O graue, I wil be thy deſtruction: repentance is hid from mine eyes.

15 Though he grew vp among his brethren, an Eaſt winde ſhal come, euen the winde of the Lord ſhal come vp from the wildernes, and drye vp his veine, and his fountaine ſhalbe dried vp: he ſhal ſpoyle the treaſure of al pleaſant veſſels.

16 Samaria ſhalbe deſolate: for ſhe hath rebelled againſt her God: they ſhall fal by the ſworde: their infants ſhalbe daſhed in pieces, and their women with child ſhalbe ript.

CHAP. XIII.

The deſtruction of Samaria. 3 He exhorteth Iſrael to

turne to God, who requirerh prayſe and thanks.

1 O Iſrael, returne vnto the Lord thy God: for thou haſt fallen by thine iniquitie.

2 Take vnto you wordes, and turne to the Lord, and ſay vnto him, Take away al iniquitie, and receiue vs graciously: ſo will we render the calues of our lippes.

3 Aſſhur ſhal not ſaue vs, neither wil we ride vpon horſes, neither wil we ſay any more to the worke of our hands, Ye are our gods: for in thee the fatherleſſe findeth mercie.

4 I wil heale their rebellion: I wil loue them freely: for mine anger is turned away from him.

5 I wil be as the dewe vnto Iſrael: he ſhall growe as the lillie and faſten his rootes, as the trees of Lebanon.

6 His branches ſhal ſpread, and his beauty ſhalbe as the oliue tree, and his ſmel as Lebanon.

7 They that dwel vnder his ſhadowe, ſhal returne: they ſhal reuiue as the corne, and flouriſh as the vine: the ſent thereof ſhalbe as the wine of Lebanon.

8 Ephraim ſhal ſay, What haue I to do anie more with idoles? I haue heard him, and looked vpon him: I am like a greene firre tree: vpon me is thy truite found.

9 Who is wiſe, and he ſhal vnderſtand theſe things? and prudent, & he ſhal know them: for the wayes of the Lord are righteous, and the iuſt ſhal walke in them: but the wicked ſhal fal therein.

a He exhorteth them to repentance, to auoide al theſe plagues, willing them to declare by wordes their obedience and repentance.

b He ſheweth them how they ought to confeſſe their ſinnes.

c Declaring, that this is the true ſacrifice, that the faithfull can offer, euen thanks and praife, Ebr. 13. 15.

d We wil leaue of al vaine confidence & pride.

e He declareth how readie God is to receiue them that do repent.

f Whoſoever ioine themſelues to this people, ſhalbe bleſſed.

g God ſheweth how prompt he is to heare his, when they repent, and to offer him ſelf, as a protection, & ſauegard vnto them.

as a moſt ſufficient fruite and profite. h Signifying, that the true wiſdome and knowledge conſiſteth in this, euen to reſt vpon God.

IOEL.

THE ARGUMENT.

The Prophet Ioel firſt rebuketh them of Iudah, that being now puniſhed with a great plague of famine, remaine ſtil obſtinate. Secondly he threateneth greater plagues, becauſe they grewe daily to a more hardenes of heart, and rebellion againſt God notwithstanding his puniſhments. Thirdly he exhorteth them to repentance, ſhewing that it muſt be earneſt, and procede from the heart becauſe they had grievouſly offended God. And ſo doing he promiſeth that God wil be mercifull, and not forget his covenant that he made with their fathers: but wil ſend his Chriſt who ſhall gather the ſcattered ſheepe, and reſtore them to life, and libertie, though they ſeemed to be dead.

CHAP. I.

1 A propheſie againſt the Iewes. 2 He exhorteth the people to prayer and faſting for the miſerie that was at hand.



I He worde of the Lord that came to Ioel the ſonne of Pe-thuel.

Heare ye this, O Elders, and hearkē ye al inhabitants

of the land, whether ſuch a thing hath

a Signifying, the Princes, the Priests, and the gouernours.
b He calleth the Iewes to the conſideration of Gods iudgements, who had now plagued the fruites of the ground for the ſpace of ſoure yere, which was for their ſinnes, and to cal them to repentance.

bene in your dayes, or yet in the daies of your fathers.

3 Tel you your children of it, and let your children ſhew to their children, and their children to another generation.

4 That which is left of the palmer worme, hath the graſshopper eatē, and the reſidue of the graſshopper hath the canker worme eaten, & the reſidue of the canker worme hath the caterpillar eaten.

5 Awake ye drunkardes, and weepe, and houe al ye drinkers of wine, becauſe of the occaſion of their exceſſe and drunkenneſſe was taken away.

6 Yea, a nation commeth vpon my land, mightie, & without number, whoſe teethe had puniſhed them, when he ſtirred vp the Aſſyrians againſt them.

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are like the teeth of a lyon, & he hath the iawes of a great lyon.

7 He maketh my vine waste, and pillesh of the barke of my figtree: he maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgine girded with sackcloth for the husband of her youth.

9 The meat offering, and the drinke offering is cut of from the House of the Lord: the Priests the Lords ministers mourne.

10 The field is wasted: the land mourneth: for the corne is destroyed: the new wine is dried vp, and the oyle is decayed.

11 Be ye afhamed, O husbandmen: houle, O ye vine dressers for the wheat, and for the barley, because the haruest of the field is perished.

12 The vine is dried vp, and the figtree is decayed: the pomegranate tree and the palme tree, and the apple tree, euen al the trees of the field are withered: surely the ioy is withered away from the sonnes of men.

13 Girde your selues & lament, ye Priests: houle ye ministers of the altar: come, and lye al night in sackcloth, ye ministers of my God: for the meat offering, & the drinke offering is taken away from the House of your God.

14 Sanctifie you a fast: cal a solemne assemblie: gather the Elders, and al the inhabitants of the land into the House of the Lord your God, and cry vnto the Lord,

15 Alas: for the day, for the day of the Lord is at hand, and it cometh as a destruction from the Almighty.

16 Is not the meat cut of before our eyes? and ioy, and gladnes from the House of our God?

17 The seede is rotten vnder their cloddes: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beastes mourne? the herds of cattel pine away, because they haue no pasture, and the flockes of sheepe are destroyed.

19 O Lord, to thee will I crye: for the fire hath deuoured the pastures of the wilderness, and the flame hath burnt vp all the trees of the field.

20 The beastes of the field crye also vnto thee: for the riuers of waters are dried vp, and the fire hath deuoured the pastures of the wilderness.

CHAP. II.

He propheseth of the coming and crueltie of their enemies.
13 An exhortation to moue them to conuert. 18 The loue of God toward his people.

1 Blow the trumpet in Zion, and shout in mine holy Mountaine: let al the inhabitants of the land tremble: for the day of the Lord is come: for it is at hand.

2 A day of darkenes, and of blackenes, a day of cloudes and obscuritie, as the morning spread vpon the mountaines, so is

there a great people, and mightie: there was none like it from the beginning, neither shal be any more after it, vnto the yerres of many generations.

3 A fire deuoureth before him, and behind him a flame burneth vp: the land is as the garden of Eden before him, and behind him a desolate wilderness, so that nothing shal escape him.

4 The beholding of him is like the sight of horses, & like the horsemen, so shal they runne.

5 Like the noyse of charrets in the toppes of the mountaines shal they leape, like the noyse of a flame of fire that deuoureth the stubble, and as a mightie people prepared to the battel.

6 Before his face shal the people tremble: all faces shal gather blackenes.

7 They shal runne like strong men, and go vp to the wal like men of warre, and euery man shal go forward in his wayes, and they shal not stay in their paths.

8 Neither shal one thrust another, but euery one shal walke in his path: and when they fal vpon the sworde, they shal not be wounded.

9 They shal runne to and fro in the citie: they shal runne vpon the wal: they shal clime vp vpon the houses, & enter in at the windowes like the thiefe.

10 The earth shal tremble before him, the heauens shal shake, the sunne, and the moone shalbe darke, and the starres shal withdrawe their shining,

11 And the Lord shal utter his voyce before his hoste: for his hoste is very great: for he is strong that doeth his worke: for the day of the Lord is great and very terrible, and who can abide it?

12 Therefore also nowe the Lord sayth, Turne you vnto me with al your heart, & with fasting, and with weeping, & with mourning,

13 And rent your heart, & not your clothes: and turne vnto the Lord your God, for he is gracious, and merciful, slowe to anger, and of great kindenes, and repenteth him of the euil.

14 Who knoweth, if he wil returne & repent and leaue a blessing behinde him, euen a meat offering, and a drinke offering vnto the Lord your God?

15 Blowe the trumpet in Zion, sanctifie a fast, cal a solemne assemblie.

16 Gather the people: sanctifie the congregation, gather the elders: assemble the children, and those that sucke the breasts: let the bridegrome go forth of his chamber, and the bride out of her bride chamber.

17 Let the Priests, the ministers of the Lord weepe betwene the porch and the altar, and let them say, Spare thy people, O Lord, and giue not thine heritage into reproch that the heathen should rule ouer them. Wherefore should they say

consideration of their owne sinnes. T/abnu. 79. v. 10.

c Meaning, the Assyrians.

d The enemy destroyeth our plentiful country whereof he cometh.

e They shalbe pale and blacke for feere, as Nahum. 2. 10.

f For none shal be able to resist them.

g Reade Ma. 13. 10. Mat. 24. 29. h The Lord shal stirre vp the Assyrians to execute his iudgements. Ier. 30. 7. Amos. 1. 11. Eph. 1. 13.

i Mortifie your affections and serue God with purenes of heart and not with ceremonies.

k He speaketh this to stirre vp their slouthfulness, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ierem. 18. 3.

l That as al haue sinned, so al may shew forth signes of their repentance, that men seeing the children, which are not free from Gods wrath, might be the more liuely touched with the con-

among

e Mourne grievously as a woman, which hath lost her husband, to whom she hath bene married in her youth. f The tokens of Gods wrath did appeare in his Temple in so much, as Gods seruice was left of. g Al comfort and subsistence for nourishment is taken away.

h He sheweth that the onely meane to auoid Gods wrath, and to haue al things restored is vnfained repentance.

i We see by these great plagues that vnter destruction is at hand.

k That is, drought.

a He sheweth great iudgments of God which are at hand except they repent. b Of affliction and trouble.

CHAP. III.

Of the iudgement of God against the enemies of his people.

m If they rep^r, 18 Then wil the Lord be ^m ieloufe ouer his
he sheweth that
God wil pre-
ferue and defend
them with a
most ardent af-
fection.

n That is, the
Assyrians your
enemies.
o Called the salt
sea, or Persian
sea: meaning,
that though his
armie were so
great, that it fil-
led al from this
sea to the sea cal-
led mediterrane-
um, yet he
would scatter
them.

p That is, such
as should come
by iust measure
and as was wont
to be sent when
God was recon-
ciled with th^e.
Leuit. 26. 4.
Isa. 55. 1. 4.

q That is, in
greater abun-
dant and more
generally then
in time past: and
this was fulfil-
led vnder Christ
when as Gods
graces, and his
Spirit vnder the
Gospel was a-
bundantly giuen
to the Church,
Isa. 44. 3. 4. 2.
17. iohn. 7. 38.
r As they had
visions, and
dreames in olde
time, so shal
they now haue
clearer reuelati-
ons.
s He warneth
faithful what
terrible things
should come, to
the intent that they
should not looke
for continual
quietnes in this
world, & yet in
al these troubles
he would preferue
them. t The order
of nature shal
seeme to be chan-
ged for the hor-
rible afflictions
that shal be in
the world, Isa. 13.
10. ezek. 32. 7.
chap. 3. 15
mar. 24. 29. u
Gods iudgements
are for the destruc-
tion of the ini-
dix, and to moue
the godlie to cal
vpon the Name of
God, who wil
giue them saluati-
on. x Meaning
hereby the Gen-
tiles, Rom. 10. 13.

among the people, Where is their God?

19 Yea, the Lord wil answere and say vnto
his people, Beholde, I wil send you corne,
and wine, and oyle, & you shalbe satisfi-
ed therewith: and I wil no more make you a
reproch among the heathen,

20 But I wil remoue farre of from you the
Northren armie, and I wil driue him into
a land, baren and desolate with his face
toward the East sea, & his end to the ve-
most sea, and his stinke shal come vp, and
his corruption shal ascend, because he
hath exalted himselfe to do this.

21 Feare not, O land, but be glad, & reioyce:
for the Lord wil do great things.

22 Be not afraid, ye beastes of the field: for
the pastures of the wilderness are greene:
for the tree beareth her fruite: the figuee
and the vine do giue their force.

23 Be glad then, ye children of Zion, & re-
ioyce in the Lord your God: for he hath
giuen you the raine of righteousness, & he
wil cause to come downe for you the
raine, euen the first raine, and the latter
raine in the first moneth.

24 And the barnes shalbe ful of wheat, and
the presses shal abounde with wine and
oyle.

25 And I wil render you the yeres that the
grasshopper hath eaten, the canker wor-
me & the caterpillar and the palmer wor-
me, my great hoste which I sent among
you.

26 So you shal eat and be satisfi- & praise
the Name of the Lord your God, that
hath delt marueilously with you: and my
people shal neuer be ashamed.

27 Ye shal also knowe, that I am in the
middest of Israel, and that I am the Lord
your God and none other, and my people
shal neuer be ashamed.

28 And afterwarde wil I powre out my
Spirit vpon al flesh: and your sonnes and
your daughters shall prophesie: your olde
men shal dreame ^r dreames, & your yong
men shal see visions,

29 And also vpon the seruants, and vpon
the maides in those dayes wil I poure my
Spirit.

30 And I wil shew wonders in the heau-
es and in the earth: blood and fire, and pillars
of smoke.

31 The sunne shalbe turned into darkenes,
& the moone into blood, before the great
and terrible day of the Lord come.

32 But whosoever shal cal on the Name
of the Lord, shalbe saued: for in mount
Zion, and in Ierusalem shalbe deliuerace,
as the Lord hath said, and in the rem-
nant, whom the Lord shal cal.

33 The Lord also shal roare out of Ziop, &
vter his voyce from Ierusalem, and the
heauens and the earth shal shake, but the
Lord wil be the hope of his people, and
the strength of the children of Israel.

1 For behold, in those dayes and in that
time, whē I shal bring againe the cap-
tinitie of Iudah and Ierusalem,

2 I wil also gather al nations, & wil bring
them downe into the valley of Iehoshaphat,
and wil plead with them there for
my people, and for mine heritage Israel,
whom they haue scattered among the na-
tions, and parted my land.

3 And they haue cast lottes for my people,
& haue giuen the child for the harlot, &
solde the girle for wine, that they might
drinke.

4 Yea, & what haue you to do with me, O
Tyrus & Zidon and al the coastes of Pa-
lestina? wil ye render me a recompense?
and if ye recompense me, swiftly & spe-
dily wil I render your recompense vpon
your head:

5 For ye haue taken my siluer and my gold,
and haue caryed into your temples my
goodly and pleafant things.

6 The children also of Iudah and the chil-
dren of Ierusalem haue you sold vnto the
Grecians, that ye might send them farre
from their border.

7 Beholde, I wil raise them out of the place
where ye haue solde them, and wil render
your reward vpon your owne head,

8 And I wil sel your sonnes & your daugh-
ters into the hand of the children of Iu-
dah, and they shal sel them to the Sabe-
ans, to a people farre of: for the Lord hath
spoken it.

9 Publish this among the Gentiles: prepare
warre, wake vp the mightie men: let all
the men of warre draw nere & come vp.

10 Breake your plowshares into swordes,
and your sicthes into speares: let the weak
say, I am strong.

11 Assemble your selues, and come al ye
heathen and gather your selues together
round about: there shal the Lord cast
downe thy mightie men.

12 Let the heathen be wakened, and come
vp to the valley of Iehoshaphat: for there
wil I sit to iudge al the heathen round a-
bout.

13 Put in your sicthes, for the haruest is
ripe: come, get you downe, for the wine-
presse is full: yea, the winepresses runne o-
uer, for their wickednes is great.

14 O multitude, O multitude, come into the
valley of threshing: for the day of the Lord
is nere in the valley of threshing.

15 The sunne and moone shalbe darke-
ned, and the starres shal withdrawe their
light.

16 The Lord also shal roare out of Ziop, &
vter his voyce from Ierusalem, and the
heauens and the earth shal shake, but the
Lord wil be the hope of his people, and
the strength of the children of Israel.

i God assureth his against al troubles, that when he destroyeth his
enemies, his children shalbe deliuered.

a When I shal
deliuer my
church, which
standeth of the
Iewes, and of
the Gentiles.

b It appeareth
that he alludeth
to that great vi-
ctorie of Ieho-
shaphat, when
as God without
mans helpe de-
stroyed the ene-
mies, 2. King. 20
26. also he hath
respect to this
word, Iehosha-
phat, which sig-
nifieth pleading,
or iudgement,
because God
would iudge the
enemies of his
Church as he
did there.

c That which
enemie gate for
the sale of my
people, he be-
stowed vpon
harlots and
drinke.

d He taketh the
cause of his
Church in hand
against the ene-
mie, as though
the iniurie were
done to him
selfe.

e Haue I done
you wrong, that
ye wil render
me the like?

f For afterward
God solde them
by Nebuchad-
nezzar, and A-
lexander the
great, for the
loue he bare to
his people, and
thereby they
were comforted
as though
the price had
bene theirs.

g When I shal
execute my
iudgements a-
gainst mine ene-
mies, I wil cause
euerie one to be
readie, and to
prepare their
weapons to de-
stroy one ano-
ther, for my
Church sake.

h Thus he shal
incourage ene-
mies when their
wickednes is ful
ripe to destroye
one another,
which he cal-
leth the valley
of Gods iudge-
ment.

k The strangers
shal no more de-
stroye his
Church: which
if they do, it is
y people which
by their finnes
make the breach
for the enemie.

1 He promifeth to his Church abundance of graces, reade Ezek. 47.
2. which ſhould water and comfort the moſt baren places, Amos. 9. 13.

17 So shal ye knowe that I am the Lord
your God dwelling in Zion, mine holy
Mountaine: then shal Ierusalem be holy,
and there shal no strangers go^h thorow
her any more.

18 And in that dayshal the mountaines
 1 droppe downe newe wine, and the
 hilles shall flowe with milke, and all
 the riuers of iudah shall runne with wa-
 ters, and afountaine shal come forth of

the House of the Lord, and shall wa-
ter the valley of Shittim.

19 ^m Egypt shalbe waste, and Edom shalbe ^m The malici-
a desolate wilderness, for the iniuries of ^{ous enemies that}
the children of Iudah, because they haue ^{haue no part of}
shed innocent blood in their land. ^{this grace.}

20 But Iudah shal dwel for euer, and Ierusalem from generation to generation.

21 For I wil^a cleanse their blood, that I have
not cleansed, and the Lord wil dwell in
Zion.

but now he promifeth to cleafe them & to make the pure unto him.

A M O S.

THE ARGUMENT.

AMong many other Prophets that God raised up to admonish the Israelites of his plagues for their wickednes and idolatrie, he stirred up Amos, who was an *learned man or shepheard of a poore towne,* and gave him both knowledge and confidence to reprove all estates and degrees, and to denounce Gods horrible iudgements against them, except they did in time repent: shewing them, that if God spare not the other nations about them, who had lived as it were in ignorance of God in respect of them, but for their sinnes will punish them, that they could looke for nothing, but an horrible destruction, except they turned to the Lord by *unfeigned repentance.* And finally, he comforted the godlie with hope of the coming of the *Messiah*, by whom they should haue perse deliuerance and saluation.

CHAP. I.

2 The time of the prophesie of Amos. 3 The word of the Lord against Damascus, 6 The Philistines, Ty-
rus, Idumea and Ammon.



a Which was a
towne six miles
from Ierusalem
in Iudea, but he
prophesied in
Israel.

b In his daies
the kingdome
of Israel did
most flourish.
c Which, as Iosephus writeth,
was when Vzzielah would haue
vsurped the
Priests office, &
therefore was
smitten with
the leprosie.

and Whatsoever is
fruitful & plea-
sant in Israel shall
shortly perish.

first that al the
people round a
bout should be
destroyed for
their manifold
sinnes, which
are ment by
three and foure
which make se-
uen, because the
Israelites should
the more depely
consider Gods
iudgements to-
ward them. f I

crueltye against one citie, it is not possible that Israel should escape punishment which hath committed for manie and grieuous finnes against God and man. g The antiquitie of their buildings shal not auoide my iudgements, reade Iere 49.27. h Tiglath Pileser led the Syrians captive, and brought them to Cyrene, which he calleth here Kir. i They joyned them selues with the Edomites their enemies, which carried them away captiues.

He words of
Amos , who
was among
the heard-
men^a at Te-
coa , which
he saw vpon
Israel in the
daies of Vz-
ziah King of

Iudah, and in the daies of ^b Ieroboam the
sonne of Ioash King of Israel, two yere be-
fore the ^c earthquake.

2 And he said, The Lord shal roare from Zion, and vtter his voyce from Ierusalem, & the dwelling places of the shepherds shal perish, and the toppe of ^d Carmel shal wither.

3 Thus saith the Lord, For ^e three transgressions of Damascus, and for foure I will not turne to it, because they haue ^f threshed Gilead with threshing instrumēt of yron.

4 Therefore will I send a fire into the house of Hazael, and it shall devour the palaces of Ben-hadad.

5 I wil breake also the barres of Damascus,
and cut of the inhabitant of Bikeath-aue:
and him that holdeth the scepter out of
Beth-edem, & the people of Aram shal go
into captiuitie vnto^h Kir, saith the Lord.

prisoners the whole captiuitie to shut the
vp in Edom.

7 Therefore wil I send a fire vpon the walles
of Azzah, and it shal deuoure the palaces
thereof.

8 And I wil cut of the inhabitant from Ashdod, and him that holdeth the scepter from Athkelon, and turne mine hand to Ekron, and the remnant of the Philistims shal perish, saith the Lord God.

9 ¶ Thus saith the Lord, For three transgressions of Tyrus, and for foure, I will not turne to it, because they shut the whole captiuitie in Edom, and haue not remembered the ¹ brotherly couenant.

10 Therefore wil I send a fire vpon the
walles of Tyrus, and it shal deuoure the
palaces thereof.

II ¶ Thus saith the Lord, For three transgressions of Edom, and for foure I will not turne to it, because he did pursue his brother with the sword, & did cast of al pitie, and his anger spoiled him euermore, and his wrath watched him al way.

12 Therefore wil I send a fire vpon Temã,
& it shal deuoure the palaces of Bozrah.

13 ¶ Thus saith the Lord, For three transgressions of the children of Ammon, and for foure. I will not turne to it. because they

⁊ haue ript vp the women with childe of
Gilead, that they might enlarge their
border.

14 Therefore wil I kindle a fire in the wall
of Rabbah, and it shal deuoure the pala-
ces thereof, with shouting in the day of
battel, & with a tempest in the day of the
whirlewinde.

15 And their King shal go into captiuitie,
hee and his princes together, saith the
Lord.

CHAP. II.

Against Moab, Judah, and Israel.

THUS saith the Lord, For three transgressions of Moab, & for foure, I will not

in The malici-
ous enemies shall
have no part of
this grace.

n He had suffe-
red his Church
hitherto to lie
in their filthines,
pure unto him.

k For Esau (of whom came the Edomites) and Iacob were brethren: therefore they ought to haue admonished the of their brotherly friendship, and not to haue prouoked them to hatred. *Ebr. corrupt his compassions.*

1 He was a continual enemy
vnto him.

m He noteth
great crueltie of
the Ammonites
that spared not
the women, but
most tyrānously
tormented them,
and yet the Am-
monites came of
Lot who was of
y householde of
Abraham.

^a For the Moabites were so cruel against King of Edom that they burnt his bones after that he was dead: which declared their barbarous rage, seeing they would reuenge them selues of the dead.
^b Seeing the Gentiles that had not so farre knowledge were thus punished, Iudah which was so fullie instructed of the Lords wil, might not think to escape.
^c If he spare not Iudah vnto who his promises were made, much more he wil not spare this degenerate kingdom.
^d They esteemed most vile bribes more then mens liues.
^e When they haue spoiled him & thrown him to the ground, they gaue for his life.
^f Thinking by these ceremonies, that is, by sacrificing, and being nere mine altar, they may excuse all their other wickednes.
^g They spoyle others and offer thereof vnto God, thinking that he wil dispence wth them, when he is made partaker of their iniquitie.
^h The destruction of their enemies and his mercie towards them should haue caused their hearts to melt for loue toward him.
ⁱ Ye contemned my benefites and abused my graces and craftely went about to stoppe the mouthes of my Prophets.
^k You haue wearied me with your sinnes, Isa. 1.14.
^l None shalbe deliuered by anie means:

not turne to it, because it burnt the bones of the King of Edom into lime.
Therefore will I send a fire vpon Moab, & it shall deuoure the palaces of Kerioth, & Moab shal dye with tumult, with shouting, & with the sound of a trumpet.
And I wil cut of the ludge out of the middes the reof, & wil slay al the princes thereof with him, saith the Lord.
Thus saith the Lord, For three transgressions of Iudah, and for foure, I wil not turne to it, because they haue cast away the Law of the Lord, & haue not kept his commandments, and their lies caused them to erre after the which their fathers haue walked.
Therefore wil I send a fire vpon Iudah, & it shal deuoure the palaces of Ierusalem.
Thus saith the Lord, For three transgressions of Israel, and for foure, I wil not turne to it, because they sold the righteous for siluer and the poore for shoes.
They gaue ouer the head of the poore, in the dust of the earth, & peruert the waies of the meeke: and a man & his father wil go in to a maid to dishonour mine holie Name.
And they lie downe vpon clothes laid to pledge by euery altar: and they drinke the wine of the condemned in the House of their God.
Yet destroyed I the Amorite before them, whose height was like the height of the cedars, and he was strong as the oaks: notwithstanding I destroyed his fruite from aboue, and his roore from beneath.
Also I brought you vp from the land of Egypt, and led you fourty yeres thorow the wilderness, to possesse the land of the Amorite.
And I raised vp of your sonnes for Prophets, and of your young men for Nazarites. Is it not euen thus, O ye children of Israel, saith the Lord?
But ye gaue the Nazarites wine to drinke, and commanded the Prophets, saying, Prophesie not.
Beholde, I am pressed vnder you as a cart is pressed that is full of sheaues.
Therefore the slight shall perish from the swift, and the strong shal not strengthen his force, neither shall the mightie saue his life.
Nor he that hadleth the bow, shal stand, & he that is swift of foote, shal not escape, neither shal he that rideth the horse, saue his life.
And he that is of mightie courage among the strong men, shal flee away naked in that day, saith the Lord.

CHAP. III.

He reprehendeth the house of Israel of ingratitude: 11 For the which God wil punish them.

Hear this worde that the Lord pronounceth against you, O children of Israel, en^d against the whole familie which

I brought vp fro the land of Egypt, saying,
You onely haue I knowen of al the families of the earth: therefore I wil visite you for al your iniquities.
Can two walke together except they be agreed?
Will a lion roare in the forest, when he hath no pray? or wil a Lyons whelp crye out of his denne, if he haue take nothing?
Can a birde fal in a snare vpon the earth, where no fouler is? or wil he take vp the snare from the earth, and haue taken nothing at al?
Or shal a trumpet be blown in the citie, and the people be not afraid? or shal there be euil in a citie, and the Lord hath not done it?
Surely the Lord God wil do nothing, but he reueileth his secret vnto his seruants the Prophets.
The Lyon hath roared: who wil not be afraid? the Lord God hath spoken: who can but prophesie?
Proclaime in the palaces at Ashdod, & in the palaces in the land of Egypt, & say, Assemble your selues vpon the mountaines of Samaria: so behold the great tumultes in the middes thereof, and the oppressed in the middes thereof.
For they know not to do right, saith the Lord: they store vp violence, and robbery in their palaces.
Therefore thus saith the Lord God, An aduersary shal come euen round about the countrey, and shal bring downe thy strength from thee, and thy palaces shalbe spoyled.
Thus saith the Lord, As the shepherd taketh out of the mouth of the lion two legges, or a piece of an eare: so shal the children of Israel be taken out that dwell in Samaria in the corner of a bed, and in Damascus, as in a couche.
Heare, & testifie in the house of Iakob, saith the Lord God, the God of hostes.
Surely in the day that I shall visite the transgressions of Israel vpon him, I wil also visite the altars of Beth-el, and the hornes of the altar shal be broken of, and fall to the ground.
And I wil finite the winter house with the sommer house, and the houses of yuorie shal perish, and the great houses shal be consumed, saith the Lord.

The fruite of their crueltie and theft appeareth by their great riches, which they haue in their houses. When the lion hath satiated his hunger, the shepherd findeth a legge or a tip of an eare to shew that the sheepe hath bene wried. Where they thought to haue had a sure holde, and to haue bene in safetie.

CHAP. IIIII.

Against the gouernours of Samaria.

Hear this worde, ye kine of Bashan that are in the mountaine of Samaria, which oppresse the poore, and destroy the nedie, & they say to their masters, Bring, and let vs drinke.

Thus he calleth the princes and gouernours, which being overwhelmed with the great abundance of Gods benefites, forgate God, and therefore he calleth them by the name of beasts and not of men. They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profite by it.

Nnn.iii.

Thus he calleth the princes and gouernours, which being overwhelmed with the great abundance of Gods benefites, forgate God, and therefore he calleth them by the name of beasts and not of men. They incourage such as haue authoritie ouer the people, to powle them, so that they may haue profite by it.

c Healludeth to fishers which catch fish by hookes and thornes.

d He speaketh this in contempt of them which reformed to these places, thinking that their great deuotion and good intention had bene sufficient to haue bound God vnto them. e Reade Deut. 28. 28.

f As Leuit. 7. 31. g You only delight in these outward ceremonies and haue none other respect. h That is, lacke of bread and meate.

i I staide the raine til the fruites of the earth were destroyed with drought, and yet you would not consider it to returne to me by repentance. k They coule not finde water ynough where they had heard say it had rained.

l As I plagued the Egyptians, Exod. 9. 10.

m You were almost all consumed, and a few of you wonderfully preferred. n King. 14. 26. o Turne to him by repentance.

a He so calleth the because they so boasted of the felues, or because they were giuen to wantonnes & deintines. b Meaning, that the tenth part should scarcely be saved.

2 The Lord God hath sworne by his holynesse, that so, the dayes shall come vpon you, that he wil take you away with thornes, and your posteritie with fish hookes.

3 And ye shall go out at the breaches euery new forward: and ye shall cast your selues out of the palace, saith the Lord.

4 Come to Beth-el, and transgresse: to Gilgal, and multiplie transgression, & bring your sacrifices in the morning, & your tithes after three yerres.

5 And offer a thanksgiving of leauen, publish & proclaime the free offerings: for this liketh you, O ye children of Israel, saith the Lord God.

6 And therefore haue I giuen you clenness of teeth in al your cities, and scarcenes of bread in al your places, yet haue ye not returned vnto me, saith the Lord.

7 And also I haue withholden the raine from you, when there were yet three moneths to the haruest, & I caused it to raine vpon one citie, and haue not caused it to raine vpon another citie: one piece was rained vpon, and the piece wherevpon it rained not, withered.

8 So two or three cities wandred vnto one citie to drinke water, but they were not satisfied: yet haue ye not returned vnto me, saith the Lord.

9 I haue smitten you with blasting, & mildew: your great gardens and your vineyardes, and your figtrees, and your olue trees did the palmer worme deuoure: yet haue ye not returned vnto me, saith the Lord.

10 Pestilence haue I sent among you, after the maner of Egypt: your young men haue I slaine with the sword, and haue taken away your horses: and I haue made the stinke of your tents to come vpon you: yet haue ye not returned vnto me, saith the Lord.

11 I haue ouerthrown you, as God ouerthrew Sodom and Gomorah: & ye were as a fire brand pluckt out of the burning: yet haue ye not returned vnto me, saith the Lord.

12 Therefore, thus wil I do vnto thee, O Israel: and because I wil do this vnto thee, prepare to meete thy God, O Israel.

13 For so, he that formeth the mountaines, and createth the winde, and declareth vnto man, what is his thought: which maketh the morning darkened, and walketh vpon the hie places of the earth, the Lord God of hostes is his Name.

CHAP. V.

Lamentation for the captiuitie of Israel.

1 Heare ye this worde, which I lift vp vpon you, euen a lamentation of the house of Israel.

2 The virgine Israel is fallen, and shall no more rise: she is left vpon her land, & there is none to raise her vp.

3 For thus saith the Lord God, The citie which went out by a thousand, shall leaue an hundred: and that which went forth

by an hundred, shall leaue ten to the house of Israel.

4 For thus saith the Lord vnto the house of Israel, Seeke ye me, and ye shall liue.

5 But seeke not Beth-el, nor enter into Gilgal, and go not to Beer-sheba, for Gilgal shall go into captiuitie, and Beth-el shall come to nought.

6 Seeke the Lord, and ye shall liue, lest he breake out like fire in the house of Joseph, and deuoure it, & there be none to quench it in Beth-el.

7 They turne iudgement to wormewood, and leaue of righteousness in the earth.

8 He maketh Pleiades, and Orion, and he turneth the shadowe of death into the morning, and he maketh the day darcke as night: he calleth the waters of the sea, and powreth them out vpon the open earth: the Lord is his Name.

9 He strengtheneth the destroyer against the mightie: and the destroyer shall come against the fortress.

10 They haue hated him, that rebuked in the gate: & they abhorred him that speaketh vprightly.

11 Forasmuch then as your treading is vpon the poore, and ye take from him burdens of wheat, ye haue buyt houses of hewen stone, but ye shall not dwell in them: ye haue planted pleasant vineyardes, but ye shall not drinke wine of them.

12 For I knowe your manifold transgressions, and your mightie sinnes: they afflict the iust, they take rewardes, and they oppress the poore in the gate.

13 Therefore the prudent shall keepe silence in that time, for it is an euil time:

14 Seeke good and not euil, that ye may liue: & the Lord God of hostes shall be with you, as you haue spoken.

15 Hate the euil, and loue the good, and establish iudgement in the gate: it may be that the Lord God of hostes will be merciful vnto the remnant of Ioseph.

16 Therefore the Lord God of hostes, the Lord saith thus, Mourning shall be in al stretes: & they shall say in al the hie waies, Alas, alas: and they shall cal the husbandman to lamentation, and such as can mourne to mourning.

17 And in al the vines shall be lamentation: for I wil passe through thee, saith the Lord.

18 Wo vnto you, that desire the day of the Lord: what haue you to do with it? the day of the Lord is darkened, & not light.

19 As if a man did flee from a lyon, and a beare met him, or went into the house, & leane his hand on the wal, and a serpent bit him.

20 Shall not the day of the Lord be darkened, and not light? euen darkened and no light in it?

21 I hate & abhorre your feast dayes, and I wil not liue in your solemn assemblies.

22 Though ye offer me burnt offerings and meat offerings, I wil not accept them: neither

c In these places their worshipped new holies, which before time served for the true honoure of God: therefore he saith that these holies not save them, in stead of iudgement and equall they are a curse & a rebuke. d He describeth the power of God, God, Leuit. 9. 24.

f They hate the Prophet, which reprove them in the open assemblies. g Ye take both his money and also his food, wherewith he should liue.

h God wil plague them, that they shall not suffer the goodly operation of their mouthes to be profitable. i So that a man grieue shall haue matter of lamentation for the great plague.

k Thus be they rebuked because they sought for the day of the Lord, which was not light, but darkness. l Because ye haue corrupted my true service, and remaine in your sinnes, I wil not accept of them. iere. 6. 10.

neither wil I regarde the peace offerings of your fat beasts.

23 Take thou away from me the multitude of thy songs (for I wil not heare the melody of thy viols)

24 And let iudgement runne downe as waters, and righteousness as a mightie riuer.

25 Haue ye offered vnto me sacrifices and offerings in the wilderness fourtie yeres, O house of Israel?

26 But you haue borne * Siccuth your King and Chiun your images, and the stature of your gods, which ye made to your selues.

27 Therefore will I cause you to go into captiuitie beyond Damascus, saith the Lord, whose Name is the God of hostes.

you thought that there was a certaine diuinitie.

C H A P. VI.

Against the princes of Israel living in pleasures.

WO to them that are at ease in Zion and trust in the mountaine of Samaria, which were famous at the beginning of the nations: and the house of Israel came to them.

2 Go you vnto Calneh, and see: and from thence go you to Hamath the great: then go downe to Gath of the Philistims: be they better then these kingdomes? or the border of their land greater then your border?

3 Ye that put farre away the euil day, and approche to the seate of iniquitie?

4 They lye vpon beddes of yuorie, and stretch them selues vpon their beddes, & eat the lambes of the flocke, & the calves out of the stall.

5 They sing to the sound of the viole: they inuent to them selues instruments of musike like * Dauid.

6 They drinke wine in bowls, and anoint them selues with the chief ointments, but no man is sorry for the affliction of Ioseph.

7 Therefore now shal they go captiue with the first that go captiue, and the sorowe of them that stretch them selues, is at hand.

8 The Lord God hath sworne by himself, saith the Lord God of hostes, I abhorre the excellencie of Iakob, and hate his palaces: therefore wil I deliuer vp the citie with all that is therein.

9 And if there remaine ten men in one house, they shal dye.

10 And his vncle shal take him vp & burne him to cary out the bones out of the house, and shal say vnto him, that is by the sides of the house, is there yet any with thee?

And he shal say, None. Then shal he say,

diuers kindes of instruments to be made to serue Gods glorye, so these vndeuous to inuene as many to serue their wanton affections & lustes. f They pittied not their brethren, wherof now many were slaine & cary away captiue. g Some reade, I ioye of them I stretch the selues, that is, they stretch themselves. h That is, the richer & pompe. i The destruction shalbe so great that none shal almost be left to burye the dead: and therefore they shal burne them at home, to cary out the bones with more ease. k That is, to some neighbour, that dwellen round about.

* Hold thy tongue: for we may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he wil smite the great house with breaches, and the little house with clefts.

12 Shal horses * runne vpon the rocke? or wil one plowe there with oxen? or ye haue turned iudgement into gall, and the fruite of righteousness into wormewood.

13 Ye reioyce in a thing of nought: ye say, Haue not we gotten vs * hornes by our owne strength?

14 But beholde, I wil raise vp against you a nation, O house of Israel, saith the Lord God of hostes: and they shal afflict you, from the entring in of Hamath vnto the riuer of the wilderness.

Labour: shewing that Gods benefices can haue no place among them. o Reade Chap. 5. 7. p That is, power and glorie. q From one corner of the country to another.

C H A P. VII.

1 God sheweth certain visions, whereby he signifieth the destruction of the people of Israel: 10 The false accusation of Amaziah, 12 His crafty counsel.

1 **T**HUS hath the Lord God shewed vnto me, and behold, he formed * grasshoppers in the beginning of the shutting vp of the latter growth: & lo, it was in the latter growth * after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseeche thee: who shal raise vp Iakob? for he is small.

3 So the Lord * repented for this. It shal not be, saith the Lord.

4 ¶ Thus also hath the Lord God shewed vnto me, & behold, the Lord God called to iudgement by fire, & it deuoured the great deepe, and did ear vp a parte.

5 Then said I, O Lord God, cease, I beseeche thee: who shal raise vp Iakob? for he is small.

6 So the Lord repented for this. This also shal not be, saith the Lord God.

7 ¶ Thus againe he shewed me, and beholde, the Lord stood vpon a wall made by line, with a line in his hand.

8 And the Lord said vnto me, Amos, what seest thou? And I said, A line. Then said the Lord, Beholde, I wil set a line in the middes of my people Israel, and wil passe by them no more.

9 And the high places of Ishak shalbe desolate, and the temples of Israel shalbe destroyed: and I wil rise against the house of Ieroboam with the sworde.

10 ¶ Then Amaziah the Priest of Beth-el sent to Ieroboam King of Israel, saying, Amos hath conspired against thee in the middes of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shal dye by the sworde, and Israel shalbe led away captiue out of their owne land.

12 Also Amaziah said vnto Amos, O thou when this instrument of Satan was not able to compass his purpose by the King, he assayed by another practise: that was, to seare the Prophet, that he might depart, and not reprove their idolatrie there openly, and so hinder his promise.

Nunc iij.

the Seer, go, flee thou away into the land of Iudah, and there eat thy bread and prophesie there.

13 But prophesie no more at Beth-el: for it is the Kings chappel, & it is the Kings court.

14 Then answered Amos, and said to Amaziah, I was no^b Prophet, neither was I a Prophetes sonne, but I was an herdman, and a gatherer of wild figges.

15 And the Lord tooke me as I followed the flocke, and the Lord said vnto me, Go, prophesie vnto my people Israel.

16 Now therefore heare thou the worde of the Lord. Thou sayest, Prophesie not against Israel, and speake nothing against the house of Ishak.

17 Therefore thus saith the Lord, Thy wife shalbe an harlot in the citie, & thy sonnes and thy daughters shal fall by the sworde, and thy land shal be deuided by line: and thou shalt dye in a polluted land, and Israel shal surely go into captiuitie forth of his land.

^h Thus he sheweth by his extraordinary vocation, that God had giuen him a charge which he must needs execute.

ⁱ Thus God vnto approve the authoritie of his Prophets by his plagues and iudgements against them, which were malicious enemies, Iere 28. 12. & 29. 21. & 25. as this day he doeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

¹ Against the rulers of Israel. ⁷ The Lord sweareth. ¹¹ The famine of the word of God.

1 Thus hath the Lord God shewed vnto me, and beholde, a basket of sommer fruite.

2 And he said, Amos, what seest thou? And I said, A basket of sommer^a fruite. Then said the Lord vnto me, The end is come vpon my people of Israel, I wil passe by them no more.

3 And the songs of the Temple shal be howlings in that day, saith the Lord God: many dead bodies shalbe in euery place: they shal cast them forth with^b silence.

4 Heare this, O ye that swallow vp the poore, that ye may make the nedie of the land to faile,

5 Saying, When wil the^d new moneth be gone, that we may sell corne? and the Sabbath, that we may set forth wheat, & make^e the Ephah small, and the shekel great, & falsifie the weights by deceit?

6 That we may bye the poore for siluer, & the nedie for shooes: yea, and sell the refuse of the wheat.

7 The Lord hath sworne by the excellencie of Iakob, Surely I wil neuer forget any of their workes.

8 Shal not the land tremble for this, and euery one mourne, that dwelleth therein? and it shal rise vp wholly as a flood, and it shalbe cast out, and^f drowned as by the flood of Egypt.

9 And in that day, saith the Lord God, I wil euen cause the^g sunne to go downe at noone: and I wil darken the earth in the cleare day.

10 And I wil turne your feastes into mourning, and all your songs into lamentation: and I wil bring sackcloth vpon all loines,

11 In the middes of their prosperitie I wil send great affliction.

^a Which signified the ripenes of their sinnes & the readines of Gods iudgements

^b There shalbe none left to mourne for them.

^c By staying the sale of food and necessarie things which you haue gotten into your owne hands, and so cause the poore to spend quickly that litle that they haue, and at length for necessitie to become your slaues.

^d When I deareth was once come, they were so greedie of gaine, they thought the holie day to be an hinderance vnto them.

^e That is, the measure small & the price great. ^f That is, the inhabitants of the land shalbe drowned, as Nilus drowneth manie when it ouerfloweth. ^g In the middes of their prosperitie I wil send great affliction.

and baldnes vpon euery head: and I wil make it as the mourning of an onely sonne, and the end thereof as a bitter day.

11 Beholde, the dayes come, saith the Lord God, that I wil send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the word of the Lord.

12 And they shal wander from sea to sea, & from the North euen vnto the East shal they runne to and fro to seeke the^h word of the Lord, and shal not finde it.

13 In that day shal the fayre virgines & the yong men perishe for thirst.

14 They that sweare by the sinneⁱ of Samaria, & that say, Thy God, O Dan, liueth, & the maner of Beer-sheba liueth, euen they shal fall, and neuer rise vp againe.

15 They that sweare by their idoles: which here he calleth their sinne, as the papists yet do by theirs. ^k That is, the common maner of worshipping and the seruice or religion there vsed.

^h Whereby he sheweth that they shal not onely perishe in bodie, but also in soule for lack of Gods word, which is the food thereof. ⁱ For the idolaters did vse to sweare by their idoles: which here he calleth their sinne, as the papists yet do by theirs. ^k That is, the common maner of worshipping and the seruice or religion there vsed.

CHAP. IX.

¹ Threatnings against the Temple. ² And against Israel. ¹¹ The restoring of the Church.

1 I sawe the Lord standing vpon the^a altar, and he said, Smite the lintel of the doore, that the postes may shake: and cut them in pieces, euen the^b heads of them all, and I wil slay the last of them with the sword: he that fleeth of them, shal not flee away: & he that escapeth of them, shal not be deliuered.

2 Though they digge into the hel, thence shal mine hand take them: though they clime vp to heauen, thence wil I bring them downe.

3 And though they hide them selues in the toppe of Carmel, I wil searche & take them out thence: and though they be hid from my sight in the bottom of the sea, thence wil I command the^c serpent, and he shal byte them.

4 And though they go into captiuitie before their enemies, thence wil I commande the sworde, and it shal slay them: and I wil set mine eyes vpon them for euil, and not for good.

5 And the Lord God of hostes shal touche the land, and it shal melt away, & all that dwell therein, shal mourne, and it shal rise vp wholly like a flood, and shalbe drowned as by the flood of Egypt.

6 He buildeth his^d spheres in the heauen, & hath laid the foundation of his globe of elements in the earth: he calleth the waters of the sea, & powreth them out vpon the open earth: the Lord is his Name.

7 Are ye not as the Ethiopians^e vnto me, O children of Israel, saith the Lord? haue not I brought vp Israel out of the land of Egypt? and the Philistims from^f Caphtor, and Aram from Kir?

8 Beholde, the eyes of the Lord God are vpon the sinfull kingdome, and I wil destroy it cleane out of the earth. Neuertheless I wil not utterly^g destroy the house of Iakob, saith the Lord.

9 For lo, I wil command and I wil siffe the^h rebellious multitude, yet he wil euer reserue the remnant his church to cal vpon his Name.

^a Which was at Ierusalem: for he appeared not in the idolatrous places of Israel. ^b Both the chief of them and also the common people.

^c He sheweth that God wil declare him self enemy vnto this in all places, and that his elements and all creatures shalbe enemies to destroy them.

^d He declareth by the wonderful power of God, by the making of the heuens and the elements that it is not possible for man to escape his iudgements when he punisheth.

^e Am I more bound to you then to the Ethiopians or blackmores? haue I bestowed vpon you greater benefites.

^f Reade Iere. 47. 4. ^g Though he destroy the rebellious multitude, yet he wil euer reserue the remnant his church to cal vpon his Name. ^h house

^h Meaning, that none of his should perish in his wrath. I will send the Messiah promised & restore by him the spiritual Israel, Act. 15. 16.

^k Meaning, that the verie enemies, as were the Edomites and others, should be ioyned with the Iewes in one societie and bodie, whereof Christ should be head.

house of Israel among all nations, like as corne is sifted in a sieue: yet shall not the least stone fall vpon the earth.

¹⁰ But all the sinners of my people shall dye by the sword, which say, The euill shall not come, nor hasten for vs.

¹¹ In that day will I raise vp the tabernacle of Dauid, that is fallen downe, and close vp the breaches thereof, and I will raise vp his ruines, and I will build it, as in the dayes of olde.

¹² That they may possesse the remnant of Edom, and of all the heathen, because my Name is called vpon them, saith the Lord, that doeth this.

¹³ Behold, the dayes come, saith the Lord, out of the which they can neuer be pulled, after they are once grafted therein.

that the plowman shall touche the mow-
er, and the treader of grapes him that
soweth seede: and the mountaines shall
droppe swete wine, and all the hilles
shall melt.

¹⁴ And I will bring againe the captiuitie of my people of Israel: and they shall build the waste cities, & inhabit them, and they shall plant vineyardes, and drinke the wine thereof: they shall also make gardens, and eat the fruites of them.

¹⁵ And I will plant them vpon their land, and they shall no more be pulled vp againe out of their land, which I haue giue them, saith the Lord thy God.

out of the which they can neuer be pulled, after they are once grafted therein.

Signifying that there shall be great plentie of all things so that when one kinde of fruit is ripe, another should followe and euerie one in course, Leuit. 26. 5. m Reade ioel. 3. 18. n The accomplishment here of is vnder Christ, when they are planted in his Church, where they are once grafted therein.

OBADIAH.

THE ARGUMENT.

THe Idumeans, which came of Esau, were mortal enemies alway to the Israelites, which came of Iacob, and therefore did not onely vex them continually with sundry kindes of crueltie, but also stirred vp others to fight against them. Therefore when they were now in their greatest prosperitie, and did moste triumphe against Israel, which was in great affliction and miserie, God raised vp his Prophet to comfort the Israelites, forasmuch as God had now determined to destroy their aduersaries, which did so sore vex them, and so send them such as should deliuer them, and set vp the kingdom of Messiah, which he had promised.



HE vision of Obadiah.

Thus saith the Lord God against Edom, We haue heard a rumor from the Lord, & an ambassadour is sent

among the heathen; arise, and let vs rise vp against her to battel.

² Beholde, I haue made thee smal among the heathen: thou art vtterly despised.

³ The pride of thine heart hath deceiued thee: thou that dwellest in the cleftes of the rockes, whose habitation is hie, that saith in his heart, Who shall bring me downe to the ground?

⁴ Though thou exalt thy selfe as the eagle, & make thy nest among the starres, thence will I bring thee downe, saith the Lord.

⁵ Came thieues to thee or robbers by night? how wast thou brought to silence? would they not haue stollen, til they had ynough? if the grapegatherers came to thee, would they not leaue some grapes?

⁶ How are the thinges of Esau sought vp, and his treasures searched?

⁷ All the men of thy confederacie haue driuen thee to the borders: the men that were at peace with thee, haue deceiued thee, and preuailed against thee: they shall eat thy bread, haue layd a wound vnder

thy feet, for to haue helpe and friendship of them, shall be thine enemies and destroy thee. f That is, thy familiar friends and ghestes haue by secret practises destroyed thee.

thee: there is none vnderstanding in him.

⁸ Shall not I in that day, saith the Lord, euen destroy the wise men out of Edom, & vnderstanding from the mount of Esau?

⁹ And thy strong men, O Teman, shall be afrayed, because euery one of the mount of Esau shall be cut off by slaughter.

¹⁰ For thy crueltie against thy brother Iacob, shame shall couer thee, and thou shalt be cut off for euer.

¹¹ When thou stoodest on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lottes vpon Ierusalem, euen thou wast as one of them.

¹² But thou shouldest not haue beholden the day of thy brother, in the day that he was made a stranger, neither shouldest thou haue reioyced ouer the children of Iudah, in the day of their destruction: thou shouldest not haue spoken proudly in the daye of affliction.

¹³ Thou shouldest not haue entred into the gate of my people in the day of their destruction, neither shouldest thou haue once looked on their affliction in the day of their destruction, nor haue layd handes on their substance in the day of their destruction.

¹⁴ Neither shouldest thou haue stand in the crosse wayes to cut of them, that should escape, neither shouldest thou haue shut vp the remnant thereof in the day of affliction.

¹⁵ For the day of the Lord is neere, vpon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne vpon thine head.

g He sheweth the cause why the Edomites were so sharply punished: to wit, because they were enemies to his Church, whom now he comforteth by punishing their enemies. h When Nebuchadnezzar came against Ierusalem, thou joynedst with him and hadest part off spoyle, and so didest reioyce when my people, that is, thy brother, were afflicted, whereas thou shouldest haue pitied and holpen thy brother. i When the Lord depriued them of their former dignitie & gaue them to be caried into captiuitie. k When he will summon all the heathen, & send them to destroy thee.

¹ That is, reioyced and triumphed.
^m The Edomites shalbe utterly destroyed, & yet in despite of al enemies I wil reſerue my church and reſtore it.
ⁿ God attributeth this power, to conſume his enemies, to his Church which power is onely proper to him ſelfe, as Iſai. 10. 17. deuteronomie 4. 24. ebra. 12. 20.

16 For as ye haue¹ drunke vpon mine holy Mountaine, ſo ſhal all the heathen drinke continually: yea, they ſhal drinke and ſwallow vp, and they ſhal be^m as though they had not bene.

17 But vpon mount Zion ſhalbe deliuerance, and it ſhalbe holy, and the houſe of Iaakob ſhal poſſeſſe their poſſeſſions,

18 And the houſe of Iaakob ſhalbeⁿ a fire, and the houſe of Ioseph a flame, and the houſe of Eſau as stubble, and they ſhal kindle in them & deuoure them: and there ſhal be no remnant of the houſe of Eſau: for the Lord hath ſpoken it.

19 And they ſhal poſſeſſe the ſouth ſide of

the^o mount of Eſau: and the plaine of the Philiftims, & they ſhal poſſeſſe the fieldes of Ephraim, and the fieldes of Samaria, and Benjamin ſhal haue Gilead.

20 And the captiuitie of this hoſt of the children of Iſrael, which were among the^o Canaanites, ſhal poſſeſſe vnto Zarephath, & the captiuitie of Ieruſalem, which is in Sepharad, ſhal poſſeſſe the cities of the South.

21 And they^o that ſhal ſaue, ſhal come vp to Mount Zion to iudge the mount of Eſau, and the kingdome ſhalbe the Lords.

^p By the Canaanites the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad, Spaine. ^q Meaning, that God will raiſe vp in his Church ſuch as ſhal rule and gouerne for the defence of the ſame, and deſtruction of his enemies vnder Meſſiah, whom the Prophet calleth here the Lord and head of this kingdome.

^o He deſcribeth how the church ſhalbe enlarged and haue great poſſeſſions, but this chiefly is accompliſhed vnder Chriſt when as the faithful are made heires and lords of al things by him which is their head.

IONAH.

THE ARGUMENT.

WHen Iona had long prophesied in Iſrael and had liſt profused, God gaue him expreſſe charge to go, and denounce his iudgements againſt Ninieuh the chiefe citie of the Affyrians, becauſe he had appointed, that they which were of the heathen, ſhould conuert by the mightie power of his word, and that within three dayes preaching, that Iſrael might ſee how horribly they had prouoked Gods wrath, which for the ſpace of ſo many yeres, had not conuerſed to the Lord for ſo many Prophets and ſo diligent preaching. He prophesied vnder Ioſh, and Ieroboam, as 2. King. 14. 25.

CHAP. I.

¹ Iona fled when he was ſent to preach. ⁴ A tempeſt ariſeth, and he is caſt into the ſea for his diſobedience.



HE word of the LORD came^a alſo vnto Iona the ſonne of amittai, ſaying,

Arise, and go to^b Ninieuh, that

great citie, and cry againſt it: for their wickednes is come vp before me.

But Iona roſe vp to^d flee into Tarſhiſh from the preſence of the Lord, and went downe to^e Iapho: and he found a ſhip going to Tarſhiſh: ſo he payed the fare thereof, and went downe into it, that he might go with them vnto Tarſhiſh, from the^f preſence of the Lord.

But the Lord ſent out a great winde into the ſea, & there was a mighty tepeſt in the ſea, ſo that the ſhip was like to be broken.

Then the mariners were affrayed, & cried euery man vnto his god, & caſt the wares that were in the ſhippe, into the ſea to lighten it of them: but Iona was gone downe into the ſides of the ſhip, and he lay downe, and was faſt a ſleeper.

^a After that he had preached a long time in Iſrael: and ſo Ezekiel, after that for a time he had prophesied in Iuda, he had viſions in Babilon, Ezek. 1. 1.

^b For ſeing the great obſtination of the Iſraelites, he ſent his Prophet to³ Gentiles that they might prouoke them to repentance or at leaſt make them inexcusable: for Ninieuh was the chiefe citie of the Affyrians.

^c For as authors write, it contained inciruite about eight and fourtie mile and had a thouſand & ſiue hundred towres, and at this time there were an hundred and twentie thouſand children therein, Chap. 4. 11.

^d Whereby he declared his weakenes, that would not promptly followe the Lords calling, but gaue place to his owne reaſon, which perſuaded him that he ſhoulde nothing at al profite there, ſeing he had done ſo ſmal good among his owne people, Chap. 4. 2.

^e Which was the haven, and porte to take ſhipping thither, called alſo Ioppe.

^f From that vocation whereunto, God had called him, and wherein he woulde haue aſſiſted him.

^g As one that woulde haue caſt of this care, and ſollicitude by ſeeking reſt and quietnes.

6 So the ſhipmaſter came to him, and ſaid vnto him, What meaneſt thou, O ſleeper? Arise, call vpon thy^h God, if ſo be that God wil thinke vp^o vs, that we periſh not.

7 And they ſaid euery one to his fellowe, Come, and let vs caſtⁱ lottes, that we maye knowe, for whoſe cauſe this euil is vpon vs. So they caſt lottes, and the lot fel vpon Iona.

8 Then ſaid they vnto him, Tel vs for whoſe cauſe this euil is vpon vs? what is thine occupation? and whence commeſt thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, & I feare the Lord God of heauen, which hath made the ſea, and the dry land.

10 Then were the men exceedingly afraide, and ſaid vnto him, Why haſt thou done this? (for the men knew, that he fled from the preſence of the Lord, becauſe he had tolde them)

11 Then ſaid they vnto him, What ſhal we do vnto thee, that the ſea maye be calme vnto vs? (for the ſea wrought and was troublous)

12 And he ſaid vnto them, Take me, & caſt me into the ſea: ſo ſhal the ſea be calme vnto you: for I knowe that for my ſake this great tempeſt is vpon you.

13 Neuertheles, the men rowed to bring it to the land, but they could nor: for the ſea wrought, and was troublous againſt them.

14 Wherefore they cried vnto the Lord, and ſaid, We beſeeche thee, O Lord, we beſeeche thee, let vs not periſh for this

flee vnto God for ſuccour, and alſo that they are touched with a certaine feare to ſhead mans blood, whereas they knowe no manifeſt ſigne of wickednes.

^h As they had called on their idoles, which declareth that idolaters haue no ſtay nor contentie, but in their troubles ſeeke, they can not tel to whomⁱ Which declared that the matter was in great extremitie, and doubt, which thing was Gods motion in them for the trial of the cauſe: and this maye nor be done but in matters of great importance.

^k This declarereth that the more wicked in their neceſſities

mans life, and laye not vpon vs innocent blood: for thou, O Lord, hast done, as it pleased thee.

15 So they tooke vp Ionah, & cast him into the sea, & the sea ceased from her raging.

16 Then the men^l feared the Lord exceedingly, and offered a sacrifice vnto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow vp Ionah: and Ionah was in the belly of the fish three dayes, and three nights.

^l They were touched with a certeine repentance of their life past, and began to worship the true God, by whome they saw them selues so wonderfully deliuered: but this was done for feare and not of a pure heart and affection, neither according to Gods word. ^m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his fauour and support in this his charge which was inioyned him.

CHAP. II.

¹ *Jonah is in the fishes belly. 2 His prayer. 30 He is deliuered.*

1 **T**HEN Ionah prayed vnto the Lord his God^a out of the fishes belly,

2 And said, I cried in mine affliction vnto the Lord, and he heard me: out of the belly^b of hell cried I, and thou heardest my voyce.

3 For thou haddest cast me into the bottom in the middes of the sea, & the floods compassed me about: all thy surges, and all thy waues passed ouer me.

4 Then I said, I am^c cast away out of thy sight: yet wil I looke againe towarde thine holy Temple.

5 The waters compassed me about vnto the soule: the depth closed me rounde about, and the weedes were wrapt about mine head.

6 I went down to the bottom of the mountaines: the earth with her barres was about me for euer, yet hast thou brought vp my^d life from the pit, O Lord my God.

7 When my soule fainted within me, I remembered the Lord: and my prayer came vnto thee, into thine holy Temple.

8 They that waite vpon lying^e vanities, forsake their owne^f mercie.

9 But I wil sacrifice^g vnto thee with the voyce of thanksgiving, and wil paye that that I haue vowed: saluation^h is of the Lord.

10 And the Lord spake vnto the fishe, and it cast out Ionah vpon the drye land.

^a Being now swallowed vp of death, and feeling no remedie to escape, his faith braut out vnto the Lord knowing that out of the verie hel he was able to deliuer him. ^b For he was in the fishes bellie as in a graue or place of darknes. ^c This declared what his prayer was, and how he laboured between hope and despair, considering the neglect of his vocation and Gods iudgements for the same: but yet in the end faith gate the victorie. ^d Thou hast deliuered me from the bellie of the fish and al these dangers, as it were raising me from death to life. ^e They that depend vpon anie thing saue on God alone. ^f They refuse their owne felicitie and that goodnes which they should els receiue of God.

CHAP. III.

¹ *Jonah is sent againe to Ninineh. 5 The repentance of the King of Ninineh.*

1 **A**ND the word of the Lord came vnto ^a Ionah the second time, saying,

2 Arise, go vnto Nineueh that great city, and preach vnto it the preaching, which I bid thee.

3 So Ionah arose and went to Nineueh according to the word of the Lord: now Nineueh was a^b great and excellent citie of three dayes journey.

4 And Ionah began to enter into the citie

^a This is a great declaration of Gods mercie, hereceiueh him againe and sendeth him forth as his Prophet which had before shewed so great infirmities. ^b Reade chap. i.

a dayes^c journey, & he cried, and said, Yet fourtie dayes, and Nineueh shalbe ouerthrown.

5 So the people of Nineueh^d beleueed God and proclaimed a fast, & put on sackcloth from the greatest of them euen to the least of them.

6 For word came vnto the King of Nineueh, and he rose from his throne, and he laide his robe from him, and couered him with sackcloth, and sate in ashes.

7 And he proclaimed and said through Nineueh, (by the counsel of the King and his nobles) saying, Let neither man, nor^e beast, bullocke nor sheepe tast any thing, neither feede nor drinke water.

8 But let man and beast put on sackcloth, and^f crië mightilie vnto God: yea, let euery man turne from his euil waye, and from the wickednes that is in their hands.

9 ^g Who can tel if God wil turne, and repent & turne away from his fierce wrath, that we perish not?

10 And God sawe their^h workes that they turned from their euil wayes: andⁱ God repented of the euil that he had said that he would do vnto them, and he did it not.

and partly by the motion of his owne conscience he doubted whether God would shew them mercie. ^h That is, the fruites of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophet. ⁱ Reade Ierem. 18. 8.

CHAP. IIII.

The great goodnes of God toward his creatures.

1 **T**HEREFORE it displeased^a Ionah exceedingly, and he was angry.

2 And he prayed vnto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country: therefore I preuented it to flee vnto^b Tarshish: for I knew that thou art a gracious God, and mercifull, slow to anger and of great kindnes, and repentest thee of the euil.

3 Therefore now O Lord, take, I beseeche thee, my life^c from me: for it is better for me to dye then to liue.

4 Then said the Lord, Doe st thou wel to be^d angrie?

5 So Ionah went out of the citie and sat on the East side of the citie, and there made him a booth, and sate vnder it in the shadowe^e till he might see what should be done in the citie.

6 And the Lord God prepared a^f gourd, and made it to come vp ouer Ionah, that it might be a shadowe ouer his head and deliuer him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next daye, and it smote the gourd, that it withered.

8 And when the sunne did arise, God prepared also a seruent East winde: and the sunne bet vpon the head of Ionah, that he fainted, and wished in his heart to dye,

^f Which was a further meanes, to couer him from the heat of the sunne, as he remained in his booth.

^c He went forward one day in the citie, and preached, & so he continued til the citie was conuerted. ^d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them. ^e Not that the dumme beastes had sinned or could repent, but by their example man might be astonished, considering that for his sinne the anger of God hanged ouer all creatures. ^f He willed, the men should earnestly call vnto God for mercie. ^g For partly by the threatening of the Prophet, and partly by the motion of his owne conscience he doubted whether God would shew them mercie. ^h That is, the fruites of their repentance, which did proceede of faith which God had planted by the ministerie of his Prophet. ⁱ Reade Ierem. 18. 8.

^a Because hereby he should be taken as a false Prophet, and so the Name of God, which he preached, should be blasphemed. ^b Read Chap. 1. 3.

^c Thus he prayed of griefe fearing lest Gods Name by this forgiveness might be blasphemed as though he sens his Prophets forth to denounce his iudgements in vaine. ^d Wilt thou be iudge when I do things for my glorie, & when I do not? ^e For he doubted as yet whether God would shew them mercie or no: and therefore after fourty dayes he departed out of the citie, looking what issue God would send.

and

and said, It is better for me to dye, then to liue.

9 And God said vnto Ionah, Doeſt thou wel to be angry for the gourde? And he ſaid, I do wel to be angry vnto the death.

g This declar-
eth the great
inconueniences
whereinto
Gods ſeruants

do fall when they giue place to their owne affections, and do not in al things willingly ſubmit them ſelues to God.

not laboured, neither madeſt it growe, which came vp in a night, and periſhed in a night,

11 And ſhould^a not I ſpare Ninieueh that great citie, wherein are ſix ſcore thouſand perſons, that can not diſcerne be-
tweene their right hand, and their left hand, and alſo much cattel?

and yet would reſtraine God to ſhewe his compaſſion to ſo many thouſand people. i Meaning, that they were children and infants.

h Thus God
mercifullie re-
proueſt him,
which would
pittie him ſelfe
and this gourde,
to ſo many
thouſand people.

MICAH.

THE ARGUMENT.

Micah the Prophet of the tribe of Iudah ſerued in the worke of the Lord, concerning Iudah and Iſrael, at the leaſt thirtie yeres: at what time Iſaiah propheſied. He declareth the deſtruction, firſt of the one kingdome, and then of the other, becauſe of their manifold wickednes, but chiefly for their idolatry. And to this end he noteth the wickednes of the people, the crueltie of the princes and gouernours, and the permiſſion of the falſe Prophetes, & the deluſing in them. Then he ſetteth forth the coming of Chriſt, his kingdome, and the felicitie thereof. This Prophet was not that Micah, which reſiſted Ahab, and all his falſe Prophetes, as 1. King. 22. 8. but another of the ſame name.

CHAP. I.

^a The deſtruction of Iudah and Iſrael becauſe of their idolatry.



He worde of the LORD, that came vnto Micah the^a Moraſhite in the dayes of Iotham, Ahaz, & Hezekiah Kings of Iu-

dah, which he ſawe concerning Samaria and Ieruſalem.

1 Heare, ^b all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witneſſe againſt you, *even* the Lord from his holy Temple.

2 For beholde, the Lord commeth out of his place, and wil come^c downe, and tread vpon the hie places of the earth.

3 And the mountaines ſhal melt vnder him (ſo ſhal the valleis cleaue) as waxe before the fire, and as the waters that are powred downward.

4 For the wickednes of Iakob is all this, & for the ſinnes of the houſe of Iſrael: what is the wickednes of Iakob? Is not^d Samaria? and which are the hie^e places of Iudah? Is not Ieruſalem?

5 Therefore I wil make Samaria as an heape of the field, and for the planting of a vineyard, and I wil cauſe the ſtones thereof to tumble downe into the valley, and I wil diſcouer the foundations thereof.

6 And all the grauen images therof ſhal be broken, and all the^f giſtes thereof ſhal be burnt with the fire, & all the idoles therof wil I deſtroy: for the gathered it of the hyre of an harlot, and they ſhal returne^g to the wages of an harlot.

a Borne in Ma-
reſhah a citie of
Iudah.

b Becauſe of the
malice, and ob-
ſtinacie of the
people whome
he had ſo oft ex-
horted to repen-
tance, he ſummo-
neth them to
Gods iudgements
taking al crea-
tures, and God
him ſelfe to wit-
neſſe, that the pre-
aching of his Pro-
phets, which
they haue abuſed,
ſhal be reuen-
ged.

c Meaning here-
by that God wil
come to iudge-
ment againſt the
ſtrong cities and
holdes.

d Samaria,
which ſhoulde
haue bene an
example to al Iſ-
rael of true reli-
gion and iuſtice,
was the puddle,
and ſtewes of al
idolatry, and cor-
ruption, and
boasted them
ſelues of their
father Iakob.

e That is, i ido-
latry & infeſti-
on Which they
gathered by euil
practiſes, and
thought that their idoles had enriched them therewith for their ſer-
uice vnto them.

f The gaine that came by their idoles, ſhal be coſumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, ſo are they wilely and ſpedily ſpent.

8 Therefore I wil mourne and howle: I wil go without clothes, and naked: I wil make lamentation like the dragons, and mourning as the oſtriches.

9 For her plagues are grievous: for it is come into Iudah: the enimie is come vnto the gate of my people, vnto Ieruſalem.

10 Declare ye it not at^h Gath, neither wepe ye: for the houſe ofⁱ Aphrah roule thy ſelf in the duſt.

11 Thou that dwelleſt at^k Shaphir, go together naked with ſhame: ſhe that dwelleth at Zaanan, ſhal not come forth in the mourning of Beth-ezel: the enimie ſhal receiue of you for his ſtanding.

12 For the inhabitant of Maroth waited for good, but euil came from the Lord vnto the^l gate of Ieruſalem.

13 O thou inhabitant of Lachiſh, binde the charret to the beaſts^m of price: ſheⁿ is the beginning of the ſinne to the daughter of Zion: for the tranſgreſſions of Iſrael were found in thee.

14 Therefore ſhalt thou giue preſents to Mo-
reſheth^o Gath: the houſes of Achzib ſhal be as a lie to the kings of Iſrael.

15 Yet wil I bring an^p heire vnto thee, O inhabitant of Mareſhah, he ſhal come vnto Adullam, the glory of Iſrael.

16 Make thee balde: and ſhaue thee for thy delicate children: enlarge thy baldenes as the eagle, for they are gone into captiuitie from thee.

n To flee away: for Saneherib laide ſiege firſt to that citie, and remained therein when he ſent his captaines, and armie againſt Ieruſalem. o Thou firſt receiueſt the idolatry of Ieroboam, and ſo diſdeſt infect Ieruſalem. p Thou ſhalt bribe the Philitiſtims thy neighbours, but they ſhal deceiue thee, as wel as they of Ieruſalem. q He propheſieth againſt his owne citie, and becauſe it ſignified an heritage, he ſaith that God would ſend an heire to poſſeſſe it. r For ſo they thought them ſelues for the ſtrength of their citie.

h Left the Phi-
liſtims our ene-
mies reioyce at
our deſtruction.

i Which was a
citie nere to
Ieruſalem, loſt
18. 23. and ſigni-
fieth duſt: ther-
fore he willett
them to mourne,
and roule them
ſelues in the
duſt, for their
duſtie citie.

k Theſe were
cities wherby
the enimie
ſhould paſſe as
he came to Iu-
dah.

l He ſhal not de-
part before he
hath overcome
you, and ſo you
ſhal pay for his
tarying.

m For Raſſha-
keh had ſhut vp
Ieruſalem, that
they could not
ſend to ſuccour
them.

CHAP. II.

^a Threatnings againſt the wanton and deſtinate people.
^b They would ſaue the Prophetes to preſch.

1 **W**O vnto them, that imagine iniqui-
tie, and worke wickednes vpon
their

^a Aſſoone as they riſe, they execute their wicked deuifes of the night, and according to their power hurt others.
^b *Ebr. it is to power.*

^b Thus the ſewer lament & ſay that there is no hope of reſtitution ſeing their poſſeſſions are diuided among the enemies.

^c Ye ſhal haue no more lands to diuide, as you had in times paſt and as you vied to meature them in the lubile.

^d Thus the people warne the Prophets that they ſpeake to them no more: for they cannot abide their threatenings.

^e God ſaith that they ſhall not propheſie, nor receiue no more of their rebukes nor tants.

^f Are theſe your workes according to his Law? ^g Do not the godly finde my wordes comfortable?

^h That is, afore time. ⁱ The poore can haue no commoditie by them, but they ſpoyle them, as though they were enemies.

^k That is, their ſubſtance, and liuing, which is Gods bleſſing, & as it were, parte of his glorie.

^l Ieruſalem ſhal not be your ſafegarde: but the cauſe of your deſtruction. ^m That is, ſhewe himſelfe to be a Prophet. ⁿ He ſheweth what Prophets they delire in: that is, in flatterers, which tel them pleaſant tales, and ſpeake of their commodities. ^o To deſtroy thee. ^p The enemy ſhal break their gates and walles, and lead them into Caldea. ^q To driue them forward, and to helpe their enemies.

^a That thing which is iuſt and lawfull, both to gouerne my people aright, & alſo to diſcharge your own conſciences.

their beddes: when the morning is light they practice it becauſe their hand hath power.

2 And they couet fields, and take them by violence, and houſes, & take them away: ſo they oppreſſe a man and his houſe, *euen* man and his heritage.

3 Therefore thus ſaith the Lord, Behold, againſt this familie haue I deuifed a plague, whereout ye ſhall not plucke your neckes, and ye ſhall not go ſo proudly, for this time is euill.

4 In that day ſhall they take vp a parable againſt you, and lament with a dolefull lamentation, & ſay, ^b We be vtterly waſted: he hath changed the portion of my people: how hath he taken it away to reſtore it vnto me? he hath deuifed our fields.

5 Therefore thou ſhalt haue none that ſhall caſt a cord by lot in the Congregation of the Lord.

6 They that propheſied, Propheſie ye not. They ſhal not propheſie to them, neither ſhall they take ſhame.

7 O thou that art named the houſe of Iacob, is the Spirit of the Lord ſhortened? are theſe his workes? are not my wordes good vnto him that walketh vprightly?

8 But he that was yeſter day my people, is riſen vp on the other ſide, *as* againſt an enemy: they ſpoyle the beautifull garment from them that paſſe by peaceably, as though they returned from the warre.

9 The women of my people haue yee caſt out from their pleaſant houſes, and from their children haue ye taken away my glory continually.

10 Arife and depart, for this is not your reſt: becauſe it is polluted, it ſhall deſtroye you, *euen* with a ſore deſtruction.

11 If a man walke in the Spirit, and would lie falſely, ſaying, I wil propheſie vnto thee of wine, and of ſtrong drinke, he ſhall *euen* be the Prophet of this people.

12 I will ſurely gather thee wholly, O Iacob: I wil ſurely gather the remnant of Iſrael, I wil put them together as the ſheepe of Bozrah, *euen* as the ſlocke in the middes of their fold: the cities ſhalbe full of brute of the men.

13 The breaker vp ſhall come vp before them: they ſhall breake out, and paſſe by the gate, and go out by it; and their King ſhall go before them, and the Lord ſhalbe vpon their heades.

CHAP. III.
Againſt the tyrannis of princes and falſe prophetes.

And I ſaid, heare, I pray you, O heads of Iacob, and yee princes of the houſe of Iſrael: ſhoulde not ye knowe iudgement?

2 But they hate the good, and loue the euill:

they pluck of their ſkinnes from them, and their fleſh from their bones.

3 And they eate alſo the fleſh of my people, & flay of their ſkinne from them, and they breake their bones, & chop them in pieces, as for the pot, and as fleiſhe within the caldron.

4 Then ſhall they cry vnto the Lord, but he will not heare them: he wil euſe hide his face from them at that time, becauſe they haue done wickedly in their workes.

5 Thus ſaith the Lord, Concerning the prophetes that deceyue my people, and bite them with their teeth, and crye peace, but if a man put not into their mouthes, they prepare warre againſt him,

6 Therefore night ſhalbe vnto you for a viſion, and darkenes ſhal be vnto you for a diuination, and the ſunne ſhall go downe ouer the Prophets, and the day ſhalbe dark ouer them.

7 Then ſhall the Seers be aſhamed, and the ſouthſayers confounded: yea, they ſhall all couer their lippes, for they haue none answer of God.

8 Yet notwithstanding I am full of power by the Spirit of the Lorde, and of iudgement, and of ſtrength to declare vnto Iacob his tranſgreſſion, and to Iſrael his ſinne.

9 Heare this, I pray you, ye heads of the houſe of Iacob, and princes of the houſe of Iſrael: they abhorre iudgement, & peruert all equitie.

10 They buyld vp Zion with blood, and Ieruſalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hyre, and the Prophets thereof propheſie for money: yet will they leane vpon the Lord, and ſay, Is not the Lord among vs? no euill can come vpon vs.

12 Therefore ſhal Zion for your ſake be plowed as a field, & Ieruſalem ſhalbe an heape, and the mountaine of the houſe, as the hye places of the foreſt.

belye the worde of God. ^g The Prophet being aſſured of his vocation by the Spirit of God, ſetteth himſelfe alone againſt all the wicked, ſhewing how God both gaue him gifts, habilitie, and knowledge, to diſcerne betweene good and euill, and alſo conſtancie to reprove the ſinnes of the people, and not to flatter them. ^h They buyld them houſes by briberie, which he calleth blood and iniquitie. ⁱ They wil ſay, that they are the people of God, and abuſe his Name as a pretence to cloake their hypocriſie. ^k Read Ieremiah. 26. 18.

^b The Prophet condemneth the wicked gouerners not onely of couetouſneſſe, theft, and murder, but compareth them to wolues, lions, & moſt cruell beaſtes.

^c That is, when I ſhal viſite their wickedneſſe: for though I heare the godly before they cry, Iſa. 65. 24. yet I wil not heare theſe though they cry Iſa. 1. 15. iam. 2. 13. 1. pet. 3. 11.

^d They deuour all their ſubſtance and then flatter them, promiſing that all ſhall goe well: but if one reſtraineth from their bellies, then they inuent al wayes to miſchiefe.

^e As you haue loued to walke in darkenes, and to propheſie lies ſo God ſhall reward you with groſſe blindnes, and ignorance,

ſo that when all others ſhall ſee the bright beames of Gods graces, ye ſhall as blind men grope aſin the night. ^f When God ſhall diſcouer them to ſ world they ſhalbe afraid to ſpeake: for al ſhal know that they were but falſe prophets, and did

CHAP. IIII.

ⁱ Of the kingdom of Chriſt, and ſolicities of his Church.

1 BVT in the laſt dayes it ſhall come to a paſſe, that the mountaine of the Houſe of the Lord ſhalbe prepared in the top of the mountaines, & it ſhalbe exalted aboue the hilles, and people ſhall flowe vnto it. ^b Read Iſa. 2. 2.

2 Yea, many nations ſhall come and ſaye, Come, and let vs go vp to the Mountaine of the Lord, & to the Houſe of the God of Iacob,

^a He sheweth that there is no true Church but where as the people are taught by Gods pure worde.

^d By his corrections and threatnings he will bring the people into subiection which are in the vtmost corners of the worlde.

^e They shal absteyne from all euil doing, and exercise them selues in godlynes and in well doing to others.

^f Reade Iſa.

^g 4. He sheweth that the people of God ought to remaine constant in their religion, albeit all the world shuld gae them felues to their superstition and idolatrie.

^h I will cause that Iſrael, which is now as one lame & halting, and so almost destroyed, shall liue againe and growe into a great people.

ⁱ Meaning Ierusalem, where the Lords flock was gathered.

^k The flourishing state of the kingdome, as it was vnder Dauid and Salomon, which thing was accomplished to the Church by the coming of Christ.

^l In the meane season he sheweth that they should endure great troubles and tentations when they sawe them selues neither to haue King nor counsell.

^m He sheweth that the faythfull ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admonished to lift vp their heartes to God to call for deliuerance.

ⁿ God giueth his Church this victorie so oft as he ouercommeth their enemies; but the accomplishment hereof shalbe at the last coming of Christ.

^o He sheweth that the faythfull ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admonished to lift vp their heartes to God to call for deliuerance.

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^y He sheweth that the faythfull ought not to measure Gods iudgements by the bragges and threatnings of the wicked, but thereby are admonished to lift vp their heartes to God to call for deliuerance.

Yaakob, and he will ^ateache vs his wayes, and we will walke in his paths: for the Lawe shall go forth of Zion, and the worde of the Lord from Ierusalem.

3 And he shall iudge among many people, and ^arebuke mightie nacions a farre of, and they shall breake their swordes into mattockes, and their speares into ^asieths: nation shall not lift vp a sword against nation, neither shall they ^alearne to fight any more.

4 But they shall sit every man vnder his vine, and vnder his fig tree, & none shall make them afraied: for the mouth of the Lord of hostes hath spoken it.

5 For al people will walke ^aevery one in the name of his god, and we will walke in the Name of the Lord our God, for euer and euer.

6 At the same day, saith the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I haue afflicted.

7 And I will make her that halted, ^aa remnant, and her that was cast farre of, a mightie nation: and the Lorde shall reigne ouer them in Mount Zion, from hence forth euen for euer.

8 And thou, O towre of the flocke, the ströghold of the daughter Zion, vnto thee shall it come, euen ^athe first dominiö, & kingdome shall come to the daughter Ierusalem.

9 Now why doest thou crye out with lamentation? ^ais there no King in thee? is thy counsellor perished? for sorow hath taken thee, as a woman in trauail.

10 Sorowe and mourne, O daughter Zion, like a woman in trauail: for now shalt thou go forth of the citie, and dwell in the helde, and shalt go into Babel, ^abut there shalt thou be deliuered: there the Lorde shall redeeme thee from the hand of thine enemies.

11 Now also many nations are gathered against thee, saying, Zion shalbe cödemned and our eye shall looke vpon Zion.

12 But they ^aknowe not the thoughts of the Lord: they vnderstand not his counsell, for hee shall gather them as the sheaues in the barne.

13 Arise, and thresh, ^aO daughter Zion: for I will make thine horne yron, and I will make thine hooues brassie, and thou shalt breake in peeces many people: and I will consecrate their riches vnto the Lord, and their substance vnto the ruler of the whole worlde.

1 **N**OW assemble thy garisons, O daughter ^aof garisons: he hath layed siege against vs: they shall smite the iudge of Iſrael with a rod vpon the cheek.

2 And thou Beth-leem Ephrathah art ^alittle to be among the thousandes of Iudah, yet out of thee shall he come forth vnto me, that shall be the ruler in Iſrael: whose ^agoings forth haue bene from the beginning and from euerlasting.

3 Therefore will he giue them vp, vntill the time that ^ashee which shall beare, shall trauaile: then the remnant of their brethren shall returne vnto the children of Iſrael.

4 And he shall ^astand, & feede in the ströghth of the Lord, & in the maiestie of the name of the Lord his God, and they shall dwell still: for now shall he be magnified vnto the ends of the worlde.

5 And he ^ashall be our peace when Affhur shall come into our land: when he shall treade in our palaces, then shall we raise against him seuē shepherds, & eight principall men.

6 And they shall destroye ^aAffhur with the sword, and the land of Nimrod with their swordes: thus shall hee ^adeliuer vs from Affhur, when he commeth into our land, & when hee shall tread within our borders.

7 And the ^aremnant of Iaakob shalbe among many people, as a dewe from the Lorde, and as the shewres vpon the grasse, that wayteth not for man, nor hopeth in the sonnes of Adam.

8 And the remnant of Iaakob shall be among the Gentiles in the middes of many people, as the lyon among the beasts of the forest, and as the lyons whelp among the flockes of sheepe, who when hee goeth thorowe, treadeth downe & teareth in peeces, and none can deliuer.

9 Thine hand shall be lift vp vpon thine aduersaries, & al thine enimies shalbe cut of.

10 And it shall come to passe in that day, sayth the Lorde, that I will cut of thine ^ahorses out of the middes of thee, & I will destroy thy charrets.

11 And I will cut of the cities of thy land, and ouerthrowe all thy strong holdes.

12 And I will cut of thine inchanters out of thine hand: and thou shalt haue no more southsayers.

13 Thine idoles also will I cut of, and thine images out of the middes of thee: and thou shalt no more worship the worke of thine hands.

14 And I will plucke vp thy groues out of the middes of thee: so will I destroy thine enemies.

15 And I will execute a vengeance in my

uerance of his Church, shall destroye all the enemies thereof, which are ment here by the Assyrians and Babylonians which were the chief at that tyme.

^h By these gouernours will GOD deliuer vs when the enimie commeth into our lande.

ⁱ This Remnant or Church which GOD shall deliuer, shall onely depende on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

^k I will destroy all things wherein thou putteth thy confidence, as thy vaine confidence and idolatrie, and so will helpe thee.

^l wrath

^m These whom GOD shall raise vp for the deliuerance of his Church, shall destroye all the enemies thereof, which are ment here by the Assyrians and Babylonians which were the chief at that tyme.

ⁿ By these gouernours will GOD deliuer vs when the enimie commeth into our lande.

^o This Remnant or Church which GOD shall deliuer, shall onely depende on Gods power and defence, as doeth the grasse of the field, and not on the hope of man.

CHAP. V.

^a The destruction of Ierusalem. ^b The excellencie of Beth-leem.

1 It shalbe so terrible that the like hath not bene heard of.

wrath and indignation vpon the heathen, which they haue not heard.

CHAP. VI.

An exhortation to the dumme creatures to heare the iudgement against Israel being unkinde 6 VVhat manner of sacrifices do please God.

a He taketh the hie mountaines & hard rocks to wities againt the obstinacie of his people.

b I haue not hurt thee, but he stowed infinite benefites vpon thee.

c That is, remember my benefites from the beginning how I deliuered you from Balaams curse, & also spared you from Shittim, which was in the plaine of Moab, till I brought you into the land promised.

d That is, the truth of his promes & his manifold benefites toward you.

e Thus the people by hypocritie alke howe to please God, and are content to offer sacrifices, but will not chage their liues.

f There is nothing so deare to man, but the hypocrites wil offer it vnto God, if they thinke thereby to auoid his anger: but they wil neuer be brought to mortifie their owne affections & to giue them selues willingly to serue God as he commandeth

g The Prophet infewe wordes calleth them to the obseruation of the second table, to know if they wil obeye God aright or no, saying that God hath prescribed them to do this.

h Meaning, that when God speaketh to any citie or nation, the godly will acknowledge his maielie and consider not the mortal man that bringeth the threatening, but God that sendeth it.

i That is, of Ierusalem. k Thou shalt be confumed with inward griefe and euils.

l Meaning, that the citie should go about to saue her men, as they that lay holde on that which they would preferue.

1 **H**earken ye now what the Lord saith, Arise thou, and contende before the mountaines, and let the hilles heare thy voyce.

2 **H**ear ye, O mountaines, the Lords quarrel, and ye mightie fundaciōs of the earth: for the Lord hath a quarel againt his people, and he will pleade with Israel.

3 O my people, what haue I done vnto thee? or wherein haue I grieved thee? testifie againt me.

4 Surely I brought thee vp out of the land of Egypt, & redemed thee out of the house of seruants, and I haue sent before thee, Moses, Aaron, and Miriam.

5 O my people, remember now what Balak King of Moab had deuised, and what Balaam the sonne of Beor answered him, frō Shittim vnto Gilgal, that ye may knowe the righteousnesses of the Lord.

6 Wherewith shall I come before the Lord, and bow my self before the hie God? Shall I come before him with burnt offerings, and with calues of a yere old?

7 Will the Lord be pleased with thousands of rams, or with ten thousand riuers of oyle? shall I giue my first borne for my transgression, *even* the fruite of my bodie for the sinne of my soule?

8 He hath shewed thee, O mā, what is good, & what the Lord requireth of thee: *surely* to do iustly, and to loue mercie, and to humble thy selfe, to walke with thy God.

9 The Lords voyce cryeth vnto the citie, and the man of wisdom shall see thy name: Heare the rod, and who hath appointed it.

10 Are ye the treasures of wickednes in the house of the wicked, and the scant measure, that is abominable?

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the riche men thereof are full of crueltie, & the inhabitants thereof haue spoken lies, and their tongue is deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, and in making thee desolate because of thy finnes.

14 Thou shalt eate and not be satisfied, and thy casting downe shall be in the middes of thee, and thou shalt take holde, but shalt not deliuer: and that which thou deliuerest, will I giue vp to the sworde.

15 Thou shalt sow, but not reape: thou shalt treade the olives, but thou shalt not anoint thee with oyle, and make sweete wine, but shalt not drinke wine.

16 For the statutes of Omri are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore ye shall beare the reproche of my people.

the Kings authoritie by his statutes, and also wisdom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke. 12. 47.

CHAP. VII.

1 A complaint for the small number of the righteous. 4 The wickednes of those tymes. 14 The prosperitie of the Church.

1 **W**ho is me, for I am as the sōmer gathering, and as the grapes of the vintage: there is no cluster to eat: my soule desired the first ripe fruites.

2 The good mā is perished out of the earth, and there is none righteous among men: they all lie in waite for blood: euery man hunteth his brother with a net.

3 To make good for the euill of their hands, the prince asketh, and the iudge indgeth for a rewarde: therefore the great man hee speaketh out the corruption of his soule: so they wrap it vp.

4 The best of them is as a brier, and the most righteous of them is sharper then a thorne hedge: the day of thy watchmen and thy visitacion commeth: then shall be their confusion.

5 Trust ye not in a friend, neither put ye confidence in a counsellor: keepe the dores of thy mouth from her that lieth in thy bosome.

6 For the sonne reuileth the father: the daughter riseth vp againt her mother: the daughter in law againt her mother in law, and a mans enemies are the me of his owne house.

7 Therefore I will looke vnto the Lord: I will waite for God my Sauour: my God will heare me.

8 Reioyce not againt me, O mineemie: though I fall, I shall arise: when I shall sit in darkenes, the Lord shall be a light vnto me.

9 I will beare the wrath of the Lord because I haue sinned againt him, vntill he pleade my cause, and execute iudgement for me: then will he bring me forth to the light, and I shall see his righteousness.

10 Then she that is mineemie, shall looke vpon it, and shame shall couer her, which said vnto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the stretes.

11 This is the day, that thy walles shall be buylt: this day shall driue farre away the decree.

m You haue received all the corruption and idolatrie, where with the ten tribes were infected vnder Omri and Ahab his sonne: and to excuse your doings, you alledge

the Kings authoritie by his statutes, and also wisdom and policie in so doing, but you shall not escape punishment, but as I haue shewed you great fauour, and taken you for my people, so shall your plagues be accordingly, Luke. 12. 47.

n The Prophet taketh vpon him the person of the earth, which complaineth that all her fruites are

gone, so that none is left: that is, that there is no godly man remaining: for all

are giuen to cruelty and deceyt, so that none spareth his owne brother.

b He sheweth that the prince, the iudge & the riche man are linked together, all to do euil and to cloke the doings one of another.

c That is, the riche man that is able to giue money, abtaineth from no wickednes nor iniurie.

d These men agree among themselves and conspire with one consent to do euil.

e They that are of most estimation & are counted most honest among them, are but thornes and briars to pricke.

f Meaning, of the Prophets & gouernours.

g The Prophet sheweth that the onely remedy for the godly in desperate euils is to flee vnto God for succour.

h This is spoken in the person of the Church which calleth the malignant Church hereemie.

i To wit, when God shall shewe himselfe a deliuerer of his Church, and a destroyer of his enemies.

k Meaning, the cruel empire of the Babylonians.

God shall shewe himselfe a deliuerer of his Church, and a destroyer of his enemies. k Meaning, the cruel empire of the Babylonians.

1 When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world vnto her, so that neither holdes, riuers, seas nor mountaines shall be able to let them.

m Afore this grace appeare, he sheweth how grievously the hypocrites them

selues shalbe punished, seeing that the earth it self, which cannot sinne, shalbe made wast because of their wickednes. n The Prophet praieth to God to be merciful vnto his Church, when they should be scattered abroad as in solitarie places in Babylon, and to be beneficial vnto them as in time past. o God promisseth to be fauourable to his people as he had bene afore time.

12 In this day also they shall come vnto thee from ¹ Asshur, and from the strong cities, and from the strong holdes euen vnto the riuer, and from sea to sea, and from mountaine to mountaine.

13 Notwithstanding, the land shalbe desolate because of them that dwell therein, and for the fruites of ^m their inuentions.

14 ^a Fede thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) as in the middes of Carmel: let them feede in Bashan and Gilead, as in old time.

15 ^a According to the dayes of thy comming out of the land of Egypt, will I shewe vnto him maruclous things.

16 The nations shall see, and be cōfounded for all their power: they shall ^p laye their hand vpon their mouth: ^q their eares shall be deafe.

17 They shall ^r lick the dust like a serpent: they shall moue out of their holes like wormes: they shall be afraid of the Lorde our God, and shall feare because of thee.

18 Who is a God like vnto thee, that taketh away iniquitie, and ^r passeth by the transgression of the remnant of his heritage? He reteineth not his wrath for euer, because mercie pleafeth him.

19 He will turne againe, & haue compassion vpon vs: he will subdue our iniquities, and cast all ^t their sinnes into the bottome of the sea.

20 Thou wilt performe ^u thy ^v truth to Iakob, and mercie to Abraham, as thou hast sworne vnto our fathers in old time.

mes, which he had made of olde to Abraham, and to all that shoulde apprehende the promes by faith.

p They shalbe as dumme men and dare bragge no more.

q They shalbe astonished, and afraid to heare men speake, lest they shoulde heare of their destruction.

r They shal fall flat on ^y ground for feare.

s As though he would not seie it, but winke at it.

t Meaning, of his elect.

u The Church is assured, that God wil declare in effect the truth of his mercifull promes.

NAHVM.

THE ARGUMENT.

As they of Nineueh shewed them selues prompt and ready to receyue the worde of God at Ionahs preaching, and so turned to the Lord by repentance: so after a certeine time rather giuing ih̄ selues to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begonne, they cast of the care of religion, and so returned to their vomite, and provoked Gods iust iudgement against them, in afflicting his people. Therefore their citie Nineueh was destroyed, and Meroch-baladan King of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth vp his Prophet to comfort the godlie, shewing that the destruction of their enemies shoulde be for their consolation. And as it seemeth, he prophesied about the time of Herzekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP. I.

Of the destruction of the Assyrians, and of the deliuerance of Israel.

a Read Isa. 13. 1.

b The vision or reuelatiō, which God cōmaunded Nahum to write concerning the Nineuites.

c That is, borne in a poore village in the tribe of Simeon.

d Meaning, of his glorie.

e With his he is but angrie for a time, but his anger neuer swageth toward the reprobate, thogh for a time he deferre it.

f Thus the wicked would make Gods mercie an occasiō to sinne, but the Prophet willerth them to cōsider his force and iustice.



He ^a burden of Nineueh. ^b The booke of the vision of Nahū the ^c Elkeshtite.

God is ^d ielous, and the Lord reuengeth: ^e Lord reuēgeth: e-

uen the Lorde ^f of anger, the Lord wil take vengeance on his aduersaries, and he reserueth wrath for his enemies.

3 The ^f Lord is slowe to anger, but he is great in power, and will not surely cleare the wicked: the Lord hath his way in the whirle winde, and in the storme, and the cloudes are the dust of his fecte.

4 He rebuketh the sea, and dryeth it, and he dryeth vp al the riuers: Bashan is wasted & carmel, & the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his

sight, yea, the world, & al that dwell therein.

6 ^g Who can stande before his wrath? or who cā abide in the fiercenes of his wrath? his wrath is powred out like fire, and the rockes are broken by him,

7 The Lord is good ^h and as a strong holde in the day of trouble, and he knoweth the that trust in him.

8 But passing ouer as with a flood, hee will vtterly destroy the ⁱ place therof, & darkenes shall pursue his enemies.

9 What do ye ^k imagine against the Lorde? he will make an vtter destruction: afflictiō shall not rise vp the seconde time.

10 For he shall come as vnto ^l thornes folden one in another, and as vnto drunkardes in their drunkenes: they shalbe deuoured as stubble fully dried.

g If al creatures be at Gods commandement and none is able to resiste his wrath, shal man flatter him selfe and thinke by a-

ny meanes to escape when he pronoketh his God to anger?

h Left the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercies apperteyne vnto them, and that he hath care o-

uer them. i Signifying, that God will suddenly destroy Nineueh, and the Assyrians in such sorte as they shall lie in perpetuall darkenes, and neuer recover their strength againe.

k He sheweth that ^j enterprises of the Assyrians against Iudah and the Church, were against God, and therefore he would so destroy them at once, that he should not neede to returne the seconde time.

l Though the Assyrians thinke them selues like thornes that pricke on all sides, yet the Lorde will set fyre on them, and as drunken men are not able to stande agaynst any force, so they shalbe nothing able to resist him.

m Which may be vnderſtād either of Saneherib, or of the whole body of the people of Nineueh.

n Though they thinke theſelues in moſt ſafetye, and of greateſt ſtrength, yet whe God ſhall paſſe by, he will deſtroy them: notwithstanding he comforteth his Church, & promiſeth to make an end of puniſhing them by the Aſſyrians. o Meaning Saneherib, who ſhould haue no more children, but he ſlaue in the houſe of his gods. 2. King. 19. 35. Iſa. 37. rom. 10. 15.

p Which peace the Iewes ſhould enioy by the death of Saneherib.

11 There cometh one out of thee that imagineth euil againſt the Lord, *even* a wicked counſellour.

12 Thus ſaith the Lorde, Though they be quiet, & alſo many, yet thus ſhall they be cut of whe he ſhall paſſe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke fro thee, and will burſt thy bondes in ſunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be ſowen: out of the houſe of thy gods will I cut of the grauen, and the molten image: I will make it thy graue for thee, for thou art vile.

15 Behold vpon the mountaines the feete of him that declareth, and publiſheth peace: O Iudah, keepe thy ſolemne feaſts, performe thy vowes: for the wicked ſhall no more paſſe through thee: he is vtterly cut of.

CHAP. II.

He deſcribeth the viſceres of the Caldeans againſt the Aſſyrians.

a That is, Nebuchad-nezzar is in a readineſſe to deſtroy the Aſſyrians: and the Prophet derideth the enterpriſes of the Aſſyrians which prepared to reſiſt him.

b Seeing God hath puniſhed his owne people Iudah and Iſrael, he wil nowe puniſh the enemies by whome he ſcourged them, read Iſa. 10. 12.

c Signifying that the Iſraelites were vtterly deſtroyed.

d Both to feare the enemye, and alſo that they them ſelues ſhould not ſo ſone eſcape blood one of another to diſcourage them.

e Meaning, their ſpeares ſhould ſhake & craſhe together.

f Then the Aſſyrians ſhall ſeeke by all meanes to gather their power, but al things ſhall faile them.

g The Aſſyrians will flatter them ſelues and ſay, that Nineueh is ſo ancient that it can neuer periſh, and is as a fiſhepoole, whoſe waters they that walke on the bankes cannot touch, but they ſhall be ſcattered, & ſhal not looke back though men would cal the. h God comandeth the enemies to ſpoile Nineueh, & promiſeth them infinite riches and treaſures. i That is, Nineueh, and y men ther of ſhalbe after this ſort.

1 The deſtroyer is come before thy face: keepe the munition, looke to the way: make thy loynes ſtrong increaſe thy ſtrength mightily.

2 For the Lord hath turned away the glory of Iakob, as the glorie of Iſrael: for the emptiers haue emptied them out, & marred their vine branches.

3 The ſhield of his mightie men is made red: the valiant men are in ſcarlet: the charrets ſhalbe as in the fire and flames in the day of his preparatiō, & the firre trees ſhall tremble.

4 The charrets ſhall rage in the ſtreetes: they ſhall runne to & fro in the hie wayes: they ſhall ſeeme like lampes: they ſhall ſhoote like the lightning.

5 He ſhall remember his ſtrong men: they ſhall ſtumble as they go: they ſhall make haſt to the walles thereof, and the defence ſhalbe prepared.

6 The gates of the riuers ſhalbe opened, & the palace ſhall melt.

7 And Huzzab the Queene ſhalbe led away captiue, and her maidens ſhall leade her as with the voyce of doves, ſmiting vpo their breaſts.

8 But Nineueh is of olde like a poole of water: yet they ſhall flee away. Stande, ſtande, ſhall they crye: but none ſhall looke backe.

9 Spoile ye the ſiluer, ſpoile the golde: for there is none end of the ſtore, & glorie of all the pleaſant veſſels.

10 Shee is emptie and voyde and waſte, and the heart melteth, and the knees ſmite together, and ſorow is in all loines, and the

faces of them all gather blackenes.

11 Where is the dwelling of the lyons, and the paſture of the lyons whelpes? where the lyon, & the lionelle walked, & the lyons whelpes, and none made them afraid.

12 The lyon did teare in pieces ynough for his whelpes, and woryed for his lyoneſſe, and filled his holes with praye, and his dennes with ſpoyle.

13 Beholde, I come vnto thee, ſaith the Lord of hoſtes, & I will burne her charets in the ſmoke, and the ſworde ſhall deuoure thy yong lyons, & I will cut of thy ſpoyle from the earth, & the voyce of thy meſſengers ſhall no more be heard.

heraldes, which were accuſtomed to proclaime warre. Some reade of thy gumme teeth wherewith Nineueh was wont to briuſe the bones of the poore.

CHAP. III.

Of the fall of Nineueh. No power can eſcape the hand of God.

1 Bloodie citie, it is all full of lies, and robbery: the pray departeth not:

2 The noyſe of a whippe, and the noyſe of the mouing of the wheelles, and the beating of the horſes, and the leaping of the charets.

3 The horſeman liſteth vp both the bright ſworde, and the glittering ſpeare, & a multitude is ſlaine, & the dead bodies are manie: there is none end of their corpes: they ſtumble vpon their corpes.

4 Becauſe of the multitude of the fornications of the harlot that is beautifull, and is a miſtreſſe of witchcraft, and ſelleth the people thorowe her whoredome, and the nations thorow her witchcraftes.

5 Beholde, I come vpon thee, ſaith the Lorde of hoſtes, & will diſcouer thy ſkirtes vpon thy face, and will ſhewe the nations thy filthines, and the kingdomes thy ſhame.

6 And I will caſt filth vpon thee, and make thee vile, and will ſet thee as a gaſing ſtocke.

7 And it ſhall come to paſſe, that al they that looke vpon thee, ſhall flee from thee, and ſay, Nineueh is deſtroyed, who will haue pitie vpon her? where ſhall I ſeeke comforters for thee?

8 Art thou better then No, which was full of people? that laye in the riuers, and had the waters round about it? whoſe ditche was the ſea, & her wall was from the ſea?

9 Ethiopia and Egypt were her ſtrength and there was none end: Put and Lubim were her helpers.

10 Yet was ſhe caryed away and went into captiuitie: her yong children alſo were daſhed in pieces at the head of al the ſtretes: and they caſt lottes for her noble men, and all her mightie men were bound in chaines.

11 Alſo thou ſhalt be drunken: thou ſhalt hide thy ſelf, and ſhalt ſeeke helpe becauſe of the enemye.

12 All thy ſtrong cities ſhalbe like figtrees with the firſt ripe figs: for if they be ſhaken, they fall into the mouth of the eater.

O o o. ij.

13 Be-

k Reade Ioe! 2. 6.

l Meaning, Nineueh, whoſe inhabitants were cruel like the lyons and giuen to all oppreſſion and ſpared no violence or tyrannie to prouide for their wiues, and children.

m That is, as ſoone as my wrath beginneth to kinde.

n Signifying the

a It neuer ceaseth to ſpoyle and robbe.

b He ſheweth how the Caldeans ſhal haſte, & how couragious their horſes ſhal be in beating the ground when they come againſt the Aſſyrians.

c He compareth Nineueh to an harlot, which by her beautie and ſubtiltie enticeſh yong men, and bringeth them to deſtruction.

d Meaning, Alexandria, which was in league with ſo many nations, and yet was nowe deſtroyed.

Or, ſhine.

- 13 Beholde, thy people within thee *are* women: the gates of thy land shalbe opened vnto thine enemies, and the fire shall deuoure thy barres.
- 14 Drawe thee waters for the siege: fortifie thy strong holdes: go into the claye, and temper the mortar: make strong bricke.
- 15 There shall the fire deuoure thee: the sword shall cut thee of: it shal eat thee vp like the *locustes*, *though* thou be multiplied like the locustes, & multiplied like the grasshopper.
- 16 Thou hast multiplied thy marchants aboute the starres of heauē: the locust spoileth and flieth away.

e Signifying, that gods iudgements should suddely destroy the Assyrians, as these vermine are with raine or change of weather.

- 17 Thy princes *are* as the grasshoppers, and thy captaines as the great grasshoppers which remaine in the hedges in the colde daye: *but* when the sunne ariseth, they flee away and their place is not knowen where they are.
- 18 Thy *shepherdes* do sleepe, O King of Asshur: thy strong men lie downe: thy people is scattered vpon the mountaines, and no man gathereth *them*.
- 19 There is no healing of thy wounde: thy plague is grievous: all that heare the brute of thee, shall clappe the hands ouer thee: for vpon *whome* hath not thy malice passed continually?

f Thy princes & counsellors.

g Meaning, that there was no people, to whom the Assyrians had not done hurt.

HABAKKUK.

THE ARGUMENT.

THe Prophet complaineth vnto God, considering the great felicitie of the wicked, and the miserable oppression of the godlie, which indure all kinde of affliction and crueltie, and yet can see none ende. Therefore he had this reuelation shewed him of God, that the Caldeans should come and take them away captiues, so that they could looke for none end of their troubles as yet, because of their stubbernes and rebellion against the Lord. And lest the godly should despaire, seeing this horrible confusion, he comforteth them by this that God wil punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and sheweth them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

a A complaint against the wicked that persecute the iust.

i



IH E burden, which Habakkuk the Prophet did see. O Lord, how long shall I crye, & thou wilt not heare! *euē* crye out vnto

thee *a* for violence, & thou wilt not helpe! Why doest thou shewe me iniquitie, and cause me to beholde sorowe? for spoyling, and violence *are* before me: and there are that raise vp strife and contention.

Therefore the Law is dissolued, & iudgement doeth neuer go forth: for the wicked doeth *b* compass about the righteous: therefore *c* wrong iudgement proceedeth. Behold among the heathen, and regarde and wonder *and* marueil: for I will worke a worke in your dayes: *d* ye will not beleue it, though it be tolde you.

For lo, I raise vp the Caldeans, that bitter and furious nacion, which shal go vpon the breadth of the lande to possesse the dwelling places, *that are* not theirs.

They are terrible and fearefull: *e* their iudgement and their dignitie shall proceede of them selves.

Their horses also are swifter then the leopards, and are more fierce then the wolues in the *f* euening: & their horsemen are many: and their horsemen shall come from

farre: they shall flie as the eagle hasting to meat.

9 They come all to spoile: before their faces *g* shalbe an *h* Eastwind, & they shal gather the captiuitie, *as* the sand.

10 And they shall mocke the Kings, and the princes *shalbe* a skorne vnto the: they shall deride euery strong holde: for they shall gather *h* dust, and take it.

11 Then shall they *i* take a courage, & transgress and do wickedly, *imputing* this their power vnto their god.

12 Art not thou of olde, O Lorde my God mine holy one? we shall *k* not dye: O Lord, thou hast ordained them for iudgement, and O God, thou hast established them for correction.

13 Thou art of pure eyes, and canst not see euill: thou canst not beholde wickednes: wherefore doest thou loke vpon the transgressors, & holdest thy tongue when the wicked deuoureth the man, that is more righteous then he?

14 And makest men as the *l* fishes of the sea, & as the creeping things, that haue no ruler ouer them.

15 They take vp all with the angle: they catche it in their net, and gather it in their yarne, whereof they reioyce and are glad.

16 Therefore they sacrifice vnto their *m* net and burne incense vnto their yarne, because by them their portion is fat and their meat plenteous.

17 Shall they therefore stretch out their net and not spare continually to slaye *n* the nacions?

their owne force, power, and wit. *n* Meaning, that they should not

f For the Iewes most feared this winde, because it destroyed their fruites.

g They shalbe so many in number.

h They shal cast vp mounts against it.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victorie and become proude & insolent, attributing the praise hereof to their idoles.

k He assureth godly of Gods protection, shewing that the enemye can do no more then God hath appointed, & also that their sinnes required such a sharp rod.

l So that the great deuoureth the small and the Caldeans destroy all the world.

m Meaning, that the enemies flatter them selves and glorie in

CHAP.

a The Prophet complaineth vnto God & bewaileth that among the Iewes is lelt none equitie nor brotherly loue: but in stede hereof reigneth crueltie, theft, contention & strife.

b To suppress him if any shuld shew him selfe zealous of Gods cause.

c Because the iudges which should redresse this excess are as euil as the rest.

d As in times past you would not beleue Gods worde, so shal ye not now beleue the strange plagues which are at hande.

e They them selves shalbe your iudges in this cause, and none shal haue authoritie ouer the to controule them.

f Eph. 3. 3.

CHAP. II.

² A vision. ³ Against pride, couetousnes, drunkennes and idolatrie.

- ^a I will renounce mine owne judgement, and only depend on God to be instructed what I shall answer the that abuse my preaching, and to be armed against all temptations.
- ^b Write it in great letters, that he that runneth may read it.
- ^c Which contained the destruction of the enemies, and the comfort of the Church: which thing though God execute not according to mans haireaffections, yet the issue of both is certaine at this time appointed.
- ^d To trust in himselfe or in any worldly thing, is neuer to be quiet: for the only rest is to stay vpon God by faith, Rom. 1. 17. galat. 3. 11. ebr. 10. 38.
- ^e He compareth the proud, and couetous man to a drunkard that is without reason and sense, whom God will punish, & make him a laughing stocke to all the world: and this he speaketh for the comfort of the godlie, and against the Caldeans.
- ^f Signifying, that all this world shall with the destruction of tyrants and that by their oppression, and couetousnes they heape but vpon the selues more heauie burdens: for the more they get, the more are they troubled.
- ^g That is, the Medes and Persians, that should destroy the Babylonians.
- ^h Signifying that the couetous man is the ruine of his owne house, when as he thinketh to enriche it by crueltie and oppression.
- ⁱ The stones of the house shall crye, & say that they are buylt of blood, and the wood shall answer and say the same of it selfe.
- ^k Meaning, that God will not deferre his vengeance long, but will come, and destroy all their labours, as though they were consumed with fire.
- ^l In the destruction of the Babylonians his glorie shall appeare through all the world.
- I** Will stand vpon my^a watche, and set me vpon the towre, and will looke & see what he would say vnto me, and what I shall answer to him that rebuketh me.
- And the Lorde answered me, and said, Write the vision, and make it plaine vpon tables, that he may runne^b that readeth it.
- For the vision is yet for an appointed time, but at the^c last it shall speake, and not lie: though it tarie, waite: for it shall surely come, and shall not stay.
- Beholde, ^d he that sitteth vp him selfe, his minde is not vpright in him, but the iust shall liue by his faith,
- Yea, in deede the proud man is^e as he that transgresseth by wine: ^f therefore shall he not endure, because he hath enlarged his desire as the hell, and is as death, and can not be satisfied, but gathereth vnto him all nations, and heapeth vnto him all people.
- Shal not al these take vp a parable against him, and a ranting prouerbe against him, and say, Ho, he that increaseth^g that which is not his: ^h howe long? and he that ladeth him selfe with thicke claye?
- Shallⁱ they not rise vp suddenly, that shall bite thee? & awake, that shall stirre thee? and thou shalt be their pray?
- Because thou hast spoyled many nations, all the remnant of the people shall spoile thee, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.
- Ho, he that coueteth an euill couetousnes to his house, that he may set his nest on hie, to escape from the power of euill.
- Thou^j hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne foule.
- For the^k stone shall crye out of the wall, and the beame out of the timber shall answer it.
- Wo vnto him that buyldeth a towne with blood, and erecteth a citie by iniquitie.
- Beholde, is it not of the^l Lorde of hostes that the people shall labour in the very fire? the people shall euen weary them selues for very vanitie.
- For the earth shall^m be filled with the knowledge of the glorie of the Lorde, as the waters couer the sea.
- Wo vnto him that giueth his neigh-

bourⁿ drinke: thou ioyneest thine heate, and makest him drunken also, that thou maicst see their priuities.

- 16 Thou art filled with shame^a for glorie: drinke thou also, and be made naked: the cuppe of the Lords right hand shall be turned vnto thee, and shamefull spuing shall be for thy glorie.
- 17 For the^b crueltie of Lebanon shall couer thee: so shall the spoyle of the beasts, which made them afraide, because of mens blood, and for the wrong done in the land, in the citie, and vnto all that dwell therein.
- 18 What profiteth the^c image? for the maker thereof hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumme idoles.
- 19 Wo vnto him that saith to the wood, Awake, and to the dumme stone, Rise vp, it shall teache thee: ^d beholde, it is laide ouer with golde and siluer, and there is no breath in it.
- 20 But the Lord is in his holy Temple: let all the earth keepe silence before him.

which is ment by Lebanon, and the beasts therein, he sheweth that the like crueltie shall be executed against them. ^p He sheweth that the Babylonians gods could nothing auail them: for they were but blockes or stones, read Ierem. 10. 8. ^q If thou wilt consider what it is, and howe that it hath neither breath nor life, but is a dead thing.

CHAP. III.

² A prayer for the faithfull.

- A** Praier of Habakkuk the Prophet for the^a ignorances.
- ^b O Lord, I haue heard thy voyce, and was afraide: O Lord, reuiue thy^c worke in the middes of the people, in the middes of the yeres make it known: in wrath remember mercie.
- God cometh from^d Teman, and the holie one from mount Paran, Selah. His glorie couereth the heauens, and the earth is full of his praise,
- And his brightness was as the light: ^e he had hornes coming out of his hinds, & there was the hiding of his power.
- Before him went the pestilence, and burning coales went forth before his feete.
- He stode and measured the earth: he behelde and dissolued the nations and the euertlasting mountaines were broken, and the ancient hilles did bowe: his^f wayes are euertlasting.
- For his iniquitie I sawe the tentes of Cushan, and the curtaines of the land of Midian did tremble.
- Whereby is ment a power, that was ioyned with his brightness, which was hid to the rest of the world, but was reueiled in Mount Sinai to his people, Psal. 31. 19.
- ^g Signifying that God hath wonderfull meanes, and euer had a marvellous power when he would deliuer his Church.
- ^h The iniquitie of this King of Syria in vexing thy people was made manifest by thy judgement, to the comfort of thy Church, Iudg. 3. 19. and also of the Midianites, which destroyed themselves, Iudg. 7. 22.

h Meaning, that God was not angrie with the waters, but that by this meanes he would destroy his enemies and deliuer his Church.

i And so didest vse all the elements as instruments for the destruction of thine enemies.

k That is, thy power.

l For he had not onely made a couenant with Abraham, but renewed it with his posteritie.

m Read Nom.

20. 11.

n He alludeth to the red sea & Iordan, which gaue passage to Gods people, & shewed signes of their obedience, as it were lyf.

o As appeareth Iosh. 10. 12. p According to thy commandment the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not go forward.

q Signifying that there is no saluation, but by Christ. r From the top to the toe thou hast destroyed the enemies.

8 Was the Lord angrie against the ^hriuers? or was thine anger against the floods? or was thy wrath against the sea, that thou didest ride ⁱ vpon thine horses? thy charrets brought saluation.

9 Thy ^kbow was manifestly reueiled, and the ^lothes of the tribes were a sure worde, Selah. thou ^m didest cleaue the earth with riuers.

10 The mountaines saw thee, & they trembled: the streame of the water ⁿ passed by: the deepe made a noise, & lift vp his hand on him.

11 The ^osunne & moone stood still in their habitation: ^p at the light of thine arrowes they went, & at the bright shining of thy speares.

12 Thou trodest downe the land in anger, and didest threshe the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, ^q euen for saluation with thine ^r Anointed: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the ^s necke, Selah.

14 Thou didest ^t strike thine with his ^u own staues the heads of his villages: they came out as a whirlwinde to scatter me: their reioycing was as to deuoure the poore secretly.

15 Thou didest walke in the sea with thine horses vpon the heape of great waters.

16 When I ^v heard, my bellie trembled: my ^w lippes shooke at the voyce: rottennes entered into my bones, and I trembled in my selfe, that I might rest in ^x the day of trouble: ^y for when he commeth vp ^z vnto the people, he shal destroy them.

17 For the figtree shall not florish, neither shal fruit ^a be in the vines: the labour of the oliue shall faile, and the fields shall yelde no meat: the sheepe shalbe cut of from the fold, and there shalbe no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioye ^b in the God of my saluation.

19 The Lord God ^c is my strength: he wil make my feete like hindes feete, & he will make me to walke vpon mine hie places. ^d To the chiefe singer on Neginothai.

the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared. ^e The chiefe singer vpon the instruments of musike shal haue occasion to prayse God for this great deliuerance of his Church.

f God destroy. ed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.

g He returneth to that which he spake in the second verse, and sheweth how he was afrade of Gods iudgements.

h He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.

i That is, the enemy: but the godly shalbe quiet, knowing that all things shall turne to good vnto the.

j He declareth wherein standeth

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, he denounceth the great iudgement of God, which was at hand, shewing that their countrey should be utterly destroyed, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophesied of Gods vengeance against their enemies, as the Philistines, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their finnes, and transgression: so he exhorteth the godly to patience, and to trust to finde mercie by reason of the free promises of God made vnto Abraham: and therefore quietly to abide til God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

4 Threatnings against Iudah and Ierusalem, because of their idolatrie.

1



He word of the Lorde, which came vnto Zephaniah ^a sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hiz-

kiah, in the daies of ^b Iosiah, the sonne of ^c Amon King of Iudah.

2 I will surely destroy al things from of the land, saith the Lord.

3 I wil destroy man and beast: I will destroy the ^d foules of the heauē, & the fishes of the sea, & ruines shalbe to the wicked, & I will

cut of mā from of the land, saith the Lord.

4 I wil also stretch out mine hand vpon Iudah, & vpon al the inhabitants of Ierusalē, and I will cut of the remnant of Baal from this place, and the name of the ^e Chemarims with the Priests,

5 And them that worship the host of heauē vpon the house tops, & the that worship and swear by the Lord, & swear by ^f Malchā,

6 And them that are turned back from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be stil at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, and hath sanctified his gifts.

8 And it shalbe in the day of the Lords sacrifice, that I wil visit the princes and the

b Which were an order of superstitious men appointed to minister in the seruice of Baal, and were as his peculiar chaplains, read, 2. King. 23. 5. Hosea.

c He alludeth to their idole Molech, which was forbidden, Leu. 20. 1. yet they called him their King and made him as a

god: therefore he here noteth them that will both saye they worship God, and yet will swear by Idoles and serue them: which halting is here condemned, as Ezck. 20. 39. 2. King. 17. 33.

a. King. 21. 1.

b. King. 21. 19.

a Not that God was angrie with these dumme creatures, but be cause man was so wicked for whose cause they were created, God maketh the to take part of the punishment with him.

d Meaning, the courtiers which did imitate the strange apparel of other nations to winne their fauour thereby, & to appeare glorious in the eyes of al other, read Eze. 23. 14.

e He meaneth the seruants of the rulers which inuade other mens houses and reioyce and leap forioy whē they can get any pray to please their master withal.

f Signifying that all the corners of the citie of Ierusalem should be full of trouble.

g This is ment of the strete of the marchants which was lower then therest of the place about it.

h So that nothing shal escape me.

i By their prosperitie they are hardened in their wickednes.

Jer. 23. 10.

am. 1. 11.

k They that trusted in their own strength & contemned the Prophets of God.

Jer. 20. 7.

Isa. 2. 17.

am. 1. 18.

Ezek. 7. 19.

Chap. 3. 1.

Kings children, and all such as are clothed with^d strange apparel.

9 In the same daye also will I visit all those that^e daunce vpon the threshold so proudly, which fill their masters houses by crueltye and deceit.

10 And in that day, saith the Lorde, there shalbe a noyse, & crye from the^f fish gate, and an howling from the second gate, and a great destruction from the hilles.

11 Howe ye inhabitants of^g the lowe place: for the companie of the marchantes is destroyed: all they that beare syluer, are cut of.

12 And at that time will I search Ierusalem with^h lightes, and visit the men that are frofenⁱ in their dregges, and saye in their hearts, The Lord will neither do good nor do euill.

13 Therefore their goods shalbe spoyled, and their houses waste: * they shall also buyld houses, but not inhabit them, & they shall plant vineyardes, but not drinke the wine thereof.

14 The great day of the Lord is neere: it is neere, and halteth greatly, *euē* the voice of the day of the Lord: * the strong man shall crye there bitterly.

15 * That day is a day of wrath, a day of trouble and heauines, a day of destruction and desolation, a day of obscuritie and darkenes, a day of cloudes and blacknes,

16 A daye of the trumpet and alarme against the strong cities, and against the hie towres.

17 And I will bring distres vpon men, that they shall walke like blinde men, because they haue sinned against the Lord, & their blood shalbe powred out as dust, and their flesh as the dongue.

18 * Neither their siluer nor their gold shal be able to deliuer them in the daye of the Lords wrath, but the * whole land shal be deuoured by the fire of his ielousie: for he shall make euē a speedie riddance of all them that dwell in the land.

CHAP. II.

He moueth to returne to God, & Propheysing destruction against the Philistims, Moabites and others.

1 Gather^a your selues, euē gather you, O nation not worthy to be loued,

2 Before the decree come forth, and ye be as chaffe that passeth in a day, and before the fierce wrath of the Lord come vpon you, and before the daye of the Lordes anger come vpon you.

3 Seeke ye the Lord all the meeke of the earth, which^b haue wrought his iudgement: seeke righteousness, seeke lowlines, if so be that ye may be hid in the daye of the Lords wrath.

4 For^c Azzah shal be forsaken, and Ashkelon desolate: they shal driue out Ashdod at the noone day, & Ekron shalbe rooted vp.

his punishments from them vnto the Philistims their enemies and other nations.

5 Wo vnto the inhabitants of the sea^d coast: the nation of the Cherethims, the worde of the Lord is against you: O Canaan, the land of the Philistims, I will euē destroye thee without an inhabitant.

6 And the sea coast shalbe dwellings & cottages for shepheardes and shepetoldes.

7 And that coast shalbe for the^e remnant of the house of Iudah, to feede thereupon: in the houses of Ashkelon shall they lodge toward night: for the Lord their God shall visite them, and turne awaye their captiuitie.

8 I haue heard the reproche of Moab, and the rebukes of the children of Ammon, whereby they vpbayded my people, and magnified them selues against their borders.

9 Therefore, as I liue, sayth the Lord of hostes, the God of Israel, surely Moab shall be as Sodom, and the children of Ammon as Gomorah, *euē* the breeding of nettles and salt pittes, and a perpetual desolation: the residue of my folke shal spoile them, & the remnant of my people shall possesse them.

10 This shall they haue for their pride, because they haue reproched and magnified them selues against the Lorde of hostes people.

11 The Lord will be terrible vnto them: * for he will consume all the gods of the earth, and euery man shall worship him from his place, *euē* all the yles of the heathen.

12 Ye Morians also shalbe slaine by my sword with them.

13 And he will stretch out his hand against the North, & destroy Asshur, & will make Nineueh desolate, & waste like a wilderness.

14 And flockes shal lie in the middes of her, and all the beastes of the nations, and the^h pellicane, and the owle shall abide in the vpper postes of it: the voyce of byrdes shall sing in the windowes, and desolations shal be vpon the postes: for the cedars are vncouered.

15 This is theⁱ reioycing citie that dwelt carelesse, that sayd in her heart, I am, and there is none besides me: how is she made waste, and the lodging of the beasts? euerie one that passeth by her, shall hiss and wagge his hand.

CHAP. III.

4 Against the gouernours of Ierusalem. 8 Of the calling of all the Gentiles. 13 A comfort to the residue of Israel.

1 WO to her that is filthy & polluted, to the robbing^a citie.

2 She heard not the voyce: she receiued not correction: she trusted not in the Lord: she drue not nere to her God.

3 Her princes within her are as roaring lions: her iudges are as * wolues in the euening, which^b leaue not the bones til the morow.

4 Her prophets are light, and wicked persons:

^d That is, Galilee: by these nations he meaneth the people that dwelt nere to the Iewes and in stead of freindship were their enemies: therefore he calleth the Canaanites whom the Lord appointed to be slaine.

^e He sheweth why God would destroy their enemies, because their country might be a resting place for his Church.

^f These nations presumed to take from the Iewes that country which the Lord had giuen them.

^g When he shal deliuer his people and destroy their enemies & idols, his glory shall shine throughout all the world.

^h Read Isa. 34. 11.

ⁱ Or Iudges.

ⁱ Meaning, Nineueh, which reioycing so much of her strength and prosperitie, should be thus made waste and Gods people deliuered.

^a That is, Ierusalem.

Ezek. 33. 37.

mic. 3. 11.

Habak. 1. 8.

^b They are so griedie that they eate vp bones and all.

e The wicked thus boasted that God was euer among them, but the Prophet answered that he can not excuse their wickednes: for God wil not beare with their sinnes: yet that he did patiently abide and sent his Prophets continually to call them to repentance, but he profited nothing.

d By the destruction of other nations he sheweth that the Iewes should haue learned to feare God.

e They were most earnest and ready to do wickedly.

f Seeing ye will not repent, you shal loke for my vengeance aswell as other nations.

g Lest any should thinke then that Gods glorie should haue perished when Iudah was destroyed, he sheweth that he will publishe his grace through all the world.

h That is, the Iewes shall come as well as the Gentiles: which is to be vnderstand vnder the time of the Gospel.

i For they shall haue full remission of their sinnes: and the hypocrites which boasted of the Temple, which was also thy pride in time past, shalbe taken from thee.

sons: her priests haue polluted the Sanctuary: they haue wrested the Lawe.

5 The iust Lord is in the middes thereof: he wil do none iniquitie: euery morning doeth he bring his iudgement to light, he sayeth not: but the wicked will not learne to be ashamed.

6 I haue cut of the nations: their towres are desolate: I haue made their streates waste, that none shall passe by: their ciues are destroyed without man & without inhabitant.

7 I sayde, Surely thou wilt feare me: thou wilt receiue instruction: so their dwelling should not be destroyed how soeuer I visited them, but they rose early and corrupted all their workes.

8 Therefore wayte ye vpon me, saith the Lord, vntill the day that I rise vp to the pray: for I am determined to gather the nations, and that I will assemble the kingdoms to powre vpon them mine indignation, euen all my fierce wrath: for all the earth shalbe deuoured with the fire of my ielousie.

9 Surely I then will I turne to the people a pure language, that they may all call vpon the Name of the Lord, to serue him with one consent.

10 From beyond the riuers of Ethiopia, the daughter of my disperfed, praying vnto me, shall bring me an offering.

11 In that day shalt thou not be ashamed for al thy works, wherein thou hast transgressed against me: for then I will take away out of the middes of thee the that reioyce

of thy pride, and thou shalt no more be proude of mine holie Mountaine.

12 Then will I leaue in the middes of thee an humble and poore people: and they shall trust in the Name of the Lord.

13 The remnant of Israel shall do none iniquitie, nor speake lies: neither shall a deceitful tongue be found in their mouth: for they shalbe fed, and lie downe, and none shall make them afraide.

14 Reioyce, O daughter Zion: be ye ioyfull, O Israel: be glad and reioyce with al thine heart, O daughter Ierusalem.

15 The Lord hath taken away thy iudgements: he hath cast out thine enemy: the King of Israel, euen the Lord is in the mids of thee: thou shalt see no more euill.

16 In that day it shalbe saide to Ierusalem, Feare thou not, O Zion: let not thine hands be faint.

17 The Lord thy God in the middes of thee is mightie: he wil saue, he wil reioyce ouer thee with ioye: he will quies him selfe in his loue: he will reioyce ouer thee with ioye.

18 After a certaine time will I gather the afflicted that were of thee, & them that bare the reproch for it.

19 Behold, at that time I will bruite all that afflict thee, & I will saue her that halteth, and gather her that was cast out, and I will get them praise and fame in all the lands of their shame.

20 At that time will I bring you againe, and then will I gather you: for I will giue you a name and a prayse among al people of the earth, when I turne back your captiuitie before your eyes, saith the Lord.

q As among the Assyrians and Caldeans which did put them to shame.

k That is, the punishment for thy sinne.

l As the Assyrians, Caldeans, Egyptians, and other nations.

m To defend thee as by thy sinnes thou hast put him away & left thy selfe naked, as Exod. 32. 25.

n Signifying, that God delicteth to shew his loue & great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church and because of their religion.

p I will deliver the Church which now is afflicted, as Micah. 4. 6.

q As among the Assyrians and Caldeans which did mocke them and

HAGGAI.

THE ARGUMENT.

When the time of the seuentie yeres captiuitie prophesied by Ieremiah, was expired, God rayfed up Haggai, Zechariah, & Malachi to comfort the Iewes and to exhorste them to the buylding of the Temple, which was a figure of the spirituall Temple and Church of God whose perfection and excellencie stoode in Christ. And because that all were giuen to their owne pleasures and commodities, he declareth that that plague of famine, which God sent them among them, was a iust rewarde of their ingratitude, in that they contemned Gods honour, who had deliuered them. Yet he comforteth them, if they will returne to the Lord, with the promes of greater felicitie, forasmuch as the Lord will finish the worke that he hath begonne, and send Christ whom he had promised, and by whom they should attaine to perfit ioy & glorie.

CHAP. I.

1 The time of the prophesie of Haggai. 2 An exhortation to buyld the Temple againe.

a Who was the sonne of Hystaspis, and the third King of the Persians, as some thinke.



IN the seconde yere of King Darius, in the sixt moneth, the first daye of the moneth, came the worde of the Lorde (by the ministerie

of the Prophet Haggai) vnto Zerubbabel the sonne of Shealtiel, a prince of Iudah, and to Iehozadak the hie Priest, saying,

2 Thus speaketh the Lord of hostes, saying, this people saye, The tyme is not yet

come, men had neede to be stirred vp and admonished of their duties, what shall we thinke of other gouernours whose doings are either against God, or very colde in his cause?

b Because the buylding of the Temple began to cease by reason that the people were discouraged by their enemies: and if these two notable men had neede to be stirred vp and admonished of their duties, what shall we thinke of other gouernours whose doings are either against God, or very colde in his cause?

come,

c Not that they condemned the building thereof, but they preferred policie, and private profit to religion, being content with small beginnings.

d Shewing that they sought not only their necessities, but their very pleasures before Gods honour.

e Consider the plagues of God vpon you for preferring your policies to his religion, & because ye seeke not him first of all.

f Meaning, that they should leaue of their owne commodities, and go forward in the building of Gods Temple and in the setting forth of his religion.

g That is, I will heare your prayers according to my promises, 1. King. 8. 21. h That is, my glorie shall be set forth by you. i And so bring it to nothing.

k This declared that God was the autor of the doctrine, & that he was but the minister, as Exo. 24. 11. Iud. 7. 20. Act. 15. 28. l Which declarereth that me are vnapt and dul to serue the Lord, neither can they obey his worde or his messengers before God reforme their heartes & giue the new spirits, Iohn. 6. 44.

come, that the Lordes House should be buylded.

3 Then came the worde of the Lorde by the ministerie of the Prophet Haggai, saying,

4 Is it tyme for your selues to dwell in your ^d sieled houses, and this House lye waste?

5 Nowe therefore thus saith the Lorde of hostes, Consider your owne wayes in your heartes.

6 Ye haue sown much, and bring in litle: ye eat, but ye haue not ynough: ye drinke, but ye are not filled: ye clothe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus saith the Lord of hostes, Consider your owne waies in your heartes.

8 Goe vp to the mountaine, and bring wood, and builde this House, and I will be fauourable in it, and I will ^b be glorified, saith the Lord.

9 Ye looked for much, and lo, it came to litle: and when ye brought it home, I did blowe vpon it. And why, saith the Lord of hostes? because of mine House that is waste, and ye runne euerye man vnto his owne house.

10 Therefore the heauen ouer you staied it selfe from dew, and the earth staied her fruit.

11 And I called for a drought vpon the lād, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon all that the ground bringeth forth: both vpon men and vpon cattel, and vpon all the labour of the hands.

12 When Zerubbabel the sonne of Shealtiel, and Iehoshua the sonne of Iehozadak the hie Priest with al the remnant of the people, heard the ^k voyce of the Lorde their God, and the wordes of the Prophet Haggai (as the Lorde their God had sent him) then the people did feare before the Lord.

13 Then spake Haggai the Lordes messenger in the Lordes message vnto the people, saying, I am with you, saith the Lord.

14 And the Lorde stirred vp^l the spirit of Zerubbabel, the sone of Shealtiel a prince of Iudah, and the spirit of Iehoshua the sonne of Iehozadak the hie Priest, and the spirit of all the remnant of the people, and they came, and did the worke in the House of the Lorde of hostes their God.

CHAP. II.

He sheweth that the glorie of the second Temple shall exceede the first.

1 IN the foure and twentieth daye of the sixt moneth, in the second yere of King Darius,

2 In the seuenth moneth, in the one & twentieth day of the moneth, came the worde of the Lord by the ministerie of the Prophet Haggai, saying,

3 Speake now to Zerubbabel the sonne of Shealtiel prince of Iudah, and to Iehoshua the sonne of Iehozadak the hie Priest, and to the residue of the people, saying,

4 Who is left among you, that sawe this ^a House in her first glorie, and how do you see it now? Is it not in your eyes, in comparison of it as nothing?

5 Yet now be of good courage, O Zerubbabel, saith the Lorde, and be of good comfort, O Iehoshua, sonne of Iehozadak the hie Priest: and be strong, all ye people of the land, saith the Lord, & ^b do it: for I am with you, saith Lord of hostes,

6 According to the worde that I couenanted with you, when ye came out of Egypt: so my Spirit shall remaine among you, feare ye not.

7 For thus saith the Lorde of hostes, Ye yet a litle while, and I will shake the heauens and the earth, and the sea, and the drye land:

8 And I wil moue all nations, and ^d the desire of all nations shall come, and I will fill this House with glorie, saith the Lord of hostes.

9 The ^e siluer is mine, and the gold is mine, saith the Lord of hostes.

10 The glorie of this last House shall be greater then the first, saith the Lorde of hostes: & in this place will I giue peace, saith the Lord of hostes.

11 ¶ In the foure and twentieth day of the ninth moneth, in the second yere of Darius, came the worde of the Lord vnto the Prophet Haggai, saying,

12 Thus saith the Lord of hostes, Aske now the Priests concerning the Law, and say,

13 If one beare ^f holy flesh in the skirt of his garment, and with his skirt do touche the bread, or the potage, or the wine, or oyle, or any meat, shal it be holy? And the Priestes answered and said, No.

14 The said Haggai, If a polluted persone touch anye of these, shall it be vnclane? And the Priestes answered, & said, it shal be vnclane.

15 Then answered Haggai, and saide, So is this people, and so is this nation before me, saith the Lord: and so are all the works of their hands, and that which they offer here, is vnclane.

16 And now, I praye you, consider in your mindes: from this ^g day, and afore, ^h euen afore a stone was laid vpon a stone in the Temple of the Lords:

17 Before these things were, ⁱ whe one came to an heape of twetic measures, there were but ten: when one came to the wine presse for to drawe out fiftie vessels out of the presse, there were but twentie.

18 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you turned not to me, saith the Lord.

testable vnto God which els are good and godly. h Consider howe God did plague you with famine afore you began to buyld the Temple. i That is, before the buylding was begonne.

a For the people, according as I sa. 32. 11. and Ezek. 41. 1. had prophesied, thought this Temple should haue bene more excellent then Salomons Temple, which was destroyed by the Babylonians, but the Prophets ment the spiritual Temple, the Church of Christ.

b That is, go forward in building the Temple.

c He exhorteth them to pacifce though they see not as yet this

d Temple so glorious as the Prophets had declared: for this should be accomplished in Christ by whom all things should be renewed.

e Meaning, Christ whom all ought to looke for and desire: or by desire, he may signifie all precious things, as riches and such like.

f Therefore whe his time cometh he can make all the treasures of his world to serue his purpose: but the glory of this second Temple doeth not stand in materiall things neither can be buylt.

g Meaning, all spirituall blessings & felicitie purchased by Christ, Phil. 4. 7

h That is, the flesh of the sacrifices: wherby he signifieth

i that thig, which of it self is good, cannot make an other thing so:

and therefore they ought not to iustifie them selues by their sacrifices and ceremonies: but to trarie he that is vnclane and not pure of heart, doth corrupt those things and make them de-

k From the time they began to buyld the Temple, he prometh that God would blesse the and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie. l He exhorteth the to patience and to abide till the harvest came and then they should see Gods blessings.

- 19 Consider, I praye you, in your mindes fro this day, & afore from the foure & twentieth day of the ninth moneth, euen from the day that the foundatiō of the Lords Temple was laid: consider it in your mindes.
- 20 Is the ¹seede yet in the barne? as yet the vine, & the figtree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse you.
- 21 And againe the worde of the Lord came vnto Haggai in the foure & twentieth day of the moneth, saying,
- 22 Speake to Zerubbabel the prince of Iu-

dah, & say, I ^m will shake the heauens & the earth,

- 23 And I wil ouerthrow the throne of kingdomes, & I wil destroy the strength of the ⁿkingdomes of the heathen, & I will ouerthrow the charers, & those that ride in the, & the horse & the riders shal come down, euery one by the sword of his brother.
- 24 In that day, saith the Lord of hostes, will I take the, O Zerubbabel my seruant, the sonne of Shealtiel, saith the Lord, and will make thee as a ^o signet: for I haue chosen thee, saith the Lord of hostes.

excellent, which thing was accomplished in Christ.

m I will make a change & renew all things in Christ of whom Zerubbabel here is a figure. n Hereby he sheweth that there shalbe no let or hinderance when God will make this wonderful restitution of his Church o Signifyinge that his dignitie should be most

ZECHARIAH.

THE ARGUMENT.

TWOMONETHES after that Haggai had begone to prophesie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore he putteth them in remembrance, for what cause God had so sore punished their fathers: and yet comforteth them, if they will repens unfaignedly, & not abuse this great benefis of God in their deliuerance, which was a figure of that true deliuerance, that al the faithfull should haue, fro death & sinne by Christ. But because they still remained in their wickednes, & coldnes to see forth Gods glorie, & were not yet made better by their long banishment, he rebuketh them most sharply: yet for the comfort of the repentant, he euer mixeth the promises of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a He exhorteth the people to returne to the Lord, and to eschewe the wickednes of their fathers. b He signifieth the restitution of Ierusalem and the Temple.

a Who was the sonne of Hysai-

b This was not that Zechariah, wherof is mention. 2. Chro. 24. 20, but had the same name, & is called the sonne of Berechiah, as he was, because he came of those progenitours, as of Ioiada or Berechiah & Iddo. c He speaketh this to fear them with Gods iudgements that they should not provoke him as their fathers had done, whom he so grievously punished.

d Let your fruits declare, that you are Gods people and that he hath wrought in you by his Spirit & mortified you: for els man hath no power to returne to God, but God must conuert him, as Iere. 31. 18. lam. 5. 21. isa. 21. 8. & 31. 6. & 45. 21. Ierem. 3. 12. ezek. 18. 30. hos. 14. 2. ioh. 9. 23.

e Though your fathers be deade, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1. 15. f Seeing ye sawe the force of my doctrine in punishing your fathers, why do not ye feare the threatnings contained in the same and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance.

IN the eight moneth of the second yere of ^a Darius, came the word of the Lord vnto ^b Zechariah the sonne of Berechiah, the sonne of Iddo, the Prophet, saying,

2 The Lord hath bene ^c sore displeased with your fathers.

3 Therefore saye thou vnto them, Thus saith the Lord of hostes, ^d Turne ye vnto me, saith the Lord of hostes, & I will turne vnto you, saith the Lord of hostes.

4 Be ye not as your fathers, vnto whom the former ^e Prophets haue cryed, saying, thus saith the Lord of hostes, Turne you nowe from your euil wayes, & from your wicked works: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where ^f are they? and do the Prophetes liue for euer?

6 But did not my wordes and my statutes, which I commanded by my seruants the Prophetes, take hold of ^g your fathers? and ^h they returned, and saide, As the Lord of

hostes hath determined to do vnto vs, according to our owne wayes, and according to our workes, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleuenth moneth, which is the moneth ⁱ Shebat, in the second yere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I ^j saw by night, and behold ^k a man riding vpon a red horse, and he stode among the mirre trees, that were in a bottome, and behinde him were there ^l red horses speckeled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, sayde vnto me, I will shewe thee what these be.

10 And the man that stode among the mirre trees, answered and saide, These are they whom the Lord hath sent to go through the world.

11 And they answered the Angel of the Lord, that stode among the mirre trees, & said, We haue gone thorowe the worlde: and behold, all the worlde sitteth still, and is at rest.

12 Then the ^m Angel of the Lord answered and said, O Lord of hostes, howe long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yerres?

13 And the Lord answered the Angel that talked with me, with good wordes and comfortable wordes.

14 So the Angel that communed with me, said vnto me, Crye thou, and speake, Thus

h Which cometh part of Ianuarie & part of Februarie.

i This vision signifieth the restitution of the Church, but as yet it should not appeare to mans eyes, which is here ment by the night, by the botome and by the mirre trees,

which are black, and giue a darke shadowe: yet he compareth God to a King, who hath his posts & messengers abroad, by whom he still worketh his purpose and bringeth his matters to passe.

k Who was the chief among the rest of the horse men.

l These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth & bringeth forth his workes in diuers sorts.

m That is, Christ the Mediator prayed for the saluation of his Church, which was now troubled when al the countreie about them were at rest.

n Though for a time God defer his helpe and comfort from his Church, yet thus declareth that he loueth them stil most derely, as a most merciful father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready. o In destroying the reprobate I shewed my self but a little angrie toward my Church, but the enemy would haue destroyed them also, and considered not the end of my chastisement.

p To measure out the buyldings. q The abundance shalbe so great that the places of store shal not be able to containe these blessings that God wil send, but shal euen breake for fulnes. r Which signified al the enemies of the Church, East, West, North, South. s These carpenters or smithes are Gods instruments, which with their mallets & hammers breake these hard and strong hornes, which would ouerthrowe the Church, and declare that none enemies home is so strong, but God hath an hammer to breake it in pieces.

CHAP. II.

The restoring of Ierusalem and Iudah.

a That is, the Angel who was Christ: for in respect of his office he is oft times called an Angel, but in respect of his eternal essence, is God and so called. b Meaning him self Zechariah. c Signifying, the spiritual Ierusalem & Church vnder Christ, which should be extended by the Gospel through al the world & should neede no material walles, nor trust in anie worldly strength, but should be safely preferred, and dwell in peace among al their enemies. d To defend my Church, to seare the enemies, and to destroy them if they approche nere. e In me they shal haue their ful felicitie and glorie. f He calleth to them which partly for seare and partly for their owne ease, remained stil in captiuitie, and so preferred their owne priuate commodities to the benefites of God promised in his Church. g As it was I that scattered you, so haue I power to restore you. h By flying from Babylon and comming to the Church.

saith the Lord of hostes, I am ^a ielouse ouer Ierusalem and Zion with a great zeale, ¹⁵ And am greatly angrie against the careles heathen: for I was angrie but ^a a little, and they helped forward the affliction. ¹⁶ Therefore thus saith the Lord, I wil returne vnto Ierusalem with tender mercie: mine house shalbe builded in it, saith the Lord of hostes, and a line ^b shal be stretched vpon Ierusalem. ¹⁷ Cry yet, & speake, Thus saith the Lord of hostes, My cities shal yet ^c be broken with plenrie: the Lord shal yet comfort Zion, and shal yet chuse Ierusalem. ¹⁸ Then lift I vp mine eyes and sawe, and beholde, ^d foure hornes. ¹⁹ And I said vnto the Angel that talked with me, What be these? And he answered me, These are the hornes which haue scattered Iudah, Israel, and Ierusalem. ²⁰ And the Lord shewed me foure ^e carpenters. ²¹ Then said I, What come these to do? And he answered, & said, These are the hornes, which haue scattered Iudah, so that a man durst not lift vp his head: but these are come to fray them, & to cast out the horns of the Gentiles, which lift vp their horne ouer the land of Iudah, to scatter it.

the daughter of Babel.

⁸ For thus saith the Lord of hostes, After ^f this ^g glory hath he sent me vnto the nations, which spoiled you: for he that toucheth you, toucheth the ^h apple of his eye. ⁹ For beholde, I wil lift vp mine hande ⁱ vpon them: and ^j they shal be a spoyle to those that serued them, and ye shal knowe, that the Lord of hostes hath ^k sent me. ¹⁰ Reioyce, and be glad, O daughter Zion: for lo, I come, and wil dwell in the middes of thee, saith the Lord. ¹¹ And many nations shalbe ioyned to the Lord in that day, and shal be my people: and I wil dwell in the middes of thee, and thou shalt know that the Lord of hostes hath sent me vnto thee. ¹² And the Lord shal inherit Iudah his portion in the holy land, and shal chuse Ierusalem againe. ¹³ Let all flesh be stil before the Lord: for he is raised vp out of his holy place.

^l Vpon the heathen your enemies. ^m They shalbe your seruants as you haue bene theirs. ⁿ This must necessarily be vnderstand of Christ, who being God equal with his Father, was sent as he was Mediator to dwell in his Church, and to gouerne them.

CHAP. III.

A prophesie of Christ and of his kingdoms.

¹ And he shewed me Iehoshua the hie Priest, ^a standing before the Angel of the Lord, and ^b Satan stood at his right hand to resist him. ² And the ^c Lord said vnto Satan, The Lord reprove thee, O Satan: euen the Lord that hath chosen Ierusalem, reprove thee. Is not this a ^d brand taken out of the fire? ³ Now Iehoshua was clothed with filthy garments, and stood before the Angel. ⁴ And he answered and spake vnto those that stood before him, saying, Take away the ^e filthy garments from him. And vnto him he said, Behold, I haue ^f caused thine iniquitie to departe from thee, and I wil cloth thee with change of raiment. ⁵ And I said, Let them ^g set a faire diademe vpon his head. So they set a faire diademe vpon his head, and clothed him with garments, and the Angel of the Lord stood by. ⁶ And the Angel of the Lord testified vnto Iehoshua, saying, ⁷ Thus saith the Lord of hostes, If thou wilt walke in my wayes, and keepe my

ⁱ Seeing ^j God hath begonne to shew his grace among you by deliucring you, he continueth the same stil toward you, and therefore sendeth me his Angel, and his Christ to defend you from your enemies, that they shal not hurt you, neither by the way nor at home. ^k Ye are so deare vnto God, that he can no more suffer your enemies to hurt you, then a man can abide to be thrust in the eie, Psalm. 17. 8.

^a He prayed to Christ the Mediator for the state of the Church. ^b Which declareth that the faithful haue not onely warre with flesh and blood, but with Satan him selfe and the spiritual wickednes, Ephe. 6. 12. ^c That is, Christ speaketh to God as the Mediator of his Church that he would rebuke Satan: and here he sheweth him selfe to be the continual preferer of his Church. ^d Meaning that Iehoshua was wonderfully preferred in the captiuitie, and now Satan sought to afflict

and trouble him when he was doing his office. ^e In respect of the glorious garments, and precious stones that the Priests did weare before the captiuitie: and by this contemptible state the Prophet signifieth that these smal beginnings should be made excellent when Christ shal make the ful restitution of his Church. ^f He sheweth of what apparel he speaketh, which is when our filthy finnes are taken away and we are clad with Gods mercies, which is ment of the spiritual restitution. ^g The Prophet prayeth that besides the raiment the Priest might also haue tyre for his head accordingly, that is, that the dignitie of the Priesthood might be perfect: and this was fulfilled in Christ, who was both Priest and King: and here al such are condemned that can content them selues wth anie meane reformation in religion, seeing the Prophet desireth ^h perfection, and obtaineth it.

Ppp j.

watch,

h That is, haue rule & gouernement in my Church as thy predeceffours haue had.

i Whereby he meaneth to haue the whole charge and ministration of the Church.

k That is, the Angels who represented the whole number of the faithful: signifying that all the godly should willing.

l Because they follow my word

they are contemned in the world, and esteemed as monsters, Isa. 8. 18.

m That is, Christ, who did so humble him selfe, that not onely he became the seruant of God, but also the seruant of men: and therefore in him they should haue comfort, although in the world they were contemned, Isa. 49. 1. iere. 23. 5. & 33. 14. **n** He sheweth that the ministers cannot buyde, before God lay the first stone, which is Christ, who is full of eyes, both because he giueth light vnto all others, and that all ought to seeke light at him, Chap. 4. 10. **o** That is, I wil make it perfect in all points, as a thing wrought by the hand of God. **p** Though I haue punished this land for a time, yet I wil euennow be pacified, and visite their sinnes no more. **q** Ye shal then liue in peace and quietnes, that is, in the kingdome of Christ, Isa. 2. 2. micah. 4. 4.

CHAP. IIII.

The vision of the golden candlesticke, and the exposition thereof.

1 And the Angel that talked with me, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto me, What seest thou? And I said, I haue looked, and beholde, a^a candlesticke all of golde with a bowle vpon the top of it, & his seven lampes therein, and seven pipes to the^b lampes, which were vpon the top thereof.

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered, and spake to the Angel that talked with me, saying, What are these, my Lord?

5 Then the Angel that talked with me, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the worde of the Lord vnto Zerubbabel, saying, Neither by^d an armie nor strength, but by my Spirit, saith the Lord of hostes.

Who art thou, O^e great mountaine, before Zerubbabel: thou shalt be a plaine, and

f he shal bring forth the heade stone thereof, with shoutings, crying, Grace,

his doctrine was directed toall the Church who are his bodie and members. **d** He sheweth that Gods power onely is sufficient to preserve his Church, though he vse not mans helpe thereunto. **e** He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ whome the enemies daile labour to let, in the building of his spiritual Temple, but all in vaine.

f Though the enemies thinke to stay this building, yet Zerubbabel shal lay the highest stone thereof, and bring it to perfection, so that all the godly shal reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple.

grace vnto it.

8 Moreouer, the worde of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue laid the foundation of this house: his hands shal also finish it, and thou shalt know that the Lord of hostes hath sent me vnto you.

10 For who hath despised the daye of the^b final things? but they shal reioyce, & shal see the stone of^c tinne in the hand of Zerubbabel: these seven are the eyes of the Lord, which go thorow the whole worlde.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, & said vnto him, What be these two oliue branches, which thorow the two golden pipes emptye them selues into the golde?

13 And he answered me and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two^d oliue branches, that stand with the ruler of the whole earth.

though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye. **k** That is, God hath seven eyes: meaning, a continual prouidence, so that neither Satan nor anie power in the world can go about or bring anie thing to passe to hinder his worke, Chap. 3. 9. **l** Which were ever greene and full of oyle, so that still they powred forth oyle into the lampes: signifying, that God wil continually maintaine and preserve his Church, and indue it still with abundance and perfection of graces.

CHAP. V.

1 The vision of the flying booke, signifying the curse of thinees, and such as abuse the Name of God. 6 By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.

1 Then I turned me, and lift vp mine eyes and looked, and beholde, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying^a booke: the length thereof is twentie cubites, and the breadth thereof ten cubites.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euerie one that^b stealeth, shalbe cut of^c swel on this side, as on that: and euerie one that^d sweareth, shalbe cut of^e swel on this side, as on that.

4 I wil bring it forth, saith the Lord of hostes, and it shal enter into the house of the thiefe, & into the house of him, that falsely sweareth by my Name: and it shal remaine in the middes of his house, and shal consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went forth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I said, What is it? And he said, This is an^f Ephah that goeth forth. He said moreouer, This is the^g sight of them through all the earth.

first table, and serueth not God aright, but abuseth Gods Name. **e** Which was a measure in drie things: containing about ten portells. **f** That is, all the wickednes of the vngodlie is in Gods sight, which he kepeth in a measure and can shut it or open it at his pleasure.

g Meaning, the Prophet, that I am Christ sent of my father for the building, & preservation of my spiritual Temple.

h Signifying that all were discouraged at the smal and poore beginnings of the Temple.

i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should go forward with his building to the joy and comfort of the godlie.

a Because the Iewes had provoked Gods plagues by contemning his word, & casting of al iudgements and equitie, he sheweth that Gods curses written in this booke had iustly light both on them, and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.

b That is, vnto anie iniurie toward his neighbour.

c Meaning, what soeuer he be in the world.

d He that transgresseth the

e Meaning, what soeuer he be in the world.

f He that transgresseth the

g To couer the
measure.

h Which repre-
senteth iniqui-
tie, as in the next
verse.

i Signifying that
Satan should
not haue such
power against
the lawes to
tempt them, as
he had in time
past, but that
God would shut
vp iniquitie in a
measure as in a
prison.

k Which decla-
red that God
would execute
his iudgements
by y^e meanes of
weake and in-
ferme meanes.

l To remoue the iniquitie and afflictions that came
for the same from Iudah, to place it for euer in Babylon.

And beholde, there was lift vp a ^a talent
of lead: and this is a ^b woman that sitteth
in the middes of the Ephah.

8 And he said, This is ^c wickednes, and he
cast it into the middes of the Ephah, and
he cast the weight of lead vpon the mouth
thereof.

9 Then lift I vp mine eyes, & looked: & be-
hold, there came out two ^d women, & the
winde was in their wings (for they had
wings like the winges of a storke) and
they lift vp the Ephah betweene the earth
and the heauen.

10 Then said I to the Angel that talked with
me, Whither do these beare the Ephah?

11 And he said vnto me, ^e To builde it an
house in the land of Shinar, and it shalbe
established and set there vpon her owne
place.

1 To remoue the iniquitie and afflictions that came
for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charrets he describeth the foure monarchies.

1 **A** Gaine, I turned and lift mine eyes,
and looked: and beholde, there came
foure ^a charrets out from betweene ^b two
mountaines, and the mountaines were
mountaines of brasle.

2 In the first charet were ^c red horses, and in
the second charet ^d blacke horses,

3 And in the third charet ^e white horses,
and in the fourth charet, horses of ^f diuers
colours, and reddish.

4 Then I answered, and said vnto the An-
gel that talked with me, What are these,
my Lord?

5 And the Angel answered, and said vnto
me, These are the ^g foure spirits of the
heauen, which go forth from standing
with the Lord of all the earth.

6 That with the blacke horse went forth
into the land of the North, and the white
went out after them, and they of diuers
colours went forth toward the ^h South
country.

7 And the ⁱ reddish went out, and required
to go, and passe through the worlde, and
he said, Go passe through the worlde. So
they went thorowout the worlde.

8 Then cried he vpon me, and spake vnto
me, saying, Beholde, these that go toward
the North country, haue pacified my
^j spirit in the North country.

9 And the worde of the Lord came vnto
me, saying,

10 Take of them of the captiuitie, ^k euen of
Heldai, & of Tobijah, and Iedaiah, which
are come from Babel, and come thou the
same day, and go vnto the house ^l of Io-
nah, as he did in destroying Nine-
ueh and Babylon, and other their enemies. ^m Meaning, al the actiōs
and motions of Gods Spirit, which according to his inchangeable
counsel he causeth to appeare through al the world. ⁿ That is, to-
ward Egypt, and other countries there about. ^o That is, they of
diuers colours, which aske leave, to signifie that Satan hath no power
to hurt or afflict til God giue it him, Iob. 1. 12. ^p By punishing the
Caldeans mine anger ceased, and you were deliuered. ^q To receiue
of him and the other three, money to make the two crownes: which
were men of great authoritie among y^e Iewes, & doubted of y^e restitutio
of the kingdom & of the priesthode, & hurt others by their example.

shab, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make
crownes, and set ^r them vpon the ^s head of
Iehoshua, the sonne of Iehozadak the hie
Priest,

12 And speake vnto him, saying, Thus spea-
keth the Lord of hostes, & faith, Beholde
the man whose name is the ^t Branch, and
he shal growe ^u vp out of his place, and he
shal ^v builde the Temple of the Lord.

13 Euen he shal builde the Temple of the
Lord, and he shal beare the ^w glorie, and
shal sit and rule vpon his throne, and he
shalbe a Priest vpon his throne, and the
counsel of peace shalbe betweene ^x them
both.

14 And the crownes shalbe to ^y Helem, and
to Tobijah and to Iedaiah, and to ^z Hen the
sonne of Zephaniah, for a ^{aa} memorial in
the Temple of the Lord.

15 And they that are ^{ab} far of, shal come and
builde in the Temple of the Lord, and ye
shal knowe, that the Lord of hostes hath
sent me vnto you. And this shal come to
passe, if ye wil ^{ac} obey the voice of the Lord
your God.

10. q Whereof Iehoshua had but a shadow. n The two offices of y^e
kingdome, & priesthode shalbe so ioyned together, that they shalbe no
more disieured. f Who was also called Heldai. t He also was cal-
led Ioshiah. u That they may acknowledge their infirmities, which
looked that al things should haue bene restored incontinently: and of
this their infidelitie these two crownes shal remaine as tokens, Act. 1. 6.
x That is, the Gentiles by the preaching of the Gospel shal helpe to-
ward the building of this spiritual Temple. y If ye wil beleuee and
remaine in the obedience of faith.

CHAP. VII.

3 The true fasting. 11 The rebellion of the people is the
cause of their affliction.

1 **A** Nd in the fourth yere of king Darius,
the worde of the Lord came vnto Ze-
chariah in the fourth ^a day of the ninth mo-
neth, euen in ^b Chisleu.

2 For ^c they had sent vnto the House of
God Sharezer, and Regem-melech and
their men to pray before the Lord,

3 And to speake vnto the Priests, which
were in the House of the Lord of hostes,
& to the Prophets, saying, Should I ^d wepe
in the fift moneth, and ^e separate my selfe
as I haue done these so many ^f yeres?

4 Then came the word of the Lord of ho-
stes vnto me, saying,

5 Speake vnto all the people of the land,
and to the ^g Priests, and say, When ye fa-
sted, and mourned in the fift and seuenth
moneth, euen these seuentie yeres, did ye
fast vnto me? ^h do I approue it?

6 And when ye did eate, and when ye did
drinke, did ye not eate ⁱ for your selues, &

was slaine, Iere. 41. 2. c By weeping, and mourning appeare what ex-
ercises they vsed in their fasting. d That is, prepare my selfe with
al deuotion to this fast. e Which was now since the time the Tem-
ple was destroyed. f For there were both of the people, and of the
Priests, which doubted as touching this controuersie, besides them
which as yet remained in Caldea, and reasoned of it as of one of the
chiefest pointes of their religion. g For they thought they had de-
served toward God because of this fast, which they inuented of them
selues: and though fasting of it selfe be good, yet because they thought
it a seruice toward God, and trusted therein, it is here reprobud.

h Did ye not eate, and drinke for your owne commoditie and neces-
sities? and so likewise ye did abstaine according to your owne fantasie,
and not after the prescript of my Lawe?

P p p ij.

drinks

m Because this
could not be ac-
tributed to anie
one according to
the Law, there-
fore it follow-
eth y^e Iehoshua
mult represent
y^e Messiah who
was both Priest
and King.
n Meaning,
Christ, of whō
Iehoshua was
the figure: for in
Greece they
were both called
Iesus.
o That is, of him
self without the
helpe of man.
p Which decla-
red that none
could builde
this Temple,
whereof Haggai
speaketh, but
only Christ: and
therefore it was
spiritual, and not
material, Hag. 2.

a Which contai-
ned part of No-
uember & part
of December.

b That is, y^e rest
of the people
that remained
yet in Caldea,
sent to y^e Church
at Ierusalem for
the resolution
of these questi-
ons, because
these feasts were
confermed vpon
by the agreemēt
of the whole
Church, the one
in the moneth,
that the Tem-
ple was destroy-
ed, and the other
when Gedaliah

7 Should ye not *heare* the words, which the Lord hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the worde of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hostes, saying, Execute true iudgement, & shew mercy & compassion, euery man to his brother,

10 And oppresse not the widowe, nor the fatherles, the stranger nor the poore, and let none of you imagine euil against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, & stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, lest they should heare the Lawe and the wordes which the Lord of hostes sent in his Spirit by the ministerie of the former Prophetes: therefore came a great wrath from the Lord of hostes.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hostes.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land waste.

similitude is taken of oxen, which shrink at the yoke, Nehem 9. 29. m Which declareth, that they rebelled not only against the Prophetes but against the Spirit of God that spake in them. n That is, after they were carryed captiue. o By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

Of the returne of the people vnto Ierusalem, and of the mercie of God toward them, 10 Of good workes. 20 The calling of the Gentiles.

1 **A** Gaine the word of the Lord of hostes came to me, saying,

2 Thus saith the Lord of hostes, I was ielous for Zion with great ielousie, and I was ielous for her with great wrath.

3 Thus saith the Lord, I wil returne vnto Zion, and wil dwell in the middes of Ierusalem, and Ierusalem shall be called a citic of trueth, and the Mountaine of the Lord of hostes, the holie Mountaine.

4 Thus saith the Lord of hostes, There shall yet olde men & olde women dwell in the stretes of Ierusalem, and euery man with his staffe in his hand for verie age.

5 And the stretes of the city shall be full of boyes and gyles, playing in the stretes thereof.

6 Thus saith the Lord of hostes, Though it be vnpossible in the eyes of the remnant of this people in these dayes, shoulde it therefore be vnpossible in my sight, saith the Lord of hostes?

7 Thus saith the Lord of hostes, Beholde, I

a I loved my citie with a singular loue, so that I could not abide that any should do her any iniurie. b Because she shall be faithful, and loyal toward me her husband. c Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preferue them so long as nature would suffer them to liue, and encrease their children in great abundance. d He sheweth wherein our faith standeth, that is, to beleue that God can performe that which he hath promised though it seeme neuer so vnpossible to man, Rom. 4. 20.

will deliuer my people from the East countrey, and from the West countrey.

8 And I wil bring them, & they shall dwell in the middes of Ierusalem, and they shall be my people, and I wil be their God in trueth and in righteousness.

9 Thus saith the Lord of hostes, Let your handes be strong, ye that heare in these dayes these words by the mouth of the prophetes, which were in the day, that the foundation of the House of the Lord of hostes was laid, that the Temple might be buylded.

10 For before these dayes there was no hier for a man nor any hier for a beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.

11 But now, I wil not intreat the residue of this people as afore time, saith the Lord of hostes.

12 For the sede shall be prosperous: the vine shall giue her fruite, and the ground shall giue her increase, and the heauens shall giue their dewe, & I wil cause the remnant of this people to possesse all these things.

13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so wil I deliuer you, and ye shall be a blessing: feare not, but let your handes be strong.

14 For thus saith the Lord of hostes, As I thought to punish you, wher your fathers prouoked me vnto wrath, saith the Lord of hostes, and repented not,

15 So againe haue I determined in these dayes to do well vnto Ierusalem, and to the house of Iudah: feare ye not.

16 These are the thinges that ye shall do. Speake ye euery man the trueth vnto his neighbour: execute iudgement truly and vprightly in your gates,

17 And let none of you imagine euil in your heartes against his neighbour, & loue no false othe: for all these are the thinges that I hate, saith the Lord.

18 And the worde of the Lord of hostes came vnto me, saying,

19 Thus saith the Lord of hostes, The fast of the fourth month, and the fast of the fift, & the fast of the seuenth, and the fast of the tenth, shall be to the house of Iudah ioy and gladnes, & prosperous hie feasts: therefore loue the trueth and peace.

20 Thus saith the Lord of hostes, That there shall yet come people, & the inhabitants of great cities.

21 And they that dwell in one citie, shall go to another, saying, Vp, let vs go and pray before the Lord, and seeke the Lord of hostes: I wil go also.

22 Yea, great people and mightie nations shall come to seeke the Lord of hostes in Ierusalem, and to pray before the Lord.

God wil send them ioye & gladnes. 1 He declareth the great zeale that God should giue the Gentiles to come to his Church and to ioyne with the Iewes in his true religion, which should be in the Kingdom of Christ. Isa. 2. 1. Micah. 4. 1.

- 23 Thus saith the Lord of hostes, In those dayes shal ten men take holde out of all languages of the nations, *euen* take holde of the skirt of him that is a Iewe, and say, We wil go with you: for we haue heard, that God is with you.

C H A P. IX.

- 1 The threatening of the Gentiles. 2 The coming of Christ.

^a Whereby he meaneth Syria. ^b Gods anger shal abide vpon their chief city, and not spare so much as that. ^c When the Iewes shal conuert and repent, then God wil destroy their enemies. ^d That is, by Damascus: meaning that Hamath or Antiochia should be vnder the same rodde and plague. ^e He secretly sheweth the cause of their destruction, because they were deceived at other by their craft & subtilty which they cloaked with this name of wisdom. ^f Though they of Tyrus thinke themselves invincible by reason of the sea, that compasseth the round about, yet they shal not escape Gods iudgements. ^g Meaning, that al should be destroyed: save a very few, that should remaine as strangers. ^h He promisseth to deliuer the Iewes when he shal take vengeance on their enemies for their cruelty, and wrongs done to them. ⁱ As the Jebusites had bene destroyed, so should Ekron and al the Philistims. ^k He sheweth that Gods power onely shal be sufficient to defend his church against al aduersaries be they neuer so cruel or assemble their power neuer so often. ^l That is, God hath now scene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies. ^m That is, he hath righteously, and saluation in him selfe for the vse and commoditie of his Church. ⁿ Which declareth that they should not looke for such a King as should be glorious in the eyes of man, but should be poore, and yet in him selfe haue al power to deliuer his: and this is ment of Christ, as Mat. 21. 5. ^o No power of man or creature shal be able to let this kingdom of Christ, and he shal peaceably gouerne them by his word. ^p That is, from the red sea, to the sea called Syriacum: and by these places which the Iewes knew, he ment an infinite space and compass over the whole world. ^q That is, from Euphrates.

1 The burden of the worde of the Lord in the land of ^a Hadrach: and Damascus shalbe his ^b rest: when the ^c eyes of man, *euen* of all the tribes of Israel shalbe towarde the Lord.

2 And Hamath also shal border ^d thereby: Tyrus also and Zidon, though they be ^e verie wise.

3 For Tyrus did builde her selfe a strong holde, and heaped vp siluer as the dust, and golde as the myre of the stretes.

4 Beholde, the Lord wil spoile her, and he wil smite her ^f power in the Sea, and the shal be deuoured with fire.

5 Ashkelon shal see it, and feare, & Azzah also shalbe verie sorrowful, and Ekron: for her countenance shal be ashamed, and the King shal perish from Azzah, and Ashkelon shal not be inhabited.

6 And the ^g stranger shal dwel in Ashdod, and I wil cut of the pride of the Philistims.

7 And I wil take away his blood out of his mouth, and his abominations from betwene his ^h teeth: but he that remaineth, *euen* he shalbe for our God, and he shalbe as a prince in Iudah, but ⁱ Ekron shalbe as a Iebusite.

8 And I wil campe about ^k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shal come vpon them anie more: for now ^l haue I scene with mine eyes.

9 Reioyce greatly, O daughter Zion: shout for ioy, O daughter Ierusalem: beholde, thy King commeth vnto thee: ^m he is iuste and faued himselfe, poore & riding vp on an ⁿ asse, and vpon a colt the foale of an asse.

10 And I wil cut of the ^o charrets from Ephraim, and the horse from Ierusalem: the bowe of the barrel shalbe broken, and he shal speake peace vnto the heathen, and his dominion shal be from ^p sea vnto sea, & from the ^q riuer to the end of the land.

11 Thou also shalt be saved through the blood of thy couenant. I haue loosed thy ^r prisoners out of the pit wherein ^s is no water.

12 Turne you to the ^t strong holde, ye ^u prisoners of hope: *euen* to day do I declare, that I wil render the ^v double vnto thee.

13 For Iudah haue I ^w bent as a bow for me: Ephraims hande haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sworde.

14 And the Lord shalbe seene over them, and his arrow shal go forth as the lightning: and the Lord God shal blowe the trumpet, and shal come forth with the whirlewindes of the South.

15 The Lord of hostes shal defend them, and they shal deuoure them, ^x and subdue them with sling stones, and they shal drink, and make a noise as thorow wine, and they shalbe filled like bowles, and as the hornes of the altar.

16 And the Lord their God shal deliuer them in that day as the flocke of his people: for they shal be as the ^y stones of the crowne lifted vp vpon his land.

17 For how great is his goodnes! and how great is his beautie? come shal make the yong men cherefull, and new wine the maides.

libertie. ^x That is, double benefices, and prosperitie in respect of that which your fathers enjoyed from Dauids time to the captiuitie. ^y I wil make Iudah and Ephraim, that is, my whole Church, victorious against al enemies, which he here meaneth by the Grecians. ^z He promisseth that the Iewes shal destroye their enemies and haue abundance, and excess of al things, as there is abundance on the altar when the sacrifice is offered: Which things are not to moue them to intemperance, but to sobriety, and a thankful remembrance of Gods great liberalitie. ^a The faithful shalbe preferred, and reuerenced of al, that the verie enemies shalbe compelled to esteeme them: for Gods glorie shal shine in them, as Iosephus declareth of Alexander ^b great when he met Iadi the high Priest.

C H A P. X.

- 1 The vanitie of idolatrie. 2 The Lord promisseth to visite and comfort the house of Israel.

1 Aske you of the ^a Lord raine in the time ^b of the latter raine: so shal the Lord make white clouds, & giue you showers of raine, and to euerie one grasse in the field.

2 Surely ^c the idoles haue spoken vanitie, put backe Gods and the southsayers haue scene a lie, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore ^d they went away as sheepe: they were troubled, because there was no shepherd.

3 My wrath was kindled against the shepherds, and I did visite the ^e goates: but the Lord of hostes wil visite his flocke the house of Iudah, and wil make them as ^f his beautiful horse in the battel.

4 Out ^g of him shal the corner come forth: to remembrance Gods punishments in times past because they trusted not in him, but in their idoles and forerers who euer deceiued them. ^h That is, the Iewes went into captiuitie. ⁱ Meaning, the cruel gouernours which did oppress the poore sheepe, Ezek. 34. 17.

^j He wil be merciful to his Church and cherishe them as a King or Prince doeth his best horse which shalbe for his owne vse in the warre. ^k Out of Iudah shal the chiefe gouernour procede, who shalbe as a corner to vpholds the buylding and as a nail to fasten is together.

g Over their enemies.

out of him the naile, out of him the bowe of battel, and out of him euerie appointer of tribute also.

5 And they shalbe as the mightie men, which treade downe their enemies in the myre of the stretes in the battel, and they shal fight, because the Lord is with them, & the riders on horses shalbe confounded.

h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.

6 And I wil strengthen the house of Iudah, and I wil preferue the house of Ioseph, and I wil bring them againe, for I pitie them: and they shalbe as though I had not cast them of: for I am the Lord their God, and wil heare them.

7 And they of Ephraim shal be as a gyant, and their hearte shal reioyce as thorowe wine: yea, their children shal see it, and be glad: and their heart shal reioyce in the Lord.

i Whereby he declareth the power of God who needeth no great preparatio when he wil deliuer his: for with a becke or hisse he can cal them fro all places suddenly.

8 I wil^h hisse for them, and gather them: for I haue redeemed them: and they shal encrease, as they haue encreased.

k Though they shal yet be scattered and seeme to be lost, yet it shalbe profitable vnto them: for there they shal come to the knowledge of my Name, which was accomplished vnder the Gospel, among whome it was first preached.

9 And I wil^h sowe them among the people, and they shal remember me in farre countreis: and they shal liue with their children, andⁱ turne againe.

10 I wil bring them againe also out of the land of Egypt, and gather them out of Ashtur: and I wil bring them into the land of Gilead, and Lebanon, and place shal not be found for them.

l Not that they shoulde returne into their countrey, but be gathered & ioyned in one faith by the doctrine of the Gospel.

11 And he^m shal go into the sea with affliction, and shal smite the waues in the sea, and all the depthes of the riuier shal drie vp: and the pride of Ashtur shal be cast downe, and the scepter of Egypt shal depart aw^y.

12 And I wil strengthen them in the Lord, and they shal walke in his Name, saith the Lord.

m He alludeth to the deliuerance of the people out of Egypt where as the Angel smote the floodes and riuers.

CHAP. XI.

n The destruction of the Temple. **4** The care of the faithful committed to Christ. **7** A grievous vision against Ierusalem and Iudah.

a Because the Iewes thought them selues, so strong by reason of this mountaine, that no enemy coulde come to hurte them, the Prophet sheweth that when God sendeth his enemies, it shal shewe it selfe ready to receive them.

b Shewing that if the strong men were destroyed, the weaker were not able to resist. **c** Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places coulde not thinke to holde out. **d** That is, the renoume of Iudah and Israel should perish. **e** Which being now destinate to be slaine, were deliuered as out of the lions mouth. **f** Their gouernours destroy them without any remore of conscience, or yet thinking that they do euil. **g** He noteth the hypocrites, which euer haue the Name of God in their mouths, though in their life & doings they deny God, attributing their gaue to Gods blessing, which cometh of the spoyle of their brethren.

O Pen thy doores, O^h Lebanon, & the fire shal deuoure thy cedars.

2 Houle, byrre trees: for the cedar is fallen, because all the mighty are destroyed: houle ye, O okes of Bathan, for the defended forest is cut downe.

3 There is the voyce of the howling of the shepherdes: for their^d glorie is destroyed: the voyce of the roaring of Lyons whelps: for the pride of Iorden is destroyed.

4 Thus saith the Lord my God, Feede the sheepe of the slaughter.

5 They that possesse them, slaye them^f and sinne not: & they that sel them, say, Bles-

sed be the Lord: for I am riche, and their owne shepherds spare them nor.

6 Surely I wil no more spare those that dwell in the land, saith the Lord: but lo, I wil deliuer the men euerie one into his neighbours hand, & into the hand of his King: & they shal smite the land, and out of their hands I wil not deliuer them.

7 For I fed the sheepe of slaughter, euen the poore of the flocke, and I tooke vnto me two stauces: the one I called Beautie, and the other I called Bandes, and I fed the sheepe.

8 Three shepherdes also I cut of in one moneth, and my soule lothed them, and their soule abhorred me.

9 Then said I, I wil not feede you: that that dieth, let it dye: and that that perissheth, let it perish: and let the remnant eate, euerie one the fleshe of his neighbour.

10 And I tooke my staffe, euen Beautie, and brake it, that I might difanul my covenat, which I had made with all people.

11 And it was broken in that day: & so the poore of the shepe that waited vpon me, knew that it was the worde of the Lord.

12 And I said vnto them, If ye thinke it good, giue me^r my wages: & if no, leaue of: so they weighed for my wages thirtie peces of siluer.

13 And the Lord said vnto me, Cast it vnto the potter: a goodly price, that I was valued at of them. And I tooke the thirtie peces of siluer, and cast them to the potter in the House of the Lord.

14 Then brake I mine other staffe, euen the Bandes, that I might dissolue the brotherhode betweene Iudah and Israel.

15 And the Lord said vnto me, Take to thee yet^r the instruments of a foolish shepherd.

16 For lo, I wil raise vp a shepherde in the land, which shal not looke for the thing, that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that standeth vp: but he shal eat the flesh of the fat, & teare their clawes in peeces.

17 O idole shepherde that leaueth the flocke: the sworde shalbe vpon his arme, and vpon his right eye. His arme shal be cleane dried vp, and his right eye shal be vterly darkened.

but esteemed them as things of nought. **q** Shewing that it was to litle to pay his wages, which coulde scarce suffice to make a few tiles for to couer the Temple. **r** Signifying, that they should haue a certaine kind of regiment, and outward shew of gouernement: but in effect it should be nothing: for they should be wolues, and deuouring beastes in stead of shepherdes. **s** And is in helth and founde. **t** By the arme he signifieth strength, as he doeth wisdom and iudgement by the eye: that is, the plague of God shal take away both thy strength and iudgement.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

1 The burden of the worde of the Lord vpon Israel, saith the Lord, which spread the heauens, and layed the foundation of the earth, & formed the spirit of Ierusalem, and had rather remaine in captiuitie, then to returne home, when God called them.

h I wil cause one to destroy another.

i Their gouernours shal execute cruelty vnto them.

k That is, the smal remnant, who he thought worthy to shew mercy vnto.

l God sheweth his great benefites toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither continue in the bidds of brotherly vnitie, & therefore he breaketh both the one & the other. Some read, for Bandes, Destroyers, but in the 14. verse the first reading is confirmed.

m Whereby he sheweth his care & diligence that he would suffer them to haue no euil rulers, because they should consider his great loue.

n Meaning the people, because they would not acknowledge

these great benefites of Gods: **o** He sheweth that the lesse part euer profite by Gods iudgements.

p Besides their ingratitude God accuseth them of malice & wickednes, which did not only forget his benefites,

q That is, the ten tribes, which neglected Gods benefite in deli-

CHAP. XIII.

Ierusalem shal be defended against al her enemies: so shal God defend al Iudah also, and shal destroy the enemies.

man within him: Beholde, I wil make Ierusalem a cuppe of poyson vnto al the people round about: and also with Iudah wil he be, in the siege against Ierusalem.

And in that day wil I make Ierusalem an heauy stone for al people: al that lift it vp, shalbe torne, though al the people of the earth be gathered together against it.

In that day, saith the Lord, I wil smite euery horse with stonishment, & his rider with madnesse, and I wil open mine eyes vpon the house of Iudah, & wil smite euery horse of the people with blindness.

And the princes of Iudah shal say in their hearts, The inhabitants of Ierusalem shalbe my strength in the Lord of hostes their God.

In that day wil I make the princes of Iudah like coles of fire among the wood, & like a fire brand in the sheafe, and they shal deuoure al the people round about on the right hand, and on the left: and Ierusalem shalbe inhabited againe in her owne place, *even* in Ierusalem.

The Lord also shal preferre the tents of Iudah, as afore time: therefore the glory of the house of Dauid shal not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

In that day shal the Lord defend the inhabitants of Ierusalem, & he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid shalbe as Gods house, and as the Angel of the Lord before them.

And in that day wil I seeke to destroy all the nations that come against Ierusalem.

And I wil powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem the Spirit of grace and of compassion, and they shal looke vpon me, whom they haue feared, and they shal lament for him, as one mourneth for his onely sonne, and be sory for him as one is sory for his first borne.

In that day shal there be a great mourning in Ierusalem, as the mourning of Hadadrimmon in the valley of Megiddo.

And the land shal bewaile euery familie apart, the familie of the house of Dauid apart, and their wiues apart: the familie of the house of Nathan apart, and their wiues apart:

The familie of the house of Leui apart, and their wiues apart: the familie of Simeon apart, and their wiues apart.

Al the families that remaine, euery familie apart, and their wiues apart.

e Euery captain, that had manie vnder him afore, shal now thinke that the smal power of Ierusalem shalbe sufficient to defend them against al enemies, because the Lord is among them. *d* The people which are now as it were dispersed by the fields, and lie open to their enemies, shalbe no lesse preferred by my power, then if they were vnder their Kings, (which is ment by the house of Dauid) or in their defended cities.

e They shal haue the feeling of my grace by faith, and knowe that I haue compassed on them. *f* That is, whom they haue continually vexed with their obstinacie, and grieved my Spirit, Iohn 19. 38. where it is referred to Christs bodie, which here is referred to the Spirit of God. *g* They shal turne to God by true repentance, whome before they had so grievously offended by their ingratitude. *h* They shal lament and repent exceedingly for their offences against God.

i Which was the name of a towne and place nere to Megiddo where Ioshiah was slayne, 2. Chro. 35. 22. *k* That is, in al places where the Iewes shal remaine. *l* Signifying that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefe shal lament. *m* Vnder these certaine families he containeth al the tribes, and sheweth that both the Kings and the Priests had by their sinnes perced Christ. *n* Called also Simeon. *o* To wit, which were elect by grace, and preferred from the common destruction.

1 Of the fountaine of grace. *2* Of the shame viddance of idolatrie. *3* The Zeale of the godly against false prophets.

In that day there shalbe a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vnclenances.

And in that day, saith the Lord of hostes, I wil cut of the names of the idoles out of the land: and they shal no more be remembered: and wil cause the prophets, and the vnclane spirit to depart out of the land.

And when any shal yet prophesie, his father and his mother that begate him, shal say vnto him, Thou shalt not liue: for thou speakest lies in the Name of the Lord: and his father and his mother that begate him, shall thrust him through, when he prophesie.

And in that day shal the Prophets be ashamed euery one of his vision, when he hath prophesied: neither shal they weare a rough garment to deceiue.

But he shal say, I am no Prophet: I am an husband man: for man taught me to be an heardman from my youth vp.

And one shal say vnto him, What are these woundes in thine hands? Then he shall answer, Thus was I wounded in the house of my friends.

Arise, O sworde, vpon my shepherd, and vpon the man, that is my fellowe, saith the Lord of hostes: smite the shepheard, and the sheepe shalbe scattered: and I will turne mine hand vpon the litle ones.

And in al the land, saith the Lord, two parts therein shalbe cut of, & dye: but the third shalbe left therein.

And I wil bring that third part thorowe the fire: and wil fine them as the siluer is fined, and wil trie them as golde is tryed: they shal call on my Name, and I wil heare them: I will say, It is my people, and they shal say, The Lord is my God.

g They shal confesse their former ignorance, and be content to labour for their liuing. *h* Herby he sheweth that though their parents and friends delt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes & signes should remaine for euer. *i* The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible disipation among the people: for their gouernours and pastors should be destroyed, and people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of al Pastors, Mat. 26. 31. *k* The greatest part shal haue no porcion of these blessings, and yet they shal enioy them, shal be tried with great afflictions, so that it shalbe known that onely Gods power and his mercies do preferre them.

CHAP. XIII.

1 Of the doctrine that shal procede out of the Church, & of the restoration thereof.

Behold, the day of the Lord commeth, and thy spoyle shalbe deuided in the middes of thee.

For I wil gather al nations against Ierusalem, before they enioy this prosperous estate promised vnder Christ, that when these dangers should come, they might knowe that they were warned of them afore.

a He sheweth what shalbe the fruite of their repentance, to wit, remission of sinnes by the blood of Christ, which shalbe a continual running fountaine, and purge them from al vnclenances.

b He promisseth that God wil also purge them from al superstition and that their religion shalbe pure.

c Meaning, the false Prophets & teachers, who are the corrupters of al religion, whom the Prophet here calleth vnclane spirites.

d That is, when they shal prophesie lies, & make God, who is the author of truth, a cloke thereunto.

e He sheweth what zeale the godlie shal haue vnder the kingdom of Christ, Deut. 13. 6.

f God shal make them ashamed of their errors and lies & bring them to repentance, and they shal no more weare Prophets apparel to make their doctrine seeme more holie.

g They shal confesse their former ignorance, and be content to labour for their liuing. *h* Herby he sheweth that though their parents and friends delt more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes & signes should remaine for euer. *i* The Prophet warneth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible disipation among the people: for their gouernours and pastors should be destroyed, and people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of al Pastors, Mat. 26. 31. *k* The greatest part shal haue no porcion of these blessings, and yet they shal enioy them, shal be tried with great afflictions, so that it shalbe known that onely Gods power and his mercies do preferre them.

sale to battel, and the citie shalbe taken, & the houses spoyled, and the women defiled, and halfe of the citie shal go into captiuitie, & the residue of the people shal not be cut of from the citie.

3 Then shal the Lord go forth, and fight against those nations, as when ^b he fought in the day of battel.

4 And his feete shal stand in that day vpon the ^c mount of oliues, which is before Ierusalem on the Eastside, and the mount of oliues shal cleaue in the middes thereof toward the East and toward the West there shalbe a very great ^d valley, and halfe of the mountaine shal remoue toward the North, and half of the mountaine toward the South.

5 And ye shal flee vnto the ^e valley of the mountaines: for the valley of the mountaines shal reach vnto Azah: yea, ye shall flee like as ye fled from the ^f earthquake in the dayes of Vzziah King of Iudah: and the Lord ^g my God shal come, and al the Saints with thee.

6 And in that day shal there be no cleare light, but darke.

7 And there shalbe a day (it is knowen to the Lord) ^h neither day nor night, but about the euening time it shall be light.

8 And in that day shal there ⁱ waters of life go out from Ierusalem, halfe of them toward the East sea, and halfe of them toward the vttermost sea, & shalbe, both in sommer and winter.

9 And the Lord shalbe king ouer al the earth: in that day shal there be one ^j Lord, and his Name shalbe one.

10 All the land shalbe turned ^k as a plaine from Geba to Rimmon, toward the South of Ierusalem, and it shalbe lifted vp, & inhabited in her place: from Beniamins gate vnto the place of the first gate, vnto the corner gate, and from the towre of Haniel, vnto the Kings wine presses.

11 And men shal dwel in it, and there shall be no more destruction, but Ierusalem

shalbe safely inhabited.

12 And this shal be the plague, wherewith the Lord will smite al people, that haue fought against Ierusalem: their flesh shall consume away, though they stand vpon their feete, and their eyes shal consume in their holes, and their tongue shal consume in their mouth.

13 But in that day ^m a great tumult of the Lord shalbe among them, and euery one shal take ⁿ the hand of his neighbour, and his hand shal rise vp against the hand of his neighbour.

14 And Iudah shal fight also against Ierusalem, and the arme of al the heathen shal be gathered round about, with ^o golde and siluer, and great abundance of apparel.

15 Yet this shal be the plague of the horse, of the mule, of the camel, and of the asse, and of al the beastes that be in these tents as this ^p plague.

16 But it shal come to passe that euery one that is left of al the nations, which came against Ierusalem, shal go vp from yere to yere to worship the King the Lord of hostes, and to keepe the feast of Tabernacles.

17 And who so wil not come vp of ^q all the families of the earth vnto Ierusalem to worship the King the Lord of hostes, euen vpon them shal come no raine.

18 And if the familie of ^r Egypt go not vp, and come not, it shal not raine vpon them. This shalbe the plague wherewith the Lord wil smite al the heathen, that come not vp to keepe the feast of Tabernacles.

19 This shalbe the punishment of Egypt, and the punishment of al the nations that come not vp to keepe the feast of Tabernacles.

20 In that day shal there be ^s written vpon the ^t bridles of the horses, The holines vnto the Lord, & the ^u pots in the Lords House shalbe like the bowles before the altar.

21 Yea, euery pot in Ierusalem and Iudah shalbe holy vnto the Lord of hostes, and al they that sacrifice, shal come and take of them, and seeth therein: and in that day there shalbe no more the ^v Canaanite in the House of the Lord of hostes.

other, because they shalbe sanctified. ^w But al shalbe pure, and cleane and there shal neither be hypocrite, oranie that shal corrupt the true seruice of God.

MALA.

^b As your fathers, and you haue had experience both at the Red Sea and at al other times ^c By this manner of speache the Prophet sheweth Gods power and care ouer his Church, and how he wil as it were by miracle saue it.

^d So that out of al the partes of the world they shal see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spiritual Ierusalem the Church.

^e He speaketh of the hypocrites, which could not abide Gods presence, but should flee into al places, where they might hide the among the mountaines.

^f Reade Amos, 1. 1.

^g Because they did not credite the Prophets words, he turneth to God, & comforteth him selfe in that that he knew that these things should come, & saith, Thou, O God, with thine Angels wilt come to performe this great thing.

^h Signifying, that there should be great troubles in the Church, & that the time hereof is in the Lords hands, yet at length (which is here ment by the euening) God would send comfort.

ⁱ That is, the spiritual graces of God, which should euer continue in most abundance.

^k Al idolatrie and superstition shal be abolished, and there shal be one God, one faith, and one religion.

^l This new Ierusalem shalbe scene through al the worlde and shal excell the first in excellencie, welth and greames.

^m God wil not onely raise vp warre without, but sedition at home to trie them.

ⁿ To hurt, and oppresse him.

^o The enemies are riche, and therefore shal not come for a pray, but to destroy and shed blood.

^p As the men should be destroyed, ver. 12.

^q By the Egyptians, which were greatest enemies to true religion, he meaneth al the Gentiles.

^r Signifying, that to what seruice they were put now (whether to labour or to seruice in warre) they were now holie, because ^s Lord had sanctified them.

^t As precious the one as the

MALACHI

THE ARGUMENT.

THis Prophet was one of the three, which God raised up for the comfort of his Church after the captiuitie, and after him there was no more until Iohn Baptist was sent, which was either a token of Gods wrath, or an admonition that they should with more seruent desires looke for the coming of Messiah. He confirmeth the same doctrine, that the two former do, but chiefly he reproveth the Priests for their couetousnes, and for that they serued God after their owne fantasies, & not according to the prescrips of his worde. He also noteth certaine peculiar finnes, which were then among them, as marrying of idolatrons and many, wines, murmurings against God, impatiencie, and such like. Notwithstanding, for the comfort of the godly, he declareth that God would not forget his promises made vnto their fathers, but would send Christ his messenger, in whom the covenant should be accomplished, whose coming should be terrible to the wicked, & bring al consolation and ioye vnto the godly.

CHAP. I.

A complaint against Israel and chiefly the Priests.

a Read Isa. 13. 1.



is a burden of the word of the Lord to Israel by the ministration of Malachi.

I have loved you, sayth the Lord: yet ye

say, ^bWherein hast thou loved vs? Was not Esau Iakobs brother, sayth the Lord? yet I loved Iakob,

3 And I hated Esau, and made his mountaines waste, and his heritage a wilderness for dragons.

4 Though Edom say, We are impouerished, but we wil returne and build the desolate places, yet sayth the Lord of hostes, they shal build, but I wil destroy it, and they shal cal them, The border of wickednes, and the people, with whome the Lord is angrie for euer.

5 And your eyes shal see it, and ye shal say, The Lord wilbe magnified vpon the border of Israel.

6 A sonne honoureth his father, and a seruuant his master. If the I be a father, where is mine honour? & if I be a master, where is my feare, sayth the Lord of hostes vnto you, ^dO Priests, that despise my Name? & ye say, ^eWherein haue we despised thy Name?

7 Ye offer ^fvncleane bread vpon mine altar, & you say, Wherein haue we polluted thee? In that ye say the table of the Lord is not ^gto be regarded.

8 And if ye offer the blinde for sacrifice, it is ^hnot euil: and if ye offer the lame and

^b Which declareth their great ingratitude, y did not acknowledge this loue, which was so euident, in that he chose Abraham from out of al the worlde, and next chose Iakob the yonger brother of whom they came, and left Esau y elder. ^c For besides that y signes of mine hatred appeared euē whē he was made seruant vnto his yonger brother, being yet in his mothers belly, & also afterward in that he was put from his birthright, yet euen now before youreies the signes here. of are euident, in that that his country lieth waste, and he

shal neuer returne to inhabite it, where as ye my people whom the enemy hated more then them are by my grace & loue toward you deliuered. reade Rom. 9. 13. ^d Besides the rest of the people he condemneth the Priests chiefly, because they should haue reprovēd others for their hypocrisie, & obstinacie against God, & not haue hardened them by their example to greater euils. ^e He noteth their grosse hypocrisie, which would not see their fautes, but most impudently couered them, & so were blind guides. ^f Ye receiue al manner offerings for your owne greedines, & do not examine whether they be accordig to my Law or no. ^g Not y they said thus, but by their doings they declared no lesse. ^h You make it no fault: whereby he condemneth them, that thinke it sufficient to serue God partly, as he hath commanded, & partly after mans fantasie, and so come not to that purenes of religion, which he requieth, and therefore in reproch he sheweth them that a mortal man would not be content to be so serued.

sicke, it is not euil: offer it now vnto thy prince: wil he be content with thee, or accept thy person, sayth the Lord of hostes?

9 And now, I pray you, ⁱpray before God, that he may haue mercy vpon vs: this hath bene by your meanes, wil he regard ^jyour persons, sayth the Lord of hostes?

10 Who is there euen among you, ^kthat would shut the dores? and kindle not fire on mine altar in vaine, I haue no pleasure in you, sayth the Lord of hostes, neither wil I accept an offering at your hand.

11 For from the rising of the sunne vnto the going downe of the same, my Name is ^lgreat among the Gentiles, and in euery place incense shal be offered vnto my Name, & a pure offering: for my Name is great among the heathen, sayth the Lord of hostes.

12 But ye haue polluted it, in that ye say, The table of the Lord is ^mpolluted, and the fruite thereof, ⁿeuen his meat is not to be regarded.

13 Ye said also, Beholde, it is ^oa wearinesse, and ye haue snuffed at it, sayth the Lord of hostes, & ye offered that which was torne, and the lame & the sicke: thus ye offered an offering: should I accept this of your hand, sayth the Lord?

14 But cursed be the deceiuer, which hath in his flocke ^pa male, and voweth, and sacrificeth vnto the Lord a corrupt thing: for I am a great King, sayth the Lord of hostes, and my Name is terrible among the heathen.

Law framed his words to the capacite of the people, & by y altar & sacrifice he meaneth the spiritual seruice of God, which should be vnder the Gospel, when an end should be made to al these legal ceremonies by Christs onely sacrifice. ⁿ Both the Priests and the people were infected with this error, that they passed not what was offered: for they thought that God was as wel content with the leane as with the fatte: but in the meane season they shewed not that obedience to God, which he required, and so committed both impietie, and also shewed their contempt of God, and couetousnes. ^o The Priests and people were both wearie with seruing God, & passed not what maner of sacrifice & seruice they gaue to God, for that which was least profitable, was thought good ynough for the Lord. ^p That is, hath habilite to serue the Lord according to his word, & yet wil serue him according to his couetous minde.

CHAP. II.

Threatnings against the Priests being seducers of the people.

1 **A**ND now, O ye ^aPriests, this commandement is for you.

2 If ye wil not heare it, nor consider it in your heart, to giue glorye ^bvnto my Name, the people also. ^b To serue me accordig to my worde.

ⁱ He derideth the Priests who bare the people in hand, that they prayed for the, and sheweth that they were the occasion, that these euils came vpon the people. ^k Wil God consider your office and state, seeing you are so couetous, and wicked?

^l Because the Leuites who kept the doores, did not try whether the sacrifices that came in, were according to the Law, God wilheth that they would rather shut the doores then to receiue such as were not perfite. ^m God sheweth that their ingratitude, & neglect of his true seruice shalbe the cause of the calling of the Gentiles: & here the Prophet y was vnder the

^a He speaketh vnto them chiefly, but vnder them he containeth the people also. ^b To serue me accordig to my worde.

c That is, the abundance of Gods benefites.

d Your seede sowne shal come to no profite.

e You boast of your holines, sacrifices & feasts, but they shal turne to your shame, and be as vile as dongue.

f The Priests objected against the Prophet that he could not reprove them, but he must speake against y^e priesthode, and the office established of God by promise, but he sheweth, that y^e office is nothing slandered, where these vilenes & dongue are called by their own names.

g He sheweth what were the two condicions of the covenant made with the tribe of Leui, on Gods part, that he would giue them long life and felicitie, and on their part, that they should faithfully serue him according to his word.

h I prescribed Leui a certaine law to serue me.

i He serued me and set forth my glorie with all humilitie and submission.

k He sheweth that the Priest ought to haue knowledge to instruct other in the word of the Lord.

l He is as the treasure house of Gods word and ought to giue to euery one according to their necessitie, and not to referue it for himselfe.

m Shewing, that whosoever doeth not declare Gods wil, is not his messenger, and Priest.

n The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were al borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

o Whereby they had bound them selues to God to be an holy people.

p They haue ioyned them selues in marriage with them that are of another religion.

q That is, the Priests.

r Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

s This is another fault, whereof he accuseth them, y^e is, y^e they brake the lawes of marriage.

t At the one halfe of thy selfe.

u She that was ioyned to thee by a solemne covenant, and by the inuocation of Gods name.

Name, saith the Lord of hostes, I will euen send a curse vpon you, and wil curse your blessings: yea, I haue cursed them already, because ye do not consider it in your heart.

Behold, I wil corrupt^d your seed, & cast dogue vpon your faces, *even* the dongue of your solemne feasts, & you shalbe like vnto it.

And ye shall know, that I haue sent this commandement vnto you, that my couenāt, which I made with Leui, might stand, saith the Lord of hostes.

My^s couenant was with him of life and peace, and I^h gaue him feare, & he feared me, and was afraied beforeⁱ my Name.

The lawe of^t truth was in his mouth, & there was no iniquitie found in his lippes: he walked with me in peace and equitie, and did turne manie away from iniquitie.

For the Priestsⁱ lippes should preserue knowledge, and they should seke the Law at his mouth: for he is the^m messenger of the Lord of hostes.

But ye are gone out of the way: ye haue caused many to fall by the Law: ye haue broken the couenant of Leui, saith the Lord of hostes.

Therefore haue I also made you to be despised, and vile before al the people, because ye kept not my waies, but haue bene partial in the Law.

Haue we not al^a one father? hath not one God made vs? why do we transgresse euery one against his brother, and breake the couenant of^a our fathers?

Iudah hath transgressed, and an abomination is committed in Israel and in Ierusalem: for Iudah hath defiled the holynes of the Lord, which he loued, & hath married the^p daughter of a strange god.

The Lord wil cut of the man that doeth this: *both* the master and the seruant out of the Tabernacle of Iacob, and him that offereth an offering vnto the Lord of hostes.

And this haue ye done againe, and^r couered the altar of the Lord with teares, with weeping & with mourning: because the offering is no more regarded, neither receiued acceptably at your hands.

Yet ye say, Wherein? Because the Lord hath bene witnes betwene thee and the wife of thy youth, against whom thou hast transgressed: yet is she thy^r companion, & the wife of thy^r couenant.

Shewing, that whosoever doeth not declare Gods wil, is not his messenger, and Priest.

The Prophet accuseth the ingratitude of the Iewes toward God and man: for seeing they were al borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.

Whereby they had bound them selues to God to be an holy people.

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Ye cause the people to lament, because that God doeth not regard their sacrifices, so that they seeme to sacrifice in vaine.

This is another fault, whereof he accuseth them, y^e is, y^e they brake the lawes of marriage.

At the one halfe of thy selfe.

She that was ioyned to thee by a solemne covenant, and by the inuocation of Gods name.

And did not^a he make one? yet had he abundance of spirit: and wherefore one? because he sought a godlie^r seed, therefore keepe your selues in your^r spirit, and let none trespase against the wife of his youth.

If thou hatest^h her, put her away, saith the Lord God of Israel, yet he couereth the iniurie vnder his garment, saith the Lord of hostes: therefore keepe your selues in your spirit, and transgresse not.

Ye haue^d wearied the Lord with your wordes: yet ye say, Wherein haue we wearied him? When ye say, euery one that doth euil, is good in the sight of the Lord and he deliteth in them. Or where is the God ofⁱ iudgement?

minde, and bridle your affections. b Not that he doeth allowe diuorcement, but of the two fautes he sheweth, which is the lesse. c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were couereth his faute. d Ye murmured against God, because he heard not you as those as you called. e In thinking that God fauoured the wicked, and hath no respect to them that serue him. f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

CHAP. III.

1 Of the messenger of the Lord, Iohn Baptist, and of Christs office.

Behold, I wil send my^a messenger, and he shal prepare the way before me: & the^b Lord whom ye seeke, shall speedily come to his Temple: euen the^c messenger of the couenant whom ye desire: behold, he shal come, saith the Lord of hostes.

But who^d may abide the day of his coming? and who shal endure, when he appeareth? for he is like a purging fire, and like fullers sope.

And he shal sit downe to trye and fine the siluer: he shal euen fine the sonnes of^e Leui, and purifie them as golde & siluer, that they may bring offrings vnto the Lord in righteousness.

Then shal the offrings of Iudah and Ierusalem be acceptable vnto the Lord, as in olde time and in the yeres asore.

And I wil come nere to you to iudgement, and I wil be a swifte witnesse against the sothfayers, and against the adulterers, and against false swearers, and against those that wrongfully keepe backe the hirelings wages, and vex the widowe, and the fatherles, and oppresse the stranger, & feare not me, saith the Lord of hostes.

For I am the Lord: I change not, and ye sonnes of Iacob are not consumed.

From the dayes of your fathers, ye are gone away from mine ordinances, & haue not kept them: & returne vnto me, and I wil returne vnto you, saith the Lord of hostes: but ye said, Wherein shal we returne?

Wilt a^h man spoyle his gods? yet haue ye spoyled me: but ye saye, Wherein haue we spoyled thee? Inⁱ riches, and offrings.

therefore he accuseth them of ingratitude, and sheweth that in that they are not daylie consumed, it is a token, that he doeth still defend them: and so his mercie toward them neuer changeth. g Reade Zecha 1. 1. h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them. i Whereby the seruice of God shoulde haue bene maintained, and the Priests, and the poore relieved.

x Did not God make man and woman as one flesh & not manie?

y By his power and vertue he could haue made manie women for one man.

z Such as should be borne in lawfull and moderate marriage wherein is no excess of lust.

a Containe your selues within your boundes, and be sober in

minde, and bridle your affections.

b Not that he doeth allowe diuorcement, but of the two fautes he sheweth, which is the lesse.

c He thinketh it sufficient to keepe his wife still, albeit he take others, and so as it were couereth his faute.

d Ye murmured against God, because he heard not you as those as you called.

e In thinking that God fauoured the wicked, and hath no respect to them that serue him.

f Thus they blasphemed God in condemning his power and iustice, because he iudged not according to their fantasies.

a This is ment of Iohn Baptist, as Christ expoundeth it, Luke. 7. 27.

b Meaning, Messiah, as psal. 140. 1. dan. 9. 17.

c That is, Christ by whome the couenant was made & ratified, who is called y^e Angel or messenger of the couenant, because he reconciled vs to his Father: & is Lord or King because he hath y^e gouernment of his Church.

d He sheweth that the hypocrites which wish so much for y^e Lords coming, wil not abide when he draweth nere: for he wil consume them, and purge his and make the cleane.

e He beginneth at y^e Priests that they might be lights & shine vnto others.

f They murmured against God, because they saw not his help euer present to defend them: and

g Reade Zecha 1. 1. h There are none of the heathen so barbarous, that wil defraud their gods of their honour, or deale deceitfully with them.

i Whereby the seruice of God shoulde haue bene maintained, and the Priests, and the poore relieved.

9 Ye are cursed with a curse: for ye haue spoyled me, euen this whole nation.

10 Bring ye al the tythes into the storehouse that there may be meat in mine House, & proue me now herewith, saith the Lord of hostes, if I wil not open the windowes of heauen vnto you, and powre you out a blessing^k without measure.

11 And I wil rebuke the deuourer for your sakes, and he shal not destroy the fruite of your grounde, neither shal your vine be baren in the fildes, saith the Lord of hostes.

12 And al nations shal cal you blessed: for ye shal be a pleasant land, saith the Lord of hostes.

13 Your wordes haue bene stoute^m against me, saith the Lord: yet ye say, What haue we spoken against thee?

14 Ye haue said, *It is in vaine to serue God: & what profite is it that we haue kept his commandement, & that we walked humbly before the Lord of hostes?*

15 Therefore we count the proud blessed: euen they that worke wickednes, are set vp, and they that tempt God, yea, they areⁿ deliuered.

16 Then spake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a^p booke of remembrance was written before him for the that feared the Lord, & that thought vpon his Name.

17 And they shal be to me, saith the Lord of hostes, in that^q day that I shal do *this*, for a flocke, and I wil^r spare them, as a man spareth his owne sonne that serueth him.

18 Then shal you returne, and discerne betwene the righteous and wicked, betwene

him that serueth God, and him that serueth him not.

CHAP. IIII.

The day of the Lord, before the which Eliah should come.

1 For behold, the day commeth that shal^a burne as an ouen, and al the proude, yea, and al that do wickedly, shal be stubble, and the day that commeth, shal burne them vp, saith the Lord of hostes, and shal leaue them, neither roote nor branche.

2 But vnto you that feare my Name, shal the^b sunne of righteoufnes arise, & health shal be vnder his winges, and ye shal^c go forth, and grow vp as fat calves.

3 And ye shal treade downe the wicked: for they shal be dust vnder the soles of your feete in the day that I shal do *this*, saith the Lord of hostes.

4 Remember the law of Moses my seru-
uant, which I commanded vnto him in Horeb for al Israel with the statutes and iudgements.

5 Beholde, I wil send you^e Eliah the Prophet before the coming of the great & fearful day of the Lord.

6 And he shal^f turne the heart of the fathers to the children, and the heart of the children to their fathers, lest I come^g and smite the earth with cursing.

vs from the filth of this worlde, and reformeth vs to the image of God. c Ye shal beset at libertie and increase in the ioye of the Spi-
rite, 2. Cor. 3. 17. d Because the time was come that the Iewes should be destitute of Prophets vntil the time of Christ, because they should with more seruent mindes desire his coming, the Prophet exhorteth the to exercise the selues diligently in studying^h the Law of Moses in the meane season, whereby they might continue in the true religion and also be armed against al tentations. e This Christ expoundeth of Iohn Baptiste, Matthe. 11. 13. who both for his zeale, and restoring of religion is aptly compared to Eliah. f Which as it is true for the wicked, so doeth it waken the godlie and cal them to repentance. g He sheweth wherein Iohans office shoulde stand: in the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shal turne to the religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abraham, Izhak and Iakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

a He prophesied of Gods iudgements against the wicked, who would not receiue Christ, when as God should send him for the restoration of his Church. b Meaning, Christ, who with his winges or beames of his grace shoulde lighten, and comfort his Church, Ephe. 5. 14. and he is called the sunne of righteoufnes, because in him selfe he hath al perfection, and also the iustice of the Father dwelleth in him: whereby he regenerateth vs into righteoufnes, cleanseth vs from the filth of this worlde, and reformeth vs to the image of God. c Ye shal beset at libertie and increase in the ioye of the Spirit, 2. Cor. 3. 17. d Because the time was come that the Iewes should be destitute of Prophets vntil the time of Christ, because they should with more seruent mindes desire his coming, the Prophet exhorteth the to exercise the selues diligently in studying^h the Law of Moses in the meane season, whereby they might continue in the true religion and also be armed against al tentations. e This Christ expoundeth of Iohn Baptiste, Matthe. 11. 13. who both for his zeale, and restoring of religion is aptly compared to Eliah. f Which as it is true for the wicked, so doeth it waken the godlie and cal them to repentance. g He sheweth wherein Iohans office shoulde stand: in the turning of men to God and ioyning the father and children in one vnitie of faith: so that the father shal turne to the religion of his sonne which is conuerted to Christ, and the sonne shal imbrace the faith of the true fathers, Abraham, Izhak and Iakob. h The second point of his office was to denounce Gods iudgements against them that would not receiue Christ.

k Not hauing respect how much ye neede, but I wil giue you in al abundance: so that ye shal lacke place to put my blessings in.

l Meaning, the caterpillar, and whatsoeuer destroyeth corne and fruites.

m The Prophet condemneth the of double blasphemy against God: first in that they said that God had no respect to them that serued him, and next that the wicked were more in his fauour then the godlie.

n They are not onely preferred to honour, but also deliuered from dangers.

o After these admonitions of the Prophet some were liuely touched, & in couraged others to feare God.

p Both because the thing was strange, that some turned to God in that great and vniuersal corruption, and also that this might be an example of Gods mercies to al penitent sinners.

q When I shal restore my Church according to my promise, they shal be as mine owne proper goods. r That is, forgiue their sinnes, and gouerne them with my Spirit.

APOCRYPHA.

THE ARGUMENT.

These bookes that followe in order after the Prophets vnto the New testament, are called Apocrypha, that is bookes, which were not receiued by a common consent to be read and expounded publicly in the Church, neither yet serued to proue any point of Christian religion, save in as much as they had the consent of the other Scriptures called canonical to confirme the same, or rather whereon they were grounded: but as bookes proceeding from godly men, were receiued to be read for the advancement & furtherance of the knowledge of the historie, and for the instruction of godly maners: which bookes declare that at all times God had an especial care of his Church and left them not utterly destitute of teachers and meanes to confirme them in the hope of the promised Messiah, and also witnessse that these calamities that God sent to his Church, were according to his providence, who had both so threatened by his Prophets, & so brought it to passe for the destruction of their enemies, and for the tryal of his children.

I. Esdras.

CHAP. I.

1 Iosias appointeth Priests, and keepeth the Pascheouer. 7 Officings for the Priests and the people. 21 The order of the Levites. 23 The upright life of Iosias. 25 His death and the occasion thereof, and the lamentation for him. 34 Iosias appointed King. 53 The destruction of Ierusalem.

1 And Iosias kept the Pascheouer to his Lord in Ierusalem, and offered the Pascheouer in the fourteenth day of the first month,

2 And appointed the Priests in order according to their daily courses, being clothed with long garments in the Temple of the Lord.

3 And he spake to the Levites the holy ministers of Israel, that they should sanctifie themselues to the Lord, to set the holy Arke of the Lord in the House, which Salomō the sonne of King Dauid had buylt,

4 And said, Ye shal no more beare the Arke vpon your shoulders: now therefore serue the Lord your God, and take the charge of his people of Israel, and prepare according to your families and tribes,

5 After the writing of Dauid King of Israel, and according to the maiestie of Salomon his sonne, and stand in the Temple (according to the order of the dignitie of your fathers the Levites) which were appointed before your brethre the children of Israel.

6 Offer in order the Pascheouer, and make ready the sacrifices for your brethren and keepe the Pascheouer after the Lords commandement giuen to Moses.

7 And Iosias gaue to the people that was present, thirtie thousand lambs and kiddes with three thousand calues.

8 These were giuen of the Kings possessions according to the promes, to the people, and to the Priests, and to the Levites. Then gaue Helkias and Zacharias and Syelus the gouernours of the Temple, to the Priests for the Pascheouer two thousand

sheepe, and three hundreth calues.

9 Furthermore, Iechonias, and Samaias, and Nathanael his brother, and Sabias, and Chielus, and Ioram captaines gaue to the Levites for the Pascheouer fife thousand sheepe and seuen hundreth calues.

10 And when these things were done, the Priests and the Levites stode in order, hauing vnleauened bread according to the tribes.

11 And after the order of the dignitie of their fathers, before the people to offer to the Lord, as it is written in the bookes of Moses: and thus they did in the morning.

12 And they roasted the Pascheouer with fire as appertained, & they sod their oilings with perfumes in caldrons and pottes,

13 And set it before all them that were of the people, and afterward they prepared for themselues, and for the Priests their brethren the sonnes of Aaron.

14 For the Priests offered the fatte vnto the euening, and the Levites did make ready for them selues, and for the Priests their brethren the sonnes of Aaron.

15 And the holy singers, the sonnes of Asaph, were in their orders, according to the appointed ordinances of Dauid, to wit, Asaph, and Azarias, and Eddimus, which was of the Kings appointment.

16 And the porters were at euery gate, so that it was not lawfull, that any should passe his ordinarie watche: for their brethren the Levites made ready for them.

17 And in that day those things which appertained to the sacrifice of the Lord, were accomplished, that they might offer the Pascheouer,

18 And offer sacrifices vpon the altar of the Lord, according to the commandement of King Iosias.

19 So the children of Israel, which were present at that time, kept the Pascheouer and the feast of vnleauened bread seuen daies.

20 And there was not such a Pascheouer kept in Israel since the time of Samuel the Prophet.

21 And all the Kings of Israel did not offer such a Pascheouer, as did Iosias, and the Priests,

A a a j.

1 King 21. 27.
16. 31. 4.

Or Iehiel.

28 Sept 77 / 1611

I. Esdras.

Priests, and the Levites, and the Iewes, and all Israel, which were found to remaine in Ierusalem.

22 In the eighteenth yere of the reigne of Iosias was this Passeouer kept.

23 The workes of Iosias were vpright before his Lord with a heart full of godlines.

24 And concerning the things which came to passe in his time, they are written before, *to wit*, of those that sinned and did wickedly against the Lord, about euery nation and kingdome, and grieved him with "sensible things, so that the wordes of the Lord stood vp against Israel.

25 ¶ Nowe after all these actes of Iosias it came to passe that when Pharaõ King of Egypt came to moue warre at Carchamis vpon Euphrates, Iosias went out against him.

26 But the King of Egypt sent to him, saying, What haue I to doe with thee, O King of Iudea?

27 I am not sent of the Lorde God agaynst thee: but my warre is vpon Euphrates, and now the Lord is with me, and the Lord hasteneth me forward: depart from me, & be not against the Lord.

28 But Iosias would not turne backe his chariot from him, but prepared himselfe to fight with him, not regarding the wordes of Ieremias the Prophet by the mouth of the Lorde.

29 But he set himselfe in battel aray against him in the field of Megeddo, and the princes came downe to King Iosias.

30 And the King said to his seruants, Conuey me out of the battel, for I am very weake. And by and by his seruants brought him out of the battel.

31 So he gate vp on his second chariot, and being come againe to Ierusalem he changed his lyfe, and was buried in his fathers graue.

32 And in al Iudea was Iosias bewailed, yea, Ieremias the Prophet did lament for Iosias, and the gouernours and their wyues did lament him vnto this day: & this was ordeined in all the kindred of Israel, to bee done continually.

33 But these things are written in the booke of the stories of the Kings of Iudea, and euery one of the actes that Iosias did, and his glorie, and his knowledge in the lawe of the Lord, and the things which he did, before, and the things now *reherfed* are regifted in the booke of the Kings of Israel and Iudea.

34 Then they of the nation tooke* Ioachaz the sonne of Iosias, and made him King in stead of his father Iosias, when he was three and twentie yere olde.

35 And he reigned in Iudea & in Ierusalem three moneths: for the King of Egypt deposed him from reigning in Ierusalem.

36 He taxed also the people of an hundred talents of siluer, and one talent of gold.

37 And the Kyng of Egypt made Ioacim his brother King of Iudea and Ierusalem.

38 And he bound Ioachaz and his gouernours: but when he had taken Zaraccs his brother, he led him away into Egypt.

39 Twentie & foue yere olde was Ioacim, when he reigned in Iudea and Ierusalem, and he did euil in the sight of the Lord.

40 Wherefore against him came vp Nabuchodonosor King of Babilon, who when he had bound him with a chaine of brasle, led him away into Babilon.

41 Then Nabuchodonosor tooke of the holie vessels of the Lord, and caried them away, and set them in his temple at Babilõ.

42 But all his actes, and his prophanation and his reproche are written in the Chronicles of the Kings.

43 And Ioacim his sonne reigned for him: and when he was made king, he was eightene yere olde.

44 And he reigned three moneths and ten daies in Ierusalem, and he did euill in the sight of the Lord.

45 ¶ So a yere after Nabuchodonosor sent and brought him to Babilon with the holy vessels of the Lord.

46 And he made Sedecias King of Iudea and Ierusalem when he was one and twentie yere olde, and he reigned eleuen yeres.

47 And he did euil in the sight of the Lord, neither did he feare the words spoken* by Ieremias the Prophet from the mouth of the Lord.

48 For after that he was sworne to King Nabuchodonosor, he forswore himself by the Name of the Lord and fell away, and hardened his necke and his heart, and transgressed the Lawes of the Lord God of Israel.

49 Also the gouernours of the people, and the Priests comitted many things against the Lawes and passed all the pollucions of all nations, and polluted the temple of the Lord, which was sanctified in Ierusalem.

50 Neuertheles the God of their fathers sent his messenger to call them backe, because he spared them and his owne Tabernacle.

51 But they derided his messengers, and in the day, that the Lord spake *vnto them*, they mocked his Prophets,

52 So that he, being moued to anger against his people for their great wickednes, commanded the Kings of the Chaldeans to inuade them.

53 These killed their yong men with the sword round about their holie temple, neither did they spare yong man, nor maiden, neither olde man, nor childe among them.

54 But he deliuered the al into their hands, and all the holy vessels of the Lord, both great & small with the vessels of the Arke of God: and they tooke, and caried away the Kings treasures into Babilon.

55 And they set fire in the House of the Lord and brake downe the walles of Ierusalem and burnt their towers with fire.

56 They

* Or, By euership-
ping sensible
creatures.

2. Chro. 35. 20.

2. King. 23. 31.
2. Chro. 36. 1.

- 36 They consumed also all the precious things therof, & brought them to naught, and those that were left by the sword, he caryed away into Babilon.
- 37 And they were seruants to him, and to his children till the Persians reigned, to fulfill the word of the Lord by the mouth of * Ieremias.
- 38 And that the land might inioy her Sabbath all the time, that it was desolate till seuentie yeres were accomplished.

CHAP. II.

9 Cyrus gave leave to the Iewes to returne. 10 He sent the holy vessels. 11 The names of them that returned. 12 Their aduersaries did let their building, and the Kings letters for the same.

- 1 IN * the first yere of the reigne of Cyrus King of the Persians, to fulfill the word of the Lord by the mouth of Ieremias,
- 2 The Lord raised vp the spirite of Cyrus King of the Persians, and he made proclamation throughout all his kingdome, euen by expresse letters,
- 3 Saying, Thus sayth Cyrus King of the Persians, The Lord of Israel, euen the most high Lord, hath made me King ouer the whole world,
- 4 And he hath commanded me to buylde him an house in Ierusalem, which is in Iudea.
- 5 If there be any therefore of you of his people, let the Lord, euen his Lord be with him, and let him go vp to Ierusalem, which is in Iudea, and buylde the House of the Lord of Israel: he is the Lord which dwelleth in Ierusalem.
- 6 All they then that dwell in the places round about, those, I say, that are in his place, let them helpe him with golde and siluer,
- 7 With giftes, with horses and cattell, and other things, which shalbe brought, according to the vowes into the Temple of the Lord, which is in Ierusalem.
- 8 ¶ Then arose the chiefe of the families of Iudea, and of the tribe of Benjamin, and the Priests and Leuites, and al whose mind the Lord had moued to go vp, and buylde an House to the Lord in Ierusalem.
- 9 And those that were about them, helped them in all things with siluer and golde, horses, and cattell, and with diuers vowes of many whose mindes were stirred vp.
- 10 Also King Cyrus brought out the holy vessels of the Lord, which Nabuchodonosor had caryed out of Ierusalem, and had consecrated them in the Temple of his idoles.
- 11 Now when Cyrus King of the Persians had brought them out, he deliuered them to Mithridates his treasurer,
- 12 By whome they were giuen to * Abassar the gouernour of Iudea.
- 13 Whereof this was the nomber: a thousand golden cuppes, and a thousand siluer cuppes, basins of siluer for the sacrifices,

nine and twentie vials, of golde thirtie, and of siluer two thousand, foure hundred and ten, and a thousand other vessels.

- 14 So all the vessels of golde and siluer, which they caryed away, were fife thousand, foure hundred, three score and nine.
- 15 They were brought by Sanabassar with them of the captiuitie of Babilon to Ierusalem.

16 ¶ But in the time of Artaxerxes King of the Persians, Belemus, and Mithridates, and Tabellius, and Rathumus, and Beeltethmus, and Semellius the secretarie, and others which were ioyned to these, dwelling in Samaria and in other places, wrote vnto him this epistle here following against them, that dwelt in Iudea and Ierusalem, TO THE KING ARTAXERXES OVR LORD,

Ezra. 4. 6.

* Or, Bishlemus.

* Or, Shumshi.

- 17 Thy seruants, Rathumus the writer of things that come to passe, and Semellius the secretarie, and the rest of their counsell, and the iudges which are in Coelosyria and Phenice.
- 18 Be it now therefore knowen to our lord the King, that the Iewes which came vp from you, are come to vs into Ierusalem, that rebellious & wicked citie, and buylde the market places, & make vp the walles thereof, and lay the foundations of the Temple.
- 19 Therefore if this citie be buylt, and the walles be finished, they wil not onely not indure to pay tribute, but will also resist Kings.
- 20 And because the things, pertaining to the Temple, go forward, we thought it not meete to passe ouer such a thing,
- 21 But to declare it to our lord the King, that if it be thy pleasure, it may be sought out in the bookes of thy fathers,
- 22 And thou shalt find in the Chronicles the writings concerning these thinges, and shalt knowe that this citie did alwaies rebel, and did trouble both Kings and cities,
- 23 And that the Iewes are rebellious, raising alwaies warres therein: for the which cause also this citie was made desolate.
- 24 Now therefore, O Lord the King, we declare it, that if this citie be buylt and the walles thereof repaired, you shal haue no more passage into Coelosyria, nor Phenice.
- 25 ¶ Then the King wrote againe to Rathumus, that wrote the things that came to passe, and to Beeltethmus, & to Samellius the secretarie, and to the rest of those that were ioyned with them, and to the dwellers of Samaria, Syria and Phenice, these things that followe.
- 26 I haue read the epistle, which ye sent to me: therefore I commanded, that it should be sought out, and it was found, that this citie hath alwaies practised against Kings,
- 27 And that the men thereof were giuen to rebellion and warres, & how that mightie Kings and fierce haue reigned in Ierusalem,

A a a i j.

lem,

100. 15. 11. &
17. 10.

100. 15. 11. &
17. 10.

* Or, Shumshi, or,
* Sanabassar.

I. Esdras.

- lem, which tooke tribute of Coelosyria & Phenice.
- 28 Now therefore I haue commanded to forbid these men to buyld v^p the cite, and that it be taken heede that no more be done,
- 29 And that those wicked things, which should molest the King, go not forward.
- 30 Then when Rathumus, and Semellius the secretarie and the rest, which were ioyned with them, had read the thinges, which King Artaxerxes had written, they moued their tents with speede to Ierusalem with horses and men in aray,
- 31 And began to let them which buylt, so that the buylding of the Temple in Ierusalem ceased vnto the second yere of the reigne of Darius King of the Persians.
- 15 And sahim downe in the counsell, and the writing was read before them.
- 16 Then he said, Call the yong men, that they may declare their owne sentences. So they called them, and they came in.
- 17 Then he said vnto them, Declare vnto vs the writings. So the first began, which had spoken of the strength of wine,
- 18 And said on this maner, O ye men, how strong is wine? it deceiueth all men that drinke it.
- 19 It maketh the mind of the King and of the fatherles both one, of the bonde man and of the free man, of the poore man and of the riche man.
- 20 It turneth also euerie thought into ioye and gladnes, so that one remembreth no maner of sorow, nor det.
- 21 It maketh euerie heart riche, so that one remembreth neither King nor gouernour, and causeth to speake al things by "talents."

CHAP. III.

1 The feast of Darius. 16 The three wisest sentences.

- 1 **N**OW when Darius reigned, he made a great feast to all his subiectes and to all those of his owne house, and to all the Princes of Media and Persia,
- 2 And to all the gouernours and captaines, and lieutenants that were with him, from India vnto Ethiopia of an hundreth and seuen and twentie prouinces.
- 3 And when they had eaten & drunke, and were satisfied, they departed, & King Darius went into his chamber, and slept, till he wakened againe.
- 4 ¶ In the meane time three yong men of the garde, keepers of the Kings body, said one to another.
- 5 Let euery one of vs speake a sentence, & he that shal ouercome, & whose sentence shal appeare wiser then the others, Darius the King shall giue him great gifts, and great things in token of victorie,
- 6 As to weare purple and to drink in golde, and to sleepe in golde, and a chariot with bridles of gold, an head tyre of fine linnen, and a chaine about his necke.
- 7 And he shall sit next to Darius for his wisdome, and shalbe called Darius cousin.
- 8 Then euery man wrote his sentence and sealed it, and put it vnder the pillowe of King Darius,
- 9 And said, when the King rose, they would giue him the writings, and whose sentence the King and the three princes of Persia should iudge to be wisest, to him shoulde the victorie be giuen, as it was appointed.
- 10 One wrote, The wine is strongest.
- 11 The other wrote, The King is strongest.
- 12 The other wrote, women are strongest, but trueth ouercommeth al things.
- 13 ¶ And when the King rose, they tooke the writings and gaue them to him, and he read them,
- 14 And sent and called all the noble men of Persia and of Media, and the gouernours and the captaines, and lieutenants, and the consuls,

CHAP. IIII.

Of the strength of a King. 13 Of the strength of women. 34 Of the strength of truth, which sentence is approved, 47 And his petition granted.

- 1 **T**HEN the second which had spoken of the strength of the King, began to say,
- 2 O ye men, are not men strongest, which beare rule by land and by sea, and ouer all things which are in them?
- 3 But the King is yet greater: for he ruleth all things, and is lord of them, so that they do al things which he commandeth them.
- 4 If he bid them make warre one against another, they do it: if he send them out against the enemies, they go and breake downe mountaines & walles and towres.
- 5 They kill & are killed, & do not passe the commandement of the King: if they ouercome, they bring all to the King, as well the spoyle as all other things:
- 6 And those also which go not to warre and battel but til the earth: for when they haue sowne it againe, they reape it and bring it to the King, and compel one another to paye tribute to the King.
- 7 Yet he is but one man: if he bid, Kil, they kil: if he say, Spare, they spare.
- 8 If he bid, Smite, they smite: if he bid the, Make desolate, they make desolate: if he bid, Buyld, they buyld.
- 9 If he bid, Cut of, they cut of: if he bid, Plant, they plant.
- 10 So al his people and all his armies obey one man: in the meane while he sitteth downe, he eateth, and drinketh & slepeth.
- 11 For these keepe him round about: neither can any one go and do his owne busines, neither are they disobedient vnto him.

- 12 O ye men, how should not the King be strongest, seeing he is thus obeyed? So he helde his tongue.
- 13 ¶ Then the third which had spoken of women and of the truth (this was Zorobabel) began to speake,
- 14 O ye men, nether the mightie King, nor many men nor wine is strongest: who the ruleth them or hath dominion ouer them? are they not women?
- 15 Women haue borne the Kyng and al the people which beare rule by sea & by land.
- 16 Euen of them were they borne, and they nourished them, which planted the vines, of which the wine is made.
- 17 They also make mens garments and make men honorable, nether can men be without women.
- 18 And if they haue gathered together gold and siluer, or any goodly thing, do they not loue a faire and beautifull woman?
- 19 Do they not leaue al those things & giue themselves wholly vnto her, and gape, and gaze vpon her, & all men desire her more then gold, or siluer, or any precious thing?
- 20 A man leaueh his owne father which hath nourished him, and his owne country, and is ioyned with his wife.
- 21 And for the woman he icopardeth his life, and nether remembreth father nor mother nor country.
- 22 Therefore by this ye may knowe that the women beare rule ouer you: do ye not labour and trauaile, and giue and bring all to the women?
- 23 Yea, a man taketh his sword and goeth forth to kil and to steale, and to saile vpon the sea, and vpon riuers,
- 24 And he seeth a lion and goeth in darknes, and when he hath stollen, rauished & spoyled, he bringeth it to his loue.
- 25 Wherefore a man loueth his owne wife more then father or mother.
- 26 Yea, many haue runne mad for women, and haue bene seruants for them.
- 27 Many also haue perished and haue erred and sinned for women.
- 28 Now therefore do you not beleue me: is not the King great in his power? do not al regions feare to touch him?
- 29 Yet I sawe him & Apame, the Kings concubine, the daughter of the famous Barta-cus, sitting on the right hand of the King.
- 30 And she tooke the crowne of the Kings head, and put it vpon her owne, and stroke the King with her left hand.
- 31 Yet in the meane season the King gaped and gazed on her: and if she laughed at him, he laughed: and if she were angrie with him, he did flatter her that he might be reconciled with her.
- 32 How then, O ye men, are not women more strong, seeing they doe thus?
- 33 ¶ Then the King and the princes looked one vpon another, and he began to speake of the truth.
- 34 O ye men, are not women stronger? great is the earth, and the heauen is his, and the sonne is swift in his course: for he turneth round about heauen in one day, and runneth againe into his owne place.
- 35 Is not he great that maketh these things? therefore the truth is greater and stronger then all.
- 36 All the earth calleth for truth, and the heauen blesteth it: and all things are shaken and tremble, nether is there any vniust thing with it.
- 37 The wine is wicked, the King is wicked, women are wicked, and all the children of men are wicked, & al their wicked workes are such, and there is no truth in them, and they perish in their iniquitie.
- 38 But truth doth abide, and is strong for euer, and liueth and reigneth for euer and euer.
- 39 With her there is no receiving of persus nor difference: but she doeth the thinges which are iust, & abstaineth from vniust & wicked things, & al men fauour her workes.
- 40 Nether is there any vniust thing in her iudgement, & she is the strength and the kingdome & the power, & maiestie of all ages. blessed be the God of truth.
- 41 So he ceased to speake, and then all the people cryed & said then, Truth is great and strongest.
- 42 Then the King said vnto him, Aske what thou wilt besides that which is appointed, and we will giue it thee, because thou art found the wisest, & thou shalt haue liberty to sit by me, and shalt be called my cousin.
- 43 ¶ Then he said to the King, Remember the vowe that thou hast vowed to buylde Ierusalem, in the day that thou tookest the kingdome,
- 44 And to send againe all the vessels that were taken out of Ierusalem, which Cyrus set apart whe he made a vowe to cut of Babylon, and vowed to send them thither.
- 45 Thou also hast vowed to buylde the Temple, which the Idumeans burnt when Iudea was destroyed by the Chaldeans.
- 46 And now, O lord the King, this is that which I desire and require of thee, and this is the magnificence, which I require of thee: I require therefore that thou wouldest accomplish the vow which thou hast vowed with thine owne mouth to do to the King of heauen.
- 47 Then King Darius rising vp, kissed him, and wrote him letters to all the stewards and lieutenants, and captaines, and gouernours, that they shoulde bring on the way both him, and al that were with him, which went vp to buylde Ierusalem.
- 48 And he wrote letters to all the lieutenants in Coclosyria and Phenice, and to them that were in Libanus, that they shuld bring Cedar wood from Libanus to Ierusalem, and buylde the citie with him.
- 49 And he wrote for all the Iewes, which went vp out of his kingdome vnto Iudea, concerning their libertie, that no prince, nor lieutenant, nor gouernour, nor steward shoulde enter into their dotes,

I. Esdras.

- 50 And that al the region which they kept, should pay no tribute, and that the Idumeans shoulde let go the villages of the Iewes which they held,
- 51 And that euery yere there should be giuen for the buylding of the Temple twentie talents untill it were buylt,
- 52 And to maintaine the burnt offerings vpon the altar euery day (as they had a commandement to offer seuentene) other ten talents euerie yere.
- 53 And that al they which went from Babylon to buyld the citie, shoulde haue liberty, aswell they as their posteritie, and all the Priests that went away.
- 54 He wrote also touching the charges and the Priests garment, wherein they shoulde minister.
- 55 And he wrote that they should giue the Leuites their charges vntil the house were finished, and Ierusalem buylt.
- 56 Also he wrote that they should giue pensions & wages to them that kept the citie.
- 57 And he sent away all the vessels which Cyrus had set apart out of Babylon, and whatsoever Cyrus had commanded to do, he also commanded to do it, and to send to Ierusalem.
- 58 And whē the yong man was gone forth, he lift vp his face to heauen towards Ierusalem, and gaue thanks to the King of heauen,
- 59 Saying, of thee is the victorie, & of thee is wisdom, and of thee is glory, and I am thy seruant.
- 60 Blessed be thou which hast giuen mee wisdom: for vnto thee I acknowledge it, O Lord of our fathers.
- 61 ¶ So he tooke the letters and went out and came to Babylon and telled al his brethren.
- 62 And they blessed the God of their fathers, because he had giuen them fredome and libertie.
- 63 To go vp and to buyld Ierusalem, & the Temple, where his name is renoumed, & they reioyced with instruments of musick and ioy, seuen dayes.

CHAP. V.

1 The number of them that returned from the captiuitie. 42 Their vowes & sacrifices. 54 The Temple begun to be built. 66 Their enemies would craftely ioyne with them.

Extra. 1.

- 1 After these things, the chiefe of the houses of their fathers were chosen after their tribes, and their wiues, and their sonnes, and their daughters, and their seruants, and their maides, and their cattell.
- 2 And Darius sent with them a thousande horsemen, til they were restored to Ierusalem in safetie, & with muscalle instruments, with tabrets and flutes.
- 3 And al their brethren plaied: thus he caused them to go vp together with them.
- 4 ¶ And these are the names of the me that wet vp after their families, by their tribes, and after the order of their dignitie.

- 5 The Priests. The sonnes of Phinees, the sonne of Aaron, Iesus sonne of Iosedec, sonne of Sarais, & Iocim the sonne of Zorobabel, the sonne of Salathiel of the house of Dauid, of the kindred of Phares, of the tribe of Iuda.
- 6 ¶ Who spake wise wordes to Darius the King of the Persians in the second yere of his reigne, in the moneth Nisan, which is the first moneth.
- 7 ¶ And these are they of Iudea, which came out of the captiuitie, where they dwelt, whom Nabuchodonosor Kyng of Babylon had caryed away into Babylon.
- 8 And returned vnto Ierusalem and to the east of Iudea, euery one into his owne citie: which came with Zorobabel, and Iesus, Nehemias, Zacharias, Reesaias, Enenius, Mardocheus, Beelfarus, Aspharaius, Reelius, Roimus and Baana their guides.
- 9 The number of the of the nation & their gouernours: the sonnes of Phares two thousand and hundredth seuentie and two, the sonnes of Saphat foure hundredth, seuentie and two.
- 10 The sonnes of Ares seuen hundredth, fiftie and six.
- 11 The sonnes of Phaath Moab, two thousand, eight hundredth and twelue.
- 12 The sonnes of Elam, a thousand, two hundredth, fiftie and foure: the sonnes of Zathui nine hundredth fourtie & fise: the sonnes of Corbe seuen hundredth & fise: the sonnes of Bani six hundredth, fourtie and eight.
- 13 The sonnes of Bibe six hundredth, twenty and three: the sonnes of Sadas three thousand, two hundredth, twentie and two.
- 14 The sonnes of Adonikan, six hundredth, sixtie and seuen: the sonnes of Bagoi, two thousand, sixtie & six: the sonnes of Adinu, foure hundredth, fiftie and foure.
- 15 The sonnes of Aterisias, ninetie & two: the sonnes of Ceilan & Azotus, sixtie and seuen: the sonnes of Azucan foure hundredth, thirtie and two.
- 16 The sonnes of Ananias, an hundredth & one: the sonnes of Arom, and the sonnes of Bassa, three hundredth, twentie & three: the sonnes of Arisphurith, an hundredth & two.
- 17 The sonnes of Meteus, three thousand and fise: the sonnes of Bethlomon, an hundredth, twentie and three.
- 18 They of Netophas, fiftie and fise: they of Anaboth, an hundredth fiftie and eight: they of Bethsamos, fourtie and two.
- 19 They of Cariathiaris, twentie and fise: they of Caphiras and Beroth, seuen hundredth, fourtie and three: they of Piras, seuen hundredth.
- 20 They of Chadias and Ammidioi, fise hundredth, twentie and two: they of Cirama & Gabdes, six hundredth, twelue and one.
- 21 They of Macalon, an hundredth twentie & two: they of Betolius, fiftie & two: the sonnes of Nephis, an hundredth, fiftie & six.
- 22 The sonnes of Calamolalus and Orius seuen hundredth, twentie and fise: the sonnes of Ierechus, three hundredth, fourtie & fise.
- 23 The

^{Or, Samu.}

23 The sonnes of " Annaas, three thousand, three hundred and thirtie.

24 The Priests, the sonnes of Ieddu, the sone of Iesus, which are counted among the sonnes of Sanasib, nine hundred, seuentie and two: the sonnes of Meruth, a thousand fiftie and two.

^{Or, Phasaron.}
^{Or, Phasaron.}

25 The sonnes of " Phassaron, a thousand, fourtie and seuen: the sonnes of " Carme, a thousand and seuentene.

26 ¶ The Leuites. The sonnes of Iesue, Cadmiel, Bannu and Suiu, seuentie and foure.

27 ¶ The sonnes which were holy fingers. The sonnes of Asaph, an hundred, fourtie and eight.

^{Or, Tolman.}

28 ¶ The porters. The sonnes of Salum, the sonnes of Iatal, the sonnes of Tolman, the sonnes of Dacobi, the sonnes of Teta, the sonnes of Sami, all were an hundred, thirtie and nine.

29 The ministers of the Temple. The sonnes of Elau, the sonnes of Asaph, the sonnes of Tabaoth, the sonnes of " Ceras, the sonnes of " Sud, the sonnes of Phaleu, the sonnes of Labana, the sonnes of " Agraba,

^{Or, Ceras.}

^{Or, Suisa.}

^{Or, Phagiba.}

^{Or, Anub.}

^{Or, Vea.}

^{Or, Agab.}

^{Or, Sibe.}

^{Or, Cidur.}

^{Or, Reia.}

^{Or, Neroda.}

^{Or, Gazerma.}

^{Or, Sate.}

^{Or, Merom.}

^{Or, Niphon.}

^{Or, Bacanab.}

^{Or, Acupha.}

^{Or, Alur.}

^{Or, Baraloth.}

^{Or, Nchida.}

^{Or, Charsica.}

^{Or, Boreus.}

^{Or, Thomoth.}

^{Or, Nafu.}

30 The sonnes of " Acua, the sonnes of " Outa, the sonnes of Cetab, the sonnes of " Agaba, the sonnes of " Subai, the sonnes of Anan, the sonnes of Cathua, the sonnes of " Geddur.

31 The sonnes of " Airus, the sonnes of " Daisan, the sonnes of " Noeba, the sonnes of Chafeba, the sonnes of " Gazer, the sonnes of Azias, the sonnes of Phinces, the sonnes of Asara, the sonnes of " Basithai, the sonnes of Asana, the sonnes of " Meani, the sonnes of " Naphisi, the sonnes of " Acub, the sonnes of " Acipha, the sonnes of " Alur, the sonnes of Pharacim, the sonnes of " Basaloth.

32 The sonnes of " Meeda, the sonnes of Coutha, the sonnes of " Corea, the sonnes of " Charcus, the sonnes of Aserar, the sonnes of " Thomoi, the sonnes of " Nafith, the sonnes of Atipha.

33 The sonnes of the seruants of Salomon. The sonnes of " Asaphion, the sonnes of " Pharira, the sonnes of " Ieeli, the sonnes of Lozon, the sonnes of Ildael, the sonnes of " Sapheth.

^{Or, H-zapha.}

^{Or, Pharada.}

^{Or, Ieelah.}

^{Or, Stap'elia.}

^{Or, Phacaveth.}

^{Or, Sabia.}

^{Or, Spontia.}

^{Or, Adda.}

^{Or, Subada.}

34 The sonnes of Agia, the sonnes of " Phachthreth, the sonnes of " Sabie, the sonnes of " Sarothie, the sonnes of Masias, the sonnes of Gar, the sonnes of " Addus, the sonnes of " Subas, the sonnes of Apherra, the sonnes of Barodis, the sonnes of Sabat, the sonnes of Allom.

35 All the ministers of the Temple, and the sonnes of the seruants of Salomon were three hundred, seuentie and two.

^{Or, Thelmei.}

^{Or, Thelars.}

^{Or, Thelars.}

^{Or, Thelars.}

36 These came vp from " Thermeleth and Thelars: Caraathalar and Aalar leading them.

37 Nether could they shew their families nor their stocke how they were of Israel, the sonnes of " Ladan the sonne of " Ban, the sonnes of " Necodan, six hundred fiftie and two.

^{Or, Delaias.}

^{Or, Tethia.}

^{Or, Necod.}

38 And of the Priests those which exercised the office of Priests, and were not found, the

sonnes, of " Obdia, the sonnes of " Accos, the sonnes of Addus, " which had taken for wife Augia, one of the daughters of " Berzelaius.

^{Or, Hobia.}

^{Or, Hacoza.}

^{Exra. 2. 61.}

^{Or, Bar'elam.}

39 And was called after his name, and when the description of the kindred of these men had bene fought in the register, and could not be found, they were set apart from the office of Priests.

40 For " Neemias & Atharias said to them that they shoulde not be partakers of the holy things, till there arose an hie Priest clothed with doctrine and truth.

^{Or, Nechemias.}

^{& Atharias.}

41 So al they of Israel from them of twelue yere olde and litle children, were " fourtie thousand besides men seruants and womē seruants, two thousand, three hundred & sixtie.

^{Or, fourtie and}

^{two thousand,}

^{three hundred}

^{& sixtie.}

42 Their seruants and handmaides were seuen thousand, three hundred, fourtie and seuen: the singing men and women, two hundred, fourtie and fise.

43 Camelles, foure hundred, thirtie & fise: and horses, seuen hundred, thirtie and six: mules, two hundred, fourtie and fise: " beastes that bare the yoke, fise thousand, fise hundred, twentie and fise.

^{Or, affet.}

44 And there were of the gouernours after their families, which when they were come to the Temple in Ierusalem, vowed to buylde the house in his owne place according to their power,

45 And to giue to the treasure of the works, " a thousand pound in golde, and fise thousand pound in siluer, and an hundred priestly garments.

^{Or, of golde, 10.}

^{thousand pound,}

^{& of siluer fise.}

^{&c.}

46 And the Priests and the Leuites and the people dwelt in Ierusalem and in the countrey, and the holy fingers and the porters and all Israel in their " villages.

^{Or, quarters.}

^{Exra. 3. 1.}

47 ¶ But " when the seuenth moneth was nere, and when the children of Israel were euery one at home, they were all gathered together with one accord into the open place of the first gate, which is toward the East.

48 Then Iesus the sonne of Iosedec & his brethren the Priests with Zorobabel the sonne of Salathiel & his brethren, rising vp, made ready the altar of the God of Israel,

49 To offer burnt offrings vpon it according as it is written in the booke of Moyse the man of God.

50 Whether also there were gathered against them of all nations of the land: but they dressed the altar in his own place, although al the nations of the land were their enemies and vexed them, & they offered sacrifices according to the season, and burnt offrings to the Lord, morning and euening.

51 They kept also the feast of tabernacles, as it is " ordeined in the Law, and offered sacrifices euery day, as was requisite,

^{Leui. 23. 34.}

52 And afterward, the continuall oblations and offrings of the Sabbaths and of the new moneths and of all holy feasts.

53 ¶ And al they which had made any vowe to God, began to offer sacrifice vnto God

^{Exra. 3. 1.}

in

I. Esdras.

in the first day of the seventh moneth, although the Temple of God was not yet buylt.

34 They gaue also money to the masons and to the workemen, and meat & drinke with gladnes.

35 And charrets to the Sidonians & to those of Tyrus to bring cedar wood out of Libanus, which should be brought by flotes to the hauen of Ioppe according to the commandement giuen vnto them by Cyrus King of Persia.

36 And in the second yere and second moneth came into the Temple of God in Ierusalem, Zorobabel the sonne of Salathiel, & Iesus the sonne of Iosedec, and their brethren, and the Priests and Leuites, and al they that came out of captiuitie into Ierusalem,

Eccle. 49. 29.

37 And^a layed the foundation of the house of God in the first day of the second moneth of the second yere after their returne into Iudea and Ierusalem.

38 And they appointed the Leuites from twentie yere olde ouer the workes of the Lord, and Iesus and his sonne, and his brethren, and his brother Cadmiel, and the sonnes of Madiabon with the sonnes of Ioda, the sonne of Heliadun, with their sonnes and brethren, *even* al the Leuites with one accord did followe after the worke, calling vpon the workes in the House of God: thus the workemen buylt the Temple of the Lord.

39 And the Priests stood clothed with their long garments with muscicall instruments & trumpets, and the Leuites the sonnes of Asaph with simbales,

40 Singing & blessing the Lord, according to the ordinance of Dauid King of Israel.

41 And they sung with loud voyce songs to the praise of the Lord, because his mercie and glory is for euer in all Israel.

42 Then all the people blewe trumpets, and cryed with loud voice, praising the Lord for the raising vp of the house of the Lord.

43 Also some of the Priests and Leuites, and chief men, *to wit*, the Ancients, which had seene the former House,

44 Came to see the buylding of this with weping and great crying, and many with trumpets and ioye cryed with loud voyce,

45 So that the people could not heare the trumpets, because of the weping of the people: yet there was a great multitude that blew trumpets so that thei were heard far of.

46 ¶ Wherefore whē the enemies of the tribes of Iudah & Benjamin heard it, they came to know what noise of trumpets it was,

47 And they knew that they of the captiuitie buylt the Temple to the Lord God of Israel.

48 Wherefore they comming to Zorobabel, & Iesus, and the chiefe of the families, said vnto them, Let vs buyld also with you.

^a Or. After Arret, or Asuchadon.

49 For we obey your Lord, as you do, and sacrifice vnto him since the dayes of^b Asbareth King of the Assyrians, which

brought vs hether.

70 Then Zorobabel, and Iesus, and the chief of the families of Israel said to them, It doeth not apperteyne to vs, and to you to buyld an House to the Lord our God.

71 For we alone wil buylde it to the Lord God of Israel, as it becometh vs, & as^c Cyrus the King of the Persians bad vs. Esdras. 4. 4.

72 Howbeit the people of the land made them sluggish that were in Iudea, and letted them to buyld the worke, and by their ambushments & seditions and conspiracies hindred the finishing of the buylding,

73 All the time of King Cyrus life: so that they were let from the buylding two yere, vntill the reigne of Darius.

CHAP. VI.

¹ Of Aggeus and Zacharias. ² The building of the Temple ³ Sisinnes would let them. ⁷ His epistle to Darius. ¹³ The Kings answer to the contrarye.

1 **B**Vt^a in the second yere of the reigne of Darius, Aggeus & Zacharias the sonne of Addo the Prophets prophesied to the Iewes, *even* vnto them that were in Iudea and Ierusalem, in the name of the Lord God of Israel, which they called^b vpon. Esdras. 5. 1. Neh. 1.

2 Then Zorobabel sonne of Salathiel, and Iesus the sonne of Iosedec stode vp, and began to build the house of the Lord, which is in Ierusalem, the Prophets of the Lord being with them, & helping them. Gre. vpon them

3 ¶ In that time Sisinnes the gouernour of Syria, & Phenice, & Sathrabouzan^ces with his companions came vnto them,

4 And sayd vnto them, By whose commandement buyld you this House & this building, and enterprise all these other things? and who are the buylders that enterprise such things?

5 But the Ancients of the Iewes had grace of the Lord after that he had visited the captiuitie,

6 That they were not letted to buyld, vntill it was signified vnto Darius of these matters, and an answer was receiued.

7 ¶ The copie of the epistle, which he did write & send to Darius, **S**ISINNES gouernour of Syria and of Phenice, and Sathrabouzan^ces, and their companions, presidents in Syria and Phenice, salute King Darius.

8 It may please the King our maister plainly to vnderstand, that whē we came to the countrey of Iudea, and entred into the citie of Ierusalem, we found in the Citie of Ierusalem the Ancients of the Iewes that were of the captiuitie,

9 Buylding an house to the Lord, great & newe, of hewen stones, and of great price, and the timber all ready layde vpon the walles.

10 And these workes are done with great speede, yea, and the worke hath good successe in their hands, so that it will be finished with all glorie and diligence.

11 Then we asked their Ancients, saying, By whose commandement buyld you this House

House and laye the foundation of these workes?

12 We asked them these things to the intent to notifie them to thee, & to write to thee the men that gouerned in therfore we demanded the names of the gouernours in writing.

13 But they answered, saying, We are the seruants of the Lord, which hath created the heauen and the earth.

1. King. 5. 2.

14 And * this House was buylt vp many yeeres ago by a King of Israel great and strong, and was finished.

2. King. 24. 1.

15 But when our fathers, prouoking God to wrath, sinned against the Lord of Israel, which is in heauen, he deliuered them into the hands of Nabuchodonosor King of Babilon of the Chaldeans,

16 Who brake downe the House & burnt it, and caryed the people captiue to Babilon.

17 But in the first yere of the reigne of Cyrus ouer the countrey of Babylon, King Cyrus wrote that this House should be buylt vp.

18 And the holy vessels of gold & of siluer, which Nabuchodonosor had caryed out of the House at Ierusalem, and had dedicated them in his owne Temple, Cyrus the King tooke out of the Temple at Babylon, and they were giuen to Zorobabel, and to Sanabassarus ruler.

* Or, Sanabassar.

19 And a commandement was giuen vnto him, that he should cary away those vessels and put them in the Temple at Ierusalem, and that this Temple of the Lord shoulde be buylt in this place.

20 Then the same Sanabassarus, being come hether, layed the foundations of the House of the Lord at Ierusalem, and since that time til now, it is in buylding, and is not finished.

21 Now therefore if it please the King, let it be sought vp in the Kings libraries concerning Cyrus.

22 And if it be found that the buylding of the house of the Lord at Ierusalem hath bene done by the consent of Kyng Cyrus, and if it seeme good to the Lord our King, let him make vs answer concerning these things.

23 Then King Darius commanded to search in the Kings libraries, that were in Babylon, & there was found in Ecbatane, which is a towre in the region of Media, a place where such things were layed vp for memorie.

24 In the first yere of the reigne of Cyrus, King Cyrus commanded the House of the Lord at Ierusalem to be buylded, where they did sacrifice with the continual fire.

25 Of the which the height should be of three score cubits, the breadth of three score cubites with three rowes of hewen stones, & one rowe of new wood of that countrey, and that the costs should be payed out of the house of King Cyrus.

26 And that the holy vessels of the House of the Lord, aswel those of golde as of siluer, which Nabuchodonosor had caryed out of

the house in Ierusalem, and brought into Babilon, should be restored to the House, which is in Ierusalem, and set in the place where they were afore.

27 Also he cominanded that Sisinnus, gouernour of Syria and Phenice, and Sathrabouzanus, & their companions, & those which were constitute captaines in Syria & Phenice, should take heede to refraine from that place, and to suffer Zorobabel the seruant of the Lord, and gouernour of Iudea, and the Elders of the Iewes to buylde that House of the Lord in that place.

28 And I also haue commanded to buylde it cleane vp againe, and that they be diligent to helpe them of the captiuitie of the Iewes, till the House of the Lord be finished,

29 And that some part of the tribute of Coelosyria and Phenice should be diligently giuen to these men for sacrifice vnto the Lord, and to Zorobabel the gouernour, for bulles, rams and lambes:

30 Also corne, and salt, and wine, and oyle continually euery yere without faile, as the Priests, which are in Ierusalem shal testifie to be spent euery day,

31 That offrings maye be made to the high God for the King, and his children, and that they may pray for their liues.

32 Furthermore he commanded that whosoever should transgresse any thing afore spoken or written, or derogate any thing thereof, that a tree should be taken out of his possession, and he be hanged thereon and that his goods should be the Kings.

33 And therefore let the Lord whose Name is there called vpon, destroy euery King and nation, which stretcheth out his hand to hinder or do euil to that House of the Lord which is in Ierusalem.

34 * I Darius the King haue ordeined that it should be diligently executed according to these things. *Extra. 6. 13.*

CHAP. VII.

1 Sisinnus and his companions followe the Kings commandement and helpe the Iewes to buylde the Temple. 5 The time that it was buylt. 16 They keepe the Passouer.

1 **T**Hen Sisinnus the gouernour of Coelosyria and Phenice, and Sathrabouzanus, and their companions, obeying King Darius commandements,

2 Assisted diligently the holy workes, working with the Ancients and gouernours of the Sanctuarie:

3 And the holy workes prospered by Aggeus and Zacharias the Prophetes which prophesied.

4 So they finished all things by the commandement of the Lord God of Israel, and with the consent of Cyrus and Darius, and Artaxerxes Kings of the Persians.

5 Thus the holy House was finished in the three and twentieth day of the moneth Adar in the sixt yere of Darius King of the Persians.

6 ¶ And the childre of Israel, and the Priests and

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and the Leuites, and the rest, which were of the captiuitie, & had any charge, did according to the things *written* in the booke of Moyſes.

- 7 And they offered for the dedication of the Temple of the Lord, an hundred bulles, two hundred rams, foure hundred lambes,
- 8 And twelue goates for the ſinne of al Iſrael, according to the number of the chiefe of the tribes of Iſrael.
- 9 And the Priests, and the Leuites ſtoode according to their kinreds clothed with long robes in the workes of the Lord God of Iſrael, according to the booke of Moſes, and alſo the porters in euery gate.
- 10 And the childre of Iſrael offered the Paſſeouer together with them of the captiuitie, in the fourteenth day of the firſt moneth, after that the Priests and Leuites were ſanctified.
- 11 But al the children of the captiuitie were not ſanctified together, but al the Leuites were ſanctified together.
- 12 And they offered the Paſſeouer, for all the children of the captiuitie, and for their brethren the Priests, and for themſelues.
- 13 Then al the children of Iſrael which were of the captiuitie did eate, *euen* all they that had ſeperated themſelues from the abominations of the people of the land, and fought the Lord.
- 14 And they kept the feaſt of vnleauened bread ſeuē daies, reioyſing before the Lord,
- 15 Becauſe he had turned the counſel of the King of the Aſſyrians towards them to ſtrengthen their hands in the workes of the Lord God of Iſrael.

C H A P. VIII.

1 Esdras cometh from Babilon to Ieruſalem. 20 The copie of the commiſſion giuen by Artaxerxes. 29 Esdras giueth thanks to the Lord. 32 The number of the heades of the people that came with him. 76 His prayer and confeſſion.

- 1 **A**nd after theſe things when Artaxerxes King of the Perſians reigned, Eſdras the ſonne of^{Or, Azarias.} Saraias, the ſonne of Ezerias, the ſonne of Helcias, the ſonne of Salum.
- 2 The ſonne of Sadoc, the ſonne of Achitob, the ſonne of Amarias, the ſonne of Ezias, the ſonne of Memeroth, the ſonne of Zaraias, the ſonne of^{Or, Azarias.} Sauias, the ſonne of Boccas, the ſonne of Abiſum, the ſonne of Phinees the ſonne of Eleazar, the ſonne of Aaron was the hie Priett.
- 3 This Eſdras went out of Babilon, and was a ſcribe wel taught in the Law of Moyſes, giuen by the Lord God of Iſrael.
- 4 Alſo the King gaue him *great* honour & he found grace in his ſight in all his requettes.
- 5 With him alſo there departed ſome of the children of Iſrael, and of the Priests and Leuites, and of the holy fingers, and of the porters, and of the miniſters of the Temple vnto Ieruſalem,
- 6 In the ſeuēth yere of the reigne of Artaxerxes,

& in the firſt moneth: this was the ſeuēth yere of the King (for they wēt out of Babilō in the firſt day of the firſt moēth,

- 7 And came to Ieruſalem according as the Lord gaue them ſpeede in their iourney)
- 8 For Eſdras had gotten great knowledge, ſo that he woulde let nothing paſſe that was in the Law of the Lord, and in the cōmandements, and he taught al Iſrael al the ordinances and iudgements.
- 9 So the commiſſion written by King Artaxerxes was giuen Eſdras the Priett and reader of the Law of the Lord: the copie thereof followeth.
- 10 King Artaxerxes to Eſdras the Priett, and reader of the Law of the Lord, Salutation.
- 11 For aſmuch as I conſider things with pittie, I haue commanded that they that wil and deſire of the nation of the Iewes, and of the Priests and Leuites, which are in our Kingdome, ſhoulde go with thee vnto Iſrael.
- 12 Therefore as many as be willing, let them depart together, as it hath ſeemed good to me and my ſeuē friends the counſellers,
- 13 That they may viſite the things that are in Iudea and Ieruſalem diligently, as it is contained in the Law of the Lord,
- 14 And cary the giſtes to the Lord of Iſrael in Ieruſalem, which I and my friends haue vowed: alſo al the golde and ſiluer, which ſhalbe founde in the countrey of Babilon *appertaining* to the Lorde in Ieruſalem,
- 15 With that which is giuen of the people to the Temple of the Lord their God, that it might be brought to Ieruſalem, aſwell ſiluer as golde, for bulles, and rams, and lambes, and things therevnto pertaining,
- 16 That they may offer ſacrifices to the Lord vpon the altar of the Lord their God, which is in Ieruſalem.
- 17 And whatſoeuer thou and thy brethren wil do with the gold or ſiluer, accompliſh it according to the will of thy God.
- 18 And the holy veſſels of the Lord, which are giuen thee for the vſe of the Temple of thy God, which is in Ieruſalem, thou ſhalt ſet before thy God in Ieruſalem.
- 19 And what other things ſoeuer thou ſhalt remember for the vſe of the Temple of thy God, thou ſhalt giue it out of the Kings treaſure.
- 20 And I alſo King Artaxerxes haue commanded the treaſurers of Syria and Phoenice, that whatſoeuer Eſdras, the Priett and reader of the Law of the hieſt God, ſhall ſend for, they ſhould giue it him with all ſpeede, *euen to the ſome of an hundredth talents of ſiluer,*
- 21 And likewise vnto an hundredth cores of corne, and an hundredth pieces of wine and other things in abundance.
- 22 Let all things be done to the hieſt God according to the Law of God with diligence, that wrath come not vpon the Kingdome of the King and of his ſonnes.

- 23 Also to you it is commanded, that of none of the Priests or Levites, or holy singers, or porters or ministers of the Tēple, or of the workemen of this Temple, no tribute nor tax be taken, nor that any haue power to take them in any thing.
- 24 Thou also, Efdras, according to the wisdom of God, ordeine iudges and gouernours, that they may iudge in all Syria and Phenice all those which are wel instructed in the Law of thy God, and teach those, which are not instructed.
- 25 And let al those which shal transgresse the Law of God and the king, be diligently punished, either with death, or other punishment, either with penaltie of mony, or banishment.
- 26 ¶ Then Efdras the scribe said, Blessed be the onely Lord God of my fathers, which hath put this in the heart of the King to glorifie his House which is in Ierusalem,
- 27 And hath honoured me before the King, and the counsellors, and all his friends and gouernours.
- 28 ¶ Therefore I was encouraged by the helpe of the Lord my God, and gathered men of Israel to go vp with me.
- 29 These are the guides after their families and order of dignities, which came vp with me out of Babilon in the reigne of Artaxerxes the King.
- 30 Of the sonnes of Phinces, Gersom, of the sonnes of Ithamar, Gamael, of the sonnes of Dauid "Lettus.
- 31 Of the sonnes of Sechenias, of the sonnes of Phares, Zacharias, and with him were counted an hundredth and fiftie men.
- 32 Of the Sonnes of "Salomon, Abeliacnias the sonne of Zacharias, and with him two hundredth men.
- 33 Of the sonnes of Zathoe, Sechenias the sonne of "Iezolus, and with him three hundredth men: of the sonnes of Adin, "Obeth the sonne of Ionathas, and with him two hundredth and fiftie men.
- 34 Of the sonnes of Elam "Iefias sonne of Gotholias, and with him seuentie men.
- 35 Of the sonnes of Saphatias, Zarias sonne of "Machael, and with him seuentie men.
- 36 Of the sonnes of Ioab "Badias sonne of Iezelus, and with him two hundredth and twelue men.
- 37 Of the sonnes of "Banid, Affalimoth sonne of Iofaphias, and with him an hundredth and three score men.
- 38 Of the sonnes of Babi, Zacharias sonne of Bebai, and with him twentie and eight men.
- 39 Of the sonnes of "Aftath, Iohannes sonne of Acatan, and with him an hundredth and ten.
- 40 Of the sonnes of Adoniam the last: & these are the names of them, Eliphalar, "Ieouel and "Maias, and with them seuentie men: of the sonnes of "Bagourhi sonne of Ifeacourus, and with him seuentie men.
- 41 ¶ And I gathered them together to the flood called "Theras, and pitched our tents

- there three dayes, and nombred them.
- 42 But when I had found there none of the Priests nor Levites,
- 43 I sent to Eleazar, and behold, there came "Maafman, and Alnathan, & Samaian, and "Ioribon, and Nathan, Ennatan, Zacharian, and Mosollamon, the chief, and best learned.
- 44 And I bad them to go to Daddesus the captaine, which was in the place of the treasure;
- 45 With charge to bidde Daddesus and his brethren, & the treasurers that were there, to send to vs them, which should offer sacrifice in the house of our Lord.
- 46 And they brought vnto vs by the mightie hand of our Lord learned men of the sonnes of Moli, the sonne of Leui, the sonne of Israel, to wit, "Sifebebran & his sonnes, and his brethren being eightene.
- 47 And Afebia, and "Annon, and Ofaian his brethren of the sonnes of "Cananeus with their sonnes, twentie persons.
- 48 And of the ministers of the Temple, which Dauid gaue, and those which were rulers ouer the work of the Levites, to wit, ministers of the Temple, two hundredth & twentie, of whome all the names were registered.
- 49 ¶ And there I proclaimed a fast for the yong men before the Lord to aske of him a good iourney both for vs, and for them that were with vs, for our children, and for our cattel.
- 50 For I was ashamed to aske the King foremen or horsemen, or conduct for safegard against our enemies,
- 51 Because we had said to the King, that the power of our Lord should be with the that fought him to direct them in all things.
- 52 Wherefore we prayed our Lord againe, according to these things, whom we found faourable.
- 53 Then I chose first among the chief of the tribes & of the Priests, twelue men, to wit, "Esebias and Affanias, and with them ten of their brethren.
- 54 And I weighed them the siluer and the golde, and the holy vessels of the House of our Lord, which the king and his counsellors, & his printees, & al Israel had giuen.
- 55 And I weighed them, six hundredth & fifty talents of siluer, & siluer vessels of an hundredth talēts, & an hundredth talēts of gold,
- 56 And twentie golden basins, and twelue vessels of brasie, of fine brasie shining like golde.
- 57 And I said to them, You are also holy to the Lord, and the vessels are holy, and the golde, and the siluer is a vow to the Lord of our fathers.
- 58 Watch and keepe them, til that you giue them to the heades of the families of the Priests, and Levites, and captaines of the families of Israel in Ierusalem in the chambers of the House of our God.
- 59 So the Priests & Levites tooke the siluer & the golde, & the vessels, & caried them

Or, Maafma, Alnathan, Ioribon, Elnathan, Zacharias & Mosollamon.

Or, Serrida.

Or, Annon, Iafias, Or, Cananiam.

Ezra. 1. 11.

Or, Serubias.

Ezra. 1. 11.

Or, Hictus.

Or, Tahath, Mosollamon.

Or, Iezol.
Or, Iezol.

Or, Iofaphias.

Or, Michael.
Or, Obadias.
sonne of Iezol.

Or, Benadab Eplumio.

Or, Aftath Iohannes sonne of Acatan.

Or, Iezol.
Or, Iezol.
Or, Bagourhi.
sonne of Ifeacourus.
Ezra. 1. 11.

I. Esdras.

to Ierusalem to the temple of the Lord.

60 And we departed from the flood Thera, in the twelueth day of the first moneth, & came to Ierusalem, according to the mightie power of our Lord with vs: & the Lord deliuered vs from the beginning of our iourney from al enemies. So we came to Ierusalem.

61 And three daies being past there, in the fourth day the siluer that was weighed, & the golde was deliuered in the House of our Lord to ^{"Or, Marmoth the sonne of Iori} Marmoth the Priest the sonne of Iouri,

62 And with him to Eleazar the ^{"Or, Nedia, sonne of Iori} sonne of Phinees: and there were with them, Iosabad the sonne of Iesus, and Moch sonne of Sabbanus, Leuites: al was deliuered them by number and weight.

63 And all the weight of them was written that same houre.

64 Afterwardes those that were come out of the captiuitie, offered sacrifices to the Lord God of Israel, ^{even} twelue bulles for al Israel, rams foure score and sixtene,

65 Lambs three score and twelue, twelue goates for saluation, al in sacrifice to the Lord.

66 And they presented the commandements of the King to the Kings stewards, and to the gouernours of Coelosyria and Phenice who honored the people, and the Temple of God.

67 ¶ When these things were done, the gouernours came to me, saying, The people of Israel, the princes & the Priests, and the Leuites haue not seperated from them the strange people of the land,

68 Nor the pollutions of the Gentiles, ^{to wit,} of the Cananites, & Chetites, and Phere-sites, and Iebusites, and Moabites, and Egyptians, and Idumeans.

69 For they haue dwelt with their daughters, both they and their sonnes, and the holie seede is mixed with the strange people of the land, and the gouernours and rulers haue bene partakers of this wickednes from the beginning of the thing.

70 And as sone as I had heard these things, I rent my clothes, and the holie garment, & I pulled the heare of mine head, and of my beard, and sat me downe sorowfull, and verie sad.

71 Then also al they that were moued with the worde of the Lord God of Israel, came to me whiles I wept for the iniquitie, but I sat verie sad til the euening sacrifice.

72 Then I rose from the fast with my clothes torne, and the holie garment, and bowed my knees and stretched forth mine handes to the Lord,

73 And said, O Lord, I am ashamed, and confounded before thy face.

74 For our sinnes are increased aboue our heades, and our ignorances are lifted vp to heauen.

75 Yea, euen from the time of our fathers we are in great sinne vnto this day.

76 For our sinnes therefore, and our fathers

we with our brethren, with our Kings and priests haue bene giuen vp to the Kings of the earth, to the sworde and to captiuitie, & for a pray with all shame vnto this day.

77 And now how great hath thy mercie bene, O Lord, that there should be left vs a roote, and name in the place of thine holines?

78 And that thou shouldest reueale to vs a light in the House of the Lord our God, and giue vs meat in the time of our seruitude?

79 For when we were in bondage, we were not left of our God, but he gaue vs fauour before the Kings of the Persians, that they should giue vs meat,

80 And that they should honour the Temple of our Lord, and raise vp Sion that is desolate, and giue vs assurance in Iudea and Ierusalem.

81 And now, O Lord, what shall we say, ha- uing these things? for we haue transgressed thy commandements, which thou hast giuen by the hands of thy seruants the Prophets, saying,

82 * Because the land, which ye go to inhe- rit, is a land polluted by the pollutions of the strangers of the land, which haue filled it with their filthines, ^{Deut. 32.}

83 Therefore now yee shall not ioine their daughters with your sonnes, neither giue your daughters to their sonnes,

84 Neither shall you desire to haue peace with them for euer, that ye may be made strong, and eate the good things of the land, and leaue it for an inheritance to your children for euer.

85 Therefore all that is come to passe, was done for our wicked workes, and for our great sinnes: yet, Lord, thou hast forborne our sinnes,

86 And hast giuen vs such a roote: but we againe haue turned backe to transgresse thy Law, & to mixe vs with the vnclean- nes of the people of the land.

87 Mightest thou not be angrie with vs to destroy vs, so that thou shouldest neither leaue vs roote nor seede nor name?

88 But, O Lord of Israel, thou art true: for there is a roote left, ^{even} vnto this day.

89 Beholde, we are now before thee with our iniquities, neither can we indure be- fore thee for these things.

90 ¶ And as Esdras prayed and confessed and wept and laye vpon the grounde be- fore the Temple, a verie great multitude was gathered vnto him out of Ierusalem of men and women, and yong children: for there was great lamentation among the multitude. ^{Esdras 9.1.}

91 Then Ichonias the sonne of Ieel of ^{"Or, Ieiel.} the sonnes of Israel, crying out said, O Esdras, we haue sinned against the Lord God: we haue taken in marriage strange women of the nations of the land.

92 And now all Israel is doubtful: therefore let vs make an othe concerning this to the

"Or, Marmoth the sonne of Iori of Vrie.

"Or, Nedia, sonne of Iori of Bazarim.

Esdras 9.1.

Esdras 9.8.

the Lord to put away al our wiuēs, which are strangers, with their children.
93 If it seeme good to thee, and to all them that obey the Law of the Lord, rise vp and put it in execution.
94 For to thee doeth it apperteyne, & we are with thee to make thee strong.
95 Then Efdras arose, & made al the chiefe of the familie of the Priests and Leuites of al Israel to sweare, that they would do thus: and they sware.

CHAP. IX.

7 After Efdras had read the law for the strange wiuēs, 10 They promise to put them away.

1 Then Efdras rose from the court of the Temple, and went to the chamber of Ioannan the sonne of Eliafib.
2 And being lodged there, he did eate no bread nor dranke water, but mourned for the great iniquities of the multitude.
3 And there was a proclamation in all Iudea and Ierusalem to al them, that were of the captiuitie, that they should be gathered to Ierusalem.
4 And that al they which should not meete there within two or three dayes, according to the ordinance of the Elders, which bare rule, should haue their catel confiscated to the temple, and be cast out from among them of the captiuitie.
5 Then all they which were of the tribe of Iuda and Benjamin, came together within three dayes into Ierusalem: this was the ninth moneth and twentieth day of the moneth.
6 And all the multitude sate in the broad place of the Temple shaking, because of the extreme winter.
7 Then Efdras arose and saide to them, Ye haue sinned: for ye haue married strange wiuēs, so that ye haue augmented the finnes of Israel.
8 Now therefore confesse and glorifie the Lord God of our fathers,
9 And do his will, and seporate your selues from the people of the land, and from the strange wiuēs.
10 Then al the multitude cryed out and said with a loud voyce, We will do so as thou hast said.
11 But because the multitude is great, and the time is winter, so that we can not stand without, and the worke is not of one daye nor of two, seeing that manye of vs haue sinned in this matter,
12 Let the chiefe men of the multitude and all they which haue strange wiuēs of our families, crie:
13 And let the Priests and iudges come out of al places at the day appointed, till they haue appealed the wrath of the Lord against vs for this matter.
14 Then Ionathas Afacel sonne, and Ezeccias sonne of Thecan were appointed concerning these things, and Mosollam and Sabateus did helpe them.
15 And they which were of the captiuitie,

did after all these things:
16 Efdras the Priest also chose him certaine men, chiefe of their families, all by name: and they sate together in the first day of the tenth moneth to examine this matter.
17 And they made an ende of the things pertainyng to the that had married strange wiuēs in the first day of the first moneth.
18 And there were founde of the Priests, which had married strange wiuēs,
19 Of the sonnes of Iesus, the sonne of Iosedec, & of his brethren Mathelas, & Eleazar, and Ioribus, and Ionadan.
20 Who also gaue their hands to cast out their wiuēs, and offred a ram for their reconciliation in their purgation.
21 And of the sonnes of Emmer, Ananias, and Zabdeus, and Canes, and Sameus, and Hiereel, and Azarias.
22 And of the sonnes of Phaisu, Ellionas, Massias, Esmaelus, and Nathanael, and Ocidelus, and Tallas.
23 And of the Leuites Iorabadus, and Semis, and Colius, who was called Calitas, and Patheus, and Ooudas, and Ionas.
24 Of the holy fingers, Eliazarus, Bachurus.
25 Of the porters, Sallumus, & Tolbanes.
26 Of them of Israel, of the sonnes of Phorus, Hiermas & Eddias, & Melchias, and Maclus, & Eleazar, & Asbias, & Banaias.
27 Of the sonnes of Ela, Matthanas, Zacharias, and Hieriel, and Hieremoth, & Aedias.
28 And of the sonnes of Zamoth, Eliadas, Elisimus, Othonias, Iarimoth, and Sabatus, and Sardus.
29 Of the sonnes of Bebai, Ioannes, and Ananias, and Iosabad, and Ematheas.
30 Of the sonnes of Mani, Olamus, Mamuchus, Iedaia, Isabus, Isafel, and Ieremoth.
31 And of the sonnes of Addi, Naathus, Moofias, Laccunus, and Naidus, and Mathanias, and Sefschell, and Balhuus, & Manasseas.
32 And of the sonnes of Annas, Elionas, & Afeas, and Melchias, and Sabbeus, and Simon a Chofamite.
33 And of the sonnes of Asom, Altaneus, & Matthias, and Barnaias, Eliphalat, & Manasse, and Setnei.
34 And of the sonnes of Maani, Ieremias, Momdis, Omairus, Incl, Mamai, & Padias, and Amos, Carabasion and Euasibus, and Marnimaranaius, Elisafis, Vamus, Elieli, Samis, Selemias, Nathanias, & of the sonnes of Ozoras, Sefis, Efril, Azaius, Sammaras, Sambis, Iosiphus.
35 And of the sonnes of Echna, Mazarias, Zabadias, Echus, Incl, Banaias.
36 All these married strange wiuēs, and put them away with their children.
37 And the Priests & the Leuites dwelt in Ierusalem, and in the country, the first day of the seventh moneth, and the children of Israel in their owne houses.

Or, Masfias.
Or, Iedaliah.

Or, Anani,
Or, Zabiah.

Or, Phasbur,
Elianai, Masfias, Iosafel.

Or, Olridel, and Alifa.

Or, Iosabad, Semer.

Or, Galias, Parthias, Iobudus.

Or, Eliafub, and Bacur.

Or, Sallum.

Or, Remias.

Or, Banadius.

Or, Elam.

Or, Iehiel.

Or, Ieremoth, & Helias.

Or, Zathone, Eliadas, Eliafub.

Or, Sabad, and Sardai.

Or, Bebe.

Or, Iosabat, and Emah.

Or, Bani, Olem, Malluch, Iedaia Isafub.

Or, Addin, Neatus, Laccus, Banaia.

Or, Bezelel, Balhus, Manasse.

Or, Masum.

Or, Matthias, Matathias.

Or, Ban, Ieremias, Moadi, Emiran.

Extra. 10. 6.

Or, Ionathas.
Or, Thecan.

II. Esdras.

- 38 ¶ Then all the multitude assembled together with one consent into the broad place before the gate of the Temple toward the East,
- 39 And spake to Esdras the Priest, and reader, that he should bring the Law of Moyses, which had bene giuen by the Lord God of Israel.
- 40 Then brought Esdras the chiefe Priest the Law to all the multitude, both man & woman, and to all the Priests, that they might heare the Law the first day of the seuenth moneth.
- 41 And he read in the first broad place of the gate of the Temple, from morning to mid day, before the men and the women, and all the multitude hearkened to the Law.
- 42 So Esdras, the Priest & reader of the Law, stood vpon a pulpet of wood that was prepared.
- 43 And there stode by him "Margathias, Sammus, Ananias, Azarias, Ourias, Ezecias, Balafamus at his right hand,
- 44 And at his left hand "Phaldaius, & Sail, Melchias, Aothasaphus, Nabarias.
- 45 Then Esdras toke the booke of the Law before the multitude (for he sate honorably before them all)
- 46 And they al stood vpright when he expounded the Law, and Esdras blessed the Lord the most hie God, the most mightie God of hostes.
- 47 And the whole multitude cryed, Amen.
- 48 Then Iesus and "Anus, & Sarabias, and Adimus & Iacobus, Sabataias, Autanias, Maianias and Calitas, Azarias, & Ioazabudus, and Ananias, & Biatas the Leuites lift vp their hands, and fell downe on the ground, and worshiped the Lord,
- 49 And taught the Law of the Lord, and stode also earnestly vpon the reading.
- 50 Then said "Aththarates to Esdras the chief Priest and reader, & to the Leuites, that taught the multitude in all things, This day is holy vnto the Lord, and all haue wept in hearing of the Law.
- 51 Go therefore and eate the fat meates, & drink the sweete drinckes, and send presents to them that haue not.
- 52 For this day is holy to the Lord, & be not sorie: for the Lord God will glorifie you.
- 53 So the Leuites comanded al these things to the people, saying, This day is holie to the Lord: be not sad.
- 54 Then they departed al to eate, & drink, and to reioyce, and to giue presents to thē that had not, and to make good chere.
- 55 For they were yet filled with the words wherewith they were instructed, when they were assembled together.

*Or, Matthias.**Or, Pedaim.*

II. Esdras.

CHAP. I.

¶ The people is reprimanded for their vnsauithfulness. 30 God will haue another people, if these will not be reformed.



THE seconde booke of the Prophet * Esdras, the sone of Saraias, the sone of Azarias, the sone of Helcias, the sonne of Sadoc

the sonne of Achitob,

- 2 The sonne of Achias, the sonne of Phinees, the sonne of Heli, the sonne of Ammerias, the sonne of Asie, the sonne of Marimoth, the sonne of Arua, the sonne of Ozias, the sonne of Borith, the sonne of Abisei, the sonne of Phinees, the sonne of Eleazar,
- 3 The sonne of Aaron (of the tribe of Leui) which Esdras was prisoner in the lande of Medes, in the reigne of Artaxerxes King of Persia.
- 4 * And the word of the Lord came vnto me, saying,
- 5 Go, and shewe my people their sinnes, & their childre their wickednes, which they haue committed against me, that they may tell their childrens children.
- 6 For the sinnes of their fathers are increased in them, because they haue forgotten me, and haue offred vnto strange Gods,
- 7 Haue not I brought them out of the land of Egypt from the house of bondage? but they haue prouoked me vnto wrath, and despised my counsels.
- 8 Pull thou of then the heare of thine head, and cast all euill vpon them: for they haue not bene obedient vnto my Law, but they are a rebellious people.
- 9 How long shal I forbear the, vnto whom I haue done so much good?
- 10 * Many Kings haue I destroyed for their sakes: Pharaos with his seruants and all his armie haue I smitten downe.
- 11 All the nations haue I destroyed before them: I haue destroyed the East, the people of the two countreis Tyrus, & Sidon, and haue slaine all their enemies.
- 12 Speake thou therefore vnto them, saying, thus saith the Lord,
- 13 I haue led you thorowe the Sea, & haue giuen you a sure way, since the beginning: I gaue you Moyses for a guide, and Aaron for a Priest.
- 14 * I gaue you light in a pillar of fire, and great wonders haue I done among you: yet haue ye forgotten me, saith the Lord.
- 15 Thus saith the Almighty Lord, The quailles were a token vnto you: I gaue you tents for safegarde, wherein ye murmured:
- 16 And ye triumphed not in my Name for the destruction of your enemies, but ye yet murmure still.
- 17 Where are the benefits, that I haue done for you? when ye were hungry in the wilderness,

Ezra. 7. 1.

Isa. 58. 1.

Exod. 14. 31

Numb. 31. 24.
Isaiah. 5. 14.

Exod. 14. 29.

Or, strette.

Exod. 3. 10.

Or, 4. 14.

Exo. 17. 31.

Exod. 16. 13.

Isaiah. 58. 40.

Num. 14. 9.

wildernes, * did ye not crye vnto me ?

18 Saying, Why hast thou brought vs into this wildernes to kill vs ? It had bene better for vs to haue serued the Egyptians, then to die in this wildernes.

Ysa. 15. 10.

19 I had pittie vpon your mournings, and gaue you Manna to eate : * so ye did eate Angels food.

Num. 20. 11.

Ysa. 11. 4.

20 * When we were thirstie, did not I cleaue the stone, & waters did flow out to satisfie you? from the heate I couered you with the leaues of the trees,

21 And I gaue you fat countries : I cast out the Cananites, the Pheresites, and Philistims before you : * what shall I do more for you, saith the Lord?

Isa. 5. 4.

Exod. 15. 25.

22 Thus saith the almightie Lord, * When ye were in the wildernes at the bitter waters being a thirst, and blaspheming my Name,

23 I gaue you not fire for the blasphemies, but cast a tree into the water, and made the riuer sweete.

Exod. 32. 9.

24 What shal I do vnto thee o Iacob? thou * Iuda wouldest not obey: I wil turne me to other nations, and vnto those will I giue my Name, that they may keepe my lawes.

25 Seing ye haue forsaken me, I wil also forsake you: when ye aske mercie of me, I wil not haue pitie vpon you.

Isa. 1. 15.

26 * When ye cal vpon me, I wil not heare you: for ye haue defiled your handes with blood, and your seete are swift to commit murther,

27 Although ye haue not forsaken me, but your owne selues saith the Lord.

28 Thus saith the almightie Lord, Haue I not prayed you, as a father his sonnes, and as a mother her daughters, and as a nurse her yong babes,

29 That ye would be my people, as I am your God, and that ye would be my children, as I am your father?

Mat. 23. 37.

30 * I gathered you together as an henne gathereth her chickens vnder her wings: but now what shall I do vnto you? I will cast you out from my sight.

Isa. 1. 12.

31 * When you bring giutes vnto me, I will turne my face from you: for your solemne feast dayes, your new moones, and your circumcisions haue I forsaken.

32 I sent vnto you my seruants the Prophetes, whome ye haue taken and slayne, and torne their bodies in pieces, whole blood I will reuenge, saith the Lord.

33 Thus saith the almightie Lord, your house shalbe desolate: I will cast you out as the winde doth the stubble.

34 Your children shal not haue generation: for they haue despised my comendement, and done the thing that I hate before me.

35 Your houses will I giue vnto a people to come, who shal belecue me though they heare me not, and they, vnto whome I neuer shewed miracle, shal do the things that I commande them.

36 Though they see no Prophetes, yet shall they hate their iniquities.

37 ¶ I wil declare the grace that I wil do for the people to come, whose childre reioice in gladnes, and though they haue not sene me with bodely eyes, yet in heart they beleue the things that I say.

38 Now therefore brother, beholde what great glorie, and see the people that come from the East.

39 Vnto whom I wil giue for leaders, Abraham, Isaac, Iacob, Oseas, Amos, Micheas, Ioel, Abdias, Ionas,

40 Naum, Habacuc, Sophonias, Aggeus, Zacharias, and Malachias (which is called also the * messenger of the Lord.)

Malach. 3. 1.

CHAP. II.

The Synagogue findeth fault with her owne children.

18 The Gentiles are called.

1 Thus saith the Lord, I brought this people out of bondage: I gaue them also my commandements by my seruants the Prophetes, whome they would not heare, but despised my counsels.

2 The mother that bare them, saith vnto them, Go you away, O children: for I am a widow and forsaken.

3 I brought you vp with gladnes, but with sorow and heauines haue I lost you: for ye haue sinned against the Lord your god, and done the thing that displeaseth him.

4 But what shal I now do vnto you? I am a widdowe and forsaken: go ye, O my children, and aske mercy of the Lord.

5 And thee, O father, I call for a witnes for the mother of these children which would not keepe my couenant.

6 That thou bring them to confusion, and their mother to a spoyle, that their kinred be not continued.

7 Let their names be scattered among the heathen: let them be put out of the earth, for they haue despised my couenant.

8 Wo vnto thee, Assur: for thou hidest the vnrighteous in thee: O wicked people, remember * what I did vnto Sodom and Gomorrah,

Gen. 19. 24.

9 Whose land is mixed with clouds of pitch and heapes of ashes: so wil I do vnto thee, that heare me not, saith the almightie Lord.

10 ¶ Thus saith the Lord vnto Esdras, Tell my people, that I wil giue them the kingdome of Ierusalem, which I would haue giuen vnto Israel.

11 And I will get mee glory by them, and giue them the euerlasting tabernacles, which I had prepared for those.

12 They shall haue at will the tree of lyfe, smelling of ointment: they shall nether labour nor be wearie.

13 Go ye, and ye shall receiue it: pray that the time, which is long, may be shortened: the kingdome is alreadye prepared for you: watche.

14 Take heauen and earth to witnes: for I haue abolished the euill, and created the good: for I liue, saith the Lord.

15 Mother, embrace thy children, and bring them

B b b b j j. them

II. Esdras.

- them vp with gladnes: make their feete as fast as a pillar: for I haue chosen thee, saith the Lord.
- 16 And those that be dead, will I raise vp from their places, and bring them out of the graues: for I haue knowne my Name in Israel.
- 17 Feare not, thou mother of the children: for I haue chosen thee, saith the Lord.
- 18 I wil send thee my seruants Esaie and Ieremie to helpe thee, by whose counsell I haue sanctified and prepared for thee twelue trees laden with diuers fruites,
- 19 And as many fountaines, flowing with milke and hony, and seuen mighty mountaines, wherevpon there growe roses and lilies, whereby I will fil thy children with ioye.
- 20 Execute iustice for the widdowe: iudge the cause of the fatherlesse: giue to the poore: defend the fatherles: cloth the naked.
- 21 Heale the wounded, and sicke: laugh not a lame man to scorne: defende the crepell, and let the blinde come into the light of my clerenesse.
- 22 Keepe the old & the yong that are within thy walles.
- 23 *Wherefoeuer thou findest the dead, take them and bury them, and I wil giue thee the first place in my resurrection.
- 24 Abide stil, O my people, and rest: for thy quietnes shal come.
- 25 Nourish thy children, O thou good nurse: stablish their feete.
- 26 None of the seruants that I haue giuen thee, shal perish: for I wil seeke them from among thy number.
- 27 Be not weary: for when the day of trouble & heauines commeth, other shal wepe and be sorowfull, but thou shalt be merie and haue abundance.
- 28 The heathen shall enuie thee, and shal do nothing against thee, saith the Lord.
- 29 Mine hands shal couer thee, so that thy children shal not see hel.
- 30 Be ioyfull, O thou mother, with thy children: for I will deliuer thee, saith the Lord.
- 31 Remember thy children that sleepe: for I will bring them out of the sides of the earth, and wil shew mercie vnto them: For I am mercifull, saith the Lord almightie.
- 32 Embrace thy children, vntill I come & shew mercie vnto them: for my fountaines runne ouer, and my grace shal not faile.
- 33 I Esdras receiued a charge of the Lorde vpo' the mount Horeb, that I should go vnto them of Israel, but when I came to the, they cast me of, and despised the commandement of the Lord.
- 34 And therefore I say vnto you, O ye heathen that heare and vnderstand, Wait for your shepherde, who shal giue you euerlasting rest: for he is nere at hand, that shal come in the end of the worlde.
- 35 Be ready to the reward of the kingdome: for the euerlasting light shall shine vpon you for euermore.
- 36 Flee the shadowe of this world: receiue the ioy of your glorie: I testifie my Saviour openly.
- 37 Receiue the gift that is giuen you, and be glad, giuing thanks vnto him, that hath called you to the heavenly kingdome.
- 38 Arise, & stand vp, and beholde the number of those that are sealed for the feast of the Lord,
- 39 Which are departed from the shadowe of the worlde, and haue receiued glorious garments of the Lord.
- 40 Take thy number, O Sion, and shut vp the that are clothed in white, which haue fulfilled the Law of the Lord.
- 41 The number of thy children whom thou loigest for, is fulfilled: beseech the power of the Lord, that thy people which haue ben called from the beginning, may be sanctified.
- 42 *I Esdras saw vpon mount Sion a great people whome I could not number, and they all praised the Lord with songs. *Reuel. 7. 9.*
- 43 And in the middes of them there was a yong man hier in stature then them all, and vpon euery one of their heads he set crownes, and was hier then the others, which I much marueiled at.
- 44 So I asked the Angel, and said, Who are these, my Lord?
- 45 Who answered, and said vnto me, These be they, that haue put of the mortall clothing, and haue put on the immortal, and haue confessed the Name of God: now are they crowned, and receiue the palmes.
- 46 Then said I vnto the Angel, What yong man is it, that setteth crownes on them, & giueth them the palmes in their hands.
- 47 And he answered, and saide vnto me, It is the sonne of God, whome they haue confessed in the world. Then began I greatly to commend the, that had stand so strongly for the Name of the Lord.
- 48 Then the Angel saide vnto me, Go thy way, and tell my people, what, and howe great wonders of the Lord God thou hast scene.

CHAP. III.

4 The vnumdrous vworks, which God did for the people are recited. 31 Esdras marueileth that God suffereth the Babylonians to haue rule ouer his people, which yet are sinners also.

- 1 IN the thirtieth yere after the fall of the Icite, as I was at Babilon, I lay troubled vpon my bed, and my thoughtes came vp to mine heart,
- 2 Because I saw the desolation of Sion, and the wealth of them that dwelt at Babilon.
- 3 So my spirit was sore moued, so that I began to speake fearefull wordes to the most High, and said,
- 4 O Lord, Lord, thou spakest at the beginning when thou alone plantedst the earth, and gauest comandement vnto the people,
- 5 *And a bodie vnto Adam, without soule, *Gen. 2. 7.* who was also the workmanship of thine hands, and hast breathed in him the breath of life, so that he liued before thee,

6 And

Or, vnto for-
ward.

Gen. 8. 12.

Gen. 7. 10.

1 Pet. 3. 10.

Gen. 12. 9.

Gen. 17. 5.

Gen. 27. 3.

Gen. 25. 25.

Malac. 1. 2.

1000. 9. 13.

Ezech. 19. 1.

Isa. 4. 10.

Gen. 3. 6.

1 Sam. 16. 13.

1 Sam. 5. 1.

6 And leddest him into Paradise, which thy right hand had planted, or euer the earth brought forth.

7 Euen then thou gauest him commandement to loue thy way : but he transgressed it, and immediatly thou appointedst death to him and his generation, of whome came nations, tribes, people and kinreds out of number.

8 * And euerie people walked after their owne will, and did wonderfull things before thee, & despised thy comandements.

9 * But at the time appointed thou broughtest the flood vpon those that dwelt in the world and destroyedst them,

10 So that by the flood, that came to euery one of them, which came by death vnto Adam,

11 Yet thou leftest one, *euen* * Noe, with his housholde, of whome came all righteous men.

12 And when they that dwelt vpon the earth, began to multiply, and the number of the children, people and manye nations were increased, they began to be more vngodly then the first.

13 Now when they liued wickedly before thee, * thou diddest choose thee a man frō among them, whose name was * Abraham.

14 Whom thou louedst, and vnto whome onely thou shewedst thy wil,

15 And madest an euerallasting couenant with him, promising him that thou wouldest neuer forsake his seede.

16 * And vnto him thou gauest Isaac, * vnto Isaac also thou gauest Iacob and Esau, * and diddest chose Iacob and cast of Esau, and so Iacob became a great multitude.

17 And whē thou leddest his seede out of Egypt, * thou broughtest the vp to mount Sina

18 And enclinedst the heauens and bowedst downe the earth, and diddest moue the ground, and cause the depths to shake, & diddest astonish the worlde.

19 And thy glorie went thorowe foure gates of fire, with earthquakes, winde and colde, that thou mightest giue the Lawe vnto the seede of Iacob, and that which the generation of Israel should diligentlye obserue.

20 Yet tokest thou not away from them the wicked heart, that thy Lawe might bring forth fruite in them.

21 For * Adam first hauing a wicked heart, was overcome and vanquished, and al they that are borne of him.

22 Thus remained weakenesse ioyned with the lawe in the hearts of the people, with the wickednesse of the roote : so that the good departed away, & the euil abode stil.

23 So the times passed away, and the yerres were brought to an end, * till thou diddest raise thee vp a seruant called Dauid,

24 * Whom thou commandedst to build a citie vnto thy Name, to call vpon thee therein with incense and sacrifice.

25 When this was done many yerres, the inhabitants forsooke thee,

26 Following the waies of Adam and al his generation : for they also had a wicked heart.

27 Therefore thou gauest thy citie ouer into the hands of thine enemies.

28 But doe they that dwell at Babylon, any better, that they should haue the dominion of Sion ?

29 For when I came thether, and sawe their wicked deedes without number (for this is the thirtieth yere that I see many trespassing) I was discouraged.

30 For I saw, how thou sufferedst them that sinne, and sparedst the wicked doers, where as thou hast destroyed thine owne people and preferred thine enemies, & thou hast not shewed it.

31 I cannot perceiue how this commeth to passe. Are the deedes of Babylon better then they of Sion ?

32 Or is there any other people that knoweth thee besides Israel ? or what generation hath so beleueed thy Testimonies, as Iacob ?

33 And yet their reward appeareth not, & their labour hath no fruite : for I haue gone here and there thorow out the heathen, & I see them flourish, and thinke not vpon thy comandements.

34 Weigh thou therefore our wickednesse now in the balance, and theirs also that dwell in the world, and no mention of thee shalbe founde but in Israel.

35 Or when is it that they that dwell on the earth, haue not sinned in thy sight ? or what people hath so kept thy comandements ?

36 Thou shalt surely finde that Israel by name hath kept thy precepts, but not the heathen.

CHAP. IIII.

2 The Angel reponeth Esdras, because he seemed to enter into the profound iudgements of God.

1 **A**Nd the Angell that was sent vnto me, whose name was Vriel, answered, 2 And saide, Thine heart hath taken too much vpon it in this worlde, and thou thinkest to comprehend the waies of the Highest.

3 Then said I, Yea, my Lord. And he answered me, and saide, I am sent to shewe thee three wayes, and to set forth three similitudes before thee,

4 Whereof if thou canst declare mee one, I wil shew thee also the way, that thou desirest to see, & I wil shew thee from whence the wicked heart commeth.

5 And I saide, Tell on, my Lord. Then saide he vnto me, Go thy way : weigh mee the weight of the fire, or measure me the blast of the wind, or call me againe the day that is past.

6 Then answered I, and said, What man is borne, that can do that, which thou requierest me, concerning these things ?

7 And he saide vnto me, If I should aske thee how deepe dwellings are in the mid-

des of the sea, or how great springs are in the beginning of the depth, or how great springs are in the stretching out of the heauen, or which are the borders of Paradise,

8 Peradventure thou wouldest say vnto me, I neuer went downe to the deepe, nor yet to the hell, nether did I euer clime vp to heauen.

9 But now haue I asked thee but of fyre & winde, and of the day, whereby thou hast passed, and from the which things thou canst not be separated, and yet canst thou giue me no answere of them.

10 He said moreover vnto me, Thine owne things, and such as are growen vp with thee, canst thou not knowe:

11 How shoulde thy vessell then be able to comprehend the wayes of the Hiest, and now outwardly in the corrupt worlde, to vnderstand the corruption, that is euident in my sight?

12 Then saide I vnto him, It were better that we were not at al, then that we should liue in wickednes, and to suffer, and not to knowe wherefore.

13 And he answered me, and said, * I came to a forest in the plaine where the trees held a counsell,

14 And said, Come, let vs go fight against the sea, that it may giue place to vs, and that we may make vs more woodes.

15 Likewise the floods of the sea toke counsell and said, Come, let vs go vp and fight against the trees of the wood, that we may get another country for vs.

16 But the purpose of the wood was vaine: for the fyre came and consumed it.

17 Likewise also the purpose of the floods of the sea: for the sand stood vp and stopped them.

18 If thou were iudge betweene these two, whome wouldest thou iustifie? or whome wouldest thou condemne?

19 I answered and saide, Verely it is a foolish purpose, that they both haue deuised: for the ground is appointed for the wood, and the sea hath his place to beare his floods.

20 Then answered he me, and saide, Thou hast giuen a right iudgement: but why iudgest thou not thy selfe also?

21 For like as the ground is appointed for the wood, and the sea for his floods, so * they that dwel vpon earth, can vnderstand nothing, but that which is vpon earth: and they that are in the heauens, the things that are aboue the height of the heauens.

22 Then answered, & said, I beseeche thee: O Lord, let vnderstanding be giuen me.

23 For I did not purpose to inquire of thine hie things, but of such as we daily meddle with al, namely wherefore Israel is made a reproche to the heathen, and for what cause the people, whom thou hast loued, is giuen ouer to wicked nations, and why the Lawe of our fathers is abolished, and the written ceremonies are come to none

effect,

24 Why we are tossed to and fro through the world as the grasshoppers, and our life is a verie feare, and we are not thought worthis to obtaine mercie.

25 But what wil he do to his name, which is called vpon ouer vs? Of these things haue I asked the question.

26 Then answered he me, and sayde, The more thou searchest, the more thou shalt maruel: for the worlde hasteth fast to passe away,

27 And cannot comprehend the things, that are promised to the righteous in time to come: for this worlde is full of vnrighteousnesse and weakenes.

28 But to declare thee the things whereof thou askest, the euill is sowne, but the destruction thereof is not yet come.

29 If the euill now that is sowne, be not turned vpside downe, and if the place where the euill is sowne, passe not away, then can not the thing come, that is sowne wyth good.

30 For the corne of euill sede hath bene sowne in the heart of Adam from the beginning, and how much vngodlinesse hath he brought vp vnto this time? and how much shal he bring forth vntil the haruest come?

31 Ponder with thy selfe, how much fruite of wickednes the corne of euill sede bringeth forth,

32 And when the stalkes shalbe cut downe, which are without number, howe great an haruest must be prepared.

33 Then I answered, and said, How, & when shal these things come to passe? wherefore are our yeeres few and euil?

34 And he answered me, saying, Hastenot to be aboue the most High: for thou labourest in vaine to be aboue him, though thou indeuer neuer so much.

35 Did not the soules also of the righteous aske question of these things in their chambers, saying, How long shal I thus hope? & when commeth the fruite of my barne & our wages?

36 And vpon this Ieremiel the Archangel answered, and saide, When the number of the seedes is filled in you: for he hath weighed the worlde in the balance.

37 The measure of the times is measured: the ages are counted by number, & they shal not be moued or shaken, till the measure thereof be fulfilled.

38 Then answered I, & saide, O Lord, Lord, we are all euen full of sinne,

39 And for our sake peradventure the haruest of the righteous is not fulfilled, because of the sinne of them that dwel vpon earth.

40 So he answered me, and said, Go, & aske a womā with childe, when she hath fulfilled her nine moneths, if her wombe may keepe the birth anie longer within her.

41 Then said I, No, Lord, she cannot. And he said vnto me, In the graue the places of soules are like the wombe.

42 For

Judg. 9. 2.
2. clm. 2. 17.

Ista. 55. 9.
Iohn. 3. 32.
1. cor. 2. 12.

- 42 For as she that is with childe, hasteth to escape the necessitie of the trauail, so do these places haste to deliuer those things that are committed vnto them.
- 43 That which thou desirest to see, shalbe shewed thee from the beginning.
- 44 Then answered I, and said, If I haue found grace in thy sight, and if it be possible, and if I be meere therefore,
- 45 Shewe me whether there be more to come then is past, or more things past, the are to come.
- 46 What is past, I knowe, but what is to come, I knowe not.
- 47 And he said vnto me, Stand on the right side, and I wil expounde thee this by example.
- 48 So I stode, and beholde, a hore burning ouen passed before me; and when the flame was gone by, I looked, and beholde, the smoke had the vpper hand.
- 49 After this there passed before me a warrie cloude, and sent downe much rayne with a storme: and when the stormie raine was past, the droppes came after.
- 50 Then saide he vnto me, Consider with thy selfe, as the raine is more then the droppes, and as fire exceedeth the smoke, so the portion that is past, hath the vpper hand, and the droppes and the smoke were much.
- 51 Then I prayed, and said, May I liue, thinkest thou vntil that time? or what shall come to passe in those daies?
- 52 He answered me, and said, Of the tokens whereof thou askest me, I can tell thee a parte: but I am not sent to shewe thee of thy life: for I do not knowe it.
- 8 There shalbe a confusion in many places, and the fire shal oft breake forth, and the wilde beafts shall change their places, and menstruous women shal beare monsters,
- 9 And salt waters shal be found in the sweet, and al friendes shal fight one against another: then shal wit hide it selfe, and vnderstanding departe into his secreete chamber.
- 10 It shal be fought of many, and yet not be found: then shal vnrighteousnes and voluptuousnesse haue the vpper hande vpon earth.
- 11 One land also shal aske another, and say, Is righteouse iustice gone thorow thee? And it shal say, No.
- 12 At the same time shal men hope, but not obtaine: they shal labour, but their enterprises shal not prosper.
- 13 To shewe thee such tokens I haue leaue, and if thou wilt pray againe and weepe as now, and fast seuen dayes, thou shalt heare yet greater things than these.
- 14 ¶ Then I awaked, and a fearefulnes went thorow all my body, and my minde was feeble and fainted.
- 15 But the Angel that was come to talke with me, held me, comforted me, and set me vp vpon my feete.
- 16 And in the second night, Salathiel the captaine of the people came vnto me, saying, Where hast thou bene? and why is thy countenance so heauy?
- 17 Knowest thou not that Israel is committed vnto thee in the land of their captiuitie?
- 18 Vp then and eate, & forsake vs not, as the shepcherde that leaueth his flocke in the hands of the cruel wolues.
- 19 Then said I vnto him, Go thy waies from me, and come not nere me: and when he heard it, he went from me.
- 20 And I fasted seuen dayes, mourning and weping, as Vriel the Angel had commanded me.
- 21 And after seuen daies the thoughts of mine heart were very grieuous vnto me againe.
- 22 And I had a desire to reason againe, and I beganne to talke with the most High againe,
- 23 And said, O Lord, Lord: of euerie forest of the earth, and of all the trees thereof thou hast chosen thee one onely vineyard.
- 24 And of all landes of the worlde thou hast chose thee one pit, & of al the floures of the ground thou hast chosen thee one lillie.
- 25 And of al the depths of the sea thou hast filled thee one riuer, and of al the buylded cities thou hast sanctified Sion vnto thy selfe.
- 26 And of all the foules that are created, thou hast named thee one doue, and of all the cattel that are made, thou hast appointed thee one sheepe.
- 27 And among al the multitude of people thou

CHAP. V.

In the latter times truth shall be hid. 6 Vnrighteousnes and all wickednes shall reigne in the world. 23 Israel is reiecte, and God deliuereth them. 25 God doeth all thing in season.

- 1 **N**Euertheles concerning the tokens, behold, the times shal come that they which dwell vpon earth, shal be taken in great number, and the way of the truth shalbe hid and the land shalbe baren from faith,
- 2 And iniquitie shalbe increased more the thou hast feng now, or hast heard in time past.
- 3 And it shal come to passe, that one shal set in foote, & thou shalt se the land desolate, which now reigneth.
- 4 Yea, if God grant thee to liue, thou shalt see after the third trumpet, that the sunne shall suddenly shine againe in the night, and the moone three times a day.
- 5 Blood shal drop out of the wood, and the stone shal giue his voyce, and the people shal be moued.
- 6 And he shal rule, of whome they hope not that dwel vpon earth, and the soules shal change place.
- 7 And the sea, of Sodome shal cast out fish, and make a noyse in the night, which many shal nor knowe, but they shall all heare the voyce thereof.

I I. Esdras.

- thou hast gotten thee one people, and vnto this people whome thou louedst, thou gauest a Law, that is proued of all.
- 28 And now, O Lord, why hast thou giuen this one *people* ouer vnto many? and vpon one roote thou hast set others, & hast scattered thine onely *people* among many.
- 29 They treade them downe, which haue withstand thy promises, and beleeue not thy testimonies.
- 30 And if thou diddest so much hate thy people, they shoulde haue bene punished with thine owne hands.
- 31 ¶ Now when I had spoken these wordes, the Angel that came to me the night afore, was sent vnto me,
- 32 And saide vnto me, heare me, and I will teach thee, & hearken that I may instruct thee further.
- 33 And I said, Speake on, my Lord. Then said he vnto me, Thou art sore vexed and troubled for Israels sake. Louest thou them better, then he doth that made them?
- 34 And I said, No, Lord: but of very sorow haue I spoken: for my raines paine me euerie houre, while I labour to comprehend the way of the most High, and to seke out part of his iudgement.
- 35 And he said vnto me, Thou canst not. And I said, Wherefore, Lord, wherefore was I borne? or why was not my mothers wombe then my graue? so had I not seene the trouble of Iacob, and the griefe of the stocke of Israel.
- 36 And he said vnto me, Nomber vnto me the things that are not yet come, or gather me the droppes, that are scattered, or make me the withered floures greene againe.
- 37 Open me the places that are closed, and bring me forth the windes, that are shut vp therein: shew me the image of a voyce, & then wil I declare thee the thing, that thou askest and labourest to knowe.
- 38 And I said, O Lord, Lord, who can know these things, but he that hath not his dwelling with men?
- 39 But I that am ignorant, how can I speake of these things, whereof thou askest me?
- 40 Then said he vnto me, Like as thou canst do none of these things, that I haue spoken of, so canst thou not find out my iudgement, nor the least benefite, that I haue promised vnto my people.
- 41 ¶ Then I said, Behold, O Lord, the last things are present vnto thee, and what shal they do that haue bene before me, or we that be now, or they that shal come after vs?
- 42 And he said vnto me, I wil compare my iudgement vnto a ring: as there is no slacknes of the last, so is there no swiftnes of the first.
- 43 Then I answered, & said, Coudest thou not make at once those that haue bene, those that are now, & those that shal come, that thou mightest shewe thy iudgement the sooner?
- 44 Then answered he me. The creature, said he, can not preuent the Creator, neither can the world hold them at once, that shal be created therein.
- 45 And I said, As thou hast taught thy seruant, that thou, which giuest strength to all, hast giuen life at once to all the worke created by thee, and hast susteined it, so might it nowe also containe all men at once.
- 46 And he said vnto me, Aske the wombe of a woman & say vnto her, Why must thou haue time before thou bringest forth? require her to bring forth ten at once.
- 47 And I said, Surely she can not, but by distance of time.
- 48 Then said he vnto me, So haue I deuided the number of the earth by times when seede is sowne vpon it.
- 49 For as a yong child begetteth not that that belongeth to the aged, so haue I ordeined the time which I haue created.
- 50 ¶ I asked againe, and said, Seing thou hast now shewed me the way, I wil procede to speake before thee: for our mother, whom thou hast tolde me is yong, draweth she nere vnto age?
- 51 He answered me, and said, Aske a woman that trauaileth, and she will tel thee.
- 52 Say vnto her, Wherefore are not they (whome thou hast now brought forth) like those that were before thee, but lesse of stature?
- 53 And she shall answer thee, Some were borne in the floure of youth, others were borne in the time of age, when the wombe fayled.
- 54 Consider now thy selfe, how that ye are lesse of stature, then those that were before you,
- 55 And so are they that come after you, lesse then ye, as the creatures which now beginne to be old, and haue passed ouer the strength of youth.
- 56 Then said I, Lord, I beseeche thee, if I haue founde fauour in thy sight, shewe thy seruant, by whome doest thou gouerne thy workmanship?

C H A P. V I.

God hath for seene all things in his secret counsell, and is author thereof, and hath created them for his children. 25 The felicitie of the age to come.

- 1 And he said vnto me, In the beginning when the round world was made, and before the borders of the world were set, and before the windes blew one against another:
- 2 Before the noyse of thunders sounded, before the bryght lightening did shine forth, before the foundations of Paradise were laide:
- 3 Before the faire floures did appeare, before the moueable powers were stablished, before the innumerable armies of Angels were gathered:
- 4 Before

- 4 Before the heights of the aire were lifted vp, before the measures of the heauens were named, before the chimnies in Sion were hote:
- 5 Before the present yeres were fought out, and before the affections of the that now sinne, were turned away, & they that haue laid vp the treasure of faith, were sealed.
- 6 Then did I purpose these things, and they were made by me alone, and by none other: by me also they shalbe ended, and by none other.
- 7 Then answered I, and said, What shalbe the diuision of times? or when shalbe the ende of the first, and the beginning of it that followeth?
- 8 And he said vnto me, From Abraham vnto Isaac, when Iacob and Esau were borne of him, Iacobs hand helde first the heele of Esau.
- 9 For Esau is the end of this world, and Iacob is the beginning of it that followeth.
- 10 The hand of man is betwixt the heele and the hand. Other thing, Eldras, aske thou not.
- 11 ¶ I answered then, and said, O Lord, Lord, if I haue found fauour in thy sight,
- 12 I beseeche thee, make an ende to shewe thy seruant thy tokens, whereof thou thewedst me part the last night.
- 13 So he answered me, and said, Stand vp vpon thy feete, and here a mighty sounding voyce.
- 14 There shal come as an earthquake, but the place where thou standest, shall not be moued.
- 15 And therefore when he speaketh, be not afraid: for of the end shal be the worde, and of the fundation of the earth shal it be vnderstand.
- 16 Therefore while one speaketh of them, it trembleth and is moued: for it knoweth, that it must be changed at the end.
- 17 And when I had heard it, I stood vp vpon my feete, and hearkened, & behold, there was a voyce that spake, and the sound of it was like the sound of many waters:
- 18 And it said, Behold, the dayes come, that I will come and inquire of them that dwell vpon the earth,
- 19 And when I beginne to inquire of them, who by their vnrighteousnes haue hurt others, and when the affliction of Sion shall be fulfilled,
- 20 And the worlde, that shal vanishe away, shal be sealed, then wil I shew these signes: the bookes shalbe opened before the heauen, and they shall see all it together.
- 21 And the children of a yere olde shall speake with their voyces: the women with child shal bring forth vntimelye children of three or foure moneths olde, and they shal liue that are raised vp.
- 22 Then suddenly shal the sower places appeare as the vnsowne, and the full store houses shal suddenly be found emptie.
- 23 And the trumpet shal sound, and al they that here it, shalbe suddenly affrayed.
- 24 At that time shall friendes fight wyth friends, as with enemies, and the earth shal feare with them: the springes of the welles shal stande still, and in three houres they shal not renne.
- 25 Whosoever remaineth from all these things that I haue told thee, shall be saued and see my saluauon, and the ende of your worlde.
- 26 And the men that are receiued, shalfe it: they that haue not tasted death from their birth, and the heart of the inhabitants shal be changed, and turned to another meaning.
- 27 For euil shalbe put out, and deceite shal be quenched,
- 28 But faith shal florish: corruption shalbe ouercome, and the trueth which hath bene so long without fruite, shall come forth.
- 29 ¶ And when he talked with me, behold, I looked a litle vpon him before whome I stood.
- 30 And these wordes said he vnto me, I am come to shewe thee the time of the night to come.
- 31 If thou wilt praye againe, and fast seuen daies more, I will tell thee more things, & greater then these, which I haue heard in the day.
- 32 For thy voyce is heard before the Highest: surely the mightie hath seene thy righteous dealing: he hath seene also thy chastitie, which thou hast kept since thy youth.
- 33 Therefore hath he sent me to shewe thee all these things, and to say vnto thee, Be of good comfort and feare not,
- 34 And haste not in the vaine consideratiō of the first times, nor make haste to the latter times.
- 35 And after this I wept againe and fasted seuen dayes in like maner, that I might fulfill the three weekes, which he had appointed me.
- 36 And in the eight night was mine heart vexed within me againe, and I began to speake before the most High.
- 37 For my spirit was greatly set on fyre, & my soule was in distresse,
- 38 And I said, O Lord, thou spakest expressly in the first creation (euen the first day) and commandedst * that the heauen and the earth should be made, and the worke followed thy worde.
- 39 And then was there the spirit, and the darkenes was on euerie side with silence: there was no mans voyce as yet created of thee.
- 40 Then commandedst thou a bright light to come forth out of thy treasures, that it might giue light to thy worke.
- 41 Vpon the second day thou createdst the heauenly ayre, and commandedst it, that, going betwene, it shoulde make a diuision betwene the waters, that the one parte might remaine aboue, and the other beneath.

II. Eltras.

42 Vpon the third day thou commandedst, that the waters should be gathered together in the seuenth part of the earth : six partes diddest thou dry, and kept them to the intent that of these there should be that should serue thee, being sown of God and tilled.

43 Alsone as thy word went forth, the worke was incontinently made.

44 For immediatly great and innumerable fruite did spring vp, & manie diuerse pleasures for the taite, and floures of vchangeable colour, and odours of a most wonderfull smell and these things were created the third day.

Gen. 1. 14.

45 Vpon the fourth day thou createdst the light of the sunne, and of the moone, and the order of the starres,

Gen. 1. 14.

46 And gauest them a charge, to do seruice euen vnto man that was for to be made.

Gen. 1. 15.

Gen. 1. 19.

47 And vpon the fift day thou saidest vnto the seuenth part * where the waters were gathered, that it should bring forth beasts, as foules and fishes : and it was so.

Gen. 1. 20.

48 For the domme waters, and without life brought forth liuing things at the commandement of God that the nations might praise thy wonderous workes.

Gen. 1. 21.

49 Then diddest thou prepare two liuing things: the one thou calledst Behemoth, & the other thou calledst Leuiathan,

50 And diddest separate the one from the other : for the seuenth part, where the water was gathered, could not holde them.

51 Vnto Behemoth thou gauest one parte, which was dried vp the third day, that he should dwell in the same parte, wherein are a thousande hilles.

52 But vnto Leuiathan thou gauest the seuenth parte, that is wet, and hast prepared him to deuoure what thou wilt, and when thou wilt.

53 Vpon the sixt day thou gauest commandement vnto the earth, that before thee it should bring forth beasts, cattel and creeping things.

54 And besides this Adam, whome thou madest Lord ouer all the workes which thou hast created, of him come we all, and the people also, whome thou hast chosen.

55 All this haue I spoken before thee, O Lord, because thou hast created the world for our sakes.

56 As for the other people, which also come of Adam, thou hast declared them that they are nothing before thee, but be like vnto spide, and hast compared their riches vnto a drop that falleth from a vessel.

57 And now, O Lord, behold these heathen which haue bene reputed as nothing, haue begonne to be lordes ouer vs, and to deuour vs.

58 And we thy people (whome thou hast called the first borne, the onely begotten, and thy seruient louer) are giuen into their hands.

59 If the worlde then be created for our sakes, why haue we not the inheritance

thereof in possession ? or how long shall we suffer these things ?

CHAP. VII.

Without tribulation none can come to felicitie. 12 God aduerseth all in time. 28 The coming and death of Christ. 32 The resurrection and last iudgement. 43 After the which all corruption shall cease. 48 All fell in Adam. 59 The true life. 62 The mercies and goodness of God.

1 **A**Nd when I had made an ende of these wordes, there was sent vnto me an Angel, which had bene sent downe to me the nights afore.

2 And he said vnto me, Vp, Eltras, and heare the wordes that I am come to tell thee.

3 And I said, Speake on, my God. Then sayd he vnto me, The sea is set in a wide place, that it might be deepe and great,

4 But presuppose that the entrance thereof were narrow, and like the riuers,

5 Who could go into the sea to loke vpon it, and to rule it ? If he went not thorow the narrow, how could he come into the broad ?

6 There is also another thing: a citie is builded and set vpon a broad field, and is full of all good things :

7 The entrance thereof is narrow and in a dangerous place to fall, that there is fyre at the right hande, and a depe water at the left.

8 And there is but one path betwixt them, euen betweene the fyre & the water, so that there could but one man go there.

9 If this citie were giue vnto a man for an inheritance, if he neuer went thorowe the peril before it, how could he receiue his inheritance ?

10 And I said, It is so, Lord. Then said he, So is the portion of Israel.

11 Surely for their sakes haue I made the world : and when Adam transgressed my statutes, then came this thing to passe.

12 Then were the entrances of the worlde made narrow, full of sorow and trauaile : they are but fewe and euill, and full of perils and very painefull.

13 For the entrances of the fore world were wyde and sure, and brought immortall fruite.

14 If then they that are liuing, labour not to enter by these strait and brittle things, they can not attaine to those things that are hid.

15 Why then disquietest thou thy self, seeing thou art corruptible ? and why art thou moued, seeing thou art mortal ?

16 And why hast thou not considered in thy minde the things to come, rather then the that are present ?

17 Then said I, O Lord, Lord, * seeing thou hast ordered in thy Law, that the righteous should inherite these things, and that the vngodly should perishe,

Deut. 3. 1.

18 Shuld the righteous suffer straitnes in hoping for large things ? yet they that haue liued vngodly and suffered straitnes, shall not

not se the large things.

19 Then he said vnto me, There is no iudge more iust then God, & there is none more wise then the most High.

20 For manie perishe in this life, because they despise the Law of God that is appointed.

21 For God hath diligētly admonished such as came, so oft as they came, what they should do to haue life, & what they should obserue, to auoyde punishment.

22 Neuertheles, they were not obedient vnto him, but spake against him, and imagined vaine things,

23 And deceiued themselves by their wicked deedes, and denied the power of the most High, and regarded not his wayes.

24 But they despised his law, and refused his promises: they haue vnfaithfully broken his ordinances, and haue not performed his workes.

25 And therefore, Esdras, vnto the empirie are empty thinges, and to the full full thinges.

26 Beholde, the time shal come, that these tokens which I haue tolde thee, shal come to passe, and the bride shal appeare, and she shal come forth, and be seene that now is vnder the earth.

27 And whosoever shal escape these euils, he shal se my wonders.

28 For my sonne Iesus shal appeare with those that be with him, and they that remaine, shal reioyce within foure hundred yeres.

29 After these same yeres shal my sonne Christ dye, and all men that haue life.

30 And the worlde shalbe turned into the olde silence for seuen dayes, as in the fore iudgements, so that no man shall remaine.

31 But after seuen dayes, the world that is yet a sleepe, shal be raised vp: and that shal die that is corrupt.

32 Then the earth shal restore those, that haue slept in her, and so shal the dust those that dwell therein in silence, and the secret places shall deliuer the soules that were committed vnto them.

33 And the most high shal appeare vpon the seate of iudgement, and miseries shal vanish away, and long suffering shal haue an end.

34 Iustice onely shal continue: the trueth shal remaine, and faith shal be strong.

35 The worke shal folowe, and the rewarde shalbe shewed: the good deedes shalbe of force, and vnrighteousnes shal beare no more rule.

36 Then said I, Abraham prayed first for the Sodomites, and Moyses for the fathers that sinned in the wilderness,

37 And they that came after him, for Israel in the time of Ahas, and Samuel,

38 And Dauid for the destruction, and Salomon for the that came into the Sanctuary,

39 And Elias for those that receiued raine, and for the dead that he might liue.

40 And Ezechias for the people in the time of Sennacherib, and diuers others for many.

41 Euen so now, seing vice is increased, and wickednes aboundeth, and the righteous haue prayed for the vngodly, wherefore shall not the same effect followe also now?

42 Then he answered me, & said, This present life is not the end: oft times honor is retained in it: therefore haue they prayed for the weake.

43 But the day of iudgement shal be the end of this world, & the beginning of the immortalitie to come, wherein all corruption shal cease.

44 Intemperancie shal passe away: infidelitie shalbe cut of: righteousness shal growe vp, and the veritie shal spring vp.

45 Then shal no man be able to saue him that is destroyed, nor oppresse him that hath gotten the victorie.

46 I answered then, and said, This is my first and last saying, that it had bene better not to haue giuen the earth vnto Adam, or when it was giuen him, to haue kept him that he should not haue sinned.

47 For what profite is it for men in this present life to be in heauines, and after death to feare punishment?

48 O Adam, what hast thou done? for in that that thou hast sinned, thou art not fallen alone, but the fall also redundeth vnto vs that come of thee. *Rom. 5. 17.*

49 For what profit is it vnto vs, if there be promised an immortal life, when we do the workes that bring death?

50 And that an euerlasting hope should be promised vs, seing that we bite our selues to deadly vanitie?

51 And that there should be appointed vs dwellings of health and safetie, if we haue liued wickedly?

52 And that the glorie of the most High should be kept to defend the which haue lead a pacient life, if we haue walked in the wicked wayes?

53 And that an eternal Paradise should be shewed, whose fruite remaineth incorruptible, wherein is safetie and health, if we will not enter into it?

54 (For we haue bene conuersant in vnpleasant places)

55 And that the faces of them, which haue abstained, should shine more then starres, if our faces be blacker then darkenes?

56 For while we liued, we did not remeber when we did vnrighteously, that we should suffer after death.

57 Then answered he me, and said, This is the maner of the battel, which man, that is borne in the earth, shal fight,

58 That if he be overcome, he should suffer as thou hast said: but if he get the victorie, he shoulde receiue the thing that I said.

59 For this is the life, whereof Moyses spake vnto the people, while he liued, saying, *Chuse*

Gen. 12. 23.
Gen. 12. 3.

1 Sam. 24. 17.
1 Chron. 6. 34.

1 King. 17. 31.
1 King. 19. 15.

- Deu. 32. 19.

* Chuse thee life that thou maist liue.

60 Neuertheles, they beleued him not, neither the Prophets after him, nor me also which haue said vnto them,

61 That heauines should not so be to their destruction, as ioye should come vnto the, to whome saluation is perswaded.

62 I answered then and said, I know, Lord, that the most Highe is called mercifull, in that he hath mercie vpon them, which are not yet come to that worlde,

63 And that he hath pitie on those that walk in his law,

Rom. 3. 24.

64 And that he is pacient for he long suffereth those that haue sinned as his creatures,

65 And that he is liberall: for he will giue as much as needeth,

66 And that he is of great mercie: for he ouercometh in mercie those that are presēt, & that are past, & them which are to come.

67 For if he were not abundant in his mercies, the world could not continue, nor they that haue the possession thereof.

68 He pardoneth also: for if he gaue not of his goodnes that they, which haue done euil, might be relieved from their wickednes, the ten thousand part of men shoulde not remaine aliue.

69 And if he, being iudge, forgauē not those that be healed with his worde, and tooke away the multitude of sinnes;

70 There shoulde peraduenture be verie few left in an vnnumerable multitude.

CHAP. VIII.

1 The number of the godlie is small. 6 The workes of God are excellent. 20 Esdras prayer for him and for his people. 39 The promises of saluation to the iust. 55 The destruction of the vnjust.

1 And he answered me, saying, The most High made this worlde for many, but the world to come for fewe.

2 I wil tel thee a similitude, O Esdras. As when thou askest the earth, it shal say vnto thee that it giueth much earthly matter to make pottes, but litle dust that gold cometh of, so is it with the worke of this worlde.

Mat. 20. 16.

3 There be many created, but fewe shalbe sauēd.

4 Then answered I, and said, Then swallow vp the wit, O my soule, and deuoure vnderstanding.

5 For thou hast promised to heare, and thou wilt prophesie: for thou hast no longer space, but the life giuen thee.

6 O Lord, if thou suffer not thy seruāt, that we may entreat thee, that thou maist giue seede vnto our heart, and prepare our vnderstanding, that there may come fruite of it, whereby euery one which is corrupt, may liue, who can set him selfe for man?

7 For thou art alone, and we all are one workmanship of thine hands, as thou hast said.

8 For when the bodie is facioned now in the wombe, and thou hast giuen it members,

thy creature is preferred by fyre and water, and the worke, created by thee, doeth suffer nine moneths the creature, which is facioned in it.

9 But the thing that containeth, and that which is cōteined, shal both be preferred, and when time is come, the wombe, being preferred, deliuereth the things that grew in it.

10 For thou hast commanded the members, euen the breasts, to giue milke vnto the fruite appointed to the breasts,

11 That the thing, which is created, may be nourished for a time, til thou disposest it to thy mercie.

12 Thou bringest it vp with thy righteoussnes, nuturest it in thy law, and reformatest it with thy iudgement.

13 Thou slayest it as thy creature, and giuest it life as thy worke.

14 Seing the that thou destroyest him, which with so great labours is facioned, it is an easie thing to appoint by thy commandement, that the thing also which is made, might be preferred.

15 Now therefore, O Lord, I wil speake (as touching men in general thou shalt rather prouide) but concerning thy people, for whose sake I am sorie,

16 And for thine inheritance for whose cause I mourne: for Israel, for whome I am wofull, and for Iacob, for whose sake I am grieved.

17 For them will I pray before thee, as well for my self, as for them: for I see our fautes that dwell in the land,

18 But I haue heard the sudden coming of the iudge, which is to come.

19 Therefore heare my voyce, and vnderstand my wordes, which I wil speake before thee. The beginning of the wordes of Esdras, before he was taken vp.

20 O Lord, that liuest, for euer, which beholdest from aboue that which is aboue, and in the ayre,

21 Whose throne is inestimable, & his glorie incomprehensible, before whome the host of the Angels stand with trembling,

22 Whose keeping is turned in winde and fyre, whose worde is true, and saying steadfast, whose commandement is strong, and gouernement terrible,

23 Whose looke dryeth vp the depths, and wrath maketh the mountaines to melt away as the thing beareth witnes.

24 Heare the prayer of thy seruāt, & receiue into thine eares the petitiō of thy creature.

25 For while I liue, I wil speake, and so long as I haue vnderstanding, I will answer.

26 Loke not vpon the finnes of thy people, rather then thy faithfull seruants.

27 Haue not respect vnto the wicked dedes of men, rather then to them that haue thy testimonies in afflictions.

28 Thinke not vpon those that haue walked faintly before thee, but remember them that reuerence thy will.

29 Let it not be thy will to destroy them, which

which haue liued like beasts, but looke vpon them that haue clearlye taught thy law.

30 Take not displeasure with them, which appeare worfe then beasts, but loue them, that alway put their trust in thy righteousness & glory.

31 For we and our fathers haue al the same sicknes: but because of vs that are sinners, thou shalt be called mercifull.

32 If therefore thou wilt haue mercie vpon vs, thou shalt be called mercifull towardes vs which haue no works of righteousness.

33 For the righteous, which haue laide vp many good works, let them receiue the rewarde of their owne deedes.

34 But what is man, that thou shouldest take displeasure at him? or what is this mortal generation, that thou shouldest be so grieved towards it?

35 * For verely there is no man among the that be borne, but he hath done wickedly, nor any that doeth confesse thee, which hath not done amisse.

36 For in this, O Lord, thy righteousness & thy goodnes shalbe prayfed, if thou bee mercifull vnto them, which haue not the substance of good workes.

37 ¶ Then answered he me, and said, Some things hast thou spoken aright, & according vnto thy words it shalbe.

38 For I wil not verely consider the works of them, before the death, before the iudgement, before destruction:

39 But * I will reioyce in the wayes of the righteous, and I wil remember the pilgrimage, the saluation and the rewarde that they shal haue.

40 Like as I haue spoken now, so shall it come to passe.

41 For as the husbandman soweth muche seede vpon the ground, & planteth manie trees, & yet alway the thing that is sowed, commeth not vp in time, neither yet doeth al that is planted, take roote: so neither shall they all that are brought into the world, be sau'd.

42 I answered then & sayd, If I haue found grace, let me speake.

43 Like as the husbandmans seede perysheth, if it come not vp, and receiue not raine in due season, or if it be destroyed with too much raine:

44 So perisheth man, which is created with thine hāds, & thou art called his paterne, because he is created to thine image, for whose sake thou hast made all things, and likened him vnto the husbandmans seede.

45 Be not wroth with vs, O Lord, but spare thy people and haue mercie vpon thine inheritance: for thou wilt be mercifull vnto thy creature.

46 Then answered hee mee, and sayde, The things present are for the present, and the things to come for such as be to come.

47 For thou art farre of that thou shouldest loue my creature about me: but I haue oft

times drawn nere vnto thee and vnto it, but neuer to the vnrighteous.

48 In this also thou art maruelous before = the highest,

49 In that thou hast humbled thy selfe, as = it becommeth thee, & hast not iudged thy selfe worthy to boast thy selfe greatly among the righteous.

50 For many miseries & calamities remaine for them that shall liue in the latter time, because they shall walke in great pride.

51 But learne thou for thy selfe, & seeke out the glory for such as be like thee.

52 For vnto you is paradise opened: the tree of life is planted: the time to come is prepared, plenteousnes made ready: the citie is buylded, and rest is prepared, perfit goodnes and absolute wisdom.

53 The roote of euill is sealed vp from you: the weakenes and moth is destroyed from you, & into hel sleeth corruption to be forgotten.

54 Sorowes are vanished away, and in the ende is shewed the treasure of immortalitie.

55 Therefore aske thou no more questions concerning the multitude of them that perish.

56 For when they had libertie, they despyed the most High: they contemned his Law & forooke his wayes.

57 Moreouer, they haue troden downe his righteous.

58 * Saying in their heart, that there was no God, though they knew that they shoude dye. *Psalm 143, & 17.*

59 For as the thing that I haue spoken of, is made ready for you: so is thirst & peine prepared for the: for God would not that man should perish:

60 But they, after that they were created, haue defiled the Name of him that made the, & are vnthankfull vnto him, which prepared life for them.

61 Therefore my iudgement is now at hand.

62 These things haue I not shewed vnto all men, but vnto thee, and to a fewe like thee: then I answered, and sayd,

63 Behold now, O Lord: thou hast shewed me the many wonders, which thou art determined to do in the last tyme, but in what time, thou hast not shewed me.

CHAP. IX.

5 All things in this worlde haue a beginning & an end. 10 Torments for the wicked after this life. 15 The number of the wicked is more then of the good. 29 The leues ingratitute, 36 Therefore they perish. 38 The vision of a woman lamenting.

1 HE answered me the, & saide, Measure the time with it selfe, & when thou seest that one part of the tokens come to passe, which I haue tolde thee before,

2 Then shalt thou vnderstand, that it is the time wherein the most High will begin to visite the world which he made.

3 Therefore when there shalbe scene an * earthquake in the world, and an uproare of the people, *Mat. 24. 7.*

Cccc. 4 Then

1. King. 3. 48.
2. Chron. 6. 36.

Gen. 4. 14.

- 4 Then shalt thou vnderstand that the most High spake of those things, from the daies that were before thee, euen from the beginning.
- 5 For as all that is made in the world, hath a beginning and an end, & the end is manifest,
- 6 So the times also of the most High haue plaine beginnings in wonders and signes, and end in effect and miracles.
- 7 And euery one that shall escape safe, and shalbe deliuered by his workes, and by the faith wherein ye haue beleued,
- 8 Shalbe preferred from the said perils and shal be my saluation in my land, and within my borders: for I haue kept mee holy from the world.
- 9 Then shal they haue pitie of them selues, which now haue abused my wayes: and they that haue cast them out despitefully, shal dwell in peines.
- 10 For such as in their life haue receiued benefites, and haue not knowen me,
- 11 But haue abhorred my Law, while they were yet in libertie, and when they had yet leasure of amendment, & would not vnderstand but despised it,
- 12 They must bee taught it after death by peine.
- 13 And therefore be thou no more carefull, to know how the vngodly shalbe punished, but inquire how the righteous shalbe saued, and whose the world is, and for whom it is, and when.
- 14 Then answered I, and said,
- 15 I haue afore said that which I say now & wil speake it hereafter that there be many mo of them which perish, then of them that shalbe saued.
- 16 As the flood is greater then a drop.
- 17 And he answered me, saying, As the field is, so is also the seede: as the floures be, so are the colours also: such as the workman is, such is the worke: and as the husbandman is, so is his husbandrie: for it was the time of the worlde.
- 18 Surelve when I prepared the worlde, which was not yet made for them to dwell in that now liue, no man spake against me.
- 19 For then euery one obeyed, but now the maners of them that are created in this worlde, that is made, are corrupted by a perpetuall seed, and by a Law, whereout they can not rid them selues.
- 20 So I considered the world, and beholde, there was peril, because of the deuises, that were sprung vp into it.
- 21 Yet when I saw it, I spared it greatly, and haue kept me one grape of the cluster, & a plant out of a great people.
- 22 Let therefore the multitude perish, which are borne in vaine: and let my grape bee kept, and my plant, which I haue dressed with great labour.
- 23 Neuertheles, if thou wilt cease seuen dayes mo (but thou shalt not fast in them,
- 24 But shalt go into a faire field, where no house is buylded, & shalt eat onely of the

- floures of the field, and eat no flesh, nor drinke wine, but the floures onely,
- 25 And pray vnto the most High continually then will I come, and talke with thee.
- 26 So I went my waye, as he had commanded me, into the field, which is called Ardath, and there I sate among the floures, & did eat of the herbes of the field, and the meat of the same satisfied me.
- 27 And after seuen dayes, as I sate vpon the grasse, and mine heart was vexed within me, as afore,
- 28 I opened my mouth, and began to talke before the most High, and to say,
- 29 O Lord, when thou wouldest shewe thy selfe vnto vs, *thou declaredst thy self vnto our fathers in the wilderness, in a place where no man dwelleth, in a baren place, when they came out of Egypt,
- 30 And expressly spakest vnto the, saying, Heare me, O Israel, and marke my words, thou seede of Iacob.
- 31 For behold, I sowe my Law in you, that it may bring forth fruite in you, and that ye may be honored by it for euer.
- 32 But our fathers, which receiued the Law, kept it not, neither obserued thine ordinances, neither did the fruite of the Law appeare, neither could it, for it was thine.
- 33 *For they that receiued it, perished because they kept not the thing that was sown in them.
- 34 And lo, it is a custome when the ground receiueh seede, or the sea a ship, or a vessel meat and drinke, if that perishe wherein a thing is sowe, or wherein any thing is put,
- 35 Likewise the thing that is sown, or is put therein, and the things that are receiued, must perishe: so the things that are receiued, do not remaine with vs: but in vs it commeth not so to passe.
- 36 For we that haue receiued the Law, perish in sinne, and our heart also which receiued it,
- 37 But the Law perished not, but remaineth in his force.
- 38 ¶ And when I spake these things in mine heart, I looked about me, & vpon the right side *I saw a woman, which mourned sore, and lamented with a loude voyce, & was grieved in heart, and rent her clothes, and she had ashes vpon her head.
- 39 Then I left my thoughts, wherein I was occupied, and turned me vnto her,
- 40 And sayd vnto her, wherefore weepest thou? why art thou so fory in minde?
- 41 And she sayd vnto me, Syr, let me alone, that I may bewaile my selfe, and increase sorow: for I am sore vexed in my minde, and brought very lowe.
- 42 Then I said vnto her, What aileth thee? tell me.
- 43 And she said vnto me, I thy seruant haue bene baren, and haue had no childe, hauing an husband thirtie yeres.
- 44 And euery houre, and euery day these thirtie yeres I pray to the most High day and night.

Exod. 19. 9. & 24. 3.
Leuit. 4. 12.

Exod. 32. 28.

Chap. 10. 44.

Chap. 8. 3.
Mat. 20. 16.

- 45 And after thirtie yeres God heard me thine handmaid, & looked vpon my misery, considered my trouble, & gaue me a sonne, & I was glad of him: so was mine husband also, and all they of my countrey, and we gaue great honour vnto the Almighty.
- 46 And I nourished him with great trauail.
- 47 So when he grewe vp, and came to take a wife, I made a feast.

CHAP. X.

Esdras and the woman that appeareth vnto him, commune together.

- 1 **B**Vt when my sonne went into his chamber, he fell down, and dyed.
- 2 Then we also overthrew the lights, & all my neighbours rose vp to comfort me: so I rested vntill the second day at night.
- 3 And when they had all left of to comfort me, that I should be quiet, then I rose vp by night, and fled, and am come into this field as thou seest,
- 4 And am not purposed to returne into the citie, but to remaine here, and neither to eat nor drinke, but continually to mourne and fast, vntill I dye.
- 5 Then left I my purpose wherein I was, and spake to her angrily, and sayd,
- 6 Thou foolish woman aboue all other, seest thou not our heauines, and what cometh vnto vs?
- 7 For Sion our mother is all wofull and is sore afflicted, and mourneth extremely.
- 8 Seeing we be all now in heauines, and make our mone (for we be all sorrowfull) art thou sorie for one sonne?
- 9 Demande the earth, and she shal tel the that it is she which ought to mourne for the fall of so many that grow vpon her.
- 10 For fro the beginning all men are borne of her, and other shall come, and behold, they walke almost all into destruction, and the multitude of them shalbe destroyed.
- 11 Who should then rather mourne, she that hath lost so great a multitude, or thou which art sorie but for one?
- 12 But if thou wouldest say vnto me, My mourning is not like the mourning of the earth (for I haue losse the fruite of my wombe, which I brought forth with heauines, and bare with sorowes:
- 13 But the earth is according to the maner of the earth, and the present multitude returneth into her as it came)
- 14 Then say I vnto thee, As thou hast borne with trauail, so the earth also from the beginning giueth her fruite vnto man, euen to him that laboured her.
- 15 Now therefore withholde thy sorowe in thy selfe, and beare constantly that which cometh vnto thee.
- 16 For if thou allowest Gods purpose, and receiuest his counsel in time, thou shalt be commended therein.
- 17 Go thy way then into the citie to thine husband.
- 18 ¶ Then she said vnto me, I will not, I will not go into the citie, but here will I dye.
- 19 So I continued to speake more with her, and said,
- 20 Do not so, but be counseled: for how many fallles hath Sion? Be of good comfort because of the sorow of Hierusalem.
- 21 For thou seest that our Sanctuarie is layed waste: our altar is broken down: our Temple is destroyed.
- 22 Our psalterion fainteth, and the song ceaseth, and our mirth is vanished away, and the light of our candellsticke is quenched, and the Arke of our couenant is take away, and our holy things are defiled, and the Name that is called vpon ouer vs, is almost dishonored, and our children are put to shame, and our Priests are burnt, & our Leuites are caried into captiuitie, and our virgines are defiled, and our wiues rauished, & our righteous men spoyled, and our children destroyed, and our young me are brought in bondage, and our strong men are become weake,
- 23 And, which is the greatest of all, Sion the scale hath lost her worship: for she is deliuered into the handes of them that hate vs.
- 24 And therefore shake of thy great heauines, & put away the multitude of sorowes, that the almighty may be mercifull vnto thee, and that the most High may giue thee rest and ease from thy labour.
- 25 And whē I was talking with her, her face and beauty shined suddenly, and her countenance was bright, so that I was afraied of her and mused what it might be.
- 26 And beholde, immediately she cast out a great voyce, very feareful, so that the earth shooke at the noyse of the woman,
- 27 And I looked, & behold, the woman appeared vnto me no more: but there was a citie builded, & a place was shewed from the ground and foundation. Then was I afraied, and cryed with a loude voyce, and sayd,
- 28 Where is Vriël the Angel * which came to me at the first: for he hath caused me to come into many and deepe considerations, and mine end is turned into corruption, and my prayer to rebuke. *Chap. 4. 1.*
- 29 And as I was speaking these wordes, beholde, he came vnto me, and looked vpon me.
- 30 And lo, I lay as one dead, and mine vnderstanding was altered, & he tooke me by the right hand and comforted me, and set me vpon my feete, and said vnto me,
- 31 What ayleth thee? and why is thine vnderstanding vexed? and the vnderstanding of thine heart? & wherfore art thou sorie?
- 32 And I sayd, Because thou hast forsaken me, and I haue done * according vnto thy wordes: I went into the field, & there haue I seene things, and see that I am not able to expresse. *Chap. 5. 20.*
- 33 Then said he vnto me, Stand vp manly, & I will giue thee exhortation.
- 34 Then said I, Speake vnto me, my Lord,

II. Esdras.

- and forsake me not, lest I dye through
raillnes.
- 35 For I haue scene that I knew not, & heare
that I do not know.
- 36 Or is mine vnderstanding diseiued, or
doeth my minde, being haucie, erre?
- 37 Now therefore I beseeche thee that thou
wilt shewe thy seruant of this wonder.
- 38 Then he answered me, & said, Heare me,
and I will informe thee, & tell thee wher-
fore thou art afraid: for the most Highe
hath reueiled many secret things vnto
thee.
- 39 He hath seen thy good purpose, that thou
art sorie continually for thy people, and
makest great lamentation for Sion.
- 40 This therefore is the vnderstanding of
the vision, which appeared vnto thee a lit-
tle while ago.
- 41 Thou sawest a woman mourning, & thou
begganest to comfort her:
- 42 But now seest thou the likenes of the
woman no more, but there appeared vnto
thee a citie buylded.
- 43 And where as she told thee of the death
of her sonne, this is the solution,
- 44 This woman, which thou sawest, she is
Sion: & where as she told thee (euen she
which thou seest now as a citie buylded)
- 45 And as touching that she said vnto thee,
that she was baren thirtie yeres, this was
concerning that, there was euen thirtie
yeres wherein there was no offring offred
in her.
- 46 But after thirtie yeres, Salomon buylt
the citie, and offred offerings: the bare the
baren a sonne.
- 47 And where as she tolde thee, that she
nourished him with labour, that was the
inhabiting of Hierusalem.
- 48 But where as she tolde thee that her
sonne, as his chance was, dyed when she
came into her chamber, that is the sal that
is come to Hierusalem.
- 49 And when thou sawest her like one that
mourned for her sonne, thou beganest to
comfort her: of these things which haue
chauced these are to be opened vnto thee.
- 50 For now the most High seeth, that thou
art sory in thy mind, & because thou suf-
ferest with al thine heart for her, he shewed
thee the clerenes of her glory, and the
fairennes of her beautie.
- 51 And therefore I bad thee remaine in the
field where no house was buylt.
- 52 For I knewe that the most High would
shewe these things vnto thee.
- 53 Therefore I commanded thee to go into
the feld, where no foundation nor buyl-
ding is.
- 54 For the worke of mans buylding can not
stand in that place where the citie of the
most High should be shewed.
- 55 And therefore feare not, neither let thine
heart be afraid, but go in, & se the beauty
and greatnes of the building as much as
thou art able to see with thine eyes.
- 56 And after this shalt thou heare, as much

as thine eares may comprehend.

- 57 For thou art blessed: loue many, & art
called with the most Highe among the
few.
- 58 But to morowe at night thou shalt re-
maine here,
- 59 And the most High shall shewe thee visi-
ons of high things, which the most High will
do vnto them that dwell vpon earth, in
the last dayes. So I slept the same night &
an other, as he had commaunded me.

CHAP. XI.

*1 The vision of an Eagle coming forth of the sea, and of her
feathers. 27 Of a Lion coming out of the forest.*

- 1 **T**hen saw I a dreame, & behold, there
came vp fro the sea an Eagle, which
had twelue feathered wings & three
heads.
- 2 And I saw & behold, she spred her wings
ouer al the earth, and all the winds of the
ayre blew on her, & gathered them selues.
- 3 And I beheld, & out of her feathers grew
out other contrary feathers, and they be-
came litle feathers and small.
- 4 But her heads remained still, & the head
in the middes was greater then the other
heads, yet rested it with them.
- 5 Moreouer, I sawe that the Eagle flew with
his feathers and reigned vpon earth and
ouer them that dwell therein.
- 6 And I sawe that all things vnder heauen
were subiect vnto her, & no man spake a-
gainst her, no not one creature vpon earth.
- 7 I sawe also that the Eagle stode vp vpon
her claws, & spake to her feathers, saying,
- 8 Watch not altogether: sleepe euery one
in his owne place, and watch by course.
- 9 But let the heads be preserued for the last
- 10 Neuertheles, I sawe that the voyce went
not out of her heads, but from the middes
of her bodie.
- 11 Then I nombred her contrarie feathers,
and behold, there were eight of them.
- 12 And I looked, and behold vpon the right
side there arose one feather, and reigned
ouer all the earth.
- 13 And when it had reigned, the ende of it
came, and the place thereof appeared no
more. So the next stode vp, & reigned: it
continued a long time.
- 14 And when it had reigned, the ende of it
came also, and as the first, so it appeared
no more.
- 15 Then there came a voyce vnto it, & said,
- 16 Heare thou that haste kept the earth so
long: this I say vnto thee, before thou be-
ginnest to appeare no more,
- 17 There shall none after thee attein vnto
thy time, neither to the halfe thereof.
- 18 Then arose the third and reigned as the
other afore, & it appeared no more also.
- 19 So came it to all the others one after an-
other, so that euery one reigned, and then
appered no more.
- 20 Then I looked, & behold in processe of
time the feathers that folowed, stood vp on
the

the right side, that they might rule also, & some of the ruled, but within a while they appeared no more.

21 For some of them were set vp, but ruled not.

22 After this I looked & behold, the twelue feathers appeared no more, nor the two wings.

23 And there was no more vpon the Eagles bodie, but two heades that rested and six wings.

24 Then sawe I also that two wings deuided them selues from the six, and remained vnder the head, that was vpon the right side: for the foure continued in their place.

25 So I looked, and behold, the vnder wings thought to set vp them selues, and to haue the rule.

26 Then was there one set vp, but shortly it appeared no more.

27 And the second were soner gone the first.

28 Then I beheld, & lo, the two that remained, thought also in the selues to reigne.

29 And when they so thought, behold, there awaked one of the heads that were at rest, which was in the mids: for that was greater then the two.

30 And the I sawe, that the two heads were ioyned therewith.

31 And beholde, the head was turned with them, that were with it, and did eat vp the two vnder wings that would haue reigned.

32 But this head put the whole earth in feare and bare rule in it, ouer all those that dwelt vpon earth with much labour, & it had the gouernance of the world, more then all the wings that had beene.

33 After this I looked, & behold, the head that was in the middes, suddely appeared no more, as did the wings.

34 But the two heads remayned, which also ruled likewise vpon earth, and ouer those that dwelt therein.

35 And I beheld, and lo the head vpon the right side deuoured that was vpon the left side.

36 ¶ Then I heard a voyce which said vnto me, Looke before thee, and consider the thing that thou seest.

37 So I sawe, and behold as it were a Lyon that roareth, renning hastily out of the wood: and I saw that he sent out a mans voyce vnto the Eagle, and spake, and said,

38 Heare thou, I will talke with thee, & the most High shall say vnto thee,

39 Art not thou that that of the foure beasts remainest, whom I made to reigne in my worlde, that by them the ende of times might come,

40 And the fourth is come, and hath ouercome al the beasts that were past, & hath power ouer the world with great fearfulness, and ouer the whole compasse of the earth with most wicked oppression, and that dwelleth so long time in al the world with deccite?

41 For thou hast not iudged the earth with truth.

42 Seeing thou hast troubled the meeke, thou hast hurt the peccable, & thou hast loued lyers, and destroyed the dwellings of them that brought forth fruit, & hast cast downe the walles of such as did thee no harme.

43 Therefore is thy wrongfull dealing come vp vnto the most High, and thy pride vnto the Mightie.

44 The most High also hath looked vpon the proude times, & behold, they are ended, and their abominations are fulfilled.

45 Therefore appeare no more, thou Eagle, nor thine horrible wings, nor thy wicked feathers, nor thy malicious heads, and thy wicked clawes, nor all thy vayne body,

46 That all the earth may be refreshed, and come againe, as one deliuered from thy violence, and that she may hope for the iudgement and mercie of him that made her.

CHAP. XII.

The declaration of the former visions.

1 **A**ND when the Lion spake these wordes to the Eagle, I sawe,

2 And behold, the head that had the vpper hand, appeared no more, neither did the foure wings appeare any more, that came to it, and set vp them selues to reigne, whose kingdome was small and full of vproares.

3 And I saw, and behold, they appeared no more, and the whole body of the Eagle was burnt, so that the earth was in great feare. Then I awaked out of the trouble and trace of my mind, & from the great feare, and said vnto my spirit,

4 Lo this hast thou done vnto me in that thou searest out the wayes of the most High.

5 Lo, yet am I weary in my minde, and very weake in my spirit, and litle strength is there in me, for the great feare that I receiued this night.

6 Therefore nowe I will beseeche the most High that he wil comfort me vnto the end.

7 And I sayd, O Lord, Lord, if I haue found grace before thy sight, & if I am iustified with thee before many other, and if my prayer in dede be come vp before thy face

8 Comfort me, & shew me thy seruauant the interpretation and difference of this horrible sight, that thou maist perfectly comfort my soule,

9 Seeing thou hast iudged me worthy to shewe me the last times.

10 ¶ Then he said vnto me, This is the interpretation of this vision,

11 The Eagle, whome thou sawest come vp from the sea, is the kingdom which was

12 But it was not expounded vnto him: therfore now I declare it vnto thee.

13 Behold, the dayes come, that there shall rise vp a kingdome vpon the earth, and it shall be feared aboute all kingdomes that

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were Before it.

- 14 In it shall twelue Kings reigne one after another,
- 15 Whereof the seconde shall beginne to reigne and shall haue more time then the twelue.
- 16 And this do the twelue wings signifie, which thou sawest.
- 17 As for the voyce that thou heardest speake, and that thou sawest not go out frō the heads, but from the middes of the bodie thereof, this is the interpretation,
- 18 That after the time of that kingdome there shall arise great strief, & it shalbe in danger to fall, but it shall not then fall, but shalbe restored againe to his beginning.
- 19 Cōcerning the eight vnderwings, which thou sawest hang vnto her wings, this is the interpretation,
- 20 In him shal arise eight Kings, whose time shalbe but small, and their yeres swift, and two of them shall perish.
- 21 But when the midde time cōmeth, there shalbe foure kept a time, whiles his time beginneth to come, that it may be ended, but two shalbe kept vnto the end.
- 22 And where as thou sawest three heads resting, this is the interpretation,
- 23 In his last daies shal the most High raise vp three kingdomes, and shall call againe many things into them, & they shall haue the dominion of the earth,
- 24 And of those that dwell therein, with much grief about all those that were before them: therefore are they called the heads of the Egle.
- 25 For they shal accomplish his wickednes, and shall finish his last end.
- 26 And where as thou sawest that the great head appeared no more, it signifieth that one of them shall dye vpon his bed, & yet with peine.
- 27 For the two that remaine, the sword shal deuoure them.
- 28 For the sworde of the one shall deuoure the other: but at the last, shall he fall by the sworde himselfe.
- 29 And where as thou sawest two vnderwings that wēt of toward the head, which was on the right side, this is the interpretation.
- 30 These are they whō the most High hath preferred for their end, whose kingdome is litle, and full of trouble as thou sawest.
- 31 And the Lion whom thou sawest rising vp out of the wood and roring, and speaking vnto the Egle, and rebuking her for her vnrighteousnes with all the wordes that thou hast heard,
- 32 This is the winde which the most High hath kept for them, and for their wickednes vnto the ende, & he shal reprove thē, and cast before them their spoyle.
- 33 For he shall set them aliue in the iudgement, and shall rebuke them and correct them.
- 34 For he wil deliuer the residue of my people by affliction, which are preferred vpo

my borders, and he shall make them ioyful, vntill the comming of the day of iudgement, whereof I haue spoken vnto thee from the beginning.

- 35 This is the dreame that thou sawest, and these are the interpretations.
- 36 Thou onely hast bene meete to knowe this secret of the most High.
- 37 Therefore write all these things that thou hast seene, in a booke & hide them,
- 38 And teache them the wife of the people, whose hearts thou knowest may comprehend and kepe these secrets.
- 39 But waite thou here yet seuen dayes mo, that it may be shewed thee whatsoever it pleaseth the most High to declare vnto thee: and with that he went his waye.
- 40 And when all the people perceiued, that the seuen dayes were past, and I not come againe into the citie, they gathered them all together, from the least vnto the most, and came vnto me, and spake vnto me, saying,
- 41 What haue we offended thee? or what euil haue we done against thee, that thou forsakest vs, and sittest in this place?
- 42 For of all the people thou onely art leste vs as a grape of the vine, and as a candle in a darke place, and as an hauen or ship preferred from the tempest.
- 43 Are not the euils which are come vnto vs, sufficient?
- 44 If thou then forsake vs, howe much better had it bene for vs, that we had bene burnt also as Sion was burnt?
- 45 For we are no better thē they that dyed there: and they wept with a loude voice. Then answered I them, and said,
- 46 Be of good comfort, O Israel, and be not heauy, thou house of Iacob.
- 47 For the most High hath you in remembrance, and the Almighty hath not forgotten you in temptation.
- 48 As for me I haue not forsaken you, neither am I departed from you, but am come into this place to pray for the desolation of Sion, that I might seeke mercie for the low estate of your Sanctuarie.
- 49 And now go your way home euery man, and after these dayes wil I come vnto you.
- 50 So the people went their way into the citie, as I commaunded them:
- 51 But I remained still in the fildes seuen dayes, as he had commanded me, and did eat only of the flowres of the field, & had my meat of the herbes in those daies.

CHAP. XIII.

The vision of a vaine coming forth of the sea, & which became a man. 1 His prosperitie and pouer against his enemies. 21 The declaration of this vision.

- 1 **A**Nd after the seuen daies I dreamed a dreame by night.
- 2 And behold, there arose a wind frō the sea, & it moued all the waues therof.
- 3 And I looked, & behold, there was a mightie man with the thousands of heauen: & whē he turned his countenance to loke, al the

- the things trembled that were seene vnder him.
- 4 And whē the voyce wēt out of his mouth, al they bursted that heard his voyce, as the earth faileth when it feeleth the fire.
- 5 After these things I sawe, and beholde, there was gathered together a multitude of men out of nomber, from the foure windes of the heauen, to fight against the man that came out from the sea.
- 6 And I looked, and beholde, he graued him self a great mountaine, and flewe vp vpon it.
- 7 But I would haue seene the countrey or place whereout the hil was grauen, and I could not.
- 8 I sawe after these things, and beholde, all they which came to fight against him, were fore atraied, and yet they durst fight.
- 9 Neuertheles, when he sawe the fiercenes of the multitude that came, he lifted not vp his hand: for he helde nō sworde nor any instrument of warre,
- 10 But onely, as I sawe, he sent out of his mouth, as it had bene a blaste of fyre, and out of his lippes the wind of the flame, & out of his tongue he cast out sparkes and stormes.
- 11 And they were all mixt together, ^{then} this blast of fyre, the winde of the flame, & the great storme, and fell with violence vpon the multitude, which was prepared to fight, and burnt them vp all, so that of the innumerable multitude there was nothing seene, but onely dust, and smel of smoke. When I sawe this, I was afraied.
- 12 ¶ Afterward sawe I the same man come downe from the mountaine, and calling vnto him another peaceable multitude.
- 13 And there came many vnto him, some with ioyful countenance, and some with sad: some of them were bounde, and some brought of them that were offred: and I was sicke thorow great feare, and awaked, and said,
- 14 Thou hast shewed thy seruant these wōders from the beginning, and hast counted me worthie to receiue my praier.
- 15 Shewe me nowe therefore the interpretation of this dreame.
- 16 For thus I consider in mine vnderstanding, wo vnto thē that shalbe left in those daies, and muche more wo vnto them that are not left behinde.
- 17 For they that were not left, were in heauines.
- 18 Nowe vnderstand I the things that are laid vp in the latter daies, which shal come both vnto them, and to those that are left behinde.
- 19 Therefore are they come into great perils & many necessities, as these dreames declare.
- 20 Yet is it easier, that he that is in danger, should fal into these, & foresee the things to come hereafter, then to passe away as a cloude out of the world.
- 21 ¶ Then answered he me, & said, The interpretation of the vision wil I shewe thee, and I wil open to thee the thing that thou hast required.
- 22 Where as thou hast spoken of them that are left behind, this is the interpretation,
- 23 He that shal beare the danger in that time, he shal keepe him selfe. They that be fallen into danger, are such as haue workes and faith towarde the moste Mightie.
- 24 Knowe therefore, that they which be left behind, are more blessed thē they that be dead.
- 25 These are the meanings of the vision, Where as thou sawest a man comming vp from the middes of the sea,
- 26 The same is he whome the moste High hath kept a great season, who by his owne selfe shal deliuer his creature, and he shal order them that are left behinde.
- 27 ¶ And where as thou sawest, that out of his mouth there came as a blast with fyre and storme,
- 28 And that he neither helde sworde nor weapon, but that by his fiercenes he destroyed the whole multitude, that came to fight against him, this is the interpretation,
- 29 Beholde, the dayes come that the moste High wil beginne to deliuer them that are vpon the earth:
- 30 And he shall astonish the hearts of them that dwel vpon the earth:
- 31 And one shal prepare to fight against another, citie against citie, & place against place, * and nation against nation, and realme against realme. *Mat. 24.7.*
- 32 When this commeth to passe, then shal the tokens come, that I shewed thee before, and then shal my Sonne be reueiled, whom thou sawest go vp as a man.
- 33 And when al the people heare his voice, euerie man shal in their owne land leaue the battel that they haue one against another.
- 34 And an innumerable multitude shalbe gathered as one, as they that be willing to come, and to fight against him.
- 35 But he shal stand vpon the toppe of mount Sion.
- 36 And Sion shal come, and shalbe shewed to al, being prepared and buylded, as thou sawest the hil grauen forth without any hands.
- 37 And this my Sonne shal rebuke the wicked inuentions of those nations, which for their wicked life are fallen into the tempest,
- 38 And into torments like to flame, whereby they shalbe tormented: and without any labour wil he destroy them, euē by the Law, which is compared vnto the fyre.
- 39 And where as thou sawest that he gathered another peaceable people vnto him,
- 40 Those are the ten tribes which were carried away captiues out of their owne land, * in the time of Oseas the King, whome Salmanasar the King of the Assyrians toke captiue, and carried them beyond the *2. Kings. 17. 41.*

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- riuer: so were they brought into another land.
- 41 But they tooke this counsell to the selues, that they would leaue the multitude of the heathen; and go forth into a further country, where neuer mankind dwelt,
- 42 That they might there keepe their statutes, which they neuer kept in their owne land.
- 43 And they entred in at the narowe passages of the riuer Euphrates.
- 44 For the moste High then shewed them signes, * & stayed the springs of the flood till they were passed ouer.
- 45 For thorow the country there was a great iourney, cue of a yere & an half, and the same region is called "Arsareth."
- 46 Then dwelt they there vntill the latter time: and when they come forth againe,
- 47 The most High shal hold stil the springs of the riuer againe, that they may go thorow: therefore sawest thou the multitude peaceable.
- 48 But they that be left behinde of thy people, are those that be found within my borders.
- 49 Now when he destroyeth the multitude of the nations that are gathered together, he shal defende the people that remaine,
- 50 And then shal he shewe great wonders vnto them.
- 51 Then said I, O Lord, Lord, shew me this, wherefore haue I seene the man comming vp from the middes of the sea?
- 52 And he said vnto me, As thou canst neither seke out, nor knowe these things, that are in the deepe of the sea, so can no man vpon earth see my Sonne, or those that be with him, but in the time of that day.
- 53 This is the interpretation of the dreame which thou sawest, and whereby thou only art lightened.
- 54 For thou hast forsaken thine owne Law, and applied thy diligence vnto mine, and sought it.
- 55 Thy life hast thou ordered in wisdom, & hast called vnderstanding thy mother.
- 56 Therefore haue I shewed thee the rewardes with the most High: & after three other dayes I wil speake other things vnto thee, and wil declare the great and wondrous things.
- 57 Then went I forth vnto the field, glorifying and praising the most High for the wonders which he did in time,
- 58 Which he gouerneth, and such things as come in their seasons: and there I sate three dayes.
- 2 And I said, Here am I, Lorde, and stood vpon my feete.
- 3 Then said he vnto me, * In the bush I re- Exod. 3. 2.
ueiled my selfe, and spake vnto Moyses, when my people serued in Egypt:
- 4 And I lent him, and led my people out of Egypt, and brought him vpon the mount Sinai, & I helde him with me a long season,
- 5 And I told him many wonders, & shewed him the secrets of the times and the end, and commanded him, saying,
- 6 These wordes shalt thou declare, and these shalt thou hide.
- 7 And now I say vnto thee, that thou lay vp in thine heart the signes that I haue shewed, and the dreames that thou hast seene, and the interpretations which thou hast heard.
- 8 For thou shalt be taken away from al, and thou shalt remaine hence forth with my counsell, and with such as be like thee, vntill the times be ended.
- 9 For the world hath lost his youth, and the times begin to wax olde.
- 10 For the world is deuided into twelue partes, and ten partes of it are gone already and halfe of the tenth parte.
- 11 And there remaineth that which is after the halfe of the tenth parte.
- 12 Therefore set thine house in order, and reforme thy people, and comfort suche of them as be in trouble, and now renounce the corruption.
- 13 Let go from thee mortal thoughts: cast away from thee the burdens of men, and put of now the weake nature,
- 14 And set aside thi most grieuous thoughts, & haste thee to departe from these times.
- 15 For greater euils then those, which thou hast seene now, shal they commit.
- 16 For the weaker that the world is by reason of age, the more shall the euils be increased vpon them that dwell therein.
- 17 For the truth is fled farre away, and lies are at hand: for now hasteth the vision to come, that thou hast seene.
- 18 ¶ Then answered I, and said before thee,
- 19 Beholde, O Lord, I will go as thou hast commanded me, and reforme the people, which are present: but they that shal be borne afterward, who shall admonish the?
- 20 Thus the world is set in darkenes, & they that dwell therein, are without light.
- 21 For thy Law is burnt, therefore no man knoweth the things that are done of thee, or the workes that shal be done.
- 22 But if I haue founde grace before thee, sende the holy Ghost into me, and I will write al that hath bene done in the world since the beginning, which was written in thy Law, that men may finde the path, and that they which will liue in the latter dayes, may liue.
- 23 And he answered me, saying, Go, and gather the people, and say vnto them, that they secke thee not for fourtie dayes,
- 24 But prepare thee many boxe tables, and take with thee these five, Sarea, Dabria, Selemia,

*Exod. 14. 27.
Ioshu. 3. 13.*

** Or, Ararat.*

CHAP. XIII.

3 How God appeared to Moyses in the bush. 10 All things decline to age. 15 The latter times worse then the former. 20 The ingratitude of Israel. 25 The resurrection and iudgement.

1 Vpon the thirde day I sate vnder an oke, and beholde, there came forth a voyce vnto me out of the bush, and said, Esdras, Esdras?

Selemlia, Ecanus, and Asiel, which are ready to write swiftly,

25 And come hither, & I wil light a candle of vnderstanding in thine heart, which shal not be put out til the things be perfourmed which thou shalt beginne to write.

26 And then shalt thou declare some things openly vnto the perfite men, and some things shalt thou shewe secretly vnto the wise: to morowe this houre shalt thou beginne to write.

27 Then went I forth, as he commanded me, and gathered al the people together, and said,

28 Heare these wordes, O Israel,

29 * Our fathers at the beginning were strangers in Egypt, fro whence they were deliuered,

30 And receiued the lawe of life, * which they kept not, which ye also haue transgressed after them.

31 The was the land, euen the land of Sion parted among you by lot: but your fathers & ye also haue done vnrighteously, and haue not kept the wayes, which the most High commanded you.

32 And for so much as he is a righteous iudge, he toke from you in time the thing that he had giuen you.

33 And now are ye here, and your brethren among you.

34 Therefore if so be that ye will subdue your owne vnderstanding, and reforme your heart, ye shalbe kept aliue, and after death shal ye obtaine mercie.

35 For after death shal the iudgemēt come, when we shal liue againe: and then shall the names of the righteous be manifest, and the workes of the vngodly shalbe declared.

36 Let no man therefore come nowe vnto me, nor seeke me these fourtie daies.

37 So I tooke the five men, as he commanded me, and we went into the felde, and remained there.

38 The next day beholde, a voyce called me, saying, Esdras, * open thy mouth, and drinke that I giue thee to drinke.

39 Then opened I my mouth, and beholde, he reached me a full cuppe, which was full as it were with water: but the colour of it was like fyre.

40 And I toke it and dranke, and whē I had dronke it, mine heart had vnderstanding and wisdom grewe in my brest: for my spirit was strengthened in memorie.

41 And my mouth was opened, and shut no more.

42 The moste High gaue vnderstanding vnto the five men, that they wrote the hie things of the night, which they vnderstode not.

43 But in the night they did eat bread, but I spake by day, and helde not my tongue by night.

44 In fourtie dayes, they wrote two hundred and foure bookes.

45 And when the fourtie dayes were fulfilled,

led, the moste High spake, saying, The first that thou hast written, publieth openly, that the worthie and vnworthie may read it.

46 But keepe the seuentie last, that thou maist giue them to the wise among thy people.

47 For in them is the veine of vnderstanding, and the fountaine of wisdom, and the riuer of knowledge: and I did so.

CHAP. XV.

1 The prophesie of Esdras is certaine. 5 The euils that shall come on the worlde. 9 The Lord will auenge the innocent blood. 13 Egypt shall lament. 16 Sedition. 20 And punishment vpon the Kings of the earth. 24 Cursed are they that sime. 29 Troubles and warres vpon the whole earth. 33 God is the reuenger of his elect.

1 Beholde, speake thou in the cares of my people the wordes of prophesie, which I will put in thy mouth, saith the Lorde:

2 And cause them to be written in a letter: for they are faithfull and true.

3 Feare not the imaginations against thee: let not the vnfaithfulness of the speakers trouble thee, that spake against thee.

4 For euerie vnfaithful shal dye in his vnfaithfulness.

5 Behold, saith the Lord, I wil bring plagues vpon all the worlde, the sworde, famine, death and destruction:

6 Because that iniquitie hath fully polluted all the earth, and their wicked workes are fulfilled.

7 Therefore, saith the Lord, I will holde my tongue no more for their wickednes (they do vngodlie) neither wil I suffer them in the things, that they do wickedly.

8 Beholde, * the innocent and righteous blood cryeth vnto me, and the soules of the iust cry continually. *Reuel. 6. 9. and 19. 2.*

9 I wil surely auenge them, saith the Lord, and receiue vnto me all the innocent blood from among them.

10 Beholde, my people is led as a flocke to the slaughter: I wil not suffer them nowe to dwell in the land of Egypt,

11 But I wil bring them out with a mightie hand, and a stretched out arme, and smite it with plagues as afore, and will destroye al the land thereof.

12 Egypt shal mourne, and the foundations thereof shalbe smitten with the plague and punishment, that God shall bring vpon it.

13 The plowmen that til the ground, shal mourne: for their seedes shall faile thorow the blasting and haile, and by an horrible starre.

14 Wo to the world, and to them that dwell therein.

15 For the sworde and their destruction draweth neere, and one people shal stand vp to fight against another with swordes in their hands.

16 For there shalbe sedition among men, & one shal inuade another: they shal not regard their King, & the Princes shal measure

sure

Gen. 47. 4.

Act 7. 2.

Eluk. 2. 2.

II. Esdras.

- sure their doings by their power.
- 17 A man shall desire to go into a citie, and shall not be able.
- 18 Because of their pride the cities shall be troubled, the houses shall be afraid, & men shall feare.
- 19 A mā shall haue no pitie vpon his neighbour, but shall destroy their houses with the sworde, and their goods shall be spoyled for lacke of bread, and because of great trouble.
- 20 Beholde, saith God, I call together all the Kings of the earth to reuerence me, which are from the East, and from the South, from the East, and from Libanus, to turne vpon them, and to repay the things, that they haue done to them.
- 21 As they do yet this day vnto my chosen, so wil I do also, and recompence them in their bosome: thus sayth the Lord God.
- 22 My right hand shall not spare the sinners, neither shall the sworde cease from them, that shed innocent blood vpon earth.
- 23 The fyre is gone out from his wrath, and hath consumed the fundatiōs of the earth, and the sinners like the strawe, that is kindled.
- 24 Wo to them that sinne, and keepe not my commandements, saith the Lord.
- 25 I wil not spare them: departe, O childre, from the power: defile not my Sanctuarie.
- 26 For the Lord knoweth al them that sinne against him, and therefore deliuereth he them vnto death and destruction.
- 27 For now are the plagues come vpon the worlde, and ye shall remayne in them: for God wil not deliuer you, because ye haue sinned against him.
- 28 Beholde, an horrible vision cometh from the East,
- 29 Where generations of dragons of Arabia shall come out with manie charets, and the multitude of them shall be carryed as the winde vpon the earth, that all they which heare them, may feare and tremble.
- 30 Euen the Carmanians raging in wrath, shall go forth as the bores of the forrest, & shall come with great power, and stand against them in battel, and shall destroye a portion of the land of the Assyrians.
- 31 But after this shall the dragons haue the vpper hand, and remember their nature, and shall turne about, and conspire to consume them with a great power.
- 32 Then these shall be troubled, and keepe silence by their power, and shall flee.
- 33 From the land of the Assyrians shall the enemy besiege them, and consume some of them, and in their hoste shall be feare and dread, and strief among their Kings.
- 34 Beholde cloudes from the East, & from the North vnto the South, and they are verie horrible to looke vpon full of wrath and storme.
- 35 They shall smite one vpon another: and they shall smite downe a great multitude of starres vpon the earth, euen their owne starre, & the blood shall be from the sword vnto the bellie,
- 36 And the dongue of mā vnto the Camels litter.
- 37 And there shall be great fearefulness, and trembling vpon earth, and they that see the wrath, shall be afraid, and a trembling shall come vpon them.
- 38 And then there shall come great stormes from the South, and from the North, and parte from the West.
- 39 And from the East shall windes arise and shall open it with the cloude, which he raised vp in wrath, & the starre, raised to feare the East & West winde, shall be destroyed.
- 40 And the great, and mightie cloudes shall be lift vp, full of wrath, and the starre, that they may make all the earth afraid, and them that dwell therein, & that they may powre out ouer euery hie place, and lifted vp, an horrible constellation,
- 41 As fyre and hayle, and flying swordes, & many waters, that all fields may be full, and al riuers with the abundance of great waters.
- 42 And they shall breake downe the cities & walles, and mountaines, and hilles, & the trees of the wood, and the grasse of the medowes, and their corne.
- 43 And they shall go with a streight course vnto Babylon, and make it afraid.
- 44 They shall come to her, and besiege her, and shall powre forth the constellation, and all the wrath against her: then shall the dust and smoke go vp vnto the heauen, and all they that be about her, shall bewaile her.
- 45 And they that remaine vnder her, shall do seruice vnto them, that haue put her in feare.
- 46 ¶ And thou Asia, that art partaker of the hope of Babylon, and the glorie of her persone,
- 47 Wo vnto thee, O wretch, because thou hast made thy selfe like vnto her, and hast dect thy daughters in whoredome, that they might please & glorie in thy louers, which haue alway desired to committe whoredome with thee.
- 48 Thou hast followed her that is hated in all her workes, and in her inuentions: therefore saith God,
- 49 I wil send plagues vpon thee, wedowied, pouertie, and famine, and the sworde, and pestilence, to waste thine houses with destruction and death.
- 50 And the glorie of thy power shall be dried vp, as a flowre when the heat riseth, that is sent vpon thee.
- 51 Thou shalt be sicke as a poore wife that is plagued and beaten of women, so that the mightie and the louers shall not be able to receiue thee.
- 52 Would I thus hate thee, saith the Lord,
- 53 If thou hadest not alway slaine my chosen, exalting the stroke of thine hands, and said ouer their death, when thou wast drunken,

Or, VVail.

- 54 Set forth the beautie of thy countenance?
- 55 The reward of thy whoredome shalbe in thy bosome: therefore shalt thou receiue a reward.
- 56 As thou hast done vnto my chosen, saith the Lord, so wil God do vnto thee, and wil deliuer thee vnto the plague.
- 57 And thy children shal die of hunger, and thou shalt fal by the sword, and thy cities shalbe broken downe, and al thy men shal fal by the sword in the field.
- 58 And they that be in the mountaines shal die of hunger, and eat their owne flesh, & drinke their owne blood for want of bread and thirst of water.
- 59 And thou, as vnhappy, shalt come thorow the sea, and receiue plagues againe.
- 60 In the passage they shal cast downe the flaine citie, and shal roote out one part of thy land, and consume the portion of thy glorie, and shal returne to her that was destroyed.
- 61 When thou shalt be cast downe, thou shalt be to them as stubble, and they shalt be to thee as fire.
- 62 And they shal destroy thee, & thy cities, thy land, & thy mountaines: al thy woods and al thy fruitetree shal they burne with fire.
- 63 Thy children shal they carie away captiue, and shal spoyle thy substance, and marre the beautie of thy face.

CHAP. XVI.

Against Babylon, Asia, and Egypt and Syria. 18. 32 Of the euils that shal come vpon the world, with admonition how to gouerne them selues in afflictions. 54 To acknowledge their sinnes, and to commit them selues to the Lord. 55 VVhose mightie providence and iustice is to be reuerenced.

- 1 **W**O to thee, Babylon and Asia: wo to thee, Egypt and Syria.
- 2 Girde your selues with sacke and haire-cloth, and mourne your children, and be forie: for your destruction is at hand.
- 3 A sword is sent vnto you, and who wil turne it backe? a fire is sent among you, and who wil quench it?
- 4 Plagues are sent vnto you, and who can driue them away?
- 5 May any man driue away an hungrie lion in the wood? or quench the fire in stubble when it hath once begonne to burne? may one turne againe the arrowe, that is shot of a strong archer?
- 6 The mightie Lord sendeth the plagues, and who can driue them away? the fire is gone forth in his wrath, and who can quench it?
- 7 He shal cast lightnings, and who shal not feare? he shal thunder, and who shall not be afraide?
- 8 The Lord shal threaten, and who shal not vterly be broke in pieces at his presence? the earth quaketh and the foundation therof: the sea ariseth vp with waues from the deepe, and the waues therof are troubled, and the fishes thereof, before the

- Lord and the glorie of his power.
- 9 For strong is his right hand, that bendeth the bowe: his arrowes that he shooteth, are sharpe, & shal not misse, when they begin to be shot into the ends of the worlde.
- 10 Beholde, the plagues are sent & shal not turne againe, til they come vpon earth.
- 11 The fire is kindled, & shal not be put out, til it consume the foundations of the earth.
- 12 As an arrowe which is shot of a mightie archer, returneth not backward, so the plagues that shalbe sent vpon earth, shal not turne againe.
- 13 Wo is me, wo is me: who wil deliuer me in those dayes?
- 14 The beginning of sorowes and great mourning: the beginning of famine, and great death: the beginning of warres, and the powers shal feare: the beginning of euils, and al shal tremble. What shal I do in these things, when the plagues come?
- 15 Behold, famine and plague, and treuble, and anguish are sent as scourges for amēdement.
- 16 But for al these things they wil not turne from their wickednes, nor be alway mindful of the scourges.
- 17 Beholde, vitales shalbe so good cheape vpon earth, that they shal thinke the selues to be in good case: but then shal the euils bud forth vpon earth, euen the sword, the famine and great confusion.
- 18 For many of them that dwel vpon earth, shal perish with famine, & the other that escape the famine, shal the sword destroy.
- 19 And the dead shalbe cast out as dongue, and there shalbe no man to comfort the: for the earth shalbe wasted, and the cities shalbe cast downe.
- 20 There shalbe no man left to til the earth, and to sowe it: the trees shal giue fruit, but who shal gather them?
- 21 The grapes shalbe ripe, but who shal treade them? for al places shalbe desolate, so that one man shal desire to see another, or to heare his voyce.
- 22 For of one citie there shalbe ten left, and two of the field, which shal hide them selues in the thick woods, and in the clefts of rockes.
- 23 As when there remaine three or foure oliues in the place where oliues growe, or among other trees,
- 24 Or as when a vineyard is gathered, there are left some grapes of them that diligently fought thorow the vineyard:
- 25 So in those dayes there shalbe three or foure left by them that searche their houses with the sword.
- 26 And the earth shalbe left waste, and the fields thereof shal wax olde, and her waies and all her pathes shall growe full of thornes, because no man shal trauaile there through.
- 27 The virgines shal mourne, hauing no bridegromes: the women shal make lamentatiō, hauing no husbands: their daughters shal mourne hauing no helpers.

II. Esdras.

- 28 In the warres shal their bridegromes be destroyed, and their husbands shal perish with famine.
- 29 But, ye seruants of the Lord, heare these things, and marke them.
- 30 Beholde the word of the Lord, receiue it: beleue not the gods of whom the Lord speaketh: beholde the plagues draw nere, and are not slacke.
- 31 As a traueling woman which in the ninth moneth bringeth forth her sonne, when the houre of birth is come, two or three houres afore the peines come vpon her bodie, and when the childe commeth to the birth, they tarie not a whit,
- 32 So shal not the plagues be slacke to come vpon the earth, & the world shal mourne, & sorowes shal come vpon it on euery side.
- 33 O my people, heare my word: make you readie to the battel, and in the troubles be euen as strangers vpon earth.
- 34 He that selleth, let him be as he that fleteth his way: and he that byeth, as one that wil lose.
- 35 Who so occupieth marchandise, as he that winneth not: and he that buyldeth, as he that shal not dwel therein:
- 36 He that soweth, as one that shal not reape: he that cutteth the vine, as he that shal not gather the grapes:
- 37 They that marrie, as they that shal get no children: and they that marrie not, so as the widowes.
- 38 Therefore they that labour, labour in vaine.
- 39 For strangers shal reape their fruites, & spoyle their goods, and ouerthrowe their houses, and take their children captiue: for in captiuitie & famine shal they get their children.
- 40 And they that occupie their marchandise with couetousnes, the more they decke their cities, their houses, their possessions, and their owne persons,
- 41 So much more wil I be angrie against the for their sinnes, saith the Lord.
- 42 As a whore enuieeth an honest and vertuous woman,
- 43 So shal righteousness hate iniquitie, when she decketh her self, and shal accuse her openly, when he shal come that shal bridle the autor of al sinne vpon earth.
- 44 And therefore be ye not like thereunto, nor to the workes thereof: for or euer it be long iniquitie shalbe taken away out of the earth, and righteousness shal reigne among you.
- 45 Let not the sinner say, that he hath not sinned: for coles of fire shal burne vpon his head, which saith, I haue not sinned before the Lord God and his glorie.
- 46 Beholde, the Lord * knoweth all the workes of men, their imaginations, their thoughts and their hearts.
- 47 * For as sone as he said, Let the earth be made, it was made: let the heauē be made, and it was created.
- 48 By his word were the starres established, and he * knoweth the number of them. *Psalm 147. 4.*
- 49 He searcheth the depth, and the treasures thereof: he hath measured the sea, and what it containeth.
- 50 He hath shut the sea in the middes of the waters, and with his word hath he hāged the earth vpon the waters.
- 51 He spreadeth out the heauen like a vauce: vpon the waters hath he found it.
- 52 In the desert hath he made springs of water, and pooles vpon the toppe of the mountaines, to powre out floods from the hie rockes to water the earth.
- 53 He made man, and put his heart in the middes of the bodie, and gaue him breth, life and vnderstanding.
- 54 And the Spirit of the almightie God, which made al things, & hath searched al the hid things in the secrets of the earth,
- 55 He knoweth your inuentions, and what ye imagine in your heart when ye sinne & would hide your sinnes.
- 56 Therefore hath the Lord searched and sought out al your workes, and wil put you al to shame.
- 57 And when your sinnes are brought forth before men, ye shalbe confounded, and your owne sinnes shal stand as your accusers in that day.
- 58 What wil ye do, or how wil ye hide your sinnes before God and his Angels?
- 59 Beholde, God him self is the iudge: feare him: cease from your sinnes, & forget your iniquities, and medle no more fro henceforth with the: so shal God lead you forth, and deliuer you from al trouble.
- 60 For beholde, the heate of a great multitude is kindled against you, and they shal take away certē of you, and shal slaye you for meat to the idoles.
- 61 And they that consent vnto them, shalbe had in derision, and in reproche, and troden vnder foote.
- 62 For in euerie place and cities that are nere, there shalbe great insurrection against those that feare the Lord.
- 63 They shalbe like mad men: they shal spare none: they shal spoyle, and waft such as yet feare the Lord.
- 64 For they then shal waft and spoyle their goods, and cast them out of their houses.
- 65 Then shal the trial of my chosen appeare, as the golde is tryed by the fire.
- 66 Heare, O ye my beloued, saith the Lord: beholde, the dayes of trouble are at hand, but I wil deliuer you from them: be not ye affraide: doute not, for God is your captaine.
- 67 Who so keepeth my commandements & precepts, saith the Lord God, let not your sinnes weigh you downe, and let not your iniquities lift them selues vp.
- 68 Wo vnto them that are bound with their sinnes, & couered with their iniquities, as a field is hedged in with bushes, and the path thereof couered with thornes, whereby no man may trauaile: it is shut vp, and is appointed to be deuoured with fire.

TOBIT.

Luke 16. 15.

Gen. 1. 1.

TOBIT.

19

CHAP. I.

1. Tobit's parentage. 2. His godliness. 3. His equitie. 4. His charitie and prosperitie. 5. His fleeth, and his goods are confiscated. 6. And after, restored.



THE booke of the words of Tobit sonne of Tobiel, the sonne of Ananuel, the sonne of Gabael, of the seede of Asael, and of

the tribe of Nephtholim,

2 Who in the time of Enemessar King of the Assyrians was ledde away captiue out of Thisbe, which is at the right hande of that citie, which is called properly Nephtholim, in Galilee aboue Aser.

3 I Tobit haue walked al my life long in the waye of truth and iustice, and I did many thinges liberally to the brethren which were of my nation, and came with me to Nineue into the land of the Assyrians.

4 And when I was in mine owne countrye in the land of Israel, being but yong, al the tribe of Nephtholim my father fell from the house of Ierusalem, which was chosen out of all the tribes of Israel, that all the tribes should sacrifice there, where the Temple of the tabernacle of the most high was consecrated, and buylt vp for all ages.

5 Now al the tribes, which fel from God, yea, and my father Nephthalims house offered to the heifor called Baal.

6 But I (as it was ordeined to all Israel by an euerlasting decree) went alone often to Ierusalem, bringing the first frutes, and the tenth of beastes, with that which was first shorne, and offered them at the altar to the Priests the children of Aaron.

7 The first tenth part I gaue to the Priests the sonnes of Aaron, which ministred in Ierusalem: the other tenth part I solde, and came and bestowed it euery yeere at Ierusalem.

8 The thirde tenth parte I gaue vnto them to whome it was meete, as Debora my fathers mother had comanded me: for my father left me as a pupil.

9 Furthermore when I was come to the age of a man, I married Anna of mine owne kinred, and of her I begate Tobias.

10 But when I was ledde captiue to Nineue al my brethren, & those which were of my kinred, did eate of the bread of the Gentiles.

11 But I kept my self from eating,

12 Because I remebred god with al mine hart.

13 Therefore the most High gaue me grace and fauour before Enemessar, so that I was his puruoyer.

14 And I went into Media, and I deliuered ten talents of siluer to Gabael the brother of Gabrias in the land of Media.

15 But whe Enemessar was dead, Sennacherib his sonne reigned in his stead: whose state because it was troubled, I coulde not go into Media.

16 But in the time of Enemessar, I gaue many almes to my brethren, and gaue my bread to them which were hungrie,

17 And my clothes to the naked: and if I sawe any of my kinred dead, or cast about the walles of Nineue, I buried him.

18 And if the King Sennacherib had slaine any, when he was come and fled from Iudaa, I buried them priuily (for in his wrath he killed many) but the bodies were not found when they were sought for of the King.

19 Therefore when a certeine Nineuite had accused me to the King, because I did bury them, I hid my self: & because I knew that I was lought to be slaine, I withdrew my self for feare.

20 Then all my goods were spoyled, nether was there any thing left me besides my wife Anna and my sonne Tobias.

21 Neuertheles within fise and fiftie daies two of his sonnes killed him, and they fled into the mountaines of Arrarath, and Sarchedonus his sonne reigned in his steade, who appointed ouer his fathers accompts and ouer al his domestical affaires Achiacharus my brother Anaels sonne.

22 And when Achiacharus had made a request for me, I came again to Nineue: now Achiacharus was cupbearer & keeper of the signet, and steward, & ouersawe the accounts: so Sarchedonus appointed him next vnto him, and he was my brothers sonne.

CHAP. II.

1. Tobit calleth the faithfull to his table. 2. He leaureth the first to bury the dead. 3. How he became blinde. 4. How he laboureth for her living. 5. She reprocheth him bitterly.

Now when I was come home againe, and my wife Anna was restored vnto me with my sonne Tobias, in the feast of Pentecoste, which is the holy feast of the feuen wekes, there was a great dinner prepared me, in the which I ate downe to eat.

2 And when I sawe abundance of meat, I said to my sonne, Go, & bring what poore man soeuer thou shalt finde of our brethren which doeth remember God, and so I will tarie for thee.

3 But he came againe, and said, Father, one of our nation is strangled, and is cast out in the market place.

4 Then before I had tasted any meat, I start vp, and brought him into mine house vntil the going downe of the sunne.

5 Then I returned and washed, and ate my meate in heatines,

6 Remembring that prophesie of Amos, which had said, your solemne feasts shalbe turned into mourning, and your ioyes into wailing.

7 Therefore I wept, and after the going downe of the sunne I went and made a graue

Or, Salmanaasar. The charitie of Tobias.

2. King. 19. 35. 15. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

Tobit fleeth frō the face of Sennacherib.

2. King. 19. 37. 1. Chron. 32. 21.

Tobit returneth.

Tobit doeth bid to dinner those which feare God

Tobit leauing his gastes taketh vp y dead bodie into his house to burie it.

Amos. 8. 10. 1. Mac. 1. 41.

D d d j graue

Tobit is rebuked
of his neigh-
bours.
Chap. 1. 22.

He is made blind
for an example
of patience to
his posteritie.

The wife of To-
bit laboureth for
her living.

The innocencie
of Tobit.
Deut. 32. 1.

168. 3. 9.

Deut. 32. 15.

Or, thy iudge-
ments are manie
and true.

Sarra is checked
of her fathers
maides.

graue and buried him.

8 But my neighbours mocked me, and said,
Doeth he not feare, to die for this cause,
who * fled away, and yet, lo, he burieth the
dead againe.

9 The same night also when I returned from
the burial, and slept at the wall of mine
house because I was polluted, and hauing
my face vncouered,

10 And I knew not that sparrows were in
the wal, and as mine eyes were open, the
sparrowes cast downe warme dongue into
mine eies, & a whitnes came in mine eies,
& I went to the Phisitions who helped me
nor. Moreouer Achichar did nourish
me, vntil I went into Elimais.

11 And my wyfe Anna did take womens
workes to do.

12 And whē she had sent the home to the ow-
ners, they paid the wages, and gaue a kid.

13 Which when it was at mine house, and
began to bleat, I said vnto her, From whence
is this kid? is it not stollen? render it to the
owners: * for it is not lawfull to eate any
thing that is stollen.

14 But she said, it was giuen for a gifte more
the wages: but I did not beleue, & bad
her to render it to the owners, and I did
blush, because of her. Furthermore she said,
* Where are thine almes, & thy righteou-
nes? behold, they al now appeare in thee.

CHAP. III.

3 The prayer of Tobit. 7 Sarra Raguel's daughter, and the
things that came vnto her. 13 Her prayer heard. 19 The
Angel Raphael sent.

1 **T**hen I, being sorowfull, did weepe, and
in my sorowe prayed, saying,

2 O Lorde, thou art iust, and al thy workes,
and all thy waies are mercie and truth, and
thou iudgest truly and iustly for euer.

3 Remember me and looke on me, nether
punish me according to my finnes or mine
ignorances or my fathers, which haue sin-
ned before thee.

4 For they haue not obeyed thy comande-
ments: wherefore thou hast deliuered vs
* for a spoile, & vnto captiuitie, & to death,
and for a prouerb of a reproche to al them
among whome we are disperfed, and now
thou hast many and iust causes,

5 To do with me according to my finnes, &
my fathers, because we haue not kept thy
commandements, nether haue walked in
trueth before thee.

6 Now therefore deale with me as seemeth
best vnto thee, & commande my spirit to
be taken fro me, that I may be dissolued, &
become earth: for it is better for me to die
then to liue, because I haue heard false re-
proches, and am very sorowful: command
therefore that I maye be dissolued out of
this distresse, and go into the euerlasting
place: turne not thy face away from me.

7 ¶ It came to passe the same daye that in
Ecbatane a city of Media Sarra the daugh-
ter of Raguel was also reproched by her
fathers maides,

8 Because she had bene married to seue huf-

bands, whome Asmodeus the euil spirit
had killed, before that they had lien with
her. Doeft thou not knowe, saide they,
that thou hast strangled thine husbands?
thou hast had now seuen husbands, nether
wast thou named after any of them.

9 Wherefore doeft thou * beat vs for them? <sup>Or, when she
beats them for their
faultes, they said.</sup>
if they be dead, go thy waies hence to the,
that we may neuer see of thee either sonne
or daughter.

10 When she heard these things, she was ve-
rie sorowful, so that she thought to haue
strangled her selfe. And she said, I am the
onely daughter of my father, & if I do this
I shal slander him, and shal bring his age
to the graue with sorow.

11 Then she prayed toward the windowe &
said, Blessed art thou, O Lord my God, &
thine holy and glorious Name is blessed,
and honorable for euer: let all thy workes
praise thee for euer.

12 And now, O Lord, I set myne eyes, and
my face toward thee,

13 And say, Take me out of the earth, that I
may heare no more any reproch.

14 Thou knowest, O Lord, that I am pure
from all sinne with man, <sup>The innocencie
of Sarra.</sup>

15 And that I haue neuer polluted my name,
nor the name of my father in the lande of
my captiuitie: I am the onely daughter of
my father, nether hath he any man child
to be his heire, nether any * nere kinsman ^{Her chastitie.}
or childe borne of him, to whome I maye
keepe my selfe for a wife: my seuen hus-
bands are now dead, & why should I liue?

But if it please not thee that I should die,
command to looke on me, and to pitie me,
that I do no more heare reproche. <sup>* Greekes in-
ter.</sup>

16 So the prayers of them both were heard
before the maiestie of the great God. <sup>The prayers of
Tobit, and Sarra
are heard both
at a time.</sup>

17 And Raphael was sent to heale the both,
that is, to take away the whitenes of Tobits
eyes, & to giue Sarra the daughter of Ra-
guel for a wife to Tobias the sonne of To-
bit, & to binde Asmodeus the euil spirit,
because she belonged to Tobias by right.
The self same time came Tobit home, and
entred into his house, & Sarra the daugh-
ter of Raguel came downe fro her chamber.

CHAP. IIII.

Precepts and exhortations of Tobit to his sonne.

1 **I**N that day Tobit remēbred * the siluer, ^{Chap. 1. 14.}
which he had deliuered to Gabael in
Rages a citie of Media,

2 And said with him self, I haue wished for
death: wherefore do I not cal for my sonne
Tobias that I may admonish him before I
dye?

3 And when he had called him, he said, My
sonne, after that I am dead, bury me, and
despise not thy mother, but * honor her all
the dayes of thy life, & do that which shall
please her and anger her not. <sup>Tobits exhor-
tion to his son
whē he thought
he should die.
The mother
be reuerenced
Exod. 32. 21.
eccle. 7. 27.</sup>

4 Remember, my sonne, how many dangers
she susteined when thou wast in her wōbe,

5 And whē she dyeth, bury her by me in the
same graue,

God must be in
our hearts.

61 My sonne, set our Lord God alwayes before thine eyes, & let not thy will be set to sinne or to transgresse the comandements of God. Do vprightly al thy life long, and followe not the wayes of vnrighteousnes: for if thou deale truly, thy doings shall prosperously succede to thee, & to all them which liue iustly.

7 Giue * almes of thy substance: and when thou giuist almes, let not thine eye be enuious, nether turne thy face from any poore, lest that god turne his face fro thee.

8 * Giue almes according to thy substance: if thou haue but a litle, be not afraide to giue a litle almes.

9 For thou layest vp a good store for thy self against the day of necessitie,

10 * Because that almes doth deliuer from death, & suffreth not to come into darknes

11 For almes is a good gift before the moste High to all them which vse it.

12 Beware of all * whoredonie, my sonne, & chiefly take a wife of the seede of thy fathers, & take not a strange woman to wife which is not of thy fathers stocke: for we are the children of the Prophetes. Noe, Abraham, Isaac and Iacob are our fathers from the beginning. Remember my sonne that they married wyues of their owne kinred, and were blessed in their children and their seede shal inherite the land.

13 Now therefore, my sonne, loue thy brethren, and despise not in thine heart the lonnes & daughters of thy people in not taking a wife of them: for in pride is destruction, and much trouble, and in fiercenes is scarcetie, and great pouertie: for * hercenes is the mother of famine.

14 Let not the * wages of any man, which hath wrought for thee, tarie with thee, but giue him it out of hand: for if thou serue God, he will also pay thee: be circumspect, my sonne, in al things that thou doest, & be wel instructed in all thy conuersation.

15 * Do that to no man which thou hatest: drinke not wine to make thee drunken, nether let drunkennes go with thee in thy iourney.

16 * Giue of thy breade to the hungry, and of thy garments to them that are naked, and * of al thine abundance giue almes, and let not thine eye be enuious, when thou giuist almes.

17 Powre out thy bread on the buryal of the iust, but giue nothing to the wicked.

18 Aske counsel alway of the wise, and despise not any counsel that is profitable.

19 Bless thy Lord God alway, and desire of him that thy waies may be made streight, and that al thy purposes, and counsels may prosper: for enerie nation hath not counsel: but the Lord giueth all good things, and he humbleth whome he wil, as he wil: now therefore, my sonne, remember my comandements, nether let them at any time be put out of thy minde.

20 Furthermore I signifie this to thee, that I deliuered ten talents to Gabael, the sone

of Gabrias at Rages in Media.

21 And feare not, my sonne, for as much as we are made poore: for thou hast manye thinges, if thou feare God, and flee from sinne, and do that thing which is acceptable vnto him.

CHAP. V.

1 Tobias sent to Rages, 5 He meeteth with the Angel Raphael, which did conduct him.

1 Tobias then answered & said, Father, I wil do al things which thou hast commanded me.

2 But how can I receiue the siluer, seing I know him not?

3 Then he gaue him the hand writing, and said vnto him, Seeke thee a m3, which may go with thee, whiles I yet liue, and I will giue him wages, and go and receiue the money.

4 Therefore when he was gone to seeke a man, he found Raphael the Angel.

5 But he knewe not, and said vnto him, May I go with thee into the land of Media? and knowest thou those places wel?

6 To whome the Angel said, I wil go with thee: for I haue remained with our brother Gabael.

7 Then Tobias said to him, Tarie for me, til I tel my father.

8 Then he said vnto him, Go, and tary not: so he went in & said to his father, Behold, I haue found one, which wil go with me.

Then he said, Call him vnto me, that I may know of what tribe he is, and whether he be faithful to go with thee.

9 So he called him, and he came in, and they saluted one another.

10 Then Tobit said vnto him, brother, shew me of what tribe and familie thou art.

11 To whome he said, Doeest thou seeke a stocke or familie, or an hired man to go with thy sonne? Then Tobit said vnto him, I would know thy kinred and thy name.

12 Then he said, I am of the kinred of Azarias and Ananias the great, and of thy brethren.

13 Then Tobit said, Thou art welcome: be not now angrie with me, because I haue enquired to know thy kinred, and thy familie: for thou art my brother of an honest and good stocke: for I knew Ananias and Jonathan, sonnes of that great Samiias: for we went together to Ierusalem to worship, and offered the first borne, and the tenths of the fruites, and they were not deceiued with the enuill of our brethren: my brother, thou art of a great stocke.

14 But tel me, what wages shal I giue thee? wilt thou a greate a day and things necessarie, as to mine owne sonne?

15 Yea, moreouer if ye returne safe, I will adde some thing to the wages.

16 So they agreed. Then said he to Tobias, Prepare thy self for the iourney, and go you on Gods name: And when his sonne had prepared all things for the iourney, his father said, Go thou with this man, and

D d d d j.

God

Pouerty with the
feare of God.

Tobias, sent by
his father to Ra-
ges, seeketh
a companion, &
meeteth with
Raphael, whom
he bringeth to
his father.

* Or, thou canst
happely.

Almes.
Prou. 3. 9.
Eccl. 4. 1. & 14.
11.
Luke. 14. 13.
Eccl. 35. 41.

Eccl. 39. 13.

Admoutrie.
1. Thim. 4. 3.

Pride.

* Or, unprofitable.
Wages of an hi-
red seruant.
Leu. 19. 13.
Deut. 24. 14.

Mat. 7. 12.
Luke. 6. 31.

Luke. 14. 13.
The hungry.
Mat. 6. 11.

* Or, be liberrall to
the iust, euen
in their death.
Counsel.

God is to be
blessed.

Eccl. 30. 21.
Eccl. 7. 27.

the
for this
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prayers of
it, and Sam
heard both
time.

chap. 1. 14.

Tobias exhort
ation to his son
whil he thought
he should die.
The mother
be reuerence
Exod. 30. 21.
Eccl. 7. 27.

Tobias goeth
forth, the Angel
keeping him com-
panie.
His mother weep-
eth.
Chap. 10. 4.

God which dwelleth in heauen, prosper
your iourney, and the Angel of God keepe
you companie. So they went forth both
and departed, and the dogge of the yong
man with them.

17 But Anna his mother wept, and said to
Tobit, Why hast thou sent away our sonne?
is he not the staffe of our hand to minister
vnto vs?

18 Would to God we had not laied money
vpon money, but that it had bene cast a-
way in respect of our sonne.

19 For that which God hath giuen vs to
liue with, doth suffice vs.

20 Then said Tobit, Be not careful, my sis-
ter: he shal returne in safetic, and thine
eyes shal see him.

21 For the good Angel doeth keepe him
companie, and his iourney shal be prospe-
rous, and he shal returne safe.

22 Then she made an ende of weeping.

CHAP. VI.

1 Tobias deliuered fr. m the fish. 2 Raphael sheweth
him certaine medicines. 10 He conducteth him to uoyde
Sarra.

1 **A**ND as they went on their iourney,
they came at night to the flood Ty-
gris, and there abode.

2 And when the yong man went to wash
himself, a fish leaped out of the riuier, and
would haue deuoured him.

3 Then the Angel saide vnto him, Take the
fish. And the yong man tooke the fish, and
drew it to land.

4 To whome the Angel said, Cut the fish,
and take the heart, and the liuer, and the
gall, and put them vp surely.

5 So the yong man did as the Angel com-
manded him: & when they had rosted the
fishe, they ate it: then they both went on
their way, till they came to Ecbatane.

6 ¶ Then the yong man said to the Angel,
Brother Azarias, what auaieth the heart,
and the liuer, and the gall of the fish?

7 And he said vnto him, Touching the heart
and the liuer, if a deuill or an euil spirite
trouble any, we must make a perfume of
this before the man or the woman, and he
shalbe no more vexed.

8 As for the gall, annoint a man that hath
whitenes in his eyes, & he shalbe healed.

9 ¶ And when they were come nere to Ra-
gues,

10 The Angel said to the yong man, Bro-
ther, to daye we shall lodge with Raguel,
who is thy cousin: he also hath one onely
daughter named Sarra: I will speake for hir
that she may be giuen thee for a wife.

11 For to thee doeth the right of her per-
teine, seing thou alone art a remnant of
his kinred.

12 And the maide is faire and wise: nowe
therefore heare me, and I wil speake to
her father, that we may make the marriage
when we are returned from Rages: for I
know that Raguel can not marrie her to a-
nother according to the law of Moyses: els

he should deserue death, because the right
doeth rather appertine to thee then to a-
nie other man.

13 Then the yong man answered the Angel,
I haue heard, brother Azarias, that this
maide hath bene giuen to seuen men, who
al dyed in the marriage chamber:

14 And I am the only begotten sonne of my
father, and I am afraied, least I go into her,
and dye as the other: for a wicked spirite
loueth her, which hurteth no bodie, but
those which come into her: wherefore I
also feare least I dye, and bring my fathers
and my mothers life because of me to the
grauie with sorowe: for they haue no other
sonne to bury them.

15 Then the Angel said vnto him, Doe st
thou not remember the preceptes which
thy father gaue thee, that thou shouldest
marrie a wife of thine owne kinred? wher-
fore heare me, O my brother: for she shal-
be thy wife, nether be thou careful of the
euil spirite: for this same night shall she
be giuen thee in marriage.

16 And when thou shalt go into thy bed,
thou shalt take of the hote coles for per-
fumes, and make a perfume of the heart,
and of the liuer of the fish,

17 Which if the spirite do smell, he wil flee
away, and neuer come againe any more:
but when thou shalt come to her, rise vp
both of you, and praye to God which is
mercifull, who will haue pitie on you, and
saue you: feare not, for she is appointed
vnto thee from the beginning, and thou
shalt keepe her, and she shal go with thee:
moreouer I suppose that she shall beare
thee children: now whē Tobias had heard
these things, he loued her, and his heart
was effectually ioyned to her.

CHAP. VII.

Tobias marryeth Sarra Raguels daughter.

1 **A**ND when they were come to Ecba-
tane, they came to the house of Ra-
guel: and Sarra met them, and after they
had saluted one another, she brought them
into the house.

2 Then sayd Raguel to Edna his wife, How
like is this yong man to Tobit my cou-
sin?

3 And Raguel asked, Whence are you, my
brethren? To whome they said, that they
were of the tribe of Nephtholim, & of the
captiues that dwelt at Ninue.

4 Then he said to them, Doye knowe To-
bit our kinsman? And they saide, We
knowe him. Then saide he, Is he in good
health?

5 And they saide, He is both aliue, and in
good health: and Tobias saide, He is my
father.

6 Then Raguel leaped, and kissed him, and
wepte,

7 And blessed him, & said vnto him, Thou
art the sonne of a good and honest man:
but when he had heard that Tobit was
blinde, he was sorowfull and wept.

8 And

Tobias, invaded
of a fish, is deli-
uered by the
Angel.

Numb. 27. 1.
& 26. 3.

8 And likewise Edna his wife, and Sarra his daughter wept. Moreover they receiued them with a readie minde, and after that they had killed a ram of the flocke, they set much meate on the Table. Then saide Tobias to Raphael, Brother Azarias, put forth those thinges whereof thou spakest in the waye, that this busines may be dispatched.

9 So he communicated the matter with Raguel, and Raguel said to Tobias, Eat, and drinke and make merry.

10 For it is meete that thou shouldest marry my daughter: neuertheles, I wil declare vnto thee the truth.

11 I haue giuen my daughter in marriage to seuen men, who dyed that night which they came in vnto her: neuertheles, be thou of a good courage and merry. But Tobias said, I wil eate nothing here, vntil ye bring her hether, & betroth her to me.

12 Raguel said then, Marrie her then according to the custome: for thou art her cousin, and she is thine. God which is mercifull, make this prosperous to you in all good thinges.

13 Then he called his daughter Sarra, & she came to her father, & he tooke her by the hand, & gaue her for wife to Tobias, saying, Beholde, take her after the * Lawe of Moyses, and leade her awaye to thy father: and he blessed them.

14 And called his wife Edna, and he tooke a booke and wrote a contract, and sealed it.

15 Then they began to eate.

16 After, Raguel called his wife Edna, and said vnto her, Sister, prepare another chamber, and bring her in thether.

17 Which when she had done, as he had bidden her, she brought her thether: then Sarra wept, & her mother wiped away her daughters teares,

18 And said vnto her, Be of good comfort, my daughter: the Lord of heauen & earth giue thee ioy for this thy sorow: be of good comfort, my daughter.

CHAP. VIII.

Tobias driueth away the euil spirit. 4 He prayeth to God vntill his wife. 11 Raguel proueth a graue for his sonne in Lawe. 16 Raguel blesteth the Lord.

1 And when they had supped, they brought Tobias in vnto her.

2 And as he went, he remembred the words of Raphael, and tooke coles for perfumes, and put the heart and liuer of the fish thereupon, and made a perfume.

3 The which smell when the euil spirit had smelled, he fled into the * vtmost partes of Egypt, whome the Angel bound.

4 And after that they were both shut in, Tobias rose out of the bed, and said, Sister, arise and let vs pray, that God would haue pitie on vs.

5 Then began Tobias to say, Blessed art thou, O God of our fathers, and blessed is thine holie and glorious Name for euer: let the heauens blese thee, and al thy cre-

atures.

6 Thou madest Adam, and gauest him * Eua his wife for an helpe, and stay: of them came mankind: thou hast saide, it is not good, that a man shoulde be alone: let vs make vnto him an aide like vnto himself.

7 And now, O Lord, I take not this my sister for fornication, but vprightly: therefore grant me mercie, that we may become aged together.

8 And she said with him, Amen.

9 So they slept both that night, and Raguel rose, and went and made a graue,

10 Saying, Is not he dead also?

11 But when Raguel was come into his house,

12 He said to his wife Edna, Send one of the maides, and let them see whether he be aliue: if not, that I maye burye him, and none knowe it.

13 So the maid opened the doore, and went in, and found them both a sleepe,

14 And came forth, and told them that he was aliue.

15 Then Raguel praised God, and said, O God, thou art worthy to be praised with all pure, and holie praise: therefore let thy Saints praise thee with al thy creatures, & let al thine Angels and thine elect praise thee for euer.

16 Thou art to be praised, O Lord: for thou hast made me ioyfull, and that is not come to me which I suspected: but thou hast delt with vs according to great mercy.

17 Thou art to be praised because thou hast had mercie of two that were the onely begotten children of their fathers: grant them mercie, O Lord, and finish their life in helth with ioye and mercie.

18 Then Raguel bad his seruants to fill the graue.

19 And he kept the wedding feast fourtene dayes.

20 For Raguel had said vnto him by an oth, that he should not depart before that the fourtene dayes of the mariage were expired,

21 And then he should take the halfe of his goods and returne in sauetie to his father, and should haue the rest, when he and his wife were dead.

CHAP. IX.

Raphael leadeth Gabael to Tobias marriage.

1 Then Tobias called Raphael, and said vnto him,

2 Brother Azarias, take with thee a seru-
uant and two camels, and go to Rages of the medes to Gabael, and bring me the money and bring him to the wedding.

3 For Raguel hath sworne that I shall not depart.

4 But my father counteth the daies: and if I tary long, he wil be very sorie.

5 So Raphael went out and came to Gabael, and gaue him the hand writing, who brought forth bagges which were sealed message.

6 And in the morning they went forthe,

D d d iij. both

Tobias asketh
Raguel's daughter
to wife.

Raguel giueth
his daughter Sar-
ra to Tobias.
Num. 36. 6.

Raguel, thinking
Tobias was
dead, made a
grave for him.

Raguel praiseth
God for Tobias.

Raguel giueth
half of his goods
toward the mar-
riage of his
daughter to
Tobias.

Tobias followeth
Raphael's coun-
sell as Chap. 6. 7.

Or, vnto B.

Tobias prayer.

Tobias care for
his sonne.

The Angel go-
eth on Tobias

both together, and came to the wedding.
And Tobias begat his wife with childe.

CHAP. X.

1. Tobit and his wife thinke long for their sonne. 10. Raguel sendeth away Tobias and Sarra.

- 1 **N**OW Tobit his father counted euerye day, and when the dayes of the tour-
nay were expired, and they came not,
- 2 Tobit said, are they not mocked? or is
not Gabael dead, and there is no man to
giue him the money?
- 3 Therefore he was very sory.
- 4 Then his wife said to him, My sonne is
dead, seing he tarryeth: and she began to
bewaile him and said,
- 5 Now * I care for nothing, my sonne,
since I haue lost thee the light of mine
eyes.
- 6 To whome Tobit said, Holde thy peace:
be not careful, for he is safe.
- 7 But she said, holde thy peace, and deceiue
me not: my sonne is dead: and she went
out euery day by the waye, which they
went, nether did she eat meat on the day
time, and did consume whole nights in be-
wailing her sonne Tobias vntil the four-
tene dayes of the wedding were expired,
which Raguel had sworne, that he should
tarie there. Then Tobias said to Raguel,
Let me go: for my father and my mother
looke no more to see me.
- 8 But his father in law said vnto him, Tarie
with me, and I will send to thy father, and
they shall declare him thine affayres.
- 9 But Tobias said, No, but let me go to my
father.
- 10 Then Raguel arose, and gaue him Sarra
his wife, and halfe his goods, as seruants,
and cattel, and money,
- 11 And he blessed them, and sent them away,
saying, The God of heauen make you, my
children, to prosper before I dye.
- 12 And he said to his daughter, Honour thy
father, and thy mother in lawe which are
now thy parentes, that I maye heare good
reporte of thee: and he kissed them. Edna
also saide to Tobias, The Lord of heauen
restore thee, my deere brother, and grant
that I may se thy children of my daughter
Sarra, that I may reioyce before the Lord.
Beholde, now I commit to thee my daugh-
ter, as a pledge: do not entreat her euil.

CHAP. XI.

*1. The returne of Tobias to his father. 9. How he was
received. 10. His father hath his sight restored and praiseth
the Lord.*

- 1 **A**FTER these things Tobias wēt his way,
praising God that he had giuen him a
prosperous iourney, and blessed Raguel &
Edna his wife, and went on his way til he
drew nere to Nineue.
- 2 Then Raphael said to Tobias, Thou know-
est, brother, how thou didest leaue thy
father.
- 3 Let vs haste before thy wife, and prepare
the house,

4 And take in thine hand the gal of the fish.
So they went their waye, and the dogge
followed them.

5 Now Anna fate in the waye looking for
hir sonne,

6 Whome when she saw comming, she said
to his father, behold, thy sonne commeth,
and the man that went with him.

7 Then said Raphael, I knowe, Tobias, that
thy father shall receiue his sight.

8 Therefore annoint his eyes with the gall,
and being pricked therewith, he shall rub
and make the whitenes to fall away, and shal
see thee.

9 ¶ Then Anna ranne forth, and fel on the
necke of her sonne, and said vnto him, Se-
ing I haue sene thee, my sonne, from hence
forth I am content to dye, and they wept
both.

10 Tobit also went forth toward the doore,
and stumbled, but his sonne ranne vnto
him.

11 And tooke hold of his father and sprink-
led of the gal on his fathers eyes, saying,
be of good hope, my father.

12 And when his eyes began to pricke, he
rubbed them.

13 And the whitenes pilled away from the
corners of his eyes, and when he sawe his
sonne, he fell vpon his necke,

14 And he wept and said, Blessed art thou,
O Lord, and blessed be thy Name for euer,
and blessed be al thyne holy Angels.

15 For thou hast scourged me, and hast had
pitie on me: for beholde, I see my sonne
Tobias: and his sonne, being glad went
in, and tolde his father the great thinges
that had come to passe in Media.

16 Then Tobit went out to meete his daugh-
ter in lawe, reioysing and prayeing God
to the gate of Nineue: and they which
sawe him go, maruiled, because he had
receiued his sight.

17 But Tobit testified before the al that God
had had pitie on him. And when he came
nere to Sarra his daughter in law, he bles-
sed her, saying, Thou art welcome, daugh-
ter: God be blessed, which hath brought
thee vnto vs, & blessed be thy father: and
there was great ioy among all his brethren
which were at Nineue.

18 And Achiacharus and Nasbas his bro-
thers sonne came.

19 And Tobias marriage was kept seuen
dayes with great ioye.

CHAP. XII.

*1. Tobias declareth to his father the pleasures that Ra-
phael had done him. 5. The which he would recompense.
11. 15. Raphael declareth that he is an Angel sent of God.*

1 **T**HEN Tobit called his sonne Tobias,
and said vnto him, Prouide, my sonne,
wages for the man, which went with thee,
and thou must giue him more.

2 And he said vnto him, O father, it shal not
griue me to giue him half of those thinges
which I haue brought.

The father and
mother are in he-
uines for Tobias
tarrying.

Chap. x. 25.

Raguel giueth
Tobias and his
wife leaue to de-
part.

Sarra is instruc-
ted by her pa-
rents.

The Angels cou-
sel to Tobias.

- 3 For he hath brought me againe to thee in safetie, and hath made whole my wyfe, and hath brought me the money, and hath likewise healed thee.
- 4 Then the olde man saide, It is due vnto him.
- 5 So he called the Angel, and said vnto him, Take halfe of all that ye haue brought, and go away in safetie.
- 6 But he tooke them both a part, and saide vnto them, praise God, and confesse him, and giue him the glorie, and praise him for the thinges that he hath done vnto you before all them that liue. It is good to praise God, and to exalte his Name, and to shewe forth his euident workes with honour: therefore be not wearie to confesse him.
- 7 It is good to keepe close the secretes of a King, but it is honourable to reuile the workes of God: do that which is good, & no euil shall touch you.
- 8 Prayer is good with fasting, and almes, and righteousnes. A lide with righteousnes is better then much with vnrigheteousnes: it is better to giue almes then to laye vp golde.
- 9 For almes doth deliuer from death, and doeth purge all sinne. Those which exercise almes and righteousnes, shalbe filled with life.
- 10 But they that sinne, are enemies to their owne life.
- 11 Surely I wil keepe close nothing fro you: neuertheles, I saide it was good to keepe close the secrete of a King, but that it was honourable to reuile the workes of God.
- 12 Now therefore when thou didest pray, & Sarra thy daughter in lawe, I did bring to memory your prayer before the holy one: and when thou didest bury the dead, I was with thee likewise.
- 13 And when thou wast not grieved to rise vp, and leaue thy dinner to bury the dead, thy good deede was not hid from me: but I was with thee.
- 14 And nowe God hath sent me to heale thee, and Sarra thy daughter in law.
- 15 I am Raphael one of the seuen holy Angels, which present the prayers of the Saints, and which go forth before his holy maiestie.
- 16 Then they were both troubled, and fell vpon their face: for they feared.
- 17 But he said vnto them, Feare not, for it shal go wel with you: praise God therefore.
- 18 For I came not of mine owne pleasure, but by the good will of your God: wherefore praise him in al ages.
- 19 *All these dayes I did appeare vnto you, But I did nether eate nor drinke, but you saw it in vison.
- 20 Now therefore giue God thanks: for I go vp to him that sent me: but write all thinges which are done, in a booke.
- 21 And when they rose, they sawe him no more.

He that wil be acceptable to God, must be proued with temptation.

Gen. 1. 1. 6.
10. 1.
11. 1. 18.

- 22 Then they confessed the great and wonderful workes of God, and how the Angel of the Lord had appeared to them.

CHAP. XIII.

A thanksgiving of Tobit, who exhorteth all to praise the Lord.

- 1 **T**hen Tobit wrote a praier of reioicing, and said, Blessed be God that liueth for euer, and *blessed be his kingdome.*
- 2 *For he doeth scourge, and hath pitie: he leadeth to hel, and bringeth vp, nether is there any that can auoide his hande. *Deut. 32. 39.
1. Sam. 2. 6.
Psalm 136.*
- 3 Confesse him before the Gentiles, ye children of Israel: for he hath scattered you among them.
- 4 There declare his greatnes, and extol him before all the liuing: for he is our Lord and our God and our father for euer.
- 5 He hath scourged vs for our iniquities, and wil haue mercie againe, and wil gather vs out of al nations, among whome we are scattered.
- 6 If you turne to him with your whole heart, and with your whole minde, & deale vprightly before him, then will he turne vnto you, and wil not hide his face from you: therefore confesse him with your whole mouth, and praise the Lord of righteousnes, and extol the euerlasting King. I wil confesse him in the land of my captiuitie, and wil declare his power, and greatnes to a sinful nation. O ye sinners, turne and do iustice before him: who can tel if he wil receiue you to mercie, and haue pitie on you?
- 7 I wil extol my God, and my soule shall praise the King of heauen, and shall reioyce in his greatnes.
- 8 Let al men speake, and let al praise him for his righteousnes.
- 9 O Ierusalem the holy citie, he wil scourge thee for thy childrens workes, but he will haue pitie againe on the sonnes of righteous men.
- 10 Giue praise to the Lord duely, and praise the euerlasting King, that his tabernacle may be buylded in thee againe with ioye: & let him make ioyefull there in thee those that are captiues, and loue in thee for euer those that be miserable.
- 11 Many nations shal come from farre to the Name of the Lord God, with gifts in their hands, *euery* gifts to the King of heauen: al generations shal praise thee, and giue signes of ioye.
- 12 Cursed are al they, which hate thee: but blessed are they for euer which loue thee.
- 13 Reioyce, and be glad for the children of the iust: for they shalbe gathered, and shal blesse the Lorde of the iust.
- 14 Blessed are they which loue thee: for they shall reioyce in thy peace. Blessed are they which haue beene sorowfull for all thy scourges: for they shall reioyce for thee, when they shall see all thy glorie, and shall reioyce for euer.

Tobit.

- 15 Let my soule blesse God the great King.
 16 For Ierusalem shalbe buylt vp with saphires, and emerodes, and thy walles with pretious stones, and thy towers, and the bulwarkes with pure golde.
 17 And the streetes of Ierusalem shalbe paved with beral, and carbuncle, and stones of Ophir.
 18 And al her streetes shal say, "Halleluiah, and they shal praise him, saying, Blessed be God which hath extolled it for euer.

*"Or, Saphir.
 "Or, praise ye the Lord.
 "That is, Ierusalem.*

CHAP. XIII.

4 Lessons of Tobit to his sonne. 5 He prophesieth the destruction of Nineue, 7 And the restoring of Ierusalem and the Temple. 13 The death of Tobit, and his wiife. 16 Tobias age and death.

- 1 **S**O Tobit made an end of praying God.
 2 And he was eight and fiftie yeere olde, when he lost his sight, which was restored to him after eight yere, and he gaue almes, and he continued to feare the Lord God, and to praise him.
 3 And when he was very aged, he called his sonne, and six of his sonnes sonnes, and said to him, My sonne, take thy children (for behold, I am aged, and am ready to depart out of this life)
 4 Go into Media, my sonne: for I beleue that those things which Ionas the Prophet spake of Nineue, that it shal be destroyed, and for a time peace shal rather be in Media, and that our brethren shal be scattered in the earth from that good land, and Ierusalem shal be desolate, & the House of God in it shal be burned, and shalbe desolate for a time.
 5 Yet againe God * wil haue pitie on them and bring them againe into the lād where they shal buyld a Temple, but not like to the first, vntil the times of that age be fulfilled, which being finished, they shal returne from euerie place out of captiuitie, and buyld vp Ierusalem gloriously, & the house of God shal be buylt in it for euer with a glorious buylding, as the Prophetes haue spoken thereof.

*Ezra. 3. 1 & 6.
 14.*

- 6 And all nations shal turne, and feare the Lord God truly, & shal bury their idoles.
 7 So shal al nations praise the Lord, and his people shal confesse God, & the Lord shall exalte his people, and all those which loue the Lord in trueth & iustice, shal reioyce, and those also which shewe mercie to our brethren.
 8 And now, my sonne, departe out of Nineue, because that those things which the Prophet Ionas spake, shal surely come to passe.
 9 But kepe thou the Law, and the commandements, and shew thy selfe mercifull and iust that it may go wel with thee.
 10 And bury me honestly, and thy mother with me: but tary no longer at Nineue. Remember, my sonne, how a man handled Achiacharus that brought him vp, howe out of light he brought him into darkenes, and howe he rewarded him againe: yet Achiacharus was saued, but the other had his rewarde: for he went downe into darkenes. Manasses gaue almes, and escaped the snare of death, which they had set for him, but Aman fel into the snare and perished.
 11 Wherefore now, my sonne, consider what almes doeth, and how righteousnes doeth deliuer. When he had said these things, he gaue vp the ghost in the bed, being an hundreth and eight and fiftie yeere olde, and he buried him honorably.
 12 And when Anna was dead, he buried her with his father: but Tobias went with his wife and children to Ecbatane to Raguel his father in lawe.
 13 Where he became olde with honor, and he buried his father and mother in Lawe honorably, & he inherited their substance and Tobits his father.
 14 And he dyed at Ecbatane in Media, being an hundreth & seuen & twentie yere olde.
 15 But before he dyed, he heard of the destruction of Nineue, which was taken by Nabuchodonosor and Assuerus, & before his death, he reioyced for Nineue.

"Or, his soule faded him in the bed.

I V DETH.

CHAP. I.

2 The buylding of Ecbatane. 3 Nabuchodonosor made warre against Arphaxad, & ouercame him. 12 He threateth them that would not helpe him.



In the twelfth yeere of the reign of Nabuchodonosor, who reigned in Nineue the great citie (in the daies of Arphaxad, which reigned o-

uer the Medes in Ecbatane,

- 2 And buylt in Ecbatane the walles round about, of hewen stone, three cubites broad, and six cubites long, and made the height of the wall seuentie cubites, & the breadth thereof fiftie cubites,
 3 And made the towres thereof in the gates of it of an hundreth cubites, & the breadth thereof in the fudation threescore cubits,
 4 And made the gates thereof, euen gates that were lifted vp on hie, seuentie cubits, and the breadth of them fourtie cubits, for the going forth of his mightie armies, and for the setting in aray of his footemen)
 5 Euen in those daies, King Nabuchodonosor made warre with King Arphaxad in the great felde, which is the felde in the coastes

coastes of Ragau.

- 6 Then came vnto him all they that dwelt in the mountaines, and all that dwelt by Euphrates, and Tygris and Hydaipes, and the country of Arioch the King of the Elymeans, and very many nations assembled themselves to the battell of the sones of Chelod.
- 7 And Nabuchodonosor King of the Assyrians sent vnto all that dwelt in Persia, & to all that dwelt in the West, and to those that dwelt in Celicia, and Damascus, and Libanus and Antilibanus, and to all that dwelt vpon the sea coast,
- 8 And to the people, that are in Carmel, and Galaad, and the hier Galle, and the great field of Esdrelam,
- 9 And to all that were in Samaria, and the cities thereof, & beyond Iorden vnto Ierusalem, & Betane, & Chellus, & Cades, & the ryuer of Egypt, and Taphnes, and Ramelle and al the land of Gelem,
- 10 Vnto one come to Tanis, & Memphis, & to al the inhabitants of Egypt, & to one come to the mountaines of Ethiopia.
- 11 But al the inhabitants of this country did not passe for the commandement of Nabuchodonosor Kyng of the Assyrians, nether would they come with him to the battell: for they did not feare him: yea, he was before them as one man: therefore they sent away his ambassadours from thē without effect, and with dishonour.
- 12 Therefore Nabuchodonosor was verie angry with al this country, and sware by his throne and kingdome that he would surely be auenged vpon al those coastes of Cilicia and Damascus, and Syria, and that he would slay with the sward al the inhabitants of the land of Moab, and the children of Ammon, and al Iudea, and all that were in Egypt, till one come to the borders of the two seas.
- 13 Then he marched in battell aray with his power against King Arphaxad in the seuententh yere, and he preuailed in his battell: for he ouerthrew al the power of Arphaxad, and al his horsemen, and all his chariots.
- 14 And he wanne his cities, and came vnto Ecbarane, and tooke the towres, & spoyled the streetes therof, and turned the beautie thereof into shame.
- 15 He tooke also Arphaxad in the mountaines of Ragau, and smote him through with his dartes and destroyed him vterly that day.
- 16 So he returned afterwarde to Nineue, both he and al his companie with a verie great multitude of men of warre, & there he passed the time, & banketed, both he, & his armie an hundredth and twentie dayes.

CHAP. III.

5 Nabuchodonosor commanded presumptuously that all people should be brought in subiection, 6 And to destroye those that disobeyed him. 7 The preparation of Olofernes armie. 8 The conquest of his enemies.

- 1 And in the eightenth yere, the two and twentieth day of the first moneth, there was talke in the house of Nabuchodonosor King of the Assyrians, that he shoulde auenge himselfe on all the earth, as he had spoken.
- 2 So he called vnto him al his officers and all his nobles, and communicated with them his secret counsel, and set before them with his owne mouth al the malice of the earth.
- 3 Then they decreed to destroy al flesh, that had not obeyed the commandement of his mouth.
- 4 And when he had ended his counsell, Nabuchodonosor Kyng of the Assyrians called Olofernes his chiefe captaine, and which was next vnto him, & said vnto him,
- 5 Thus saith the great King, the lord of the whole earth, Beholde, thou shalt go forth from my presenee, and take with thee men that trust in their owne strength, of footemen, an hundredth and twentie thousand, & the number of horses with their riders, twelue thousand,
- 6 And thou shalt go against all the West country, because they disobeyed my commandement.
- 7 And thou shalt declare vnto them, that they prepare for me the land and the water: for I wil go forth in my wrath against them, and wil couer the whole face of the earth with the feete of mine armie, and I wil giue them as a spoyle vnto them,
- 8 So that their wounded shall fill their valleys, and their riuers, and the flood shall ouerflowe, being filled with their dead.
- 9 And I wil bring their captiuitie to the veriest partes of all the earth.
- 10 Thou therefore shalt depart hence, and take vp for me all their countrey: and if they yeld vnto thee, thou shalt releue them for me vntil the daye that I rebuke them.
- 11 But concerning them that rebell, let not thine eye spare thē, but put them to death, and spoyle them wheresoeuer thou goest.
- 12 For as I liue, and the power of my kingdome, whatsoever I haue spoken, that wil I do by mine hand.
- 13 And take thou hede that thou transgresse not any of the commandements of thy lord, but accomplish them fully, as I haue commanded thee, & deferre not to do them.
- 14 ¶ Then Olofernes went forth from the presenee of his lord, and called all the gouernours, and captaines, and officers of the armie of Assur,
- 15 And he mustred the chosen men for the battell, as his lord had commanded him, vnto an hundredth & twentie thousand, and twelue thousand archers on horsebacke.
- 16 And he set them in aray according to the maner of setting a great armie in aray.
- 17 And he tooke camels and asses for their burdens, a very great number, & sheepe, & oxen, and goates without number for their prouision,
- 18 And vitaille for euery man of the armie, and very much golde and siluer out of the Kings

Kings house.

- 19 Then he went forth & al his power, to go before in the viage of King Nabuchodonosor, and to couer al the face of the earth Westwarde, with their charets, and horsemen, and chosen footemen.
- 20 A great multitude also of sundrie sortes came with them like grasshoppers, & like the grauel of the earth: for the multitude was without number.
- 21 And they went forth of Nineue three daies journey toward the countrey of Bethleth, and pitched from Bethleth nere the mountaine which is at the left hande of the vpper Cilicia.
- 22 Then he tooke al his armie, his footemen and horsemen, and charets, and went from thence into the mountaines,
- 23 And he destroyed Phud and Lud, and spoyle all the children of Raffes, and the children of Ismael, which were towarde the wilderness at the South of the Cheli-ans.
- 24 Then he went ouer Euphrates, and went through Mesopotamia, and destroyed all the hie cities that were vpon the riuer of Arbonai, vntil one come to the sea.
- 25 And he tooke the borders of Cilicia, and destroyed all that resisted him, and came to the borders of Iapheth, which were toward the South and ouer against Arabia.
- 26 He compassed also al the children of Madian, and burnt vp their tabernacles, and spoyle their lodges.
- 27 Then he went downe into the countrey of Damascus, in the time of wheat haruest and burnt vp al their fields, and destroyed their flocks and the herdes: he robbed their cities, and spoyle their countrey, & smote al their yong men with the edge of the sworde.
- 28 Therefore feare and trembling fell vpon all the inhabitants of the Sea coast, which were in Sidon and Tyrus, and them that dwelt in Sur and Ocina, and al that dwelt in Iemnaan: and they that dwelt in Azotus, and Ascalon feared him greatly.

CHAP. III.

The people subiect to Olofernes. 3 He destroyed their gods that Nabuchodonosor might onely be worshipped.

- 1 So they sent ambassadours to him with messages of peace, saying,
- 2 Behold, we are the seruants of Nabuchodonosor the great King: we lie downe before thee: vie vs as shalbe good in thy sight.
- 3 Beholde, our houses and all our places, and all our fieldes of wheat, & our flocks, and our herdes, and all our lodges and tabernacles lie before thy face: vie them as it pleaseth thee.
- 4 Beholde, euen our cities and the inhabitants thereof are thy seruants: come, and take them, as seemeth good to thee.
- 5 So the men came to Olofernes, and declared vnto them after this manner.
- 6 Then came he downe towarde the sea

coast, both he and his armie, and set garisons in the hie cities, and tooke out of them chosen men for the warre.

- 7 So they and all the countrey round about receiued them, with crownes, with dances, and with timbrels.
- 8 Yet he brake downe all their borders, and cut downe their woods: for it was inioyned him to destroy al the gods of the land, that al nations should worship Nabuchodonosor onely, and that all tongues and tribes should call vpon him as God.
- 9 Also he came against Esdraclon, nere vnto Iudea, ouer against the great strait of Iudea,
- 10 And he pitched betwene Geba, and a citie of the Scythians, and there he taryed a moneth, that he might assemble all the baggage of his armie.

CHAP. IIII.

The Israelites were afraied and defended their countrey. 6 Ioachim the Priest writeth to Bethulia, that they should fortifie themselves. 9 They cryed to the Lord, and humbled themselves before him.

- 1 Now the children of Israel that dwelt in Iudea, heard al that Olofernes the chief captaine of Nabuchodonosor King of the Assyrians had done to the nations, and how he had spoyle all their temples, and brought them to naught.
- 2 Therefore they feared greatly his presence, and were troubled for Ierusalem, & for the Temple of the Lord their God.
- 3 For they were newly returned fro the captiuitie, and of late al the people was assembled in Iudea, and the vessels and the altar of the House had bene sanctified because of the pollution.
- 4 Therefore they sent into all the coastes of Samaria, and the villages, and to Bethoro, and Belmen, and Iericho, and to Choba, and Efora, and to the valley of Salem,
- 5 And tooke all the toppes of the hie mountaines, and walled the villages that were in them, and put in vitayles for the prouision of warre: for their fieldes were of late reaped.
- 6 Also Ioachim the hie Priest which was in those dayes in Ierusalem, wrote to them that dwelt in Bethulia and Betomestham, which is ouer against Esdraclon towarde the open countrey nere to Dothaim,
- 7 Exhorting them to keepe the passages of the mountaines, for by them there was an entrie into Iudea, & it was easie to let the that would come vp, because the passage was streit for two men at the most.
- 8 And the children of Israel did as Ioachim the hie Priest had commanded them with the Ancients of al the people of Israel, which dwelt at Ierusalem.
- 9 Then cryed euerie man of Israel to God with great seruencie, and their soules with great affection.
- 10 Both they, and their wiues, & their children,

dren, and their cattel, and euerie stranger, and hircling, and their bought seruants put sackcloth vpon their loynes.

11 Thus euerie man & woman, and the children, and the inhabitants of Ierusalem fell before the Temple, and sprinkled ashes vpon their heads, and spred out their sackcloth before the face of the Lord: also they put sackcloth about the altar,

12 And cryed to the God of Israel, al with one consent most earnestly, that he would not giue their children for a praye, and their wyues for a spoyle, and the cities of their inheritance to destruction, and the Sanctuarie to pollution and reproche, and vnto derision to the heathen.

13 So God heard their prayers, and looked vpon their affliction: for the people fasted many dayes in al Iudea and Ierusalem before the Sanctuarie of the Lord almightie.

14 And Ioachim the hie Priest, and all the Priests that stood before the Lord, and ministred vnto the Lord, had their loynes girt with sackcloth, and offred the continual burnt offering, with prayers and the free giftes of the people,

15 And had ashes on their mytres, & cryed vnto the Lord with all their power for grace, and that he would looke vpon al the house of Israel.

CHAP. V.

Achior the Ammonite doth declare to Olofernes of the manner of the Israelites.

1 **T**hen was it declared to Olofernes the chief captaine of the armie of Assur, that the children of Israel had prepared for warre, and had shut the passages of the mountaines, and had walled all the toppes of the hie hills, and had laide impediments in the champion country.

2 Wherewith he was very angry, and called all the princes of Moab, and the captaines of Ammon, and all the gouernours of the sea coast.

3 And he said vnto them, Shewe me, O ye sonnes of Chanaan, who is this people that dwelleth in the mountaines? & what are the cities that they inhabite? and what is the multitude of their armie? and wherein is their strength and their power? and what King or captaine is raised among them ouer their armie?

4 And why haue they determined not to come to meete me, more then al the inhabitants of the West?

5 ¶ Then *saide Achior the captaine of all the sonnes of Ammon, Let my lord heare the word of the mouth of his seruant, and I wil declare vnto thee the truth concerning this people, that dwell in these mountaines, nere where thou remainest: & there shal no lie come out of the mouth of thy seruant.

6 This people come of the stocke of the Chaldeans.

7 And *they dwelt before in Mesopotamia,

because they woulde not follow the gods of their fathers, which were in the land of Chaldea.

8 But they went out of the way of their ancestors & worshipped the God of heauen, the God whome they knewe: so they cast them out from the face of their gods, and they fled into Mesopotamia, and sojourned there many dayes.

9 Then *their God comanded them to depart from the place where they sojourned, & to go into the land of Chanaan, where they dwelt and were increased with gold and siluer, and with very much cattel.

10 But when a famine couered al the land of Chanaan, they went downe into Egypt, and dwelt there til they returned, and became there a great multitude, so that one coulde not number their linage.

11 Therefore the King of Egypt rose vp against them, and vsed deceit against them, and brought them lowe with labouring in bricke, and made them slaues.

12 Then they cried vnto their God, and he smote al the land of Egypt with incurable plagues: so the *Egyptians cast them out of their sight.

13 And *God dried the red sea in their presence,

14 And *brought them into mount Sina & Cades barne, and cast forth all that dwelt in the wilderness.

15 So they dwelt in the lad of the Amorites, and they destroyed by their strength all them of Eschon, and passing ouer Iordan, they inherited al the mountaines.

16 And they *cast forth before them the Chanaanites, and the Pherisites, and the Jebusites, and them of Sichem, and all the Gergesites, and they dwelt in that country many dayes.

17 And whiles they sinned not before their God, they prospered, because the God that hated iniquitie, was with them.

18 But *when they departed from the way which he appointed them, they were destroyed in many battels after a wonderfull sorte, *and were led captiues into a land that was not theirs: & the Temple of their God was cast to the ground and their cities were taken by the enemies.

19 But *now they are turned to their God, & are come vp from the scattering wherin they were scattered, & haue possessed Ierusalem, where their Temple is, and dwell in the mountaines which were desolate.

20 Now therefore, my lord and gouernour, if there be any faute in this people, so that they haue sinned against their God, let vs consider that this shalbe their ruine, and let vs go vp, and we shal overcome them.

21 But if there be none iniquitie in this people, let my lord passe by, least their Lord defend them, and their God be for them, and we become a reproche before all the worlde.

22 ¶ And when Achior had finished these sayings, all the people, standing round about

Gen. 12. 1.

Exod. 1. 3.

Exod. 12. 2.

Exod. 14. 21.

Exod. 19. 1.

Iosh. 13. 32.

Judg. 3. 17.

2. King. 23. 1.

Exod. 1. 1.

Chap. 11. 7.

Gen. 11. 3.

bout the tent, murmured: and the chiefe men of Olofernes, and all that dwelt by the sea side and in Moab, spake that he shoulde kil him.

23 For, say they, we feare not to meete the children of Israel: for lo, it is a people that haue no strength nor power against a mightie armie.

24 Let vs therefore go vp, O Lord Olofernes, and they shal be meate for thy whole armie.

CHAP. VI.

*Olofernes blasphemeth God vnbome Achior confessed.
14 Achior is deliuered into the hands of them of Bethulia.
18 The Bethulians crye vnto the Lord.*

1 **A**Nd when the tumult of the men that were about the counsel, was ceased, Olofernes, the chief captaine of the armie of Assur saide vnto Achior before all the people of the strangers, and before all the children of Moab, and of them that were hired of Ephraim,

2 Because thou hast prophesied among vs to day, and hast said that the people of Ierusalem is able to fight, * because their God wil defend them: and who is god but Nabuchodonosor?

3 He wil send his power, and will destroy them from the face of the earth, and their God shal not deliuer them: but we his seruants will destroy them as one man: for they are not able to susteine the power of our horses.

4 For we wil tread them vnder feete with them, and their mountaines shal be drunken with their blood, and their fieldes shal be filled with their dead bodies, and their footsteppes shal not be able to stand before vs: but they shal vtterly perish.

5 The King Nabuchodonosor, Lord of all the earth, hath said, euen he hath saide, None of my wordes shal be in vaine.

6 And thou Achior an hircling of Ammon, because thou hast spoken these wordes in the day of thine iniquitie, thou shalt see my face no more from this day vntil I take vengeance of that people that is come out of Egypt.

7 And then shall the yron of mine armie, and the multitude of them that serue me, passe through thy sides, and thou shalt fall among their slayne, when I shal put them to flight.

8 And my seruants shal cary thee into the mountaines, and they shal leaue thee at one of the hie cities: but thou shalt not perish, til thou be destroyed with them.

9 And if thou perswade thy selfe in thy minde, that they shal not be taken, let not thy countenance fall: I haue spoken it, and none of my wordes shal be in vaine.

10 Then commanded Olofernes them concerning Achior, that they shoulde bring him to Bethulia, and deliuer him into the hands of the children of Israel.

11 So his seruants tooke him, and brought him out of the campe into the plaine: and

they went out from the middes of the plaine into the mountaines, & came vnto the fountaines that were vnder Bethulia.

12 And when the men of the citie saw them from the toppe of the mountaine, they tooke their armour, and went forth of the citie vnto the toppe of the mountaine; euen al the throwers with slings, and kept them from comming vp, by casting stones against them.

13 But they went priuily vnder the hil, and bound Achior, and left him lying at the foot of the hil, and returned to their Lord.

14 Then the Israelites came downe from their citie, and stood about him, &losed him & brought him into Bethulia, & presented him to the gouernours of their citie,

15 Which were in those daies, Ozias the sonne of Micha, of the tribe of Simeon, & Chabris the sonne of Gothoniell, & Charmis the sonne of Melchiel.

16 And they called together al the Ancients of the citie, and al their youth ranne together, and their women to the assemblie: and they set Achior in the middes of all their people. Then Ozias asked him of that which was done.

17 And he answered and declared vnto them the wordes of the counsel of Olofernes, and all the wordes that he had spoken in the middes of the princes of Assur, and whatsoeuer Olofernes had spoken proudly against the house of Israel.

18 Then the people fel downe and worshipped God, and cryed vnto God, saying,

19 O Lord God of heauen, beholde their pride, and haue mercie on the basenes of our people, and beholde this day the face of those that are sanctified vnto thee.

20 Then they comforted Achior, & praised him greatly.

21 And Ozias tooke out of the assembly into his house, & made a feast to the Elders; and they called on the God of Israel all that night for helpe.

CHAP. VII.

Olofernes doth besiege Bethulia. 1 The counsel of the Idumeans and other against the Israelites. 23 The Bethulians murmure against their gouernours for lack of water.

1 **T**He next day, Olofernes commanded al his armie and al his people, which were come to take his parte, that they shoulde remoue their campes against Bethulia, and that they shoulde take al the streites of the hil, and to make warre, against the children of Israel.

2 Then their strong men remooued their campes in that daye, and the armie of the men of warre was an hundredth thousand and seuentie footemen, & twelue thousand horsemen, beside the baggage and other men that were asfoote among them, a very great multitude.

3 And they camped in the plaine nere vnto Bethulia, by the fountaine, and they spied abroad towarde Dothaim vnto Belbaim, and

and in length from Bethulia vnto Ciamon, which is ouer against Esdracelom.

Now the children of Israel, when they saw the multitude, were greatly troubled, & said euery one to his neighbour, Nowe will they shut vp all the whole earth: for neither the hie mountaines nor the valleys, nor the hilles are able to abide their burden.

Then euery one tooke his weapons of war, & burning fires in their towres, they remayned and watched all that night.

But in the second day, Olofernes brought forth all his horsemen in the fight of the children of Israel, which were in Bethulia,

And viewed the passages vp to their citie, & came to the fountaines of their waters, and tooke them and set garisons of men of warre ouer them, and remoued towarde his people.

Then came vnto him all the chiefe of the children of Esau, and al the gouernours of the people of Moab, and al the captaines of the sea coast, and sayd,

Let our captaine now heare a word, least an inconuenience come in thine armie.

For this people of the children of Israel do not trust in their speares, but in the height of the mountaines, wherein they dwell, because it is not easie to come vp to the toppes of their mountaines.

Now therefore, my Lord, fight not against them in battel aray, and there shall not so much as one man of thy people perish.

Remayne in thy campe, and keepe al the men of thine armie, and let thy men keepe stil the water of the countrey, that cometh forth at the foote of the mountaine.

For all the inhabitants of Bethulia hate their water therof: so shall thirst kil them, and they shal giue vp their citie: and wee and our people wil go vp to the toppes of the mountaines that are neere, and will campe vpon them, and watche that none go out of the citie.

So they and their wyues, and their children shal be consumed with famine, & before the sword come against them, they shal be ouerthrowen in the streetes where they dwell.

Thus shalt thou render them an euil reward, because they rebelled & obeyed not thy perfon peaceably.

And these wordes pleased Olofernes and all his soldiers, and he appointed to do as they had spoken.

So the campe of the childre of Ammon departed, & with them fise thousande of the Assyrians, and they pitched in the valley, and toke the waters, and the fountaines of the waters of the children of Israel.

Then the children of Esau went vp with the children of Ammon, & camped in the mountaines ouer against Dothaim, & they sent some of themelues toward the South, and toward the East, ouer against Rebel,

which is neere vnto Chusi, that is vpon the riuer Mochmur: and the rest of the army of the Assyrians camped in the fildes, and couered the whole land: for their tents & their baggage were pitched in a wonderfull great place.

Then the children of Israel cryed vnto the Lord their God, because their heart fayled for al their enemies had compassed them about, and there was no way to escape out from among them.

Thus all the company of Assur remayned about them, both their footmen, chariots and horsemen, foure & thirty dayes: so that euen all the places of their waters fayled all the inhabitants of Bethulia.

And the cisternes were emptye, and they had not water ynough to drinke for one day: for they gaue them to drinke by measure.

Therefore their children swoned, and their wiues & yong men failed for thirst, and fel downe in the streets of the citie, & by the passages of the gates, & there was no strength in them.

Then all the people assembled to Ozias, and to the chiefe of the citie, both yong men and women, and children, and cryed with a loud voyce, and sayd before al the Elders,

The Lord iudge betweene vs & you: for you haue done vs great injury, in that ye haue not required peace of the children of Assur.

For now we haue no helper: but God hath solde vs into their hands, that wee shoulde be throwen downe before them with thirst and great destruction.

Now therefore call them togither, and deliuer the whole citie for a spoyle to the people of Olofernes, and to all his armie.

For it is better for vs to be made a spoyle vnto the, then to dye for thirst: for we will be his seruants that we may liue, & not see the death of our infants before our eyes, nor our wiues, nor our children to dye.

We take to witness against you the heauen and the earth, and our God & Lord of our fathers, which punisheth vs, according to our finnes & the finnes of our fathers, that he lay not these things to our charge.

Then there was a great crye of all with one consent in the middes of the assemblee, and they cryed vnto the Lord God with a loude voyce.

Then said Ozias to them, brethren, be of good courage: let vs wait yet fise daies, in the which space the Lord our God maye turne his mercie toward vs: for he wil not forsake vs in the ende.

And if these dayes passe, and there come not helpe vnto vs, I wil doe according to your word.

So he separated the people, euery one vnto their charge, & they wet vnto the walles & towres of their citie, and sent their wiues and their children into their houses, and they were very low brought in the citie.

CHAP. VIII.

The parentage, life, and conversation of Iudeth. 11 She rebuketh the faintnes of the gouernour. 12 She sheweth that they should not tempt God, but wait vpon him for succour. 13 Her enterprise against the enemies.

NOW at that time, Iudeth heard thereof, which was the daughter of Merari the sonne of Ox, the sonne of Ioseph, the sonne of Oziel, the sonne of Elcia, the sonne of Ananias, the sonne of Gedeō, the sonne of Raphaim, the sonne of Acito, the sonne of Eliu, the sonne of Eliab, the sonne of Nathanael, the sonne of Samael, the sonne of Salasadai, the sonne of Israel.

2 And Manasses was her husbnde, of her stocke and kinred, who dyed in the barely haruest.

3 For as he was diligent ouer them that bound sheaues in the field, the heat came vpon his head, and he fel vpon his bed, and died in the citie of Bethulia, & they buryed him with his fathers in the fiede betwene Dorthaim and Balamo.

4 So Iudeth was in her house a widow three yerres and foure moneths.

5 And she made her a tent vpon her house, and put on sackcloth on her loynes, and ware her widowes apparell.

6 And she fasted al the daies of her widowhede, saue the day before the Sabbath and the Sabbaths, and the day before the newe moones, and in the feastes and solemne dayes of the house of Israel.

7 She was also of a goodly countenance and very beautifull to behold: & her husbnde Manasses had left her gold and siluer, and men seruants, and maide seruants, and cattel, and possessions, where shee remained.

8 And there was none that coulede bring an euill report of her: for she feared god greatly.

9 Now when she heard the euill wordes of the people against the gouernour, because they fainted for lacke of waters (for Iudeth had heard all the wordes that Ozias had spoken vnto them, and that he had sworne vnto them to deliuer the citie vnto the Asirians within fide dayes)

10 Then shee sent her maide that had the gouernement of al things that she had, to call Ozias and Chabris and Charmis the Ancients of the Citie.

11 And they came vnto her, & she said vnto them, Heare mee, O yee gouernours of the inhabitants of Bethulia: for your wordes that ye haue spoken before the people this day, are not right, touching this oth which ye made & pronounced betwene God and you, & haue promised to deliuer the citie to the enemies, vnles within these daies the Lord turne to helpe you.

12 And now who are you that haue tempted God this day, and set your selues in the place of God among the children of men?

13 So now you seeke the Lord almighty, but you shal neuer know any thing.

14 For you can not find out the depth of the

heart of man, neither can ye perceiue the things that he thinketh: then how can you search out God, that hath made all these things, and know his minde, or comprehend his purpose? Nay my brethren, prouoke not the Lord our God to anger.

15 For if he wil not helpe vs within these fide daies, he hath power to defend vs whe he wil, euen euery day, or to destroye vs before our enemies.

16 Do not you therefore bind the counsels of the Lord our God: for God is not as man that he maye be threatned, neither as the sonne of man to be brought to iudgement.

17 Therefore let vs waite for saluation of him and cal vpon him to helpe vs, and he wil heare our voyce, if it please him.

18 For there appeareth none in our age, neither is there any now in these daies, neither tribe, nor familie, nor people, nor citie among vs, which worship the gods made with hands, as hath bene afore time.

19 For * the which cause our fathers were *Iudg. 2. 11. & 4. 1. & 6. 1.* given to the sword, and for a spoyle, and had a great fall before our enemies.

20 But we know none other God: therefore we trust that he will not despise vs, nor any of our linage.

21 Nether when we shalbe taken, shal Iudea be so famous: for our Sanctuary shalbe spoiled, and he wil require the prophannation thereof at our mouth,

22 And the feare of our brethren, and the captiuitie of the countrey, & the desolation of our inheritance wil he turne vpon our heads among the Gentiles, wherfoeuer we shalbe in bondage, and we shalbe an offence and a reproche to al them that possesse vs.

23 For our seruitude shall not be directed by fauoure, but the Lord our God shall turne it to dishonour.

24 Now therefore, O brethren, let vs shewe an example to our brethren, because their hearts depend vpon vs, and the Sanctuary, and the House, and the altar rest vpon vs.

25 Moreouer, let vs giue thanks to the Lord our God, which tryeth vs euen as he did our fathers.

26 Remember what thinges he did to * Abraham, and how he tryed Isaac, and all that he did to * Iacob in Mesopotamia of Syria when he kept the sheepe of Laban his mothers brother. *Gen. 22. 1. Gen. 28. 1.*

27 For he hath not tryed vs as he did them to the examination of their heartes, neither doeth he take vengeance on vs, but the Lord punisheth for instruction them that come nere to him.

28 Then saide Ozias to her, Al that thou hast spoken, hast thou spoken with a good heart, and there is none that is able to resist thy wordes.

29 For it is not to day that thy wisdom is knownen, but from the beginning of thy life all the people haue knownen thy wisdom: for the deuice of thine heart is good.

30 But

30 But the people were very thirsty, & compelled vs to do vnto them, as we haue spoken, and haue brought vs to an oth which we may not transgresse.

31 Therefore now pray for vs, because thou art an holy woman; that the Lord may sende vs rayne to fill our cesterne; & that we may faint no more.

32 Then said Iudeth vnto them, Heare me, and I wil do a thing, which shal be declared in all generations, to the children of our nation.

33 You shal stand this night in the gate, and I wil go forth with mine handmaid: and within the dayes that ye haue promised to deliuer the cite to our enemies, the Lord will visite Israel by mine hand.

34 But inquire not you of mine acte: for I wil not declare it vnto you, til the thinges be finished that I do.

35 Then said Ozias & the princes vnto her, Go in peace, and the Lord God be before thee, to take vengeance on our enemies.

36 So they returned from the tent, and went to their wardes.

CHAP. IX.

1 Iudeth humbleth her selfe before the Lord, and maketh her prayers for the deliuerance of her people. 7 Against the pride of the Assyrians. 11 God is the helpe of the humble.

1 **T**hen Iudeth fell vpon her face, and put ashes vpon her head, and put of the sackcloth wherewith she was clothed. And about the time that the incense of that evening was offered in Ierusalem the House of the Lord, Iudeth cryed with a loude voyce, and sayd,

2 O Lord God of my father * Simeon, to whome thou gauest a sword to take vengeance of the strangers which opened the wombe of the maide, and defiled her, and discovered the thigh with shame; & polluted the wombe to reproche (for thou hadest commanded that it shoulde not so be,

3 Yet they did things for the which thou gauest their princes to the slaughter, for they were deceived and washed their beds with blood) and hast stricken the seruants with the gouernours, and the gouernours vpon their thrones,

4 And hast giuen their wiues for a pray and their daughters to be captiues, & all their spoiles for a bootie to the children that thou louedst: which were moued with thy zeale, and abhorred the pollution of their blood, & called vpon thee for aide, O God, O my God, heare me also a widdow.

5 For thou hast wrought the thinges afore, and these, and the things that shalbe after, and thou considerest the thinges that are present, and the things that are to come.

6 For the things which thou doest purpose, are present, & say, Behold, we are here: for all thy wayes are ready, & thy iudgements are foreknownen.

7 Behold, the Assyrians are multiplied by their power: they haue exalted themselues

with horses and horsemen: they glory in the strength of their footemen: they trust in shield, speare and bow, and sling, and do not knowe that thou art the Lord that breakest the battels: the Lorde is thy Name.

8 Breake thou their strength by thy power, and breake their force by thy wrath: for they haue purposed to defile thy sanctuary, & to pollute the tabernacle where thy glorious Name resteth, and to cast downe with weapons the hornes of the Altar.

9 Beholde their pride, and send thy wrath vpon their heads: giue into mine hande which am a widdow, the strength that I haue conceived.

10 * Smite by the deceit of my lippes the seruant with the prince, and the prince with the seruant: abate their height by the hand of a woman.

11 * For thy power standeth not in the multitude, nor thy might in strong men: but thou, O Lord, art the helpe of the humble and litle ones, the defender of the weake, & the protector of them that are forsaken, and the Sauour of them that are without hope.

12 Surely, surely thou art the God of my father, & the God of the inheritance of Israel, the Lord of heauen & earth, the creator of the waters, the King of all creatures: heare thou my prayer,

13 And grant me wordes and crafte, and a wound, and a stroke against them that enterpise cruel things against thy couenant, and against thine holy House, and against the top of Sion, and against the house of the possession of thy children.

14 Shewe euidently among all thy people, and all the tribes, that they maye knowe that thou art the God of all power, and strength, and that there is none other that defendeth the people of Israel, but thou.

CHAP. X.

1 Iudeth decketh her selfe and goeth forth of the city. 11 She is taken of the vauach of the Assyrians & brought to Olofernes.

1 **N**ow after she had ceased to crye vnto the God of Israel, and had made an end of all these wordes,

2 She rose where she had fallen downe, and called her maide, and went downe into the house, in the which she abode in the Sabbath daies and in the feast daies,

3 And putting away the sackcloth wherewith she was clad, and putting of the garments of her widowhede, she washed her body with water, and annointed it with much ointement, and dressed the heare of her head, and put attire vpon it, and put on her garments of gladnes, wherewith shee was clad during the life of Manasses her husband.

4 And she put slippers on her feete, & put on bracelets, & sleues, & rings, and earings, and all her ornaments, and she decked her selfe brauely to allure the eyes of all men that should see her.

Ecccij. § Then

- 5 Then she gaue her maide a bottel of wine, and a pot of Oyle, and filled a scrippe with flour, and with drye figges, and with fine bread: so she lapped vp all these things together and layd them vpon her.
- 6 Thus they went forth to the gate of the citie of Bethulia, and found standing there Ozias, and the Ancients of the citie, Chabris and Charmis.
- 7 And whē they sawe her that her face was changed, and that her garment was changed, they marueiled greatly at her wonderfull beautie, and said vnto her,
- 8 The God, the God of our fathers gyue thee sauour, and accomplish thine enterprises to the glorie of the childe of Israel, and to the exaltation of Ierusalem. Then they worshipped God.
- 9 And she sayde vnto them, Commande the gates of the citie to be opened vnto mee, that I maye go forth to accomplish the thinges which you haue spoken to me. So they commanded the yong men to open vnto her, as she had spoken.
- 10 And when they had done so, Iudeth went out, she and her maide with her, and the men of the citie looked after her, vntill she was gone downe the mountaine, and till she had passed the valley, and could se her no more.
- 11 Thus they went streight forth in the valley, and the first watche of the Assyrians met her,
- 12 And tooke her, and asked her, Of what people art thou? and whence comest thou? and whether goest thou? And she said, I am a woman of the Hebrewes, and am fled from them: for they shal be giuen you to be consumed.
- 13 And I come before Olofernes, the chief captain of your army, to declare him true things, & I will shewe before him the waye whereby he shall go and winne all the mountaines, without loosing the bodie or life of any of his men.
- 14 Now when the men heard her words, & behelde her countenance, they wondred greatly at her beautie, and said vnto her,
- 15 Thou hast saued thy life, in that thou hast hastened to come downe to the presence of our Lord: nowe therefore come to his tent, and some of vs shall conduct thee vntill they haue deliuered thee into his hands.
- 16 And when thou standest before him, be not afraide in thine heart, but shewe vnto him according as thou hast to say, and he will intreat thee well.
- 17 Then they chose out of them an hundred men, and prepared a charet for her and her maide, and brought her to the tent of Olofernes.
- 18 Then there was a running to and fro, throughout the campe: for her coming was bruted among the tents: & they came and stoode round about her: for she stood without the tent of Olofernes vntill they had declared vnto him concerning her.
- 19 And they marueiled at her beautie, and wondered at the children of Israel because of her, and euery one saide vnto his neighbour, Who would despise this people, that haue among them such women? surely it is not good that one man of them be left: for if they should remaine, they might deceiue the whole earth.
- 20 Then Olofernes garde went out, and all his seruants, and they brought her into the tent.
- 21 Now Olofernes rested vpon his bed vnder a canopie, which was wouen with purple and golde and emeraudes, and precious stones.
- 22 So they shewed him of her, and he came forth vnto the entrie of his tent, and they caried lampes of siluer before him.
- 23 And when Iudeth was come before him and his seruants, they all marueyled at the beautie of her countenance, and shee fell downe vpon her face, and did reuerence vnto him, and his seruants tooke her vp.

CHAP. XI.

1 Olofernes comforteth Iudeth, 2 And asketh the cause of her coming. 3 She deceiveth him by her faire vvorde.

- 1 **T**HEN said Olofernes vnto her, Woman, be of good comfort: feare not in thine heart: for I neuer hurt any that woulde serue Nabuchodonosor the King of all the earth.
- 2 Now therefore if thy people that dwelleth in the mountaines, had not despised me, I woulde not haue lifted vp my speare against them: but they haue procured these things to themselves.
- 3 But now tell me wherefore thou art fled from them, and art come vnto vs: for thou art come for safegard: be of good comfort, thou shalt liue from this night, and hereafter.
- 4 For none shall hurt thee, but intreat thee well, as they do the seruants of King Nabuchodonosor my Lord.
- 5 Then Iudeth sayde vnto him, Receiue the wordes of thy seruant, and suffer thine handmaide to speake in thy presence, and I wil declare no lye to my Lord this night.
- 6 And if thou wilt follow the words of thine handmaide, God wil bring the thing perfectly to passe by thee, and my Lord shall not faile of his purpose.
- 7 As Nabuchodonosor king of all the earth liueth, & as his power is of force, who hath sent thee to reforme all persons, not onely men shall be made subiect to him by thee, but also the beastes of the fieldes, and the cattel, and the foules of the heauen shall liue by thy power vnder Nabuchodonosor and all his house.
- 8 For we haue heard of thy wisdom and of thy prudent spirit, & it is declared through the whole earth, that thou onely art excellent in all the kingdome, and of a wonderfull knowledge, and in seates of warre marueilous.
- 9 Now

Chap. i. 5. 9 Now * as concerning the matter which Achior did speake in thy counsell, we haue heard his wordes: for the men of Bethulia did take him, and he declared vnto them all that he had spoken vnto thee.

10 Therefore, O Lord and gouernour, reiect not his word, but set it in thine heart, for it is true: for there is no punishment against our people, nether can the sword preuaile against them, except they sinne against their God.

11 Now therefore least my Lord shoulde be frustrate, and voyde of his purpose, & that death maye fall vpon them, and that they may be taken in their sinne whiles they prouoke their God to anger, which is so oft times as they do that which is not be- seeming,

12 (For because their vittailes faile, and all their water is wasted, they haue determined to take their cattel, and haue purposed to consume all things that God had forbidden them to eate by his Lawes:

13 Yea, they haue purposed to consume the first frutes of the wheat, and the tithes of the wine, and of the Oyle, which they had reserued and sanctified for the Priests that serue in Ierusalem before the face of our God: the which things it is not lawefull for anie of the people to touche with their hands.

14 Moreouer they haue sent to Ierusalem, because they also that dwell there, haue done the like, such as should bring them licence from the Senate)

15 Now when they shall bring them word, they will do it, and they shall be giuen thee to be destroyed the same day.

16 Wherefore I thine handmaid, knowing all this, am fled from their presence, & God hath sent me to worke a thing with thee, whereof al the earth shal wonder, and who soeuer shall heare it.

17 For thy seruant feareth God, and worshipeth the God of heauen day and night, and now let mee remaine with thee, my Lord, and let thy seruant go out in the night into the valley, and I will pray vnto God that he maye reuile vnto mee when they shal commit their sinnes,

18 And I will come and shewe it vnto thee: then thou shalt go forth with all thine armie, and there shalbe none of them that shall resist thee.

19 And I will lead thee through the middes of Iudea, vntill thou come before Ierusalem, and I will set thy throne in the middes thereof, and thou shalt driue them as shepe that haue no shepheard; and a dogge shal not darke with his mouth against thee: for these things haue bene spoken vnto me, & declared vnto me according to my foreknowledge; and I am sent to shewe thee.

20 ¶ Then her wordes pleased Olofernes, and all his seruants, and they marueiled at her wisdom, and said,

21 There is not such a woman in all the

worlde, both for beaultie of face, and wisdom of wordes.

22 Likewise Olofernes said vnto her, God hath done this, to sende thee before the people, that strength might be in our hands, and destruction vpon them that despise my Lord.

23 And now thou art both beautifull in thy countenance, & wittie in thy wordes: surely if thou do as thou hast spoken, thy God shalbe my God, and thou shalt dwell in the house of Nabuchodonosor, & shalt be renowned throughout the whole earth.

CHAP. XII.

1 Iudeth vnto de not pollute her selfe with the meat of the Gentiles. 3 She maketh her request that she might go out by night to pray. 11 Olofernes causeth her to come to the banquet.

1 **T**HEN he commanded to bring her in where his treasures were layed, and bade that they should prepare for her of his owne meates, & that she should drinke of his owne wyne.

2 But Iudeth said, * I may not eat of them, least ther should be an offence, but I can suffice my selfe with the things that I haue brought.

3 Then Olofernes saide vnto her, If the things that thou hast, shoulde faile, howe shoulde we giue thee the like? for there is none with vs of thy nation.

4 Then said Iudeth vnto him, As thy soule lyueth, my lord, thine handmaide shall not spend those things that I haue, before the Lord worke by mine hand the things that he hath determined.

5 Then the seruants of Olofernes brought her into the tent, and she slept vntil midnight, and rose at the morning wathe,

6 And sent to Olofernes, saying, Let my Lord command that thine handmaid may go forth vnto prayer.

7 Then Olofernes commanded his garde that they shoulde not stay her: thus she abode in the campe three dayes, and went out in the night into the valley of Bethulia, and washed her selfe in a fountaine, euen in the water by the campe.

8 And when she came out, she prayed vnto the Lord God of Israel, that he would direct her way to the exaltation of the children of her people.

9 So she returned, & remained pure in the tent, vntill she ate her meate at euening.

10 ¶ And in the fourth day, Olofernes made a feast to his owne seruants onely, and called none of them to the banquet, that had the affayres in hand.

11 Then said he to Bagoas the eunuch who had charge ouer al that he had, Go & perswade this Hebrew woman, which is with thee, that she come vnto vs and eat, and drinke with vs.

12 For it were a shame for vs, if we shoulde see such a woman alone, and not talke with her, and if we do not allure her, shee will mocke vs.

Eccc. iij.

13 Then

** Or, hath done well.*

Gen. 4. 7. 2. dan. 1. 8. 10. 1. 12.

Iudeth.

- 13 Then went Bagoas from the presence of Olofernes, & came to her, and said, Let not this faire maide make difficultie to go in to my lord, and to be honoured in his presence, and to drinke wine with vs ioyfully, and to be entreated as one of the daughters of the childre of Assur, which remaine in the house of Nabuchodonosor.
- 14 Then said Iudeth vnto him, Who am I now, that I shoulde gaine say my lord? Surely whatsoeuer pleaseth him, I wil do speedily, and it shalbe my ioy vnto the day of my death.
- 15 So she arose and trimmed her with garments, and with all the ornaments of women, and her maide went, and spread forth her skinnies on the grounde ouer against Olofernes, which she had receiued of Bagoas for her dayly vse, that she might sit and eat vpon them.
- 16 Now when Iudeth came and sat downe, Olofernes heart was rauished with her, & his spirit was moued, and he desired greatly her company: for he had waited for the time to deceiue her from the day that he had seene her.
- 17 Then sayde Olofernes vnto her, Drinke now, and be mery with vs.
- 18 So Iudeth said, I drinke now, my Lord, because my state is exalted this daye more then euer it was since I was borne.
- 19 Then she tooke, and ate and dranke before him the thinges, that her maide had prepared.
- 20 And Olofernes reioyced because of her and dranke much more wine then he had drunken at any time in one day since he was borne.

CHAP. XIII.

1 Iudeth prayeth for strength. 2 She smiteth of Olofernes necke. 10 She returneth to Bethulia and reioyceth her people.

- 1 Now when the euening was come, his seruants made haste to depart, and Bagoas shut his tent without, and dimissed those that were present, from the presence of his lord, and they went to their beddes: *for they were al weary, because the feast had bene long.
- 2 And Iudeth was left alone in the tent, and Olofernes was stretched along vpon his bed: for he was filled with wine.
- 3 ¶ Now Iudeth had commanded her maide to stand without her chamber, and to waite for her coming forth, as she did daily: for she saide, she would go forth to her praiers, and she spake to Bagoas according to the same purpose.
- 4 So al went forth of her presence, and none was left in the chamber, neither litle nor great: then Iudeth standing by his bed, said in her heart, O Lord God of all power, beholde at this present the workes of mine hands for the exaltation of Ierusalem.
- 5 For now is the time to helpe thine inheritance, & to execute mine enterprises, to the destruction of the enemies which are

risen against vs.

- 6 Then she came to the post of the bedde which was at Olofernes head, and tooke downe his fauchin from thence,
- 7 And approached to the bed, & tooke holde of the heare of his head, and sayd, Strengthen me, O Lord God of Israel this day.
- 8 And she smote twise vpon his necke with all her might, and she tooke away his head from him,
- 9 And roled his bodie downe from the bed, and pulled downe the canopie from the pillars, and anon after she went forth, and gaue Olofernes head to her maide,
- 10 And she put it in her scrippe of meate: so they twaine went together according to their custome vnto prayer, and preasing through the tentes, went about by that valley, and went vp the mountaine of Bethulia, and came to the gates thereof.
- 11 ¶ Then said Iudeth as farre of to the watch men at the gates, Open now the gate: God, euen our God is with vs to shew his power yet in Ierusalem, and his force against his enemies, as he hath euen done this day.
- 12 Now when the men of her citie heard her voyce, they made haste to go downe to the gate of their citie, and they called the Elders of the citie.
- 13 And they ranne all together both small and great: for it was aboute their expectation, that she should come. So they opened the gate and receiued her, and made a fire for a light, and stood rounde about them twaine.
- 14 Then she said to the with a loude voyce, Praise God, praise God: for he hath not taken away his mercie from the house of Israel, but hath destroyed our enemies by myne hands this night.
- 15 So she tooke the head out of the scrippe and shewed it, and said vnto them, Beholde the head of Olofernes, the chiefe captaine of the armie of Assur, and beholde the canopie, wherein he did lie in his drunkenness, and the Lord hath smitten him by the hand of a woman.
- 16 As the Lord liueth, who hath kept mee in my way that I went, my countenance hath deceiued him to his destruction, and he hath not committed sinne with me by any pollution or vilenie.
- 17 Then all the people were wonderfully astonished, and bowed themselues, and worshiped God; and said with one accord, Blessed bee thou, O our God, which hast this day brought to naught the enemies of thy people.
- 18 ¶ Then said Ozias vnto her, O daughter, blessed art thou of the moste hie God: aboue all the women of the earth, & blessed be the Lord God, which hath created the heauens & the earth, which hath directed thee to the cutting off of the head of the chiefe of our enemies.
- 19 Surely this thine hope shall neuer departe out of the hearts of men: for they shal remember the power of God for euer.
- 20 And

20 And God turne these things to thee for a perpetuall praise, and visite thee with good things, because thou hast not spared thy life; because of the affliction of our nation, but thou hast holpē our ruine, walking a streight way before our God. And all the people said, So be it, so be it.

CHAP. XIII.

1. Iudeth causeth to hang up the head of Olofernes. 10. Achior ioyneth himselfe to the people of God. 11. The Israelites go out against the Assyrians.

1 **T**hen said Iudeth vnto them, Heare me also, my brethren, and * take this head, and hang it vpon the hieft place of your walles.

2 And so sone as the morning shal appeare and the sonne shall come forth vpon the earth, take you euery one his weapons, & go forth euerie valiant man out of the citie, and set you a captaine ouer them, as though you would go downe into the field, toward the watche of the Assyrians, but go not downe.

3 Then they shal take their armour, & shall go into their campe, and raise vp the captaines of the armie of Assur, and they shal runne to the tent of Olofernes, but shall not finde him: then feare shal fall vpon them, and they shal flee before your face.

4 So you and all that inhabite the coastes of Israel, shal pursue them, and ouerthrowe them as they go.

5 But before you do these things, call mee Achior the Ammonite, that he may se, and knowe him that despised the house of Israel, and that sent him to vs as to death.

6 Then they called Achior out of the house of Ozias, and when he was come and sawe the head of Olofernes in a certeine mans hand in the assemble of the people, he fel downe on his face, and his spirit failed.

7 But when they had taken him vp, he fell at Iudeths feet, & reuerenced her, & said, Blessed art thou in all the tabernacle of Iuda, and in all nations, which, hearing thy name, shalbe astonied.

8 Now therefore tell me al the things, that thou hast done in these dayes. Then Iudeth declared vnto him in the middes of the people all that she had done from the day that she wēt forth, vntil that houre she spake vnto them.

9 And whē she had left of speaking, the people reioycēd with a great voyce, and made a noyse of gladnes through their citie.

10 And Achior, seing al things that God had done for Israel, beleued in God vnfeignedly, and circumcised the foreskin of his flesh, and was ioyned vnto the house of Israel vnto this day.

11 ¶ Afloone as the morning arose, they hanged the head of Olofernes out at the wall, & euery man toke his weapons, and they went forth by bandes vnto the straytes of the mountaine.

12 But when the Assyrians sawe them, they sent to their captaines, which went to the

gouernours and chief captaines, and to all their rulers.

13 So they came to Olofernes tent and said to him that had the charge of all his things; Waken our Lorde: for the slaues haue bene bolde to come downe against vs to battel, that they maye be destroyed for euer.

14 Then went in Bagoas, & knocked at the dore of the tent: for he thought that he had slept with Iudeth.

15 But because none answered, he opened it, and went into the chamber, and founde him cast vpon the floore, and his head was taken from him.

16 Therefore he cryed with a loude voyce, with weping and mourning, and a mightie crye, and rent his garments.

17 After, he went into the tent of Iudeth where she vsd to remaine, and found her not: then he leaped out to the people and cryed,

18 These slaues haue committed wickednes: one woman of the Hebrewes hath brought shame vpon the House of King Nabuchodonosor: for beholde, Olofernes lieth vpon the ground without an head.

19 When the captaines of the Assyrians armie hearde these wordes, they rent their coates, and their heart was wonderfully troubled, and there was a crye and a verye great noyse throughout the campe.

CHAP. XV.

1. The Assyrians are afayed and flee. 2. The Israelites pursue them. 3. Ioachim the hie Priest cometh to Bethulia to see Iudeth and to praise God for her.

1 **A**nd when they that were in the tents, heard, they were astonied at the thing that was done.

2 And feare and trembling fell vpon them, so that there was no man that durst abide in the sight of his neighbour: but altogether amased, they fled by euery way of the plaine and of the mountaines.

3 They also that had camped in the mountaines round about Bethulia, were put to flight: then the childre of Israel, euery one that was a warriour among them, rushed out vpon them.

4 Then sent Ozias to Bethomasthem, and to Bebai, and Chobai, and Chola and to al the coastes of Israel, such as should declare vnto them the things that were done, and that all shoulde rush forth vpon their enemies to destroy them.

5 Now when the children of Israel heard it, they al fel vpon them together vnto Choba: likewise also they that came from Ierusalem and from al the mountaines: for men had tolde thē what things were done in the campe of their enemies, and they that were in Galaad and in Galile chased thē with a great slaughter vntil they came to Damascus and to the coastes thereof.

6 And the residue that dwelt at Bethulia, fell vpon the campe of Assur and spoyled them,

them, and were greatly enriched.

- 7 And the children of Israel that returned from the slaughter, had the rest: & the villages & the cities that were in the mountaines & in the plaine, had a great bootie: for the abundance was verie great.
- 8 Then Ioachim the hie Priest, and the Ancients of the children of Israel that dwelt in Ierusalem, came to confirme the benefites that God had shewed to Israel, and to see Iudeth, and to salute her.
- 9 And when they came vnto her, they blessed her with one accord, and said vnto her, Thou art the exaltation of Ierusalem: thou art the great glorie of Israel: thou art the great reioycing of our nation.
- 10 Thou hast done al these things by thine hand: thou hast done much good to Israel, and God is pleased therewith: blessed be thou of the almightie Lord for euermore: and all the people said, So be it.
- 11 And the people spoyled the campe the space of thirtie daies, and they gaue vnto Iudeth Olofernes tent, and all his siluer and beds, and basins, and all his stuffe, and she tooke it, and laid it on her mules, & made ready her charets, and laied them thereon.
- 12 Then all the women of Israel came together to see her, and blessed her, & made a dance among them for her, and she toke branches in her hand, and gaue also to the women that were with her.
- 13 They also crowned her with oliues, and her that was with her, and she went before the people in the dance, leading all the women: and al the men of Israel followed in their armour, with crownes and with songs in their mouthes.

CHAP. XVI.

Iudeth praiseth God with a song. 19 She offereth to the Lord Olofernes stuffe. 23 Her continence, life and death. 25 All Israel lamenteth her.

- 1 **T**hen Iudeth began this confession in all Israel, and all the people sang this song with a loud voyce.
- 2 And Iudeth said, Beginne vnto my God with tymbrels: sing to my Lord with cymbals: tune vnto him a psalme: exalt his praise, and call vpon his Name.
- 3 For God breaketh the battels, and pitched his campe in the middes of the people, and deliuered me out of the hand of the persecuters.
- 4 Assur came from the mountaines forthe of the North: he came with thousands in his armie, *Whose multitude hath shut vp the riuers and their horsemen haue couered the valleis.
- 5 He said that he woulde burne vp my borders & kill my yong men with the sworde, and dash the sucking children against the ground, and make mine infants as a pray, and my virgins a spoyle.
- 6 But the almightie Lord hath brought them to naught by the hand of a wo-

man.

- 7 For the mightie did not fall by the yong men, nether did the sonnes of Titan smite him, nor the hie giants inuade him, but Iudeth the daughter of Merari did discomfite him by the beautie of her countenance.
- 8 For she put of the garment of her widowhede, for the exaltation of those that were oppressed in Israel, and anointed her face with ointment, and bounde vp her heare in a coiffe, and tooke a linen garment to deceiue him.
- 9 Her slippers rauished his eyes: her beautie tooke his minde prisoner, and the fauchin passed through his necke.
- 10 The Persians were astonished at her boldnes, and the Medes were troubled with her hardines.
- 11 But mine afflicted reioyced, and my feble ones showed: then they feared, they lifted vp their voyce and turned backe.
- 12 The children of maides perced them, and wounded them as they fled away like children: they perished by the battel of the Lord.
- 13 I will sing vnto the Lorde a song and praise, O Lord, thou art great and glorious, marueilous and inuincible in power.
- 14 Let all thy creatures serue thee: * for *Gen. 1. 24.* thou hast spoken and they were made: thou *psal. 33. 9.* hast sent thy Spirit, and he made them vp: and there is none that can resist thy voyce.
- 15 For the mountaines leape vp from their fundations with the waters: the rockes melt at thy presence like waxe: yet thou art mercifull to them that feare thee.
- 16 For all sacrifice is to litle for a sweete fauour, & all the fat is to litle for thy burnt offering: but he that feareth the Lord, is great at al times.
- 17 Wo to the nations that rise vp against my kined: the Lorde almightie will take vengeance of them in the day of iudgement, in sending fyre and wormes vpon their flesh, and they shal fele them & wepe for euer.
- 18 ¶ After, when they went vnto Ierusalem, they worshiped the Lord, and as sone as the people were purified, they offered their burnt offerings, and their free offerings, and their giftes.
- 19 Iudeth also offered all the stuffe of Olofernes, which the people had giuen her, and gaue the canopie which shee had taken of his bed, for an oblation to the Lord.
- 20 So the people reioyced in Ierusalem by the Sanctuarie, for the space of three moneths, and Iudeth remayned wyth them.
- 21 After this time, euerie one returned to his owne inheritance, and Iudeth went to Bethulia, and remained in her owne possession, and was for her time honorable in all the country.

22 And

22 And many desired her, but none had her companie all the daies of her life after that Manasses her husband was dead, and was gathered to "his people.

^{Or, her people.}

23 But she increased more and more in honour, and waxed olde in her husbandes house, being an hūdreth and fūe yere old, and made her maid fre: so she dyed in Bethulia, and they buryed her in the graue of her husband Manasses.

24 And * the house of Israel lamented her seuen daies, & before she dyed, she did distribute her goods to all them that were neresst of kinred to Manasses her husband, and to them that were the neresst of her kinred.

^{Gm. 50. 10.}

25 And there was none that made the children of Israel anie more afraied in the daies of Iudeth, nor a long time after her death.

ESTHER.

Certeine porcions of the storie of Esther, which are found in some Greeke and Latin translations.

Which followe the tenth chapter.



Then Mardocheus sayde, GOD hath done these things.

For I remember a dream, which I sawe concernynge these matters & there was

nothing thereof omitted.

6 A litle fountaine which became a flood, and was a light, & as the sunne, & as much water, this flood was Esther whome the King married, and made Queene.

7 And the two dragons are I and Aman.

8 And the people are they that are assembled to destroy the name of the Iewes.

9 And my people is Israel, which cryed to God, and are saued: for the Lord hath saued his people, and the Lord hath deliuered vs from all these euils; and God hath wrought signes, and great wonders, which haue not bene done among the Gentiles.

10 Therefore hath he made two lottes, one for the people of God, and another for all the Gentiles.

11 And these two lottes came before God for all nations, at the houre and time appointed, and in the day of iudgement.

12 So God remembered his owne people, and iustified his inheritance.

13 Therefore those dayes shal be vnto them in the moneth Adar the fourteenth and fiftenth day of the same moneth, with an assemble and ioy, and with gladnes before God, according to the generations for euer among his people.

letters of "Phrutai, which they said Lysimachus the sonne of Ptolomeus, which was at Ierusalem, interpreted,

^{Or, Iustei.}

2 In the second yere of the reigne of great Artaxerxes in the first day of the moneth Nisan Mardocheus the sonne of Iarus, the sonne of Semei, the sonne of Cis of the Tribe of Benjamin had a dreame,

3 A Iewe dwelling in the cite of Susis, a noble man, that bare office in the Kings court.

4 He was also one of the captiuitie which Nabuchodonosor the King of Babylon brought from Ierusalem with Iechonias.

5 And this was his dreame, Behold a noice of a tempest with thunders, and earthquakes, and vproare in the lande.

6 Beholde two great dragons come forth ready to fight one against another.

7 Their crye was great, whereby all the heathen were ready to fight against the righteous people.

8 And the same day was full of darknes and obscuritie, and trouble, and anguish: yea, aduersitie, and great affliction was vpon the earth.

9 For then the righteous fearing their afflictions, were amased, and being ready to dye, cryed vnto God.

10 And while they were crying, the litle wel grewe into a great riuer, and flowed ouer with great waters.

11 The light and the sunne rose vp, and the lowlye were exalted, and deuoured the glorious.

12 Now when Mardocheus had seene this dreame, he awoke and rose vp and thought in his heart vntill the night, what God would do, and so he desired to knowe all the matter.

CHAP. XI.

1 IN the fourth yere of the reigne of Ptolomeus and Cleopatra Dosithicus, who said he was a Priest and Leuite, and Ptolomeus his sone, that brought the former

CHAP. XII.

1 AT the same time dwelt Mardocheus in the Kings court with Bagathas, and Thara, the Kings eunuches and keepers of the palace.

2 * But

Esdr. 3. 21.
6. 6. 2.

- 2 * But when he heard their purpose, & their imaginations, he perceiued that they went about to lay their hands vpon the King Artaxerxes, and so he certified the King thereof.
- 3 Then caused the King to examine the two eunuches with tormentes, and when they had confessed it, they were put to death.
- 4 This the King caused to be put in the Chronicles. Mardocheus also wrote the same thing.
- 5 So the King commanded that Mardocheus should remaine in the court, and for the aduertisement, he gaue him a rewarde.
- 6 But Aman the sonne of Amadathus the Agagite, which was in great honour, and reputation with the King, went about to hurt Mardocheus and his people, because of the two eunuches of the King that were put to death.

CHAP. XIII.

The copie of the letters of Artaxerxes against the Iewes, & The prayer of Mardocheus.

Ioseph antiq. li.
11. chap. 6.

- 1 **T**He copie of the letters was this, The great King Artaxerxes writeth these things to the princes and gouernours that are vnder him from India vnto Ethiopia in an hundredth and seuen and twentie prouinces.
- 2 When I was made Lord ouer many people, and had subdued the whole earth vnto my dominion, I woulde not exalt my self by the reason of my power, but purposed with equitie alway and gentlenes to gouerne my subiectes, and wholly to set them in a peaceable life, and thereby to bring my kingdome vnto tranquillitie, that men might safely go thorow on euerie side, and to renewe peace againe, which all men desire.
- 3 Now when I asked my counsellers howe these things might be brought to passe, one that was conuersant with vs, of excellent wisdom, and constant in good will, & shewed him selfe to be of sure fidelitie, which had the second place in the Kingdome, euen Aman,
- 4 Declared vnto vs, that in al nations there was scattered abroad a rebellious people, that had lawes contrarie to al people, and haue alway despised the commandements of Kings, and so that this general empire, that we haue begonne, can not be gouerned without offence.
- 5 Seeing now we perceiue, that this people alone are altogether contrarie vnto euery man, vsing strange and other maner of lawes, and hauing an euill opinion of our doings, and go about to stablish wicked matters, that our kingdome shoulde not come to good estate,
- 6 Therefore haue we commanded, that all they that are appointed in writing vnto you by Aman (which is ordeined ouer the affaires, & is as our second father) shall all

with their wiues and children be destroyed and rooted out with the sworde of their enemies without all mercie, and that none be spared the fourteenth day of the twelfth moneth Adar of this yere,

- 7 That they which of olde, and nowe also haue euer bene rebellious, may in one day with violence be thruiste downe into the hell, to the intent that after this time our affaires may be without troubles, and well gouerned in all pointes.
- 8 Then Mardocheus thought vpon all the workes and of the Lord, and made his prayer vnto him,
- 9 Saying, O Lord, Lord, the King almightie (for all things are in thy power) and if thou hast appointed to saue Israel, there is no man that can withstande thee.
- 10 For thou hast made heauen and earth, and all the wonderous things vnder the heauen.
- 11 Thou art Lord of all things, and there is no man that can resist thee, which art the Lord.
- 12 Thou knowest al things, and thou knowest, Lord, that it was nether of malice, nor presumption, nor for any desire of glorie, that I did this, and not bowe downe to poude Aman.
- 13 For I would haue bene content with good wil for the saluation of Israel, to haue kist the sole of his feete.
- 14 But I did it, because I would not preferre the honour of a man aboue the glorie of God, and would not worship any but onely thee, my Lord, and this haue I not done of pride.
- 15 And therefore, O Lord God and King, haue mercie vpon thy people: for they imagine how they maye bring vs to naught, yea, they woulde destroy the inheritance, that hath bene thine from the beginning.
- 16 Despise not the portion, which thou hast deliuered out of Egypt for thine owne self.
- 17 Heare my prayer, and be merciful vnto thy portion: turne our sorowe into ioy, that we may liue, O Lord, and praise thy Name: shut not the mouthes of them that praise thee.
- 18 All Israel in like maner cryed most earnestly vnto the Lord, because that death was before their eyes.

CHAP. XIII.

The prayer of Esther for the deliuerance of her, and her people.

- 1 **Q**ueene Esther also, being in danger of death, resorted vnto the Lord,
- 2 And laid away her glorious apparel, and put on the garments of sighing, and mourning. In the steade of precious ointment, she scattered ashes, and dongue vpon her head: and she humbled her bodie greatly with fasting, and all the places of her ioye filled she with the heare that she plucked of.

3 And

- 3 And she praised vnto the Lord God of Israel, saying, O my Lord, thou onely art our King: helpe me desolate woman, which haue no helper but thee.
- 4 For my daunger is at hand.
- 5 From my youth vp I haue heard in the kindred of my father, that thou, O Lorde, tokest Israel from among all people, and our fathers from their predeceffours for a perpetuall inheritance, and thou hast performed that which thou diddest promise them.
- 6 Now Lord, we haue sinned before thee: therefore hast thou giuen vs into the hands of our enemies.
- 7 Because wee worshiped their gods, O Lord, thou art righteous.
- 8 Neuertheles, it satisfieth them not, that we are in bitter captiuitie, but they haue stroken hands with their idoles,
- 9 That they wil abolish the thing that thou with thy mouth hast ordeined; & destroy thine inheritance, to shut vp the mouth of them that praise thee, and to quenche the glorie of thy temple, and of thine altar,
- 10 And to open the mouthes of the heathen, that they may praise the power of the idoles, and to magnifie a fleshlie King for euer.
- 11 O Lord, giue not thy scepter vnto them that be nothing, lest they laugh vs to scorne in our miserie: but turne their deuise vpon themselves, and make him an example, that hath begonne the same against vs.
- 12 Thinke vpon vs, O Lord, and shewe thy self vnto vs in the time of our distresse, & strengthen me, O King of gods, and Lord of all power.
- 13 Giue me an eloquent speech in my mouth before the Lion: turne his heart to hate our enemy, to destroy him, and all such as consent vnto him.
- 14 But deliuer vs with thine hand, and help me that am solitarie, which haue no defence but onely thee.
- 15 Thou knowest all things, O Lord: thou knowest, that I hate the glorie of the vnrighteous, and that I abhorre the bedde of the vncircumcised, and of al the heathen.
- 16 Thou knowest my necessitie: for I hate this token of my preeminence, which I beare vpon mine head, what time as I must shewe my selfe, and that I abhorre it as a menstruous cloth, and that I weare it not when I am alone by my self,
- 17 And that I thine handmaide haue not eaten at Amans table, and that I haue had no pleasure in the Kings feast, nor drunke the wine of the drinke offerings,
- 18 And that I thine handmaide haue no ioye since the day that I was brought hether, vntill this day, but in thee, O Lord God of Abraham.
- 19 O thou mightie God aboue all, heare the voyce of them, that haue none other hope, and deliuer vs out of the hande of

the wicked, and deliuer me out of my feare.

CHAP. XV.

1 Mardocheu moueth Esther to go in to the King, and make intercession for her people. 9 And she performeth his request.

- 1 Mardocheus also bade Esther to go in vnto the King, and pray for her people, and for her countrey.
- 2 Remember, saith he, the daies of thy lowe estate, how thou wast nourished vnder mine hand: for Aman which is next vnto the King, hath giuen sentence of death against vs.
- 3 Call thou therefore vpon the Lord, and speake for vs vnto the King, and deliuer vs from death.
- 4 And vpon the third day when she had ended her prayer, she layde away the mourning garments, and put on her glorious apparel,
- 5 And deckt her selfe goodly, after that she had called vpon God, which is the beholder and sauour of all things, and toke two handmaidens with her.
- 6 Vpon the one she leane her selfe, as one that was tender,
- 7 And the other followed her, and bare the traine of her vesture.
- 8 The shiite of her beautie made her face rose coloured: and her face was chearefull and amiable, but her heart was sorowfull for great feare.
- 9 Then she went in thorowe all the doores, and stode before the King, and the King sate vpon his royal throne, & was clothed in his goodlie aray, all glittering with golde and precious stones, and he was very terrible.
- 10 Then he lift vp his face, that shone with maiestie, and looked fiercely vpon her: therefore the Queene fel downe, and was pale and faint & leane her self vpon the head of the maide, that went with her.
- 11 Neuertheles, God turned the Kings mind that he was gentle, who being careful, leaped out of his throne, and tooke her in his armes, til she came to her self againe: and comforted her with louing wordes, and said,
- 12 Esther, what is the matter? I am thy brother, be of good cheare,
- 13 Thou shalt not dye: for our commandement toucheth the comons, and not thee. Come neere.
- 14 And so he held vp his golden scepter, and laid it vpon her necke,
- 15 And kissed her, and said, Talke with me.
- 16 Then said she, I sawe thee, O Lord, as an Angel of God, & mine heart was troubled for feare of thy maiestie.
- 17 For wonderfull art thou, O lord, and thy face is full of grace.
- 18 And as she was thus speaking vnto him, she fel downe againe for faintnes.
- 19 Then the King was troubled, and all his seruants

seruants comforted her.

CHAP. XVI.

The copie of the letters of Artaxerxes, whereby he reuoketh those which he first sent forth.

Joseph. Anti.
ii. chap. 6.

- 1 **T**He great King Artaxerxes, which reigned from India vnto Ethiopia, ouer an hundredth & seuen and twentie prouinces, sendeth vnto the princes and rulers that haue the charge of our affaires, Salutation.
- 2 There be many that through the goodnes of princes and honor giuen vnto them, become very proude,
- 3 And endeauour not onely to hurt our subiects, but not content to liue in wealth, do also imagine destruction against those that do them good,
- 4 And take not onely all thankfulness away from men, but in pride and presumption, as they that be vnmindfull of benefites, they thinke to escape the vengeance of God, that seeth all things, and is contrarie to euill.
- 5 And oft times manie, which be set in office, and vnto whome their friendes causes are committed, by vaine inuiscments doe wrappe them in calamities, that cannot be remedied: for they make them partakers of innocent blood,
- 6 And deceitfully abuse the simplicitie, and gentleness of princes with lying tales.
- 7 This may be proued not onely by olde histories, but also by those things that are before our eyes, & are wickedly committed of such pestilences as are not worthe to beare rule.
- 8 Therefore we must take heede hereafter, that we may make the kingdome peaceable for all men, what change so euer shall come.
- 9 And discerne the things that are before our eyes, to withstande them with gentleness.
- 10 For Aman, a Macedonian, the sonne of Amadathus, being in deede a stranger fro the Persians blood, and farre from our goodnes, was receiued of vs,
- 11 And hath proued the friendship that we beare toward al nations, so that hee was called our father, and was honoured of euerie man, as the next person vnto the King.
- 12 But he could not vse him selfe soberly in

this great dignitie, but went about to depriue vs of the kingdome, and of our life.

- 13 With manifold deceite also hath he desired to destroy Mardocheus our preferuer, which hath done vs good in al things, and innocent Esther the partaker of our kingdome, with all her nation.
- 14 For his minde was (when he had taken them out of the way) to lay waite for vs, and by this meanes to translate the kingdome of the Persians vnto them of Macedonia.
- 15 But we finde that the Iewes (which were accused of this most wicked man that they might be destroyed) are no euill doers, but vse most iust lawes,
- 16 And that they be the children of the most high and almightie and euertlasting God, by whome the kingdome hath bene preserved vnto vs, and our progenitours in very good order.
- 17 Wherefore ye shal do well, if ye do not put in execution those letters, that Aman the sonne of Amadathus did write vnto you.
- 18 For he that inuented them, hangeth at Susis before the gates with all his familie, and God (which hath all things in his power) hath speedely rewarded him after his deservings.
- 19 Therefore ye shall publish the copie of this letter in all places, that the Iewes may frely liue after their owne Lawes.
- 20 And ye shall aide them, that vpon the thirteenth day of the twelfth moneth Adar they may be aduenged of them, which in the time of their trouble woulde haue oppressed them.
- 21 For almightie god hath turned to ioye the day, wherein the chosen people should haue perished.
- 22 Moreouer, among other solemne daies ye shall kepe this day with al gladnes,
- 23 That both now and in time to come this day may be a remembrance of deliuerance for vs and all such as loue the prosperitie of the Persians, but a remembrance of destruction to those that be sedicious vnto vs.
- 24 Therefore all cities and countries that do not this, shall horribly be destroyed with sworde and fire, and shall not onely not be inhabited of men, but be abhorred also of the wilde beastes and foules for euer.

THE

THE WISDOME

of Salomon.

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CHAP. I.

1 How we ought to searche and enquire after God. 2 VVho be those that finde him. 3 The holy Ghost. 8. 12 VV'e ought to flee from backbiting and murmuring. 13 VV'herof death commeth. 15 Righteousnes and vnrighteousnes.



Looke* righteousnes, yee that be Iudges of the earth: think reuerently of the Lord, & seeke him in simplicitie of heart.

- 1 For he will be founde of them that tempt him not, and appeareth vnto such as be not vnfaithful vnto him.
- 2 For wicked thoughts seperate from God: and his power when it is tried, reproveth the vnwise,
- 3 Because wisdom can not enter into a wicked heart, nor dwell in the body that is subiect vnto sinne.
- 4 For the holy * Spirit of discipline fleeth from deceit, & withdraweth himself from the thoughts that are without vnderstanding, and is rebuked when wickednes cometh.
- 5 For the Spirit of wisdom * is louing and will not absolue him, that blasphemeth with his lippes: for God is a witnesse of his reines, and a true beholder of his heart, and an hearer of the tongue.
- 6 For the spirit of the Lord filleth all the worlde: and the same that maintaineth all things hath knowledge of the voyce.
- 7 Therefore he that speaketh vnrighteous thinges, can not be hid: nether shall the iudgement of reproche let him escape.
- 8 For inquisition shall be made for the thoughts of the vngodly, and the sound of his wordes shall come vnto God for the correction of his iniquities.
- 9 For the eare of ielousie heareth al things, and the noyse of the grudgings shal not be hid.
- 10 Therefore beware of murmuring, which profiteth nothing, & refraine your tongue from slander: for there is no worde so secrete, that shal go for nought, & the mouth that speaketh lies, slaieth the soule.
- 11 Seeke not death in the error of your life: * destroy not your selues thorowe the workes of your owne hands.
- 12 For God hath not made death neither hath he pleasure in the destruction of the living.
- 13 For he created al things, that they might haue their being: and the generations of the worlde are preserued, and there is no poyson of destruction in them, & the king-

dome of hell is not vpon earth.

- 14 For righteousness is immortal, but vnrighteousnes bringeth death.
- 15 And the vngodly call it vnto them both with hands and words: & while they thinke to haue a friend of it, they come to naught: for they are confederate with it: therefore are they worthy to be pertakers thereof.

CHAP. II.

The imaginations and desires of the vicked, and their counsell against the faithfull.

- 1 For the vngodly say, as thei falsly imagine with themselues, * Our life is short & tedious: and in the death of a man there is no recouerie, neither was any knowne that hath returned from the graue.
- 2 For we are borne at al aduenture, & we shal be hereafter as though we had neuer bene: for the breath is a smoke in our nostrels, & the words as a sparke raised out of our hart.
- 3 Which being extinguished, the body is turned into ashes, and the spirit vanisheth as the soft aire.
- 4 Our life shall passe away as the trace of a cloude, and come to naught as the miste that is driuen away with the beames of the sunne, and cast downe with the heat thereof. Our name also shall be forgotten in time, and no man shall haue our workes in remembrance.
- 5 For our time is as a shadowe that passeth away, and after our end there is no returning: for it is fast sealed, so that no man commeth againe.
- 6 Come therefore, and let vs enioye the pleasures, that are present, and let vs cherefully vse the creatures as in youth.
- 7 Let vs fill our selues with costly wyne and ointments, & let not the floure of life passe by vs.
- 8 Let vs crowne our selues with rose buddes afore they be withered.
- 9 Let vs all be partakers of our wantonnes: let vs leaue some token of our pleasure in euery place for that is our porcion, and this is our lotte.
- 10 Let vs oppresse the poore, that is righteous: let vs not spare the widowe, nor reuerence the whyte heares of the aged, that haue liued many yeres.
- 11 Let our strength be the lawe of vnrighteousnes: for the thing that is feeble, is reproued as vnprofitable.
- 12 Therefore let vs defraude the righteous: for he is not for our profit, and he is contrarie to our doings: he checketh for offending against the Lawe, and blameth vs as transgressors of discipline.
- 13 He maketh his boast to haue the knowledge of God: and he calleth himselfe the sonne of the Lord.
- 14 He is made* to reprove our thoughts,

Fffj.

15 It

1. King. 3. 3.
1. Sa. 16. 1.

Dom. 4. 29.
2. Cor. 13. 4.

1. Cor. 13. 22.

Gal. 3. 22.

Dom. 4. 23.

1. Cor. 13. 23.
1. Cor. 13. 23.

1. Cor. 15. 22.
1. Cor. 15. 22.

1. Chron. 29. 19.
chap. 3. 9.

1. Cor. 13. 23.
1. Cor. 13. 23.

1. John. 7. 7.
ephe. 5. 12

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Isa. 53. 3.

15 It grieveth vs also to looke * vpon him: for his life is not like other mens: his waies are of another facion.

16 He counteth vs as bastardes, & he withdraweth him selfe from our waies as from filthines: he commendeth greatly the latter end of the iust, and boasteth that God is his father.

17 Let vs see then if his wordes be true: let vs proue what ende he shall haue.

Psal. 22. 9.
matth. 27. 43.

18 For if the righteous man be the * sonne of God, he wil helpe him, and deliuer him from the hands of his enemies.

Iere. 11. 19.

19 Let vs * examine him with rebukes and torments, that we may knowe his meekenes, and proue his patience.

20 Let vs condemne him vnto a shamefull death: for he shall be preferued as he him selfe sayth.

21 Such thinges do they imagine, and go astray: for their owne wickednes hath blinded them.

22 And they do not vnderstand the misteries of God, neither hope for the rewarde of righteoulnes, nor can discern the honour of the fowles that are fauteles.

Gen. 1. 27. & 2. 7.
Eccl. 3. 1.
ecc. 17. 3.
Gen. 3. 1.

23 For God created man without corruption, and made him after the * image of his owne likenes.

24 * Neuertheles, thorowe enuie of the deuill came death into the worlde: and they that holde of his side, proue it.

CHAP. III.

1 The conuersation and assurance of the righteous. 7 The reuward of the faithfull, 11 VVho are miserable.

Deut. 33. 3.

1 **B**Vt the * soules of the righteous are in the hand of God, and no torment shall touche them;

Chap. 3. 4.

2 * In the sight of the vnwise they appeared to die, & their end was thought grieuous,

3 And there departing from vs, destruction, but they are in peace.

4 And though they suffer paine before me, yet is * their hope full of immortalitie.

Rom. 8. 24.
2. cor. 5. 1.
1. pet. 1. 13.
Exod. 16. 2.
deut. 3. 2.

5 They are punished, but in fewe thinges, yet in many thinges shall they be wel rewarded: * for God proueth them, and findeth them meete for himselfe.

6 He tryeth them as the golde in the fornace, and receiueth them as a perfect frute offering.

Matth. 13. 43.

7 * And in the time of their vision they shall shine, and runne through as the sparkes among the stubble.

Matth. 19. 28.
1. cor. 6. 2.

8 They * shall iudge the nations, and haue dominion ouer the people, and their Lord shall reigne for euer.

9 They that trust in him, shall vnderstand the truth, and the faithfull shall remaine with him in loue: for grace and mercy is among his Saints, and he regardeth his elect.

Matth. 25. 41.

10 * But the vngodly shall be punished according to their imaginations: for they haue despised the righteous, & forsaken the lord.

11 Whoso despiseth wifdome and discipline, is miserable, and their hope is vaine, and their labours are foolish, and their workes

vnprofitable.

12 Their wiues are vndiscrete, & their children wicked: their offering is cursed.

13 Therefore the barren is blessed which is vndefiled, and knoweth not the sinful bed: * the shall haue frute in the visitation of the soules, *Isa. 58. 3.*

14 And the eunuche, which with his hands hath not wrought iniquitie, nor imagined wicked thinges against God: for vnto him shall be giuen the special gift of faith, and an acceptable portion in the Temple of the Lord.

15 For glorious is the frute of good labours, and the roote of wifdome shall neuer fade away.

16 But the children of adulterers shall not be partakers of the holy thinges, and the seede of the wicked bed shall be rooted out.

17 And though they liue long, yet shall they be nothing regarded, & their last age shall be without honour.

18 If they dye hastily, they haue no hope, neither comfort in the day of trial.

19 For horrible is the end of the wicked generation.

CHAP. IIII.

Of vertue and the commoditie thereof. 10 The death of the righteous, and the condemnation of the vnfaithfull.

1 **B**etter is barrennes with vertue: for the memorial thereof is immortal: for it is known with God and with men.

2 When it is present, men take example thereat, and if it go away, yet they desire it: it is alway crowned and triumpheth, and winneth the battell and the vndefiled rewarde.

3 But the multitude of the vngodlye which abunde in children, is vnprofitable: and the bastard plants shall take no deepe roote, nor lay any fast fundation.

4 For though they budde forth in the branches for a time, yet they shall be shaken with the winde, for they stand not fast, and thorowe the vehemencie of the wind they shall be rooted out. *Matth. 7. 19.*

5 For the vnperfect branches shall be broken, and their frute shall be vnprofitable and sower to eat, and meete for nothing.

6 For all the children that are borne of the wicked bed, shall be wittnes of the wickednes against their parents when they be asked.

7 But though the righteous be preuented with death, yet shall he be in rest.

8 For the honorable age is not that which is of long time, neither that which is measured by the number of yeres.

9 But wifdome is the gray heare, and an vndefiled life is the olde age.

10 * He pleased God, and was beloued of him, so that where as he liued among sinners, he translated him. *Gen. 5. 24. ebr. 11. 5.*

11 He was taken away, lest wickednes should alter his vnderstanding, or deceit beguile his mind.

12 For wickednes by bewitching obscureth the

the things that are good, and the vnstedfastnes of concupiscence peruerteth the simple minde.

- 13 Though he was soone dead, yet fulfilled he much time.
- 14 For his soule pleased God: therefore hastened he to take him away from wickednes.
- 15 Yet the people see & vnderstand it not, & consider no such things in their hearts, how that grace & mercy is vpon his saints, and his prouidence ouer the elect.
- 16 Thus the righteous that is dead, condemneth the vngodly which are liuing: & the youth that is soone brought to an end, the long life of the vnrighteous.
- 17 For they see the end of the wise, but they vnderstand not what God hath deuised for him, and wherefore the Lord hath preferred him in safetie.
- 18 They see him and despise him, but the Lord will laugh them to scorne,
- 19 So that they shal fall hereafter without honour, and shal haue a shame among the dead for euermore: for without any voyce shall he burst them and cast them downe, and shake them from the fundations, so that they shal be vtterly wasted, and they shal be in sorowe, and their memorial shal perish.
- 20 So they being afraied, shall remember their sinnes, & their owne wickednes shall come before them to conuince them.

CHAP. V.

1 The constancies of the righteous before their persecuters. 14 The hope of the vnfaithful is vaine. 15 The blessednes of the saints and godlie.

- 1 **T**hen shall the righteous stand in great boldenes before the face of such as haue tormented him, and taken away his labours.
- 2 When they see him, they shall be vexed with horrible feare, and shal be amased for his wonderful deliuerance,
- 3 And shal change their minds, & sigh for griefe of minde, & lay within themselves, This is he whome we sometime had in derision, and in a parable of reproche.
- 4 *We fooles thought his life madnes, and his ende without honour.
- 5 How is he counted among the children of God, & his portion is among the saints!
- 6 Therefore we haue erred from the waye of trueth, and the light of righteousness hath not shined vnto vs, and the sunne of vnderstanding rose not vpon vs.
- 7 We haue wearied our selues in the waye of wickednes and destruction, and we haue gone through dangerous waies: but we haue not known the way of the Lord.
- 8 What hath pride profited vs? or what profite hath the pompe of riches brought vs?
- 9 All those things are * passed away like a shadowe, and as a poste that passeth by.
- 10 As a shippe that passeth ouer the waues of the water, which when it is gone by, the

trace thereof can not be founde, neither the path of it in the floods:

- 11 Or as * a birde that fleeth thorow in the aire, and no man can see any token of her passage, but onely heare the noyse of her wings, beatinge the light winde, parting the aire thorow the vehemencie of her going, & fleeth on shaking her winges, where as afterwarde no token of her way can be founde.
- 12 Or as when an arrowe is shot at a marke, it parteth the aire, which immediatly cometh together againe, so that a man can not know where it went thorowe.
- 13 Euen so we, as soone as we were borne, we began to drawe to our ende, & haue shewed no token of vertue, but are consumed in our owne wickednes.
- 14 For * the hope of the vngodly is like the dust that is blown away with the winde, and like a thinne some that is scattered abroad with the storme, and as the smoke, which is disperfed with the winde, and as the remembrance of him passeth, that tarieth but for a day.
- 15 But the righteous shal liue for euer: their rewarde also is with the Lorde, and the moste High hath care of them.
- 16 Therefore shall they receiue a glorious kingdome, and a beautifull crowne of the Lords hand: for with his right hande shall he couer them, and with his arme shal he defend them.
- 17 He shal take his ielousie for armour, & shal arme the creatures to be reuenged of the enemies.
- 18 He shal put on righteousness for a brest-plate, and take true iudgement in stead of an Helmer.
- 19 He will take holines for an inuincible shield.
- 20 He will sharpen his fierce wrath for a sword, and the worlde shal fight with him againe the vnwise.
- 21 Then shal the thunder boltes go streight out of the lightnings, and shal flee to the marke as out of the bet bow of the clouds, and out of his anger that throweth stones, shal thicke haile be cast, and the water of the sea shal be wroth against them, and the floods shal mightily ouerflowe.
- 22 And a mightie winde shall stande vp against them, and like a storme shall scatter them abroad. Thus iniquitie shall bring all the earth to a wilderness, and wickednes shal ouerthrowe the thrones of the mightie.

CHAP. VI.

The calling of Kings, princes and iudges, which are also exhorted to search wisdom.

- 1 **H**eare therefore, O ye Kings, and vnderstand: learne, ye that be iudges of the ends of the earth.
- 2 Giue care, ye that rule the multitudes and glorie in the multitude of people.
- 3 For the rule * is given you of the Lord, *Rom. 13.2.* and power by the most High, which will
Fffij. trye

Chap. 3.2.

*1. Chron. 29.25.
chap. 3.5.*

Proverb. 30.29.

*Iob. 3.9. psal. 1.4.
Eccles. 1.2.3.4.
Proverb. 10.25.
Iam. 1.10.*

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CHAP. VII.

VVifdome ought to be preferred aboue al things.

trye your workes, and search out your imaginations.

- 4 Because that ye being officers of his kingdome haue not iudged aright, nor kept the Law, nor walked after the will of God,
- 5 Horribly and suddenly wil he appeare vnto you: for an hard iudgement shal they haue that beare rule.
- 6 For he that is most lowe, is worthy mercie, but the mightie shalbe mightily tormented.
- 7 For he that is Lord ouer all, wil spare no * person, neither shal he feare any greatnes: for he hath made the small and great, and careth for al alike,
- 8 But for the mightie abideth the forer trial.
- 9 Vnto you therefore, O tyrants, do I speake, that ye may learne wifdome, and not go amisse.
- 10 For they that kepe holines holily, shal be holy, and they that are learned there, shal finde a defence.
- 11 Wherefore set your delyte vpon my wordes and desire them, and ye shal be instructed.
- 12 Wifdome shineth & neuer fadeth away, and is easely sene of them that loue her, & found of such as seeke her,
- 13 She preuenteth them that desire her, that she may first shew her self vnto them.
- 14 Whoso awaketh vnto her betimes, shall haue no great traucile: for he shall find her sitting at his doores.
- 15 To thinke vpon her then is perfite vnderstanding: & who so watcheth for her, shall be sone without care.
- 16 For she goeth about, seeking such as are meete for her, and sheweth her self cherefully vnto them in the waies, and meeteth them in euerie thought.
- 17 For the most true desire of discipline is her beginning: and the care of discipline is loue:
- 18 And loue is the keeping of her lawes: and the keeping of the lawes is the assurance of immortalitie:
- 19 And immortalitie maketh vs neere vnto God.
- 20 Therefore the desire of wifdome leadeth to the kingdome.
- 21 If your delite be then in thrones, & scepters, O Kings of the people, honour wifdome, that ye may reigne for euer.
- 22 Now I wil tel you what wifdome is, and whence it commeth, and will not hide the mysteries from you, but will seeke her out from the beginning of her natiuitie, and bring the knowledge of her into light, and wil not keepe backe the truth.
- 23 Neither wil I haue to do with consuming enuie: for such a man shal not be partaker of wifdome.
- 24 But the multitude of the wise is the preservation of the worlde, and a wise King is the staye of the people.
- 25 Be therefore instructed by my wordes, & ye shall haue profite.

*Deut. 10. 17.
2. chro. 19. 7.
Job. 34. 19.
eccl. 10. 34.
rom. 2. 17.
gal. 2. 6.
ephe. 6. 9.
colo. 3. 25
1. pet. 1. 27.*

- 1 My selfe am also mortall and a man lyke al other, and am come of him that was first made of the earth.
- 2 And in my mothers wombe was I facioned to be flesh in ten moneths: I was * brought together into blood of the seede of man, and by the pleasure that commeth with sleepe.
- 3 And when I was borne, I receiued the common airc, and fel vpon the earth, which is of like nature, crying and weeping at the first as al other do.
- 4 I was nourished in swadling clothes, and with cares.
- 5 For there is no King that had any other beginning of birth.
- 6 Al * men then haue one entrance vnto life, and a like going out.
- 7 Wherefore I praied, and vnderstanding was giuen me: I called and the Spirit of wifdome came vnto me.
- 8 I preferred her to scepters and thrones, & counted riches nothing in comparison of her.
- 9 * Neither did I compare precious stones vnto her: for al gold is but a litle grauell in respect of her, and siluer shall be counted but clay before her.
- 10 I loued her aboue health and beautie, & purposed to take her for my light: for her light can not be quenched.
- 11 All * good things therefore came to me together with her, and innumerable riches thorowe her hands.
- 12 So I was glad in al: for wifdome was the autor thereof, & I knewe not that she was the mother of these things.
- 13 And I learned vnfaignedly, and communicated without enuie, and I do not hide her riches.
- 14 For she is an infinite treasure vnto men, which who so vse, become partakers of the loue of God, and are accepted for the gifts of knowledge.
- 15 God hath granted me to speake according to my minde, and to iudge worthely of the things, that are giuen me: for he is the leader vnto wifdome, and the director of the wise.
- 16 For in his hande are both we and our words, and al wifdome, and the knowledge of the workes.
- 17 For he hath giuen me the true knowledge of the things that are, so that I knowe how the world was made, and the powers of the elements,
- 18 The beginning and the end, and the middes of the times: how the times altar, and the change of the seasons,
- 19 The course of the yecre, the situation of the starres,
- 20 The nature of liuing things, and the furiousnes of beasts, the power of the winds, and the imaginations of men, the diuersities of plants, and the vertues of rootes.
- 21 And all things both secret and knowen do

Job. 10. 10.

*Job. 2. 21.
1. tim. 6. 7.*

Job. 28. 15.

*1. King. 3. 19.
math. 6. 33.*

do I knowe: for wisdom the worker of all things, hath taught me it.

- 22 For in her is the spirit of vnderstanding, who is holy, the onely begotten, many-folde, subtil, moueable, cleare, vndefiled, euident, not hurtfull, louing the good, sharp, which cannot be letted, doing good,
- 23 Courteous, stable, sure, without care, hauing al power, circumspect in all things, & passing through all, intellectual, pure and subtil spirits.

24 For wisdom is nimbler then al nimble things: she goeth thorow and attaineth to al things, because of her purenes.

25 For she is the breath of the power of God, & a pure influence that floweth from the glory of the Almighty: therefore can no defiled thing come vnto her.

Ebr. 1.3. 26 For * she is the brightnes of the euerglasting light, the vndefiled mirrour of the maiestie of God, and the image of his goodnes.

27 And being one, she can do al things, and remaining in her self, renueth all, & according to the ages she entreth into the holy soules, and maketh them the friends of God and Prophetes.

28 For God loueth none, if he dwel not with wisdom.

29 For she is more beautifull then the sunne, and is aboue all the order of the starres, and the light is not to be compared vnto her.

30 For night commeth vpon it, but wickednes cannot ouercome wisdom.

CHAP. VIII.

The effectes of wisdom.

1 **S** He also reacheth from one end to another mightily, and comely doth she order all things.

2 I haue loued her, and sought her from my youth: I desired to marry her, such loue had I vnto her beautie.

3 In that she is conuerfant with God, it commendeth her nobilitie: yea, the Lord of all things loueth her.

4 For she is the scholemastres of the knowledge of God, and the chooser out of his workes.

5 If riches be a possession to be desired in this life, what is richer then wisdom, that worketh all things?

6 For if prudence worketh, what is it among all things, that worketh better then she?

7 If a man loue righteousness, her labours are vertuous: for she teacheth sobernes & prudence, righteousness & strength, which are the most profitable things that men can haue in this life.

8 If a man desire great experience, she can tell the things that are past, and discern things to come: she knoweth the subtilties of wordes, and the solutions of darke sentences: she foreseeeth the signes and wonders, or euer they come to passe, and the successe of seasons and times.

9 Therefore I purposed to take her vnto my companie, knowing that she would counsell me good things, and comfort me in cares and griefes.

10 For her sake shall I haue glory among the multitude and honour among the Elders though I be yong.

11 I shal be founde of sharpe iudgement, so that I shalbe marueilous in the sight of great men.

12 When I hold my tongue, they shal abide my leasure: when I speake, they shall heare diligently, and if I talke muche, they shall lay their hands vpon their mouth.

13 Moreover, by her I shall obtaine immortallitie, and leaue an euerglasting memorial among them that come after me.

14 I shal gouerne the people, and the nations shal be subdued vnto me.

15 Horrible tirants shalbe afraid when they heare me, among the multitude I shall be counted good, and mightie in battell.

16 When I come home, I shal rest with her: for her companie hath no bitternes, and her felowship hath no tediousnes, but mirth and ioye.

17 Now when I considered these things by my selfe, & pondered them in mine heart, how that to be ioyned vnto wisdom is immortallitie,

18 And great pleasure is in her friendship, and that in the workes of her handes are infinite riches, and that in the exercise of talking with her is prudence, and glorie by communing with her, I went about, seeking how I might take her vnto me.

19 For I was a wittie childe, and was of a good spirit.

20 Yea, rather being good, I came to an vndefiled bodie.

21 Neuertheles, when I perceived that I coulde not enioy her, except God gaue her (and that was a point of wisdom also, to knowe whose gift it was) I went vnto the Lord, and besought him, & with my whole heart I said,

CHAP. IX.

A prayer of Salomon to obtaine wisdom.

1 **O** God of Fathers, and Lord of mercie, which hast made all things with thy worde,

2 And ordeined man thorow thy wisdom, that he shoulde haue * dominion ouer the creatures which thou hast made, *Gen. 1.28.*

3 And gouerne the worlde according to equitie and righteousness, and execute iudgement with an vpriht heart.

4 Giue * me that wisdom, which sitteth by thy throne, and put me not out from among thy children. *1. King. 3.9.*

5 For I thy * seruant, and sonne of thine handmaid am a feeble person, & of a short time, and yet lesse in the vnderstanding of iudgement and the lawes. *Psal. 116.16.*

6 And though a man be neuer so perfire among

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VVifdome of Salomon.

mong the children of men, yet if thy wifdome be not with him, he ſhalbe nothing regarded.

7 * Thou haſt choſen mee to be a King of thy people, and the iudge of thy ſonnes & daughters.

8 Thou haſt commanded me to buylde a temple vpon thine holy Mount, and an alter in the city, wherein thou dwelleſt, a likenes of thine holy Tabernacle, which thou haſt prepared from the beginning,

9 And thy wifdome with thee, which knoweth thy workes, which alſo was when thou madeſt the worlde, and which knewe what was acceptable in thy ſight, and right in thy commandements.

10 Send her out of thine holy heauens, and ſende her from the throne of thy maieſtie that ſhe may be with me, and labour, that I may know what is acceptable in thy ſight.

11 For ſhe knoweth and vnderſtandeth all things, and ſhe ſhal leade me ſoberly in my workes, and preferue me by her glorie.

12 So ſhall my workes be acceptable, and then ſhal I gouerne thy people righteouſly, and be mette for my fathers throne.

13 For * what man is he that can know the counſell of God? or who can thinke what the will of God is?

14 For the thoughts of mortal me are ſearceful, and our forecaſtes are vncertaine,

15 Becauſe a corruptible bodie is heavy vnto the ſoule, and the earthly manſion keepeth downe the mind that is full of cares.

16 And hardely can we diſcerne the things that are vpon earth, and with great labour finde we out the things which are before vs: who can then ſeek out the things that are in heauen?

17 Who can know thy counſell, except thou giue him wiſdome, and ſende thine holy Spirit from aboue?

18 For ſo the waies of them which are vpon earth, are reformed, and men are taught the things that are pleaſant vnto thee, and are preferued thorow wiſdome.

CHAP. X.

The deliuerance of the righteous and deſtruction of the enemies, cometh thorow wiſdome.

1 He preferued the firſt father of the world, that was formed, and kept him when he was created alone, and brought him out of his offence,

2 And * gaue him power to rule al things,

3 * But the vnrighteous in his wrath departed from her, and periſhed by killing his brother in his furie.

4 For whoſe cauſe the * earth was overflowen, but wiſdome preferued it againe, gouerning the iuſt man by a litle wood.

5 Moreouer, * when the nations were ioyned in their malicious confederacies, the knewe the righteous, and preferued him faultles vnto God, and kept him ſure, becauſe ſhe loued him tenderly as a ſonne.

6 She preferued the righteous, * when the vngodly periſhed, when he fled from the

fire that fell downe vpon the ſue cities.

7 Of whoſe wickednes the waſte land that ſmoketh, yet gyueth teſtimonie, and the trees that beare fruite that neuer cometh to ripenes: and for a remembrance of the vnfaithful ſoule, there ſtandeth a pillar of ſalte.

8 For all ſuch as regarded not wiſdome, had not onely this hurt, that they knewe not the things which were good, but alſo left behinde them vnto men a memorial of their fooliſhnes, ſo that in the things wherein they ſinned they can not lie hid.

9 But wiſdome deliuered them, that ſerued her.

10 * When the righteous fled becauſe of his brothers wrath, ſhe led him the right way, ſhewed him the kingdome of God, gaue him knowledge of holy things, made him riche in his labours, and made his peines profitable.

11 Againſt the couetouſnes of ſuch as defrauded him, ſhe ſtoode by him and made him riche.

12 She ſaued him from the enemies, and defended him from them, that laye in waite, and ſhe gaue him the price in a mightie battell, that he might knowe that the feare of God, is ſtronger then all things.

13 * When the righteous was ſolde, ſhe forſooke him not, but deliuered him from ſinne: ſhe went downe with him into the dungeon,

14 And failed him not in the bandes, til ſhe had brought him the ſcepter of the realme, and power againſt thoſe that oppreſſed him, and them that had accuſed him, ſhe declared to be liers, and gaue him perpetual glorie.

15 * She deliuered the righteous people & faultles ſeede from the nations that oppreſſed them.

16 She entred into the ſoule of the ſeruant of the Lord, and ſtoode * by him in wonders and ſignes againſt the terrible Kings.

17 She gaue the Saints the reward of their labours, and led them forth a marueilous way: on the day time ſhe was a ſhadowe vnto them, and a light of ſtarres in the night.

18 * She brought them thorow the red ſea, & caryed them through the great water.

19 But ſhe drowned their enemies, & brought them out of the bottome of the deepe.

20 So the righteous tooke the ſpoyles of the vngodlie, * and praized thyn holy Name, O Lord, & magnified thy victorious hand with one accord.

21 For wiſdome openeth the mouth of the domme, and maketh the tongues of babes eloquent.

CHAP. XI.

The miracles done for Iſrael. 13 The vengeance of ſinners. 28 The great power and mercie of God.

1 She prospered their workes in the hands of thine holy Prophet.

2 * They

1. Cor. 2. 8. 3.
2. Cor. 1. 9.

Prout. 8. 12.
John. 1. 9.

Iſa. 40. 13.
Rom. 11. 34.
1. Cor. 2. 10.

Gen. 2. 20.
Gen. 4. 8.

Gen. 7. 12.

Gen. 11. 1.

* Or, kept him
ſtrong whotender
loue to vnto his
ſonne.
Gen. 19. 16.

Gen. 21. 5.

Gen. 37. 28.
Eccl. 39. 7.
Mat. 7. 10.

Exod. 1. 10.

Exod. 5. 1.

Exod. 14. 27.
Iſa. 7. 8. 13.

Exod. 15. 1.

Exod. 16. 1.

Exod. 17. 10.

Num. 20. 11.

Exod. 7. 20.

Chap. 11. 24.
Ier. 1. 23.

Leui. 16. 29.
Ier. 8. 22.
Chap. 16. 1.

2. *They went through the wilderness that was not inhabited, and pitched their tents in places where there lay no way.
3. *They stood against their enemies, and were auenged of their aduersaries.
4. *When they were thirstie they called vpon thee, and water was given them out of the hie rocke, and their thirst was quenched out of the harde stone.
5. For by the things wherby their enemies were punished, by the same were the *Israelites* helped in their neede.
6. For in steade of a fountaine of running water, the *enemies* were troubled at the corrupt blood, which was to rebuke the commandement of the killing of the children, but thou gauest vnto thine owne abundance of water vnlooked for.
7. Declaring by the thirst that was at that time * howe thou hadest punished thine aduersaries.
8. For when they were tryed and chastised wth mercye, they knewe howe the vngodlye were iudged and punished in wrath.
9. For these hast thou exhorted as a father, and proued them: but thou hast condemned the other as a righteous King, when thou diddest examine them.
10. Whether they were absent or present, their punishment was a lyke: for their griefe was double with mourning, and the remembrance of things past.
11. For when they perceiued that through their torments good came vnto them, they felt the Lord.
12. And seing the things that came to passe, at the last they wondered at him, whom afore they had caste out, denyed and derided: for they had another thirst then the iust.
13. Because of the foolish deuises of their wickednes wherewith they were deceiued, and worshipped * serpents, that had not the vse of reason, & vile beastes, thou sendidst a multitude of vnreasonable beastes vpon them for a vengeance, that they might knowe, that wherewith a man sinneth, by the same also that he be punished.
14. *For vnto thine almightie had that made the world of naught, it was not vnpossible to sende among them a multitude of beares, or fierce Lyons,
15. Or furious beastes newly created, and vnknown, which shoulde breath out blastes of syre, and cast out smoke as a tempest, or shoote horrible sparkes like lightnings out of their eyes.
16. Which might not onely destroye them with hurting, but also kill them with their horrible sight.
17. Yea, without these might they haue bene cast downe with one wind, being persecuted by thy vengeance, and scattered abrod thorow the power of thy Spirite: but thou hast ordered al things in measure, number and weight.
18. For thou hast euer had great strength &

might, and who can withstande the power of thine arme?

19. For as the small thing that the balance weigheth, so is the world before thee, & as a droppe of the morning dewe, that falleth downe vpon the earth.
20. But thou hast mercie vpon all: for thou hast power of all thinges, and makest as though thou sawest not the sinnes of men, because they should amend.
21. For thou louest al the things that are, & hatest none of them whome thou hast made: for thou wouldest haue created nothing that thou hadest hated.
22. And how might any thing endure, if it were not thy will? or how could any thing be preserued, except it were called of thee?
23. But thou sparest al: for they are thine, O Lord, which art the louer of soules.

CHAP. XII.

2 The mercie of God towarde sinners. 14 The vvorke of God are vnreprouable. 19 God giveth lesure to repent.

1. For thine incorruptible spirite is in all things.
2. Therefore thou chastenest them measurably that go wrong, and warnest the by putting them in remembrance of the things wherin they haue offended, that leauing wickednes, they may beleue in thee, O Lord.
3. *As for those olde inhabitants of the holy land, thou didest hate them.
4. For they committed abominable works, as forceries, and wicked sacrifices.
5. And slaying of their owne children without mercie, and eating of the bowels of mans flesh in banketing, where the raging Priests shed abominable blood.
6. And the fathers were the chiefe murderers of the soules, destitute of all helpe, whom thou wouldest destroy by the hands of our fathers,
7. That the lande which thou louest aboue al other, might be a meete dwelling for the children of God.
8. *Neuertheles, thou sparedst them also, as men, & sendidst the forerunners of thine hoste, euen hornets to destroy them by litle and litle.
9. Not that thou wast vnable to subdue the vngodlie vnto the righteous in battell, or with cruel beastes, or with one rough word to destroy them together.
10. But in punishing them by litle and litle, thou gauest them space to repent, knowing wel, that it was an vnrighteous nation and wicked of nature, and that their thought could neuer be altered.
11. For it was a cursed seede from the beginning: yet hast thou not spared them when they sinned, because thou fearedst any mā.
12. For who dare saye, *What hast thou done? or who dare stand against thy iudgement? or who dare accuse thee for the nations that perishe, whome thou haste made? or who dare stand against thee to reuenge the wicked

Dent. 9. 3. 12. 30.
& 18. 9.

Exod. 33. 2.
Dent. 3. 22.

Rom. 9. 22.

VVildome of Salomon.

wicked men?

1. Tet. 1. 7.

Job. 10. 3.

*Chap. 11. 16.
Rom. 1. 23.*

- 13 For there is none other God but thou,
*that carest for all things, that thou mayest
declare how that thy iudgement is not vn-
right.
- 14 There dare neither King nor tyrant in
thy sight requyre accountes of them
whom thou hast punished.
- 15 For so much then as thou art righteous
thy self, thou orderest al things righteou-
sly, *thinking it not agreeable to thy power
to condemne him, that hath not deserued
to be punished.
- 16 For thy power is the beginning of righ-
teousnes, and because thou art Lord of all
things, it causeth thee to spare all things.
- 17 When men thinke thee not to be of a
perfit power, thou declarest thy power, &
reprovest the boldenes of the wise.
- 18 But thou ruling the power, iudgeth with
equitie, & gouernest vs with great fauour:
for thou maist shew thy power when thou
wilt.
- 19 By such workes now hast thou taught
thy people, that a man shoulde be iust and
louing, and hast made thy chyldren to be
of a good hope: for thou giuest repentance
to sinners.
- 20 For if thou hast punished the enemies of
thy children that had deserued death with
so great consideration, and requesting vn-
to them, giuing the time & place that they
might change from their wickednes,
- 21 With howe great circumspection wilt
thou punishe thine owne children, vnto
whose fathers thou hast sworne and made
covenants of good promises?
- 22 So when thou doest chasten vs, thou pu-
nisthest our enemies a thousand times more,
to the intent that when we iudge, we
should diligently consider thy goodnes, &
when we are iudged, we shoulde hope for
mercie.
- 23 Wherefore thou hast tormented the wic-
ked that haue liued a dissolute life by
their owne imaginations.
- 24 *For they went astray very farre in the
waies of errour, and esteemed the beasts,
which their enemies dispised, for gods, be-
ing abused after the maner of children,
that haue none vnderstanding.
- 25 Therefore hast thou sent this punishmēt
that they should be in derision as children
without reason.
- 26 But they that will not be reformed by
those scorneful rebukes, shal seele the wor-
thie punishment of God.
- 27 For in those things when they suffred,
they disdeined: but in these whome they
counted godly when they sawe themselues
punished by them, they al acknowledged
the true God whom afore they had denied
to knowe: therefore came extreme dam-
nation vpon them.

CHAP. XIII.

- 1 All things be vaine, except the knowledg of God.
- 10 Idolaters and idoles are mocked.

- 1 Svrely all men are vaine by nature, and
are ignorant of God, * & could not know
him that is, by the good things that are
seene, neither consider by the workes the
worke master. *Rom. 1. 19.*
- 2 *But they thought the fire, or the wind or
the swift aire, or the course of the starres,
or the raging water, or the lights of hea-
uen to be gouernours of the worlde, and
gods. *Deut. 4. 19.
Eccl. 17. 2.*
- 3 Though they had such pleasure in their
beautie that they thought them gods, yet
shoulde they haue knownen, how much
more excellent he is that made them: for
the first auctor of beauty hath created these
things.
- 4 Or if they marueiled at the power, and
operation of them, yet shoulde they haue
perceiued thereby, howe much he that
made these things, is mightier.
- 5 For by the greatnes of their beautie, & of
the creatures, the Creator being compared
with them, may be considered.
- 6 But yet the blame is lesse in these, that
seeke God and woulde finde him, and yet
peradventure do erre.
- 7 For they go about by his workes to seeke
him, and are perswaded by the sight, be-
cause the things are beautiful that are sene. *Rom. 1. 21.*
- 8 Howbeit they are not to be excused.
- 9 For if they can knowe so much, that they
can discern the worlde, why do they not
rather finde out the Lord thereof?
- 10 But miserable are they, and among the
dead is their hope, that call them gods,
which are the workes of mens hands, gold,
and siluer, & the thing that is inuented by
arte, and the similitude of beasts, or any
vaine stone that hath bene made by the
hand of antiquitie.
- 11 *Or as when a carpenter cutteth downe *1. 4. 4. 12.*
a tree meere for the worke, and pareth of *1. 17. 10. 5.*
all the barke thereof cunningly, and by
arte maketh a vessel profitable for the vse
of life.
- 12 And the things that are cut of from his
worke, he bestoweth to dresse his meat to
fil himself,
- 13 And that which is left of these things,
which is profitable for nothing (for it is a
crooked piece of wood & ful of knobbes)
he carueth it diligently at his leasure, and
according as he is expert in cunning, he
giueth it a proportion, and facioneth it af-
ter the similitude of a man,
- 14 Or maketh it like some vile beast, and
straketh it ouer with red, and painteth it,
and couereth euerie spotte that is in it.
- 15 And when he hath made a conuenient
tabernacle for it, he setteth it in a wal, and
maketh it fast with yron,
- 16 Prouiding so for it, least it fall: for he know-
eth that it can not helpe it self, because it
is an image, which hath neede of helpe.
- 17 Then he prayeth for his goods, and for
his mariage and for children: he is not a-
shamed to speake vnto it, that hath no life.
- 18 He calleth on him that is weake for
health:

health: he prayeth vnto him that is dead for life: he requirerh him of help that hath no experience at al.

- 19 And for his iourney, him that is not able to go, and for gaine, and worke, and successe of his affaires, he requirerh furtherance of him, that hath no maner of power.

CHAP. XIII.

1 The detestation and abomination of Images, 8 A curse of them, & of him that maketh them. 14 VVherof idolatrie proceeded. 23 VVhat evils come of delatrye.

- 1 **A** Gaine, another man purposing to saile, and intending to passe thorowe the raging waues, calleth vpon a stocke more rotten then the shippe that carieth him.

Of the shippe.

- 2 For as for "it couetousnes of money hath found it out, and the craftsman made it by cunning.

Exod. 14. 28.

- 3 But thy prouidence, O father, gouerneth it: * for thou hast made away, euen in the sea, and a sure path among the waues,

- 4 Declaring thereby, that thou hast power to helpe in all thinges, yea, though a man went to the sea without meanes.

- 5 Neuertheles thou wouldest not, that the workes of thy wisdome shoulde be vaine, and therefore do men commit their liues to a small piece of wood, and passe ouer the stormie sea in a shippe, and are saued.

Jm. 5. 4. & 7. 10.

- 6 * For in the old time also when the proud giants perished, the hope of the worlde went into a ship which was gouerned by thine hand, and so left seede of generation vnto the worlde.

- 7 For blessed is the tree wherby righteousnes commeth.

Psal. 111. 8. bene. 6. 3.

- 8 But that is cursed that is made with hands, * both it, and he that made it: he because he made it, and it being a corruptible thing, because it was called god.

Psal. 7. 9.

- 9 * For the vngodlie, and his vngodlines are both like hated of God: so truly the worke & he that made it, shalbe punished together.

Job. 10. 8. Psal. 2. 18.

- 10 Therefore shall there be a visitation for the idoles of the nations: for of the creatures of God they are become abomination, * and stumbling blockes vnto the foules of men, and a snare for the feete of the vnwise.

- 11 For the inuenting of idoles was the beginning of whoredome, and the finding of them is the corruption of life.

- 12 For they were not from the beginning, neither shal they continue for euer.

- 13 The vaine glory of men brought them into the worlde: therefore shal they come shortly to an end.

- 14 When a father mourned grieuoussly for his sonne that was taken away suddenly, he made an image for him that was once dead, whom now he worshippeth as a god, and ordeined to his seruants ceremonies and sacrifices.

- 15 Thus by proces of time this wicked cu-

stome preuailed, and was kept as a law, and idoles were worshipped by the commandement of tirants.

- 16 As for those that were so farre of that me might not worshippe them presently, they did counterfet the visage that was farre of, and made a gorgeous image of a King, whome they woulde honour, that they might by al meanes flatter him that was absent, as though he had bene present.

- 17 Againe the ambition of the craftsman thrust forward the ignorant to increase the superstition.

- 18 For he peraduenture willing to please a noble man, laboured with all his cunning to make the image of the best fashion.

- 19 And so thorowe the beautie of the worke the multitude was allured, and so tooke him now for a god, which a litle afore was but honoured as a man.

- 20 And this was the deceiuing of mans life, when men, being in seruitude, through calamitie & tirannie ascribed vnto stones and stockes the name, which ought not to be communicate vnto any.

- 21 Moreouer, this was not ynough for them that they erred in the knowledge of God: but where as they liued in great warres of ignorance, those so great plagues called they peace.

- 22 For either * they slew their owne childre *Deut. 19. 10. 117. 7. 9. & 19. 4.* in sacrifice, or vsed secret ceremonies, or raging dissolutenes by strange rites,

- 23 And so kept neither life nor marriage cleane: but either one slew another by treason, or els vexed him by adulterie.

- 24 So were all mixt together, blood and slaughter, theft and deceit, corruption, vnfaithfulness, tumults, periurie.

- 25 Disquieting of good men, vnthankfulness, defiling of foules, changing of birth, disorder in mariage, adulterie & vnclannes.

- 26 For the worshipping of idoles that ought not to be named, is the beginning and the cause and the end of all euil.

- 27 For either they be mad whe they be merie, or prophesie lies, or liue vngodlie, or els lightly forswear themselves.

- 28 For in so much as their trust is in the idoles, which haue no life, though they swear falsly, yet they thinke to haue no hurt.

- 29 Therefore for two causes shal they iustly be punished, because they haue an euill opinion of God, adding themselves vnto idoles, and because they swear vniustly to deceiue, and despise holines.

- 30 For it is not the power of them by whom they swear, but the vengeance of the that sinne, which punisheth alwaies the offence of the vngodlie.

CHAP. XV.

The voyce of the faithfull, praying the mercie of God, by whose grace they serue not idoles.

- 1 **B** Vt thou, O our God, art gracious and true, long suffering, and gouernest all things by mercie.

- 2 Though

VVifdome of Salomon.

- 2 Though we sinne, yet are we thine : for we knowe thy power : but we sinne not, knowing that we are counted thine.
- 3 For to knowe thee, is perfit rightcoufnes, and to knowe thy power is the roote of immortallitie.
- 4 For nether hath the wicked inuention of men deceiued vs, nor the vnprofitable labour of the painters, nor an image spotted with diuers colours.
- 5 Whose sight stirreth vp the desire of the ignorant : so that he coueteth the forme that hath no life, of a dead image.
- 6 They that loue such wicked things, are worthie to haue such things to trust to, and they that make them, and they that desire them, and they that worship them.
- 7 The* potter also tempereth soft earth, & facioneth euerie vessel with labour to our vse : but of the same clay he maketh both the vessels, that serue to cleane vses, and the contrarie likewise : but whereto euerie vessel serueth the potter is the iudge.
- 8 So by his wicked labour he maketh a vaine god of the same claye : euen he, which a litle afore was made of earth himselfe, and within a litle while after goeth thither againe whence he was taken, * when he shal make account for the lone of his life.
- 9 Notwithstanding he careth not for the labour he taketh, nor that his life is shorte, but he striueth with the goldsmithes, and siluer smithes, and counterfeite the copper smithes, and taketh it for an honour to make deceiuable things.
- 10 His heart is ashes, and his hope is more vile then earth, and his life is lesse worthy of honour then clay.
- 11 For he knoweth not his owne maker, that gaue him his soule, that had power and breathed in him the breath of life.
- 12 But they count our life to be but a pastime, and our conuersation as a market, where there is gaine: for they say we ought to be getting on euerie side, though it be by euil meanes.
- 13 Now he that of earth maketh fraile vessels and images, knoweth him selfe to offende aboute all other.
- 14 All the enemies of thy people, that hold them in subiection, are moste vnwise, and more miserable then the very fooles.
- 15 For they iudge al the idoles of the nations to be gods, which nether haue eyesight to see, nor noses to smel, nor eares to heare, nor fingers of hands to grope, and their fecte are slowe to go.
- 16 For man made them, and he that hath but a borrowed spirit, facioned them : but no man can make a god like vnto himselfe.
- 17 For seing he is but mortall himselfe, it is but mortall that he maketh with vnrighteous hands: he himselfe is better then they whome he worshippeth : for he liued, but they neuer liued.
- 18 Yea, they worshipped beasts also, which are their most enemies, and which are the

worste, if they be compared vnto others, because they haue none vnderstanding.

- 19 Nether haue they any beautie to be desired in respect of other beasts : for they are destitute of Gods praise, and of his blessing.

CHAP. XVI.

The punishment of idolaters. 20 The benefites done vnto the faithfull.

- 1 **T** Herefore by such things they are worthily punished and* tormented by the multitude of beastes.
- 2 In stead of the which punishment thou hast bene fauourable to thy people, and to satisfie their appetite, hast prepared a meat of a strange taste, euen quailles,
- 3 To the intent that they that desired meat, by the thngs which were shewed and sent among them, might turne awaye their necessarie desire, and that they, which had suffred penurie for a space, should also fele a newe taste.
- 4 For it was requisite, that they which vsed tyrannie, should fall into extreme poueritie, and that to these onely it shoulde be shewed, how their enemies were tormeted.
- 5 * For when the cruell fiercenes of the beasts came vpon them, & they were hurt with the stings of cruel serpents,
- 6 Thy wrath indured not perpetually, but they were troubled for a litle season, that they might be reformed, hauing a " signe of saluation to remember the commandement of thy Law.
- 7 For he that turned toward it, was not healed by the thing that he sawe, but by thee, O Sauour of all.
- 8 So in this thou shewedst our enemies, that it is thou, which deluereest from all euil.
- 9 * For the byting of grasshoppers and flies *Exod. 8. 24. 1. cor. 10. 4. 1. cor. 10. 7.* killed them, and there was no remedie found for their life : for they were worthy to be punished by such.
- 10 But the teeth of the venomous dragons could not ouercome thy children : for thy mercie came to helpe them, & healed the.
- 11 For they were pricked, because they should remember thy wordes, and were spedely healed, least they shoulde fall into so deepe forgetfulness, that they could not be called backe by thy benefite.
- 12 For nether herbe nor plaister healed the, but thy worde, O Lorde, which healeth al things.
- 13 For thou hast the power of life & death, * and leadeest downe vnto the gates of hel, and bringest vp againe.
- 14 A man in deede by his wickednes may slaie another : but when the Spirit is gone forth, it turneth not againe, nether can he call againe the soule that is taken away.
- 15 But it is not possible to escape thine hand.
- 16 * For the vngodly that would not knowe thee, were punished by the strength of thine arme, with strange raine and with haile,

Chap. 11. 3. nom. 11. 31.

Nom. 21. 6. 1. cor. 10. 6.

"The signe of the brazen serpent.

Exod. 8. 24. 1. cor. 10. 4. 1. cor. 10. 7.

Deut. 32. 39. 1. sam. 2. 6. 1. sam. 13. 2.

Exod. 9. 23.

haile, and were pursued with tempest, that they could not auoide, and were consumed with fire.

17 For it was a wonderous thing that fyre might do more then water, which quen- cheth al things; but the worlde is the a- uenger of the righteous.

18 For sometime was the fire so tame, that the beasts, which were sent against the v- godlie, burnt not; and that, because they should see and know, that they were per- secuted with the punishment of God.

19 And sometime burnt the fire in the mid- des of the water, aboue the power, of fyre, that it might destroye the generation, of the vniust land.

20 *In the stead whereof thou hast sed thine owne people with Angels foode, and sent them bread readie from heauen without their labour, which had abundance of all pleasures in it & was meete for all tastes.

21 For thy sustenance declared thy sweetnes vnto thy children, which serued to the ap- petite of him, that rooke it, and was meete to that that euery man would.

22 Moreouer the snowe and yce abode the fire & melted not, that they might knowe, that the fire burning in the haile, & spar- keling in the raine, destroyed the fute of the enemies.

23 Againe it forgaue his owne strength, that the righteous might be nourished.

24 For the creature that serueth thee, which art the maker, is fierce in punishing the vnrighteous: but it is easie to do good vnto such as put their trust in thee.

25 Therefore was it changed at the same time vnto all facions to serue thy grace, which nourisheth all things, according to the desire of them that had neede thereof.

26 That thy children whom thou louest, O Lord, might knowe, that it is not the in- crease of frutes that feedeth men, but that it is thy word, which preferueth them that trust in thee.

27 For that which could not be destroyed with the fire, being onely warmed a litle with the sunne beames, melted.

28 That it might be knowne that we ought to preuent the sunne rising to giue thanks vnto thee, and to salute thee before the day spring.

29 For the hope of the vnthankfull shall melt as the winter yce, and flowe away as vnprofitable waters.

CHAP. XVII.

The iudgements of God against the wicked.

1 For thy iudgements are great, and can not be expressed: therefore men do erre, that will not be reformed.

2 For when the vnrighteous thought to haue thine holy people in subiection, they were bound with the bandes of darkenes, and long night, and being shut vp vnder the rooffe, did lie there to escape the euer- lasting providence.

3 And while they thought to be hid in their

darke sinnes, they were scattered abroad in the darke couering of forgetfulness, fearing horribly and troubled with visions.

4 For the denne that hid them, kept them not from feare: but the soundes that were about them, troubled them, and terrible visions and sorowful sights did appeare.

5 No power of the fire might giue light, neither might the clere flames of the star- res lighten the horrible night.

6 For there appeared vnto them only a sud- den fire, verie dreadfull: so that being a- fraid of this vision, which they could not see, they thought the thinges, which they sawe, to be worle.

*That is, the mightie vision.

7 *And the illusions of the magical artes were brought downe, and it was a moste shameful reproche for the boasting of their knowledge.

Exod. 7. 12. & 8. 7.

8 For they that promised to driue away feare and trouble from the sicke person, were sicke for feare, & worthy to be laughed at.

9 And though no feareful thing did feare them, yet were they afraide at the beastes which passed by them, and at the hyssing of the serpents: so that they dyed for feare, and said they sawe not the aire, which by no meanes can be auoied.

10 For it is a feareful thing, when malice is condemned by her owne testimonie, and a conscience that is touched, doeth euer forecast cruell thinges.

11 For feare is nothing els, but a betraying of the succours, which reason offreth.

12 And the lesse that the hope is within, the more doth he esteeme the ignorance of the thing, that tormenteth him, great.

13 But they that did endure the night that was intollerable, and that came out of the dungeon of hell, which is insupportable, slept the same sleepe,

14 And sometimes were troubled with mo- struous visions, & sometime they sowned, as though their owne soule should betraye them: for a sudden feare not looked for, came vpon them.

15 And thus, whosoever fell downe, he was kept and shut in prison, but without chaynes.

16 For whether he was an husband man, or a shepheard, or one that was set to worke a lone, if he were taken, he must suffer this necessitie, that he could not auoide:

17 (For with one chaine of darkenesse were they al bound) whether it were an hyssing winde, or a sweet song of the birds among the thicke branches of the trees, or the ve- hemencie of hastie running water,

18 Or a great noise of the falling downe of stones, or the running of skippyng beasts, that could not be seene, or the noise of cruel beasts, that roared, or the sounde that answereth againe in the hollow moun- taines: these feareful thinges made them to sowne.

*Or, Echo.

19 For all the worlde shined with cleare light, and no man was hindred in his la- bour.

20 Onely

Exod. 16. 14. num. 11. 7. psal. 78. 25. iud. 6. 31.

Exod. 9. 23.

of the pent.

Deut. 8. 3. matth. 4. 4.

VVifdome of Salomon.

20 Onely vpon them there fell an heauy night, an image of that darkenes that was to come vpon them: yea, they were vnto themselves more grieuous then darkenes.

CHAP. XVIII.

9. The fyre pillar that the Iſraelites had in Egypt. 8 The deliuerance of the faithfull. 10 The Lord ſmote the Egyptians. 20 The ſigne of the people in the vndernes. 21 Aaron ſtoode betwene the liuing & the dead vntill his cenſer.

Exod. 10. 21.
"Or, the Egyptians.

1 **B**Ut thy Saints had a very great * light, whose voice because they heard, and sawe not the figure of them, they thought them blessed, because they also had not suffered the like.

2 And because they did not hurt the, which did hurt them afore, they thanked them, and asked pardon for their enimitie.

Exod. 13. 21.
Exod. 14. 24.
Psalm. 78. 14.
Exod. 10. 29.

3 Therefore thou gauest them a burning pillar of fyre to leade them in the vnknewen way, and madeſt the sunne that it hurted not them in their honourable iourney.

4 But they were worthy to be deprived of the light, and to be kept in darkenes, which had kept thy children shut vp, by whom the vncorrupt light of the Law shoulde be giuen to the worlde.

Exod. 1. 16.

5 *Where as they thought to slay the babes of the Saintes, by one childe that was cast out, and preserued to reprove them, thou hast taken away the multitude of their children and destroyed them all together in the mightie water.

6 Of that night were our fathers certified afore, that they knowing vnto what othes they had giuen credite, might be of good chere.

Exod. 14. 24.

7 Thus thy * people receiued the health of the righteous, but the enemies were destroyed.

8 For as thou hast punished the enemies, so hast thou glorified vs whom thou hast called.

9 For the righteous children of the good men offered secretly, and made a Lawe of righteousness by one consent, that the Saints should receiue good and euill in like manner, and that the fathers should first sing praises.

10 But a disagreeing price was heard of the enemies, and there was a lamentable noise for the children that were bewailed.

Exod. 12. 27.

11 For the * master & the seruant were punished with like punishment, and the common people suffered alike with the King.

12 So they altogether had innumerable that died with one kind of death: neither were the liuing sufficient to bury them: for in the twinkling of an eye the noblest offspring of them was destroyed.

13 So they that could beleue nothing, because of the enchantments, confessed this people to be the children of God, in the destruction of the first borne;

14 For while al things were in quiet silence, and the night was in the middes of her swift course,

15 Thine almighty word leapt downe from heauen out of thy royall throne, as a fierce man of warre in the middes of the lad that was destroyed,

16 And brought thine vnfaigned commandment as a sharpe sword, and stode vp, and filled al things with death, and being come downe to the earth, it reached vnto the heauens.

17 Then the sight of the fearefull dreames vexed them suddenly, and fearfulness came vpon them vnawares.

18 Then laye there one here, another there halfe dead, and shewed the cause of his death.

19 For the visions that vexed them, shewed them these things afore: so that they were not ignorant, wherefore they perished.

20 Now tentation of death touched the righteous also, * and among the multitude in the wildernes there was a plague, but the wrath indured not long.

Nom. 16. 46.

21 For the blameles man made haste & defended them, and toke the weapons of his ministration, euen prayer, and the reconciliation by the perfume, & set him selfe against the wrath, & so brought the miserie to an end, declaring that he was thy seruāt.

22 For he ouercame not the multitude with bodely power, nor with force of weapons, but with the worde he subdued him that punished, alledging the othes & couenant made vnto the fathers.

23 For when the dead were fallen downe by heapes one vpon another, he stode in the middes, and cut of the wrath, and parted it from comming to the liuing.

24 *For in the long garment was all the ornament, & in the foure rowes of the stones was the glorie of the fathers grauen with thy maiestie in the diademe of his head.

Exod. 28. 11.

25 Vnto these the destroyer gaue place, and was afraid of them: for it was sufficient, that they had tasted the wrath.

CHAP. XIX.

1. The death of the Egyptians, and the great ioye of the Hebrewes. 21 The meat that was giuen at the desire of the people. 27 Al the elements serue to the vtil of God.

1 **A**S for the vngodlye, the wrath came vpon them without mercie vnto the ende: for he knew what should come vnto them,

2 That they (when they had consented to let him go, and had sent them out with diligence) would repent, and pursue them.

3 For while yet sorow was before them, and they lamented by the graues of the dead, they deuised another foolishnes, so that they persecuted them in their fleeing, who they had cast out afore with praier.

4 For the destiny, whereof they were worthy, brought them to this ende, and caused them to forget the thinges that had come to passe, that they might accomplish the punishment, which remained by torments,

- 5 Both that thy people might trye a marueilous passage, and that these might find a strange death.
- 6 For euery creature in his kind was facioned of newe, and serued in their owne offices inioyned the, that thy children might be kept without hurt.
- 7 For the cloud ouershadowed their tents, and the drye earth appeared, where afore was water: so that in the red sea there was a waye without impediment, and the great deepe became a greene field.
- 8 Through the which all the people went that were defended with thine hand, seing thy wonderous marueyles.
- 9 For they "neyed like horses, and leaped like lambes, praying thee, O Lord, which hadest deliuered them.
- 10 For they were yet mindefull of those things which were done in the land where they dwelt, how the ground brought forth flyes in stead of cattell, and how the riuer scrawled with the multitude of frogges in stead of fishes.
- 11 * But at the last they saw a new generation of birdes, when they were intised with lust, and desired delicate meates.
- 12 * For the quales came forth of the sea vnto them for comfort, but punishmentes came vpon the "sinners not without signes that were given by great thundrings: for they suffred worthely according to their wickednes, because they shewed a cruell hatred toward strangers.
- 13 For the one sort would not receiue them whē they were present, because they knewe them not: the other sort brought the strangers into bondage that had done the good.
- 14 Beside al these things some would not suffer, that any regard should be had of them: for they handeled the strangers despitously.
- 15 Others that had receiued them with great banketting, and admitted them to be partakers of the same lawes, did afflict them with great labours.
- 16 Therefore they were stricken with blindness, as in olde time certeine were at the dores of the * righteous, so that euery one being compassed with darkenes, sought the entrance of his doore.
- 17 Thus the elements agreed among themselves in this change, as when one tune is changed vpon an instrument of muske, and the melodie stil remaineth, which may easely be perceiued by the sight of the things that are come to passe.
- 18 For the thinges of the earth were changed into thinges of the water, and the thing that did swimme, went vpon the ground.
- 19 The fire had power in the water contrarie vnto his owne vertue, and the water forgot his owne kind to quench.
- 20 Againe, the flames did not hurt the flesh of the corruptible beasts that walked therein, neither melted they that which seemed to be yce, and was of a nature that would melt, and yet was an immortall meat.
- 21 For in al things, O Lord, thou hast magnified and glorified thy people, & hast not despised to assist them in euery time and place.

Gen. 19. 11.

107, were felle.

Exod. 16. 13.

Num. 11. 32.

Chap. 16. 1.

Or, Egyptians.

THE WISDOME OF

Iesus the sonne of Sirach, called Ecclesiasticus.

This argument was founde in a certeine Greeke copie.

This Iesus was the sonne of Sirach, and Sirachs father was also called Iesus, and he lived in the latter times, after the people had bene led away captiue, and brought home againe, and almoste after all the Prophetes. Now his grandfather, as he himselfe witnesseth, was a man of great diligence, and wisdom among the Hebrewes, who did not onely gather the grave sentences of wise men, that had bene before him, but he himselfe also spake many full of great knowledge and wisdom. So this first Iesus dyed, and left this which he had gathered, and Sirach afterwarde left it to Iesus his sonne, who tooke it & put it in order in a booke, and called it W I S D O M E, intiteling it both by his owne name, his fathers name, and his grandfathers: thinking by this title of wisdom to allure the reader to read this booke with more great desire, and to consider it more diligently. Therefore this booke containeth wise sayings, and darke sentences, & similitudes with certeine diuine histories which are notable and a nciens, even of men that were approued of God, & certeine prayers, and songs of the auor him selfe moreouer, whas benefites the Lord had bestowed vpon his people, and what plagues he had heaped vpon their enemies. This Iesus did imitate Salomon, and was no lesse famous in wisdom and doctrine, who was therefore called a man of great knowledge, as he was in deede.

The prologue of the wisdom of Iesus the sonne of Sirach.

Gggg.j.

VWhere

Where as many, and great things haue bene giuen vs by the Law, and the Prophetes, and by others that haue followed them, (for the which things Israel ought to be commended by the reason of doctrine and wisdom, whereby the readers ought not onely to become learned themselves, but also maye be able by the diligent studie thereof to be profitable vnto strangers both, by speaking and writing) after that my grandfather Iesus had giuen himselfe to the reading of the Lawe, and the Prophetes, and other bookes of our fathers, and had gotten therein sufficient iudgement, he purposed also to write some thing pertaining to learning & wisdom, to the intent that they which were desirous to learne, and would giue themselves to these things, might profite much more in liuing according to the law. Wherefore, I exhort you to receiue it louingly, and to reade it with diligence, and to take it in good worth, though we seeme to some in some things not able to attaine to the interpretation of such wordes as are hard to be expressed: for the things that are spoken in the Hebrew tongue, haue another force in themselves then when they are translated into another tongue, and not onely these things, but other things also, as the Law it selfe, and the Prophetes, and other bookes haue no small difference whe they are spoken in their owne language. Therefore in the eight and thirtieth yere, when I came into Egypt vnder King Euergetes, and continued there, I found a copie full of great learning, and I thought it necessarie, to bestowe my diligence, and traueile to interpret this booke. So for a certeine time with great watching and studie I gaue my selfe to the finishing of this booke, that it might be published, that they which remaine in banishment, and are desirous to learne, might apply themselves vnto good maners, and liue according to the Law.

CHAP. I.

1 Wisdome commeth of God. 11 A prayse of the feare of God. 29 The meanes to come by wisdom.

1. King. 3. 9.
4. 29.

That which is marked with these two marks [] is read in the latin copies, and not in the Greeke.



1 Wisdom* cometh of the Lord, [& hath bee euer with him] & is with him for euer. Who canne number the sande of the sea, and the droppes of

the raine, & the dayes of the worlde? [who can measure] the height of heauen, the bredth of the earth, and the depth?

3 Who can finde the wisdom of God which hath bene afore all thinges?]

4 Wisdom hath bene created before all things, and the vnderstanding of prudence from euerlasting.

5 [The worde of God moste highe is the fountaine of wisdom, and the euerlasting commandements are the entrance vnto her]

6 * Vnto whome hath the roote of wisdom bene declared? or who hath knowe her wise counsels? *Rom. 11. 34.*

7 [Vnto whome hath the doctrine of wisdom bene discouered and shewed? and who hath vnderstoode the manifolde entrance vnto her?]

8 There is one wise, [euen the most highe Creator of all things, the almightie, the King of power] and verie terrible, which sitteth vpon his throne.

9 Hee is the Lorde, that hath created her [thorowe the holy Ghost:] he hath scene her, nombred her, [and measured her.]

10 Hee hath powred her out vpon all his workes, and vpon all fleshe, according to his gift, and giueth her abundantlye vnto them that loue him.

11 The feare of the Lorde is glorie, and gladnes, and reioycing, and a ioyfull crowne.

12 The feare of the Lord maketh a merye heart, and giueth gladnes, and ioy & long life.

13 Who so feareth the Lord, it shall go wel with him at the last, and he shall finde fauour in the day of his death.

14 [The loue of God is honorable wisdom, and vnto whome it appeareth in a vision, they loue it for the vision, and for the knowledge of the great workes thereof]

15 The feare of the Lord is the beginning of wisdom, and was made with the faithfull in the wombe: [she goeth with the chosen women, and is knowne with the righteous and faithfull.] *Psalm. 139. Prov. 9. 10. Job. 28. 28.*

16 The feare of the Lord is an holy knowledge.

17 Holines shall preserue, and iustifie the heart, and giueth mirth and gladnes.

18 Who so feareth the Lord, shall prosper, and in the day of his ende, he shall be blessed]

19 She hath built her euerlasting foundations with men, and is giuen to be with their seede.

20 To feare God is the fulnes of wisdom, and filleth men with her frutes.

21 She filleth their whole house with [all] things desireable, & the garners with the things, that she bringeth forth, and both twaine are gifts of God.

22 The feare of the Lord is the crowne of wisdom, and giueth peace and perfite health: he hath scene her and nombred her.

23 She rayneth downe knowledge, & vnderstanding of wisdom, and hath brought vnto honour, them that possessed her. **Or, vvisdam.*

24 The

- 24 The feare of the Lord is the roote of wisdom, and her branches are long life.
- 25 [In the treasures of wisdom is vnderstanding and holy knowledge, but wisdom is abhorred of sinners.]
- 26 The feare of the Lord driueth out sinne: and when she is present, she driueth away anger.
- 27 For wicked anger can not be iustified: for his rashnes in his anger shalbe his destruction.
- 28 A pacient man wil suffer for a time, and then shall he haue the rewarde of ioye.
- 29 He wil hide his wordes for a time, and manie mens lippes shall speake of his wisdom.
- 30 In the treasures of wisdom are the secrets of knowledge, but the sinner abhorreth the worship of God.
- 31 If thou desire wisdom, keepe the commandements, and the Lord shall giue her vnto thee, [and wil fill her treasures.]
- 32 For the feare of the Lord is wisdom & discipline: he hath pleasure in faith and meekenes.
- 33 Bee not disobedient to the feare of the Lord, and come not vnto him with a double heart.
- 34 Be not an hypocrite that men shoulde speake of thee, but take heede what thou speakest.
- 35 Exalt not thy selfe, least thou fall & bring thy soule to dishonour, and so God discouer thy secretes, & cast thee downe in the middes of the congregation, because thou woldest not receiue the true feare of God, and thine heart is full of deceite.

CHAP. II.

1 He exhorteth the seruants of God to righteousness, lowe, vnderstanding, & patience. 11 To trust in the Lord. 13 A curse vpon them that are faine hearted and impudent.

- 1 MY sonne, if thou wilt come into the seruice of God, [stande fast in righteousness and feare, and] prepare thy soule to temptation.
- 2 Settle thine heart, and be pacient: [bowe downe thine eare, and receiue the wordes of vnderstanding,] and shrinke not away, when thou art assailed, [but waite vpon God patiently.]
- 3 Ioyne thy selfe vnto him, and depart not away, that thou maiest be increased at thy last ende.
- 4 Whatsoeuer cometh vnto thee, receiue it patiently, and be pacient in the change of thine affliction.
- 5 For as gold [and siluer are] tryed in the fire, euen so are men acceptable in the fornace of aduersitie.
- 6 Beleue in God, and he wil helpe thee: order thy way aright, and trust in him: [holde fast his feare, and growe olde therein.]
- 7 Ye that feare the Lord, waite for his mercie: shrinke not away from him that yee fall not.

- 8 Ye that feare the Lord, beleue him, and your reward shal not faile.
- 9 O ye that feare the Lord, trust in good thinges, and in the euerlasting ioye and mercie.
- 10 [Ye that feare the Lord, loue him, and your hearts shalbe lightned.]
- 11 Consider the olde generations [of men, ye children,] and marke them wel: * was there euer any confounded, that put his trust in the Lord? or who hath continued in his feare, and was forsaken? or whom did he euer despise, that called vpon him?
- 12 For God is gracious and mercifull, and forgiveth sinnes, and saueh in the time of trouble, [and is a defender for al them that seeke him in the truth.]
- 13 Wo vnto them, that haue a feareful heart, [and to the wicked lippes] and to the faint handes, and to the sinner that goeth two * manner of waies.
- 14 Wo vnto him that is faint hearted, for he beleueh not: therefore shal he not be defended.
- 15 Wo vnto you that haue lost patience, [& haue forsaken the right wayes, and are turned backe into frowarde waies:] for what wil ye do when the Lord shal visit you?
- 16 They that feare the Lord, will not disobey his worde: and they that * loue him, wil keepe his waies.
- 17 They that feare the Lord, wil seeke out the things that are pleasant vnto him: and they that loue him, shall be fulfilled with his Law.
- 18 They that feare the Lord, will prepare their hearts, and humble their soules in his sight.
- 19 [They that feare the Lord, keepe his commandements, and will be pacient till he see them.]
- 20 Saying, If we do not repent, we shall fall into the hands of the Lord, and not into the hands of men.
- 21 Yea as his greatnesse is, so is his mercie.

CHAP. III.

1 To our father and mother ought we to giue double honour. 19 Of the blessing and curse of the father, and mother. 22 No man ought ouer curiously to search out the secrets of God.

- 1 The childre of wisdom are the Church of the righteous, and their offspring is obedience and loue.
- 2 Heare your fathers iudgement, O childre, and do thereafter, that ye may be safe.
- 3 For the Lord will haue the father honored of the children, and hath confirmed the autoritie of the mother ouer the children.
- 4 Who so honoreth his father, his sinnes shalbe forgiven him, [and he shal absteine from them, and shall haue his daily desires.]
- 5 And he that honoreth his mother, is like one that gathereth treasure.
- 6 Who so honoreth his father, shall haue

Gggg.ij.

ioy

Ecclesiasticus.

ioye of his owne children, & when he maketh his prayer, he shalbe heard.

7 He that honoreth his father, shal haue a long life, and he that is obedient vnto the Lord, shal comfort his mother.

8 He that feareth the Lord, honoureth his paréts, and doeth seruice vnto his parents, as vnto Lords.

9 * Honour thy father and mother in deede and in worde, [& in all pacience,] that thou maist haue Gods blessing, [& that his blessing may abide with thee in the end.]

10 For the blessing of the father establissheth the houses of the children, & the mothers curse rooteth out the foundations.

11 Reioyce not at the dishonour of thy father : for it is not honor vnto thee, but shame.

12 Seing that mans glorie commeth by his fathers honour, & the reproche of the mother is dishonour to the children,

13 My sonne, helpe thy father in his age, & grieue him not as long as he liueth.

14 And if his vnderstanding faile, haue pacience with him, & despise him not when thou art in thy full strength.

15 For the good intreacie of thy father shal not be forgotté, but it shalbe a fortrees for thee against finnes, [and for thy mothers offence thou shalt bee recompensed with good, and it shalbe founded for thee in righteousness.]

16 And in the day of trouble thou shalt be remembred : thy finnes also shall melt away as the yce in the faire weather.

17 He that forsaketh his father, shall come to shame, and he that angreth his mother, is cursed of God.

18 ¶ My sonne, performe thy doings with mekenes, so shalt thou be beloued of them that are approued.

19 The * greater thou art, the more humble thy selfe [in all things,] and thou shalt finde fauour before the Lord.

20 Many are excellent & of renoume : but the secretes are reuiled vnto the meeke.

21 For the power of the Lord is great, and he is honored of the lowly.

22 * Seke not out the things that are to hard for thee, neither search the things rashely which are to mightie for thee.

23 [But] what [God] hath commanded thee, thinke vpon that with reuerence, [& be not curious in many of his workes :] for it is not needefull for thee to see with thine eyes the things that are secret.

24 Be not curious in superfluous things, for many things are shewed vnto thee aboue the capacite of men.

25 The meddling with such hath beguiled manie, and an euil opinion hath deceived their iudgement.

26 Thou canst not see without eyes, professe not the knowledge therfore that thou hast not.

27 A stubberne heart shal fare euil at the last : and he that loueth danger, shal perish therein.

28 An heart that goeth two wayes, shal not prosper : and he that is froward of heart, shall stumble therein.

29 An obltinate heart shalbe laden with sorowes : and the wicked man shall heape sinne vpon sinne.

30 The persuation of the proud is without remedie, & his steppes shalbe plucked vp : for the plant of sinne hath taken roote in him, [and he shal not be esteemed.]

31 The heart of him that hath vnderstanding, shal perceiue secret things, and an attentive eare is the desire of a wise man.

32 [An heart that is wise and vnderstanding, wil abstaine from sinne, and shal prosper in the workes of righteousness.]

33 Water quencheeth burning fire, * and almes taketh away finnes. Dan. 4. 24.

34 And he that rewardeth good deedes, will remember it afterwarde, and in the time of the fall, he shal finde a staye.

CHAP. IIIL.

1 Almes must be done with gentlenes. 12 The studie of wisdom and her fruit. 30 An exhortation to eschew euil, and to doe good.

1 MY sonne, defraude not the poore of his liuing, and make not the needye eyes to waite long.

2 Make not an hungrie soule sorowfull, neither vex a man in his necessitie.

3 Trouble not the heart that is grieved, and deferre not the gift of the needie.

4 Refuse not the prayer of one that is in trouble : turne not away thy face from the poore.

5 Turne not thine eyes aside [in anger] from the poore, and giue him none occasion to speake euill of thee.

6 For if he curse thee in the bitterness of his soule, his prayer shalbe heard of him that made him.

7 Be courteous vnto the cōpany [of poore, and humble thy soule vnto the Elder,] and bowe downe thine head to a man of worship.

8 Let it not grieue thee to bow downe thine eare vnto the poore, [but paye thy dette,] and giue him a friendly answer.

9 ¶ Deliuer him that suffreth wrong, from the hand of the oppressour, & be not faint hearted * when thou iudgest.

10 Be as a father vnto the fatherles, & as an husband vnto their mother : so shalt thou be as the sonne of the most highe : and he shal loue thee more then thy mother doeth.

11 Wisdome exalteth her children, and receiue them that seeke her, [& wil go before them in the way of righteousness.]

12 He that loueth her, loueth life, and they that seeke life in the morning, shall haue great ioie.

13 He that keepeth her, shal inherit glorie : for vnto whome she entreth, him the Lord wil blesse.

14 They that honour her, shalbe the seruants of the holy one, and them that loue her,

*Exod. 20. 12.
dent. 5. 16.
mat. 23. 4.
ephes. 6. 2.
* Or, the blessing
of men.*

Philip. 2. 3.

** Prov. 25. 27.
rom. 12. 3.*

** Or, to defend
him.*

her, the Lord doth loue.

15 Who so giueth eare vnto her, shal iudge the nations; and he that goeth vnto her, shal dwell safely.

16 He that is faithful vnto her, shal haue her in possession, and his generation shal possesse her.

17 For first she wil walke with him by crooked wayes, and bring him vnto feare, and dread, and torment him with her discipline vntill she haue tryed his soule, and haue proued him by her iudgements.

18 Then wil she returne the streight way vnto him, and comfort him, and shew him her secretes, [and heape vpon him the treasures of knowledg, and vnderstanding of righteousness.]

19 But if he go wrong, she will forsake him, and giue him ouer into the hands of his destruction.

20 [¶ My sonne,] * Make much of time, and eschewe the thing that is euill,

21 And be not ashamed [to say the trueth] for thy life: for there is a shame that bringeth sinne, and a shame that bringeth worship and fauour.

22 Accept no person against thine owne conscience, that thou be not confounded to thine owne decay, [and forbear not thy neighbour in his faute.]

23 And keepe not backe counsell when it may do good, neither hide thy wisdom when it may be famous.

24 For by the talke is wisdom knowne, & learning by the words of the tongue, [and counsel, wisdom and learning by the talking of the wise, and stedfastnes in the workes of righteousness.]

25 In no wise speake against the worde of trueth, but be ashamed of the lies of thine owne ignorance.

26 Be not ashamed to confesse thy sinnes, and resist not the course of the riuer.

27 Submit not thy selfe vnto a foolish man, neither accept the person of the mightie.

28 Striue for the trueth vnto death, [and defend iustice for thy life,] and the Lord God shall fight for thee [against thine enemies.]

29 Be not hasty in thy tongue, neither slacke and negligent in thy workes.

30 Be not as a lion in thine owne house, neither bear thy seruants for thy fantasie, [nor oppresse them that are vnder thee.]

31 * Let not thine hande be stretched out to receiue, and shut when thou shouldest giue.

CHAP. V.

1 In riches may wee not put any confidence. 7 The vengeance of God ought to be feared, and repentance may not be deferred.

1 **T**Rust not vnto thy riches, and say not, I haue ynough for my life: [for it shal not helpe in the time of vengeance and indignation.]

2 Followe not thine owne minde and thy strength to walke in the waies of thine heart:

3 Neither saye thou, [Howe haue I had strength?] or who wil bring me vnder for my workes? for God the auenger will reuenge the wrong done by thee.

4 And say not, I haue sinned, and what euill hath come vnto me? for the Almighty is a patient rewarder, but he will not leaue thee vnpunished.

5 Because thy sinne is forgien, be not without feare, to heape sinne vpon sinne.

6 And say not, The mercie of God is great: he will forgie my manifold sinnes: for mercie & wrath come from him, & his indignation commeth downe vpon sinners.

7 Make no taryng to turne vnto the Lord, and put not of from daye to daye: for suddenly shall the wrath of the Lord breake forth, and in thy securitie thou shalt be destroyed, and thou shalt perish in time of vengeance.

8 Trust not in wicked riches: for they shal not helpe thee in the day of punishment [and vengeance.]

9 Be not caryed about with euery wind, and go not into euery waye: for so dooth the sinner that hath a double tongue.

10 Stand fast in thy sure vnderstanding [and in the way & knowledge of the Lord] and haue but one maner of worde, [and follow the word of peace and righteousness.]

11 Bee humble to heare the word of God, that thou mayst vnderstand it, and make a true answer with wisdom.

12 Be swift to heare good things, and let thy life be pure, and giue a patient answer.

13 If thou hast vnderstanding, answer thy neighbour: if not, lay thine hand vpon thy mouth, [least thou be trapped in an vndiscrete worde, and so be blamed.]

14 Honour and shame is in the talke, & the tongue of a man causeth him to fall.

15 Be not counted a talebearer, & lie not in waite with thy tongue: for shame [and repentance] follow the thiefe, and an euill condemnation is ouer him that is double tongued: [but he that is a backbiter, shal be hated, enuied and confounded.]

16 Do not rashly, neither in smal thinges nor in great.

CHAP. VI.

1 It is the propertie of a sinner to be euill tongued. 6 Of friendship. 23 Desire to be taught.

1 **B**E not of a friend [thy neighbours] enemy: for such shal haue an euill name, shame and reproche, and he shall be in infamie as the wicked that hath a double tongue.

2 Be not proud in the deuce of thine owne minde, leaust thy soule rent thee as a bull,

3 And eate vp thy leaues, and destroye thy frute, & so thou be left as a dry tree [in the wilderness.]

4 For a wicked soule destroyeth him that hath it, and maketh him to be laughed to scorne of his enemies, [and bringeth him to the portion of the vngodlie.]

5 A sweete talke multiplyeth the friends [G g g. iij. paci-

Ecclesiasticus.

- pacifieth them that be at variance,] and a sweete tongue increaseth much good talke.
- 6 Holde friendship with many, neuertheless haue but one counseller of a thousande.
- 7 If thou gettest a friend, proue him first, & be not hastie to credit him.
- 8 For some man is a friend for his own occasion, and wil not abide in the day of thy trouble.
- 9 And there is some friend that turneth to enimitie, and taketh part against thee, and in contention he wil declare thy shame.
- 10 Againe some friend is but a companion at the table, and in the day of thine affliction he continueth not.
- 11 But in thy prosperitie he wil be as thou thy selfe, and wil vse libertie ouer thy seruantes.
- 12 If thou be brought low, he wil be against thee, and wil hide himselfe from thy face.
- 13 Depart from thine enemies, and beware of thy friends.
- 14 A faithful friend is a strong defence, and he that findeth such one, findeth a treasure.
- 15 A faithful friend ought not to be changed for any thing, and the weight of golde and siluer [is not to be compared to the goodnesse [of his faith.]]
- 16 A faithful friend is the medicine of life [and immortalitie,] & they that feare the Lorde, shal finde him.
- 17 Who so feareth the Lord, shal direct his friendship a right, and as his owne selfe, so shal his friend be.
- 18 My sonne, receiue doctrine from thy youth vp : so shalt thou finde wisdom [which shal indure] til thine olde age.
- 19 Go to her as one that ploweth, and soweth, and waite for her good fruts : for thou shalt haue but litle labour in her worke : but thou shalt eat of her fruts right sone.
- 20 How exceeding sharpe is she to the vnlearned : she that is without iudgement, wil not remaine with her.
- 21 Vnto suche one she is as a fine touchestone, and he casteth her from him without delay.
- 22 For they haue the name of wisdom, but there be but few that haue the knowledge of her.
- 23 [For with them that know her, she abyedeth vnto the appearing of God.]
- 24 Giue eare my sonne: receiue my doctrine, and refuse not my counsell,
- 25 And put thy feete into her linkes, and thy necke into her chaine.
- 26 Bow downe thy shoulder vnto her, and beare her, and be not wearie of her bands.
- 27 Come vnto her with thy whole heart, and keepe her wayes with all thy power.
- 28 Seeke after her, and search her, and she shal be shewed thee : and when thou hast gotten her, forsake her not.
- 29 For at the last thou shalt find rest in her, and that shal be turned to thy ioye.
- 30 Then shal her fetters be a strong defence

for thee, [and a sure fundation] and her chaines a glorious raiment.

- 31 For there is a golden ornament in her, and her bandes are the laces of purple colour.
- 32 Thou shalt put her on as a robe of honour, and shalt put her vpon thee, as a crowne of ioye.
- 33 My sonne, if thou wilt, thou shalt be taught, and if thou wilt apply thy mynde, thou shalt be wittie.
- 34 If thou loue to heare, thou shalt receiue [doctrine,] and if thou delight in hearing, thou shalt be wise.
- 35 Stand with the multitude of the elders, which are wise, and ioyne with him that is wise.
- 36 *Desire to heare all godly talke, and let *Chap. 1. p.* not the graue sentences of knowledge escape thee.
- 37 And if thou seest a man of vnderstanding, get thee sone vnto him, and let thy foote weare the steppes of his dores.
- 38 Let thy minde bee vpon the ordinances of the Lord, and be continually occupied in his commandements: so shal he stablith thine heart, and giue thee wisdom at thine owne desire. *Or, earnestly.*

CHAP. VII.

2 VV e must forsake euil, and yet not iustifie our selues. 23 The behiour of the wise to ward his wife, his friend, his children, his seruants, his father and mother.

- 1 **D**O no euil : so shal no harme come vnto thee.
- 2 Depart from the thing that is wicked, and sinne shal turne from thee.
- 3 My sonne, sowe not vpon the forowes of vnrighteousnes, lest that thou reape them seuen folde.
- 4 Aske not of the Lord preeminence, neither of the King the seat of honour.
- 5 *Iustifie not thy self before the Lord: [for he knoweth thine heart,] & boast not thy wisdom in the presence of the King. *Iob. 9. 1. p. sal. 143. 2. eccl. 7. 17. luk. 21. 31.*
- 6 Seeke not to be made a iudge, lest thou be not able to take away iniquitie, and least thou, fearing the person of the mightie, shouldest commit an offence against thine vprightnes.
- 7 Offend not against the multitude of a citie, and cast not thy selfe among the people.
- 8 *Binde not two sinnes together : for in one sinne shalt thou not be vn timerished. *Chap. 12. 3.*
- 9 Say not, God wil looke vpon the multitude of mine oblations, and when I offer to the most high God, he wil accept it.
- 10 Be not faint hearted, when thou makest thy prayer, neyther slacke in giuinge of almes.
- 11 Laugh no man to scorne in the heauines of his soule : for [God which seeth all things] is he that can bring downe, and let vp againe. *1. Sam. 2. 7.*
- 12 Sow not a lie against thy brother, neither do the same against thy friend.

- 13 Use not to make anie maner of lie; for the custome thereof is not good.
- 14 Make not manie wordes when thou art among the Elders, neither repeate a thing in thy prayer.
- 15 Hate not laborious worke, neither the husbandrie, which the most Highe hath created.
- 16 Nomber not thy selfe in the multitude of the wicked, but remember that vengeance wil not slacke.
- 17 Humble thy minde greatly: for the vengeance of the wicked is fire and wormes.
- 18 Giue not ouer thy friend for anie good, nor thy true brother for the golde of Ophir.
- 19 Departe not from a wise and good woman, [that is fallen vnto thee for thy portion in the feare of the Lord:] for her grace is aboue golde.
- 20 ¶ Where as thy seruant worketh truly, intreate him not euil, nor the hierling that bestoweth himselfe wholly for thee.
- 21 Let thy soule loue a good seruant, and defraude him not of libertie, [neither leaue him a poore man.]
- 22 ¶ If thou haue cattel, looke well to them, and if they be for thy profite, keepe them with thee.
- 23 If thou haue sonnes, instruct them, and holde their necke from their youth.
- 24 If thou haue daughters, keepe their bodie, and shewe not thy face cheereful towarde them.
- 25 Marrie thy daughter, & so shalt thou performe a weightie matter: but giue her to a man of vnderstanding.
- 26 If thou haue a wife after thy minde, forsake her not, but commit not thy selfe to the hateful.
- 27 ¶ Honour thy father from thy whole heart, and forget not the sorowes of thy mother.
- 28 Remember that thou wast borne of the, and how canst thou recompence them the things that they haue done for thee?
- 29 ¶ Feare the Lord with all thy soule, and honour his ministers.
- 30 Loue him that made thee, with all thy strength, and forsake not his seruants.
- 31 Feare the Lord with all thy soule, and honour the Priests, and giue them their portion, as it is commanded thee, the first frutes, [and purifications] and sacrifices for sinne, and the offrings of the shoulders, and the sacrifices of sanctification, and the first frutes of the holy things.
- 32 Stretche thine hand vnto the poore that thy blessing, [and reconciliation] may be accomplished.
- 33 Liberalitie pleaseth all men liuing, and from the dead restrain it not.
- 34 ¶ Let not them that weepe, be without [comfort:] but morne with such as morne.
- 35 ¶ Be not slowe to visit the sicke: for that shal make thee to be beloued.
- 36 Whatsoeuer thou takest in hand, remem-

ber the ende, and thou shalt neuer do amisse.

CHAP. VIII.

We must take heede vnto whom we haue to doe.

- 1 Striue not with a mightie man, lest thou fall into his hands.
- 2 ¶ Make not variance with a rich man, lest he on the other side weigh downe thy weight: for golde [and siluer] hath destroyed many & hath subuerted the hearts of Kings.
- 3 Striue not with a man that is full of words, and laye no stickes vpon his fire.
- 4 Playe not with a man that is vntaught, lest thy kinred be dishonored.
- 5 ¶ Despise not a man that turneth himselfe away from sinne, nor cast him not in the teeth withall, but remember that wee are all worthie blame.
- 6 ¶ Dishonour not a man in his olde age: for they were as we which are not olde.
- 7 Be not glad of the death of thine enemy, but remember that we must dye all, [and so enter into ioye.]
- 8 ¶ Despise not the exhortation of the Elders, that be wise, but acquaint thy selfe with their wise sentences: for of them thou shalt learne wisdom, [and the doctrine of vnderstanding,] and how to serue great men [without complaint.]
- 9 Go not from the doctrine of the Elders: for they haue learned it of their fathers, and of them thou shalt learne vnderstanding, and to make answer in the time of neede.
- 10 Kindle not the coales of sinners, [when thou rebukest them,] lest thou be burnt in the fyrie flames [of their sinnes.]
- 11 Rise not vpp against him that doeth wrong, that he lay not waite as a spie for thy mouth.
- 12 ¶ Lende not vnto him that is mightier then thy selfe: for if thou lendest him, count it but lost.
- 13 Be not surety aboue thy power: for if thou be surety, thinke to pay it.
- 14 Go not to law with the iudge: for they wil giue sentence according to his owne honor.
- 15 ¶ Trauaile not by the way with him that is rash, lest he do thee iniurie: for he followeth his owne wilfulnes, & so shalt thou perish thorowe his folie.
- 16 ¶ Striue not with him that is angrie, and go not with him into the wildernes: for blood is as nothing in his sight, and where there is no helpe, hee wil ouerthrowe thee.
- 17 Take no counsell at a foole: for he can not keepe a thing close.
- 18 Do no secret thing before a stranger: for thou canst not tell what hee goeth about.
- 19 Open not thine heart vnto euery man, lest he be vnthankful to thee, [and put thee to reproofe.]

CHAP.

*Leu. 19. 13.
chap. 33. 30.
Eccl. 4. 7.*

Deut. 33. 4.

*Chap. 3. 9.
Ioh. 4. 3.*

Deut. 12. 18.

*Leu. 2. 3.
Num. 18. 15.*

Or, liberalitie.

*Tob. 3. 21.
Rom. 12. 15.*

Mat. 25. 36.

Mat. 5. 23.

Chap. 31. 6.

Galat. 6. 1.

Leu. 19. 32.

Chap. 6. 33.

Chap. 29. 4.

Gen. 17. 8.

Prov. 22. 24.

Ecclesiasticus.

CHAP. IX.

*Of ieiouſie. 12 An old friend is to be preferred before a newe.
13 Righteous men should be bidden to thy table.*

- 1 **B**E not ieiouſe ouer thy wife of thy boſome, neither teach her by thy meanes an euill leſſon.
- 2 Giue not thy life vnto a woman, leaſt ſhe ouercome thy ſtrength, [and ſo thou be confounded.]
- 3 Meete not an harlot, leaſt thou fall into her ſnares.
- 4 Uſe not the companie of a woman that is a ſinger, [& a dancer, nether heare her,] leaſt thou be taken by her craftines.
- 5 Gaze not on a * maide, that thou fall not by that that is precious in her.
- 6 * Caſt not thy minde vpon harlots [in any manner of thing,] leſt thou deſtroy [both thy ſelfe and] thine heritage.
- 7 Go not about gazing in the ſtreets of the citie, neither wander thou in the ſecrete places thereof.
- 8 * Turne away thine eye from a beautifull woman, and looke not vpon others beautie: for many * haue periſhed by the beautie of women: for thorow it loue is kindled as a fyre.
- 9 [Euerie woman that is an harlot, ſhall be troden vnder fote as dongue, of euery one that goeth by the way:]
- 10 Manic wondering at the beautie of a ſtrange woman, haue bene caſt out: for her wordes burne as a fire.]
- 11 Sit not at al with another mans wife, [neither lie with her vpon the bed,] nor baket with her, leſt thine heart encline vnto her, and ſo through thy deſire fall into deſtruction.
- 12 Forſake not an olde friend: for the newe ſhall not be like him: a newe friende is as newe wine: when it is olde, thou ſhalt drink it with pleaſure.
- 13 * Deſire not the honour [and riches] of a ſinner: for thou knoweſt not what ſhall be his end.
- 14 Delite not in the thing that the yngodlie haue pleaſure in, but remember that they ſhall not be founde iuſt vnto theiyr graue.
- 15 Kepe thee from the man that hath power to ſlaye: ſo ſhalt thou not doubt the feare of death: and if thou come vnto him, make no faute, leaſt he take away thy life: remember that thou goeſt in the middes of ſnares, and that thou walkeſt vpon the towres of the citie.
- 16 Trye thy neighbour as nere as thou caſt, * and aſke counſel of the wiſe.
- 17 Let thy talke be with the wiſe, and al thy communication in the Lawe of the moſte High.
- 18 Let iuſt men eate and drinke with thee, & let thy reioycing be in the feare of the Lord.
- 19 In * the hands of the craftmen ſhal the workes be commended, and the wiſe prince of the people by his worde, [and the word

Gen. 8. 2.

Prou. 5. 3.

Mat. 5. 28.

*Gen. 34. 1.
2. ſam. 11. 2.
indeth. 10. 27.*

*Iudg. 9. 2.
2 ſam. 15. 12.*

Chap. 7. 3.

** Or, the worke-
men is praiſed
according to the
worke.*

by the wiſdome of the Elders.]

- 10 A man full of wordes is dangerous in his citie, and he that is raſh in his talking, ſhal be hated.

CHAP. X.

1 Of Kings and iudges. 7 Pride and couetouſnes are to be abhorred. 28 Labour is praiſed.

- 1 **A** Wiſe iudge will inſtruchte his people with diſcretion: the gouernance of a prudent man is wel ordered.
- 2 As the iudge of the people is himſelfe, ſo are his officers, and what maner of mā the ruler of the citie is, ſuch are all they that dwel therein.
- 3 * An vnwiſe King deſtroyeth his people, *1. King. 12. 1.* but where they that be in autoritie, are men of vnderſtanding, there the citie proſpereth.
- 4 The gouernement of the earth is in the hand of the Lord, [and all iniquitie of the nations is to be abhorred,] and when time is, he will ſet vp a profitable ruler ouer it.
- 5 In the hande of God is the proſperitie of man, and vpon the ſcribes will he laye his honour.
- 6 * Be not angrie for any wrong, with thy neighbour, and do nothing by iniurious practiſes. *Leui. 19. 17.*
- 7 Pride is hateful before God and man, & by both doth one commit iniquitie.
- 8 * Becauſe of vnrighteous dealing and wronges and riches gotten by deceit, the kingdome is tranſlated from one people to another. *1. Cor. 1. 14.*
- 9 There is nothing worſe than a couetouſ man: [why art thou proude, O earth and aſhes? there is not a more wicked thing, then to loue money: for ſuche one woulde euen ſell his ſoule, and for his life euery one is cōpelled to pul out his owne bowels.]
- 10 [All tirannie is of ſmall indurance, and the diſeaſe that is hard to heale, is grievous to thy phyſician.]
- 11 The Phyſician cutteth of the ſore diſeaſe, and he that is to day a King, to morowe is dead.
- 12 Why is earth and aſhes proude, ſeing that when a man dyeth, he is the heire of ſerpentes, beaſtes and wormes?
- 13 The beginning of mans pride, is to fall away from God, & to turne away his heart from his maker.
- 14 For pride is the original of ſinne, and he that hath it, ſhall powre out abomination, til at laſt he be ouerthrowne: therefore the Lord bringeth the perſwaſions of the wicked to diſhonour, and deſtroieth them in the end.
- 15 The Lord hath caſt downe the thrones of the [proude] princes, and ſet vp the meeke in their ſteede.
- 16 The Lord plucketh vp the rootes of the [proude] nations, and planteth the lowlie with glorie among them.
- 17 The Lord ouerthroweth the lands of the heathen,

heathen, and destroyeth them vnto the foundations of the earth: he causeth them to wither away, and destroyeth them, and maketh their memorial to cease out of the earth.

18 [God destroyeth the memorial of the proude, and loueth the remembrance of the humble.]

19 Pride was not created in men, neither wrath in the generation of women.

20 There is a seede of man, which is an honorable feede: the honorable feede are they that feare the Lord: there is a seede of man, which is without honour: the seede without honour, are they that transgresse the commandements of the Lord: it is a feede that remaineth which feareth the Lord, and a faire plant, that loue him: but they are a feede without honour, that despise the Lawe, and a deceiueable feede that breake the commandements.

21 He that is the chiefe among brethren, is honorable: so are they that feare the Lord in his sight.

22 The feare of the Lord causeth that the kingdome faileth not, but the kingdome is lost by crueltie and pride.

23 The feare of the Lord is the glorie aswel of the riche and the noble, as of the poore.

24 It is not meete to despise the poore man that hath vnderstanding, neither is it conuenient to magnifie the riche that is wicked man.

25 The great man and the iudge & the man of autoritie, are honorable, yet is there none of them greater, then he that feareth the Lord.

26 "Vnto the seruant that is wise, shal they that are free, do seruice: " he that hath knowledge, will not grudge when hee is reformed, [and the ignorant shal not come to honour.]

27 Seke not excuses when thou shouldest do thy worke, neither be ashamed thereof through pride in the time of aduersitie.

28 "Better is he that laboreth and hath ple- teousnes of al things, then he that is gorgeous, and wanteth bread.

29 My sonne, get thy selfe prayse by mekenes, and esteeme thy selfe as thou deseruest.

30 Who wil count him iust that sinneth against himselfe? or honor him, that dishonoreth his owne soule?

31 The poore is honored for his knowledge [and his feare,] but the riche is had in reputation because of his goods.

32 He that is honorable in pouertie, how much more shal he be when he is rich? & he that is vn honest being riche, how much more wil he be so, when he is in pouertie?

CHAP. XI.

1 The praise of humilitie: 2 After the outward appearance ought we not to iudge. 3 Of rash iudgement. 4 All things come of Gods. 5 All men are not to be brought into thine house.

1 **W**isdom^e lifeth vp the head of him that is lowe, and maketh him to sit among great men.

2 Commend not a man for his beautie, neither despise a man in his viter appearance.

3 The Bee is but final among the foules, yet doth her frute passe in sweetenes.

4 Be not proude of clothing and raiment, * and exalt not thy selfe in the day of honour: for the workes of the Lord are wonderful, [and glorious,] secrete, [and vnknown] are his workes among men.

5 Manye tirantes haue sit downe vpon the earth, * and the vnlikely hath worne the crowne.

6 Many mightie men haue bene brought to dishonour, and the honorable haue bene deliuered into others mens hands.

7 ¶ Blame [no mā] before thou haue inquired the matter: vnderstand first and then reforme [righteously].

8 ¶ Giue no sentence, before thou hast heard the cause, neither interrupt men in the middes of their tales.

9 Striue not for a matter that thou hast not to do with, and sit not in the iudgement of sinners.

10 My sonne, medle not with many matters: * for if thou gaine much, thou shalt not be blameles, and if thou followe after it, yet shalt thou not attaine it, neither shalt thou escape, though thou flee from it.

11 * There is some man that laboreth and taketh peine, and the more he hasteth, the more he wanteth.

12 Againe there is some that is slouthfull, and * hath neede of helpe: for he wanteth strength, and hath great pouertie, yet the eye of the Lord looketh vpon him to good, and setteth him vp from his lowe estate,

13 And he lifeth vp his head: so that many men marueile at him, [and giue honor vnto God.]

14 * Prosperitie and aduersitie, life & death, pouertie and riches come of the Lord.

15 Wisdome and knowledge, and vnderstanding of the Lawe are of the Lord: loue and good workes come of him.

16 Errour and darkenes are appointed for sinners, and they that exalt themselves in euil, waxe olde in euil.

17 The gift of the Lord remaineth for the godlie, & his Good wil giueth prosperitie for euer.

18 ¶ Some man is riche by his care and nigardship, and this is the portion of his wages,

19 In that he saith, * I haue gotten rest, and now wil I eate continually of my goods, yet he considereth not, that the time draweth nere, that he must leaue al these things vnto other men, and dye himselfe.

20 Stand thou in thy state, and exercise thy self therein, and remaine in thy worke vnto thine age.

21 Marueile not at the workes of sinners, but trust in the Lord, and abide in thy labour: for

Gen. 41. 40.
Dan. 6. 3.

As. 12. 3.

1 Sam. 15. 28.
Ester. 6. 10.

Deut. 13. 14.
Ex. 17. 5.
10th. 7. 22.

Tron. 18. 13.

Mat. 19. 20.
1 Tim. 6. 9.

Pro. 30. 3.

Iob. 42. 28.

Iob. 14. 12.
Ezek. 28. 4.

Luk. 12. 19.

Pro. 17. 3.
1 Sam. 12. 13.

Pro. 12. 9.

Ecclesiasticus.

for it is an easie thing in the sight of the Lorde, suddenlye to make a poore man riche.

22 The blessing of the Lord is in the wages of the godlye, and he maketh his prosperitie soone to florish.

23 ¶ Say not, what profite and pleasure shall I haue? and what good thinges shal I haue hereafter?

24 Againe say not, I haue ynough, and possesse many thinges, & what euill can come to mee hereafter?

Chap. 18. 29.

25 In thy good stare remember aduersitie, and in aduersitie forget not prosperitie.

26 For it is an easie thing vnto the Lord in the day of death to rewarde a man according to his waies.

27 The aduersitie of an houre maketh one to forget pleasure: and in a mans ende, his workes are discouered.

28 Iudge none blessed before his death: for a man shal be knowne by his children.

29 Bring not euerie man into thine house: for the deceytfull haue manye traynes, [and are like stomackes that belche stinkingly.]

30 As a partridge is taken vnder a basket, [& the hinde is taken in the snare,] so is the heart of the proude man, which like a spie watcheth for thy fall.

31 For he lieth in waite & turneth good vnto euill, and in things worthy prayse he will finde some faute.

32 Of one litle sparke is made a great fyre, [and of one deceytfull man is bloode increased:] for a sinful man layeth waite for blood.

33 Beware of a wicked man, for he imagineth wicked thinges to bring thee into a perpetuall shame.

34 Lodge a stranger, and he wil destroy thee with vnquietnes, and driue thee from thine owne.

CHAP. XII.

1 Vnto whom we ought to do good. 10 Enemies ought not to be trusted.

1 **W**Hen thou wilt do good, knowe to whom thou doest it, so shalt thou be thanked for thy benefites.

2 Do good vnto the righteous, & thou shalt finde [great] rewarde, though not of him, yet of the most High.

3 He can not haue good that continueth in euill, and giueth no almes: [for the most High hateth the sinners, and hath mercie vpon them that repent.]

4 Giue vnto such as feare God, and receiue not a sinner.

5 Do well vnto him that is lowly, but gyue not to the vngodlie: hold backe thy bread, and giue it not vnto him, least he ouercome thee thereby: else thou shalt receiue twise as muche euill for all the good that thou doest vnto him.

6 For the moste high hateth the wicked, & wil repay vengeance vnto the vngodlie, & keepeth them against the day of horrible

vengeance.

7 Giue vnto the good, and receiue not the sinner.

8 A friend cannot be knowne in prosperitie, neither can an enemie be vnknownen in aduersitie.

9 When a man is in wealth, it griueth his enemies, but in heauines & trouble a mans very friend wil depart from him.

10 Trust neuer thine enemie: for like as an yron rusteth, so doeth his wickednes.

11 And though he make much crouching & kneeling, yet aduise thy self, and beware of him, & thou shalt be to him, as he that wipeth a glasse, & thou shalt knowe that all his rust hath not bene wel wiped away.

12 Set him not by thee, least he destroy thee, and stand in thy place.

13 Neither set him at thy right hand, least he seeke thy rounge, and thou at the last remember my wordes, and be pricked with my sayings.

14 Bind not two sinnes together: for there shal not one be vnpunished.

15 Who wil haue pitie of the charmer, that is stinged of the serpent? or of all such as come neere the beastes? so is it with him that keepeth company with a wicked man, and wrappeth himselfe in his sinnes.

16 For a season wil he bide with thee: but if thou stumble, he taryeth not.

17 *An enemie is sweete in his lippes: he can make many good wordes, and speake many good thinges: yea, he can weepe with his eyes, but in his heart he imagineth how to throwe thee into the pit: and if he may find opportunitie, he wil not be satisfied with blood.

18 If aduersitie come vpon thee, thou shalt finde him there first, and though he pretended to helpe thee, yet shall he vndermine thee: he wil shake his head, and clap his hands, and will make many wordes, and disguise his countenance.

CHAP. XIII.

1 The companies of the proude and of their riche are to be eschewed. 15 The loue of God. 17 Like do companie with their like.

1 **H**E *that toucheth pitch, shalbe defiled with it: and he that is familiar with the proude, shall be like vnto him.

2 Burthen not thy selfe aboue thy power, whiles thou liuest, and companie not with one that is mightier, and richer then thy selfe: for how agre the kettle and the earthen pot together? for if the one be smitten against the other, it shall be broken.

3 The riche dealeth vnrighteously, and threatneth withall: but the poore being oppressed must intreate: if the riche haue done wrong, he must yet be intreated: but if the poore haue done it, he shall straight waies be threatened.

4 If thou be for his profite, he vseth thee: but if thou haue nothing, he wil forsake thee.

- 5 If thou haue anie thing, he will liue with thee: yea, he wil make thee a bare man, and wil not care for it.
- 6 If he haue nede of thee, he will defraude thee, and wil laugh at thee, and put thee in hope, and giue thee all good wordes, and say, What wantest thou?
- 7 Thus wil he shame thee in his meate, vntil he haue suppt thee cleane vp riue or thrife, and at the last he wil laugh thee to scorne: afterward, when he seeth thee, he will forsake thee, and shake his head at thee.
- 8 [Submit thy self vnto God, and waite vpon his hand.]
- 9 Beware that thou be not disceiued in thine owne conceit and brought downe by thy simplices: [be not to humble in thy wilddome.]
- 10 ¶ If thou be called of a mightie man, absente thy selfe: so shall he call thee the more oft.
- 11 Praise not thou vnto him, that thou be not shut out, but go not thou farre of, least he forget thee.
- 12 Withdraw not thy self from his speache, but beleue not his manie wordes: for with much communication wil he tempt thee, and laughingly wil he grope thee.
- 13 He is vnmerciful, & keepeth not promes: he wil not spare to do thee hurt, and to put thee in prison.
- 14 Beware, & take good heed: for thou walkest in peril of thine ouerthrowing: when thou hearest this, awake in thy sleepe.
- 15 Loue the Lord all thy life, and call vpon him for thy saluation.
- 16 ¶ Euerie beast loueth his like, and euerie man loueth his neighbour.
- 17 Al flesh wil resort to their like, and euerie man will keepe companie with such as he is himself.
- 18 How can the wolfe agre with the lambe? no more can the vngodly with the righteous.
- 19 What fellowship hath hyena wyth a dogge? and what peace is betwene the riche and the poore?
- 20 As the wilde asse is the Lions pray in the wilderness, so are poore men the meate of the riche.
- 21 As the proude hate humilitie, so do the riche abhorre the poore.
- 22 If a riche man fall, his friends set him vp againe: but when the poore falleth, his friends driue him away.
- 23 If a riche man offende, he hath many helpers: he speaketh proude wordes, and yet men iustifie him: but if a poore man faile, they rebuke him, and though he speake wisely, yet can it haue no place.
- 24 When the riche man speaketh, euerie man holdeth his tongue: and looke what he saith, they praise it vnto the cloudes: but if the poore man speake, they say, What fellow is this? and if he do amisse, they will destroy him.
- 25 Riches are good vnto him that hath no sinne [in his conscience,] and pouertie is

euil in the mouth of the vngodly.

26 The heart of a man changeth his countenance, whether it be in good or euil.

27 A cheareful countenance is a token of a good heart: for it is an heard thing to know the secrets of the thought.

CHAP. XIIII.

- 1 The offence of the tong. 17 Man is but a vaine thing.
- 21 Happy is he that continueth in vnsidome.

- 1 **B**lessed is the man * that hath not fallen [by the worde of] his mouth, and is not tormented with the sorow of sinne.
- 2 Blessed is he that is not condemned in his conscience, and is not fallen from his hope in the Lord.
- 3 Riches are comely for a nigarde, and what shoulde an enuious man do with money?
- 4 He that gathereth together from his owne soule, heapeth together for others, that wil make good cheare with his goods.
- 5 He that is wicked vnto himself, to whome wil he be good? for suche one can haue no pleasure of his goods.
- 6 There is nothing worse, then when one enuieth himself: and this is a rewarde of his wickednes.
- 7 And if he do any good, he doeth it, not knowing therof, and against his wil, and at the last he declareth his wickednes.
- 8 The enuious man hath a wicked looke: he turneth away his face, and despiseth men.
- 9 A couetous mans eye hath neuer ynough of a portion, and his wicked malice withereth his owne soule.
- 10 A wicked eye enuyeth the bread, and there is scarcenesse vpon his table.
- 11 My sonne, do good to thy selfe of that thou hast, and giue the Lord his due offerings.
- 12 Remember that death tarieth not, and that the covenant of the graue is not shewed vnto thee.
- 13 * Do good vnto thy friend before thou dye, & according to thine habilitie stretch out thine hand, and giue him.
- 14 Defraude not thy self of the good daye, and let not the portion of the good desires ouer passe thee.
- 15 Shalt thou not leaue thy trauciles vnto another, and thy labours for the deuiding of the heritage?
- 16 Giue and take and sanctifie thy soule: [worke thou righteousness before thy death:] for in the hell there is no meate to finde.
- 17 ¶ All flesh waxeth olde, as a garment, & this is the condicion of all times, Thou shalt dye the death.
- 18 As the greene leaues on a thicke tree, some fall, and some growe, so is the generation of flesh and blood: one cometh to an ende, and another is borne.
- 19 All corruptible things shal faile, and the worker

*Which is a wilde beast that counterfeiteth the voice of mee, and so entiseth them out of their houses and deuoureth them.

Chap. 4. 1.
100. 4. 7.
Iudg. 14. 19.

Ish. 40. 6.
1. pet. 1. 24.
1 ier. 1. 10.

Ecclesiasticus.

- worker thereof shal go withal.
- 30 [Euerie excellent worke shalbe iustified, and he that worketh it, shall haue honour thereby.]
- 31 *Blessed is the man that doeth meditate honest things by wisdom, [and exerciseth himselfe in iustice,] and he that reasoneth of holic things by his vnderstanding,
- 32 Which cōsidereth in his heart her waies, and vnderstandeth her secretes.
- 33 Go thou after her as one that seeketh her out, and lie in waite in her waies.
- 34 He shall looke in at her windowes, and hearken at her doores.
- 35 He shall abide beside her house, and fasten a stake in her walles: he shal pitche his tent besides her.
- 36 And he shall remaine in the lodging of good men, and shal set his children vnder her couering, and shall dwell vnder her branches.
- 37 By her he shalbe couered from the heat, and in her glory shall he dwell.

CHAP. XV.

The goodnes that foloweth him which feareth God. 1 God receiveth and casteth of the sinner. 11 God is not the author of euil.

- 1 **H**E that feareth the Lord, will do good: And he that hath the knowledge of the Lawe, will keepe it sure.
- 2 As an [honorable] mother shal she meete him, and she, as his wife married of a virgine, wil receiue him.
- 3 With the bread [of life] & vnderstanding shal she feede him, and giue him the water of [wholesome] wisdom to drinke.
- 4 He shal assure himselfe in her, and shal not be moued, and shal hold himself fast by her, and shal not be confounded.
- 5 She shall exalt him aboue his neighbours, and in the middes of the congregation shall she open his mouth: [with the spirit of wisdom, and vnderstanding shall she fil him, and clothe him with the garment of glorie.]
- 6 She shall cause him to inherite ioye, and the crowne of gladnes, and an euerlasting name.
- 7 But foolish men will not take holde vpon her: but such as haue vnderstanding, will meete her: [the sinners shal not se her.]
- 8 For she is farre from pride [and deceit,] & men that lie, can not remeber her: [but men of trueth shal haunt her, and shal prosper euen vnto the beholding of God.]
- 9 Praise is not seemely in the mouth [of the sinner: for that is not sent of the Lord.]
- 10 But if praise come of wisdom, [and be plenteous in a faithfull mouth] then the Lord wil prosper it.
- 11 Say not thou, it is through the Lord that I turne backe: for thou oughtest not to do the things that he hateth.
- 12 Say not thou, He hath caused me to erre: for he hath no neede of the sinful man.
- 13 The Lord hateth all abominations [of cr-

our:] and they that feare God, will loue it.

- 14 *He made man from the beginning, and left him in the hande of his counsell, [and gaue him his commandements and precepts.] *Gen. 1. 27.*
- 15 If thou wilt, thou shalt obserue the commandements, and testifie thy good wil.
- 16 He hath set water and fyre before thee: stretche out thine hand vnto which thou wilt.
- 17 *Before man is life and death, [good & euil:] what him liketh, shal be giuen him. *Ier. 21. 3.*
- 18 For the wisdom of the Lord is great, & he is mightie in power, and beholdeth all things [continually.]
- 19 *And the eyes [of the Lord] are vpon the that feare him, and he knoweth all the workes of man. *Psal. 34. 16.*
- 20 He hath commanded no man to do vngodlie, neither hath he giuen anie man licence to sinne: [for he desireth not a multitude of infidels, and vnprofitable children.]

CHAP. XVI.

Of vnhappie, and vicked children. 17 No man can hide himselfe from God. 24 An exhortation to the receiving of instruction.

- 1 **D**Esire not the multitude of vnprofitable children, neither delite in vngodlie children: though they be manie, reioyce not in them, except the feare of the Lord be with them.
- 2 Trust not thou to their life, neither rest vpon their multitude.
- 3 For one that is iust, is better then a thousand such, and better it is to dye without children, then to leaue behind him vngodlie children.
- 4 For by one that hath vnderstanding, shall the citie be inhabited: but the stocke of the wicked shalbe wasted incontinently.
- 5 Manie such things haue I seene with mine eyes, and mine eare hath heard greater things then these.
- 6 *In the congregation of the vngodlie shal a fire be kindeled, and among vnfaithfull people shal the wrath be set on fire. *Chap. 31. 19.*
- 7 *He spared not the olde gyants, which were rebellious, trusting to their owne strength, *Gen. 6. 4.*
- 8 *Neither spared he where as Lor dwelt, those whome hee abhorred for theyr pride. *Gen. 19. 21.*
- 9 Hee had no pittie vpon the people that were destroyed, and puffed vp in their finnes.
- 10 *And so he preserved the six hundredth thousand fooremen, that were gathered in the hardnes of their heart, in afflicting the and pitying them, in smiting them & healing them, with mercie, & with chastisement.
- 11 Therefore if there be one stifnecked among the people, it is marueile if he scape vnpunished: for mercie & wrath are with him: he is mightie to forgieue, & to powre out

1 The creation of man, and the goodness that God hath done unto him. 20 Of sinners, 26 And repentance.

our displeasure.
12 *As his mercie is great, so is his punishment also: he iudgeth a man according to his workes.
13 The vngodlye shall not escape with his spoyle, and the pacience of the godly shall not be delayed.
14 He wil giue place to al good deedes, and euerie one shall finde according to his workes; [and after the vnderstanding of his pilgrimage.]
15 The Lord hardened Pharaos, that he shuld not know him, and that his workes should be knowne vpon the earth vnder the heauen.
16 His mercie is knowne to all creatures: he hath seperated his light from the darknes with an adamant.
17 Say not thou, I wil hide my selfe from the Lord: for who will thinke vpon mee from aboue? I shal not be knowne in so great an heape of people: for what is my soule among such an infinite number of creatures?
18 Behold, the heauen, and the heauen of heauens, which are for God, the depth, and the earth, and al that therein is, shal be moued when he shal visite.
19 Al the world which is created and made by his will, the mountaines also, and the foundations of the earth shall shake for feare, when the lord looketh vpon them.
20 These things doth no heart vnderstand worthely, [but he vnderstandeth euerie heart.]
21 And who vnderstandeth his wayes? and the storme that no man can see? for the most part of his workes are hid.
22 Who can declare the workes of his righteousness? or who can abide them? for his ordinance is farre of, and the trying out of al things faileth.
23 He that is humble of heart, wil consider these things: but an vnwise and erronious man casteth his minde vpon foolish things.
24 My sonne, hearken vnto me, and learne knowledge, and marke my wordes with thine heart.
25 I wil declare thee weightie doctrine, and I wil instruct thee exactly in knowledge.
26 The Lord hath set his workes in good order from the beginning, & part of them hath he sundred from the other when he first made them.
27 He hath garnished his workes for euer, and their beginning so long as they shall indure, they are not hungry nor wearied in their labours, nor cease from their offices.
28 None of them hindreth another, neither was anye of them disobedient vnto his wordes.
29 After this the Lord loked vpon the earth and filled it with his good things.
30 With al manner of liuing beastes hath he couered the face thereof, and they returne into it againe.

1 **T**He * Lord hath created man of the earth, and turned him vnto it againe.
2 He gaue him the number of dayes and certeine times, and gaue him power of the things, that are vpon earth.
3 He clothed them with strength, as they had neede, and made them according to his image.
4 He made al flesh to feare him, so that he had the dominion ouer the beastes, and foules.
5 [*He created out of him an helper lyke vnto himselfe,] and gaue them discretion and tongue, and eyes, eares, and an heart to vnderstand, and sixtly he gaue them a spirit, and seuenthly he gaue them speache to declare his workes.
6 And he filled them with knowledge of vnderstanding, & shewed them good and euil.
7 He set his eye vpon their hearts, declaring vnto them his noble workes,
8 And gaue them occasion to reioyce perpetually in his miracles, that they shoulde prudently declare his workes, & that the elect should praise his holy name together.
9 Beside this, he gaue them knowledge, & gaue them the Law of life for an heritage, that they might now know that they were mortal.
10 He made an euerlasting couenant with them, and shewed them his iudgements.
11 Their eyes sawe the maiestie of his glorie, and their eares hearde his glorious voyce.
12 And he said vnto them, Beware of al vnrighteous things, *He gaue euerie man also a comandement concerning his neighbour.
13 Their waies are euer before him, and are not hid from his eyes.
14 Euerie man from his youth is giuen to euil, and their stonie heartes can not become flesh.
15 He appointed a ruler vpon euerie people, when he deuided the nations of the whole earth.
16 * And he did chuse Israel, as a peculiar people to himselfe, whome he nourisheth with discipline as his first borne, and giueth him most louing light, and doeth not forsake him.
17 Al their workes are as the sinne before him, and his eyes are continually vpon their waies.
18 None of their vnrighteousnes is hid from him, but al their sinnes are before the Lord.
19 And as he is mercifull, and knoweth his worke, he doeth not leaue them nor forsake them, but spareth them.
20 * The almes of a man, is as a thing sealed vp before him, and he keepeth the good dedes of man as the apple of the eye, and giueth repentance to their sonnes, and

H h h h j. daugh-

*Ge. 1. 27. & 3. 1.
v. 23.
& 9. 6.
1. cor. 11. 7.
col. 3. 10.*

Gen. 3. 22.

*Exod. 20. 21.
& 22. 23.*

*Deut. 4. 20.
& 10. 15.*

Chap. 29. 16.

Ecclesiasticus.

daughters.

Math. 23. 33.

Act. 3. 19.

Ier. 3. 22.

Psal. 6. 6.

Isa. 38. 9.

- 21 * At the last shal he arise, & reward them, and shall repay their rewarde vpon their heades.
- 22 * But vnto them that wil repent, he giueth them grace to returne, and exhorteth such as faile, with pacience, [and sendeth them the portion of the veritie.]
- 23 * Returne then vnto the Lord, and forsake thy sinnes: make thy prayer before his face and take away the offence.
- 24 Turne againe vnto the most High: for he wil bring thee from darkenes to wholesome light: forsake thine vnrighteousnes, and hate greatly al abomination.
- 25 [Know the righteousnes & iudgements of God: stande in the portion that is set forth for thee, and in the prayer of the most high God, & go in the partes of the holie worlde with such as be liuing and confesse God.]
- 26 * Who can prayse the most High in the hell, as do all they that liue and confesse him?
- 27 [Abide not thou in the errour of the vngodlie, but prayse the Lord before death.]
- 28 Thankesfulnes perisheth from the dead, as though he were not: but the liuing, and he that is founde of heart, prayseth the Lord, [and reioyceth in his mercie.]
- 29 How great is the louing kindnes of the Lord our God, and his compassion vnto such as turne vnto him in holines!
- 30 For al thinges can not be in men, because the sonne of man is not immortall, [and they take pleasure in the vanitie of wickednes.]
- 31 What is more cleare then the sunne yet shal it fayle.
- 32 So fleshe and blood that thinketh euill, [shalbe reprovcd.]
- 33 He seeth the powre of the high heauen, and al men are but earth and ashes.

CHAP. XVIII.

1 The maruailous workes of God. 6. 7 The miserie and wretchednes of man. 9 Against God ought we not to complaine. 21 The performing of vowes.

Gen. 1. 1.

- 1 **H**E that liueth for euer, made al things together: the Lord who onely is iust, and there is none other but he, [& he remaineth a victorious King for euer.]
- 2 He ordereth the worlde with the power of his hande, and all things obey his wil: for he gouerneth al things by his power, and deuiceth the holy thinges from the prophane.
- 3 To whome hath he giuen power to expresse his workes? who will seeke out the ground of his noble actes?
- 4 Who shal declare the power of his greatness? or who will take vpon him to tell out his mercie?
- 5 As for the wonderous workes of the Lord, there maye nothing be taken from them, neither can any thing be put vnto them, neither may the ground of them be found out.

6 But when a man hath done his best, he must beginne againe, and when he thinketh to come to an end, he must go againe to his labour.

7 ¶ What is man? whereto serueth he? what good or euil can he do?

8 * If the number of a mans dayes be an hundred yere, it is muche: and no man hath certeine knowledge of his death.

9 As droppes of raine are vnto the sea, and as a grauel stone is in comparifon of the sand, so are a thousande yeres to the dayes euerlasting.

10 Therefore is [God] pacient with them, and powreth out his mercie vpon them.

11 He saw and perceiued, that the arrogancie of their heart, and their ruine was euil: therefore heaped he vp his mercie vpon them, and shewed them the way of righteousness.

12 The mercie that a man hath, reacheth to his neighbour: but the mercie of the Lord is vpon al flesh: he chastineth, and nurtereth, & teacheth, & bringeth backe, as a shepheard his flocke.

13 He hath mercie of them that receiue discipline, and that diligently seeke after his iudgements.

14 ¶ My sonne, when thou doest good, reprove not: and whatoeuer thou giuest, vse no discomfortable wordes.

15 Shal not the dewe alwaie the heate? so is a worde better then a gift.

16 Lo, is not a worde better then a good gifte? but a gracious man giueth them both.

17 A foole wil reproch churlishly, and a gift of the enuious putteth out the eyes.

18 [Get thee righteousness before thou come to iudgement] learne before thou speake, and vse phisike or euer thou be sicke.

19 * Examine thy selfe, before thou be iudged, and in the day of the visitation thou shalt finde mercie.

20 Humble thy selfe before thou be sicke, & whiles thou maiest yet sinne, shewe thy conuersion.

21 Let nothing let thee to pay thy vowe in time, and deferre not vnto death to be reformed: [for the reward of God endureth for euer.]

22 Before thou praie, prepare thy selfe, & be not as one that tempteth the Lord.

23 Thinke vpon the *wrath, that shalbe at the end, and the houre of vengeance, when he shal turne away his face.

24 * When thou hast ynough, remember the time of hunger: and when thou art rich, thinke vpon pouertie and neede.

25 From the morning vntil the euening the time is changed, and al suche thinges, are soone done before the Lord.

26 A wise man feareth in al thinges, and in the dayes of transgression he keepeth himselfe from sinne: but the foole doeth not obserue the time.

27 ¶ Euerie wise man knoweth wisdom, and knowledge, and praiseth him that findeth her.

Psal. 119. 10.

1. Cor. 13. 31.

Chap. 7. 28.

Chap. 11. 17.

- her. *so is a worde in a fooles heart.*
- 28 They that haue vnderstanding, deale wisely in wordes : [they vnderstande the truth and righteousness,] and powre out with modestie graue sentences for mans life.
- 29 The chiefe autoritie of speaking is of the Lord alone : for a mortal man hath but a dead heart.
- 30 ¶ Follow not thy lustes, but turne thee from thine owne appetites.
- 31 For if thou giuest thy soule her desires, it shal make thine enemies that enuy thee, to laugh thee to scorn.
- 32 Take not thy pleasure in great voluptuousnes, and intangle not thy selfe with such companie.
- 33 Become not a begger by making bakers of that that thou hast borrowed, & so leaue nothing in thy purse : els thou shouldest slanderously lie in wayte for thine owne life.
- 34 ¶ Reproue a friend lest he do *that*, and if he haue done it, that he do it no more. *Leui. 19. 17. math. 18. 15.*
- 35 Reproue a friend that he may keepe his tongue : and if he haue spoken, that he say it no more.
- 36 Tel thy friend his faute : for oft times a slander is raised, and giue no credence to euerie worde.
- 37 A man falleth with his tongue, but not with his wil : * and who is he, that hath not offended in his tongue ? *1 am. 3. 2.*
- 38 Reproue thy neighbour before thou threaten him, & being without anger, giue place vnto the Law of the most High.
- 39 The feare of the Lord is the first degree to be receiued of him, and wisdom obtai- neth his loue.
- 40 The knowledge of the commandements of the Lord is the doctrine of life, & they that obey him, shal receyue the frute of immortalitie.
- 41 The feare of the Lord is all wisdom, and the performing of the Law is perfite wisdom, & the knowledge of his almightie power.
- 42 If a seruant say vnto his maister, I wil not do as it pleaseth thee, though afterward he do it, he shal displease him that nourisheth him.
- 43 The knowledge of wickednes is not wisdom, neither is there prudence where as the counsell of sinners is : but it is euen execrable malice : and the foole is voyde of wisdom.
- 44 He that hath small vnderstanding, and feareth God, is better then one that hath much wisdom, and transgresseth the Law of the most High.
- 45 There is a certeine subtiltie that is fine, but it is vnrighteous : & there is that wra- teth the open and manifest Law : yet there is that is wise and iudgeth righteously.
- 46 There is some that being about wicked purposes, do bow downe them selues, and are sad, whose inward partes burne altogether with deceit : he looketh downe with his face, and faineth himselfe deafe : yet before thou perceiue, he wil be vpon thee to hurt thee.
- 47 And though he be so weake that he can do thee no harme, yet when he may finde opportunitie, he wil do euil.
- 48 ¶ A man may be knowne by his looke, & one that hath vnderstanding, may be perceived by the marking of his countenance.
- 49 ¶ A mans garment, and his excessiue laughter, and going declare what person he is. *Chap. 21. 22.*

CHAP. XIX.

¶ Wine and whoredome bring men to poertie. 6 In thy wordes use discretion. 22 The difference of the wisdom of God and man. 27 Whereby thou mayst know what is in man.

- 1 Labouring man that is giuen to drunkennes shall not be rich : and he that contemneth smal things, shal fall by little and little.
- 2 ¶ Wine and women lead wise men out of the way, [and put men of vnderstanding to reproofe.]
- 3 And he that companieth adulterers, shall become impudent : rottennes and wormes shal haue him to heritage, and he that is to bolde, shalbe taken away, and be made a publike example.
- 4 ¶ He that is hastie to giue credit, is light minded, and he that erreth, sinneth against his owne soule.
- 5 Who so reioyceth in wickednes, shal be punished : [he that hateth to be reformed, his life shal be shortened, and he that abhorreth babling of wordes, quencheth wickednes : but he that resisteth pleasures, crowneth his owne soule.]
- 6 He that refraineth his tongue, may liue with a troublesome man, and he that hateth babling, shal haue lesse euil.
- 7 Rehearse not to another, that which is tolde vnto thee : so thou shalt not be hindered.
- 8 Declare not other mens maners, neither to friend nor foe : and if the sinne appertaine not vnto thee, reuile it not.
- 9 For he wil hearken vnto thee, and marke thee, & when he findeth opportunitie, he wil hate thee.
- 10 ¶ If thou hast heard a worde [against thy neighbour,] let it dye with thee, and be sure, it wil not burst thee.
- 11 A foole traueileth when he hath heard a thing, as a woman that is about to bring forth a childe.
- 12 As an arrowe that sticketh in ones thigh,
- 13 There is some rebuke that is not comely : againe, some man holdeth his tongue, and he is wise.
- 14 It is muche better to reprove, then to

CHAP. XX.

Of correction and repentance. 6 To speake and kepe silence in time. 17 The fall of the wicked. 23 Offspring. 24 The thiefe and the murderer. 28 Giftes blinde the eyes of the wise.

- 1 There is some rebuke that is not comely : againe, some man holdeth his tongue, and he is wise.
- 2 It is muche better to reprove, then to

H h h. ij. beare

Ecclesiasticus.

Chap. 30. 22.

Chap. 32. 8.

Chap. 33. 5.

Chap. 35. 4.

- beare euil will : & he that acknowledgeth his faulte, shal be preserued from hurt.
- 3 As when a gelded man thorow lust would defile a maide, so is he that vseth violence in iudgement.
- 4 How good a thing is it when thou art reprobued, to shew repentance ! for so shalt thou escape wilful sinne.
- 5 Some man keepeth silence, and is founde wife, and some by much babling becommeth hateful.
- 6 Some man holdeth his tongue, because he hath not to answere : and some keepeth silence, waiting a conuenient time.
- 7 * A wise man wil holde his tongue til he see opportunitie : but a trifier & a foole wil regard no time.
- 8 He that vseth many wordes, shal be abhorred, and he that taketh autoritie to him selfe, shal be hated.
- 9 Some man hath oft times prosperitie in wicked things, and some time a thing that is found, bringeth losse.
- 10 There is some gift that is not profitable for thee, and there is some gift, whose reward is double.
- 11 Some man humbleth himselfe for glories sake, and some by humblenes listeth vp the head.
- 12 Some man byeth much for a litle price : for the which he paieth seuen times more.
- 13 * A wise man with his wordes maketh himselfe to be loued, but the merie tales of fooles shal be poured out.
- 14 The gift receiued of a foole, shall do thee no good, neither yet of the enuius for his importunitie : for he looketh to receiue many things for one : he giueth litle, and he vpbraydeth much : he openeth his mouth like a towne crier : to day he ledeth, to morow asketh he againe, and such one is to be hated of God and man.
- 15 The foole saith, I haue no friend : I haue no thanke for al my good deedes : and they that eat my bread, speake euil of me.
- 16 How oft, and of how manie shal he be laughed to scorne : for he comprehendeth not by right iudgement that which hee hath : and it is all one as though he had it not.
- 17 The fal on a pauement is verie suddē : so shal the fal of the wicked come hastily.
- 18 A man without grace is as a foolish tale which is oft tolde by the mouth of the ignorant.
- 19 A wise sentence loseth grace when it cometh out of a fooles mouth : for he speaketh not in due season.
- 20 Some man sinneth not because of poertie, and yet is not grieved when he is alone.
- 21 Some man there is that destroyeth his owne soule, because he is ashamed, and for the regard of persons loseth it.
- 22 Some man promisseth vnto his friende for shame, and getteth an enemy of him for naught.
- 23 * A lie is a wicked shame in a man : yet is it oft in the mouth of the vnwife.
- 24 A thiefe is better, then a man that is accustomed to lie : but they both shall haue destruction to heritage.
- 25 The condicions of lyers are vn honest, & their shame is euer with them.
- 26 A wise man shal bring him self to honor with his wordes, and he that hath vnderstanding, shal please great men.
- 27 * He that tilleth his land, shal increase his heape : [he that worketh rightcousnes, shall be exalted,] and he that pleaseth great men, shall haue pardon of his iniquitie.
- 28 * Rewardes and giftes blinde the eyes of the wife, and make them domme, that they can not reprove fautes.
- 29 Wisdome that is hid, and treasure that is horded vp, what profit is in them both ?
- 30 Better is he that keepeth his ignorance secret, then a man that hydeth hys wysdome.
- 31 The necessarie pacience of him, that followeth the Lord, is better then he that gouerneth his life without the Lord.

CHAP. XXXI.

1 Not to continue in sinne. 5 The prayer of the afflicted. 6 To hate to be reprobued. 17 The mouth of the vnwise man. 28 The thoughts of the foole.

- 1 **M**Y sonne, hast thou sinned ? do so no more, * but pray for the fore finnes [that they may be forgiven thee.]
- 2 Flee from sinne, as from a serpent : for if thou comest to nere it, it wil bite thee : the teeth thereof are as the teeth of a Lyon, to slaye the soules of men.
- 3 Al iniquitie is as a two edged sword, the woundes whereof can not be healed.
- 4 Strife & iniuries waste riches : so the house of the pouere shal be desolate.
- 5 * The prayer of the poore going out of the mouth, cometh vnto the eares of the Lord, and iustice is done him incontinently.
- 6 Who so hateth to be reformed, is in the way of sinners : but he that feareth the Lord, conuerteth in heart.
- 7 An eloquent talker is knowen a farre of : but he that is wise, perceiueth when he falleth.
- 8 Who so buildeth his house with other mens money, is like one that gathereth stones to make his graue.
- 9 * The congregation of the wicked is like towe wrapped together : their ende is a flame of fyre to destroy them.
- 10 The way of sinners is made plaine with stones, but at the end thereof is hel, [darknes and paines.]
- 11 He that keepeth the Lawe of the Lord, ruleth his owne affections thereby : and the increase of wisdome is the end of the feare of God.
- 12 He that is not wise, wil not suffer himself to be taught : but there is some wit that increaseth bitternes.
- 13 The knowledge of the wife shal abound like water that runneth ouer, & his counsel

Proverb. 12. 11. & 28. 19.

Exod. 23. 3. & deut. 16. 19.

Chap. 5. 9. & psal. 41. 5. & luke. 25. 27.

Exod. 3. 9. & 22. 29.

Chap. 10. 7.

* Or, keepeth the vnderstanding thereof.

sel is like a pure fountaine of life:

14 The inner parts of a foole are lyke a broken vessel: he can keepe no knowledge whyles he liueth.

15 When a man of vnderstanding heareth a wise word, he wil commend it, & increase it: but if an ignorant man heare it, he will disallow it, and cast it behinde his backe.

16 The talking of a foole is like a burden in the way, but there is comelines in the talke of a wise man.

17 They inquire at the mouth of the wise man in the congregation, and they shall ponder his wordes in their hearts.

18 As is an house that is destroyed, so is wisdom vnto a foole, and the knowledge of the vnwise is as wordes without order.

19 Doctrine vnto fooles is as fetters on the feete, and lyke manicles vpon the right hand.

20 A foole listeth vp his voice with laughter, but a wise man doeth scarce smile secretly.

21 Learning is vnto a wise man a iewell of golde, and like a bracelet vpon his right arme.

22 A foolish mans forte is sone in [his neighbours] house: but a man of experience is ashamed to looke in.

23 A foole wil peepe in at the doore into the house: but he that is wel nurtered, wil stand without.

24 It is the point of a foolish man to hearken at the doore: for he that is wise, will be grieved with such dishonour.

25 The lippes of talkers wil be telling such things as pertaine not vnto them, but the wordes of such as haue vnderstanding, are weighed in the balance.

26 A heart of fooles is in their mouth: but the mouth of the wise is in their heart.

27 When the vngodlie curseth Satan, he curseth his owne soule.

28 A backbiter defileth his owne soule, & is hated wherefoeuer he is: [but he that keepeth his tongue, and is discrete, shall come to honour.]

CHAP. XXII.

1 Of the sluggards. 12 Not to speake much to a foole.

16 A good conscience faueth not.

1 A Slothful man is like a filthie stone, which euerie man mocketh at for his shame.

2 A slothfull man is to be compared to the dongue of oxen, and euery one that taketh it vp, wil shake it out of his hand.

3 An euil nurtered sonne is the dishonour of the father: and the daughter is left to be esteemed.

4 A wife daughter is an heritage vnto her husband: but she that liueth dishonestly, is her fathers heauines.

5 She that is holde, dishonoureth both her father and her husband, [and is not inferior to the vngodlie,] but they both shal despise her.

6 A tale out of time is as musike in mour-

ning: but wisdom knoweth the seasons of correction and doctrine.

7 Who so teacheth a foole, is as one that gleweth a pothearde together, and as he that waketh one that slepeth, from a sound sleepe.

8 If children liue honestly, & haue where-with, they shal put away the shame of their parents.

9 But if children be proude, with hautines and foolishnes they defile the nobilitie of their kinred.

10 Who so telleth a foole of wisdom, is as a man, which speaketh to one that is a sleepe: when he hath told his tale, he saith, What is the matter?

11 Weepe for the dead, for he hath lost the light: so wepe for the foole, for he wanteth vnderstanding: make small weeping for the dead, for he is at rest: but the life of the foole is worfe then the death.

12 Seuen daies do men mourne for him that is dead: but the lamentation for the foole, and vngodly [should endure] all the daies of their life.

13 Talke not much with a foole, and go not to him that hath no vnderstanding: beware of him, lest it turne thee to paine, and lest thou be defiled when he shaketh himselfe. Depart from him, and thou shalt finde rest, and shalt not receiue sorowe by his foolishnes.

14 What is heauier then lead? and what other name shal a foole haue?

15 Sand and salt, and a lump of yron is easier to beare, then an vnwise, [foolish and vngodly man.]

16 As a frame of wood ioyned together in a building can not be loosed with shaking, so the heart that is stablished by aduised counsel, shal feare at no time.

17 The heart that is confirmed by discrete wisdom, is as a faire plastering on a plain wall.

18 As reedes that are set vp on hie, can not abide the winde, so the feareful heart with foolish imagination can indure no feare.

19 He that hurteth the eye, bryngeth forth teares, & he that hurteth the heart, bringeth forth the affection.

20 Who so casteth a stone at the birds, fraileth them away: and he that vpbraideth his friend, breaketh friendship.

21 Though thou drewest a swoorde at thy friend, yet dispaire not: for there may be a returning to fauour.

22 If thou haue opened thy mouth against thy friende, feare not: for there may be a reconciliation, so that vpbrayding or pride, or disclosing of secretes or a traiterous wounde do not let: for by these things euerie friend wil depart.

23 Be faithfull vnto thy friende in his pouertie, that thou maiest reioyce in his prosperitie. Abide stedfast vnto him in the time of his trouble, that thou mayest be heire with him in his heritage: for pouerty is not alwaies to be contemned, nor the

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riche that is foolish, to be had in admiration.

24 As the vapour and smoke of the chimney goeth before the fyre, so euil wordes, [rebukes and threatninges] go before bloodshedding.

25 I wil not be ashamed to defend a friend: neither wil I hide my self fro him, though he should do me harme: whosoever heareth it shal beware of him.

26 Who shal set a watch before my mouth, and a seale of wisdom vpon my lippes, that I shal not soderly by them, and that my tongue destroy me not?

CHAP. XXIII.

1 A prayer of the autor. 13 Of other blasphemie, and vniuersal communication. 16 Of three kindes of finnes. 23 Many finnes procede of aduersion. 27 Of the feare of God.

1 **O** Lord, father and gouernour of all my whole life, leaue mee not to their counsel, and let me not fall by them.

** Or, my lippes.*

2 Who wil correct my thought, and put the doctrine of wisdom in mine heart, that they may not spare me in mine ignorance, neither let their fautes passe?

|| That is, of the tongue & lippes.

3 Lett mine ignorances increase, and my finnes abound to my destruction, and lett I fall before mine aduersarie, and mine enemies reioyce ouer me, whose hope is far from thy mercie.

4 O Lord, father & God of my life, [leaue me not in their imagination] neither giue me a proud looke, but turne away from thy seruants a stout minde.

5 Take from me vaine hope, and concupiscence, and retaine him in obedience, that desireth continually to serue thee.

6 Let not the greedines of the bellie, nor lust of the flesh hold me, and giue not me thy seruant ouer into an impudent minde.

7 Heare, O ye children, the instruction of a mouth that shal speake trueth: who so keepet hit, shal not perish thorowe his lippes, [nor be hurt by wicked workes.]

8 The sinner shalbe taken by his owne lippes: for the euil speaker and the proude do offend by them.

9 * Accustome not thy mouth to swearing: [for in it there are many falles,] neither take vp for a custome the naming of the Holy one: [for thou shalt not be vnpunished for such things.]

10 For as a seruant which is oft punished, cannot be without some skarre, so he that sweareth, and nameth God continually, shal not be fauteles.

11 A man that vseth much swearing, shalbe filled with wickednes, and the plague shal neuer go from his house: when he shal offend, his faute shalbe vpon him, and if he knowledg not his sinne, he maketh a double offence: and if he sweare in vaine, he shal not be innocent, but his house shalbe full of plagues.

12 There is a worde which is clothed with

death: God grant that it be not founde in the heritage of Iacob: but they that feare God, eschew al such, and are not wrapped in sinne.

13 Vse not thy mouth to ignorant rashnes: for therein is the occasion of sinne. ** Or, inordinatly swearing.*

14 Remember thy father and thy mother when thou art set among great men, lest thou be forgotten in their sight, and so through thy custome become a foole, and with that thou hadest not bene borne, and curse the day of thy natiuite.

15 * The man that is accustomed to opprobrious wordes, wil neuer be reformed all the daies of his life. *2. Sam. 18. 7.*

16 There are two sortes [of men] that aboud in sinne, and the third bringeth wrath [and destruction:] a minde hote as fire, that can not be quenched til it be consumed: an adulterous man that giueth his bodie no rest, til he haue kindled a fyre.

17 (Al bread is sweete to a whoreunger: he wil not leaue of til he perish.)

18 A man that breaketh wedlocke, & thinketh thus in his heart, * Who seeth me? I am compassed about with darkenes: the walles couer me: no body seeth me: whom neede I to feare? the most High will not remember my finnes. *Isa. 29. 15.*

19 Such a man onely feareth the eyes of men, & knoweth not that the eyes of the Lord are ten thousand times brighter then the sunne, beholding al the waies of men, [and the ground of the deepe,] and considereth the most secret partes.

20 He knewe al thinges or euer they were made, and after they be brought to passe also he looketh vpon them al.

21 * The same man shalbe punished in the streates of the citie, [& shalbe chased like a yong horsefoale,] and when he thinketh not vpon it, he shalbe taken [thus shall he be put to shame of euerie man, because he would not vnderstande the feare of the Lord.] *Leui. 24. 21. Deut. 22. 21.*

22 And thus shal it go also with euery wife, that leaueth her husband, and getteth inheritance by another.

23 * For first she hath disobeyed the Law of the most High, and secondlye, she hath trespassed against her owne husband, and thirdly, she hath plaid the whore in adulterie, and gotten her children by another man. *Exod. 20. 16.*

24 She shalbe brought out into the congregation, and examination shalbe made of her children.

25 Her children shal not take roote, & her branches shal bring forth no fruite.

26 A shamefull report shal she leaue, & her reproch shal not be put out.

27 And they that remaine shal knowe that there is nothing better then the feare of the Lord, & that there is nothing sweeter then to take heed vnto the commandments of the Lord.

28 It is great glorie to followe the Lord, and to be receiued of him is long life.

CHAP. XXIII.

A praise of wisdom proceeding forth of the mouth of God. 6 Of her works and place where she resteth. 20 She is given to the children of God.

- 1 **W**isdom shall praise her selfe, [and be honoured in God,] and reioyce in the middes of her people.
- 2 In the congregation of the most Highe shall she open her mouth, and triumph before his power.
- 3 [In the middes of her people shall she be exalted, and wondered at in the holic assemblie.
- 4 In the multitude of the chosen she shall be commended, and among such as be blessed, she shall be praised, and shall say,]
- 5 I am come out of the mouth of the most High, [first borne before al creatures.
- 6 I caused the light that faileth not, to arise in the heauen,] and couered the earth as a cloude.
- 7 My dwelling is aboue in the height, and my throne is in the pillar of the cloude.
- 8 I alone haue gone round about the compasse of heauen and haue walked in the botome of the depth.
- 9 I possessed the waues of the sea, and al the earth, and al people, and nacion, [and with my power haue I troden downe the hearts of all, both High and low.]
- 10 In all these thinges I sought rest, and a dwelling in some inheritance.
- 11 So the creator of al thinges gaue me a commandement, and he that made me, appointed me a tabernacle, and said, Let thy dwelling be in Iaakob, and take thine inheritance in Israel, and roote thy self among my chosen.
- 12 He created me from the beginning, and before the world, & I shall neuer faile: * In the holic habitation haue I serued before him, and so was I stablished in Sion.
- 13 * In the welbeloued citie gaue he me rest, and in Ierusalem was my power.
- 14 I tooke roote in an honorable people, euen in the portion of the Lords inheritance.
- 15 I am set vp on hie like a cedar in Libanus, and as a cypers tree vpon the mountaines of Hermon.
- 16 I am exalted like a palme tree about the banks, and as a rose plant in Iericho, as a faire oliue tree in a pleasant field, and am exalted as a plane tree by the water.
- 17 I smelled as the cinnamum, & as a bagge of spices: I gaue a sweete odour as the best myrrhe, as galbanum, and onix, and sweete storax, and perfume of incense in an house.
- 18 As the terebinth, haue I stretched out my branches, and my branches are the branches of honour and grace.
- 19 * As the vine haue I brought forth [fruite] of sweete sauour, and my floures are the fruite of honour and riches.
- 20 I am the mother of beautiful loue, and of feare, and of knowledge, and of holly hope: I giue eternall things to al my children to whome God hath commanded.
- 21 [In me is al grace of life and truth: in

me is all hope of life and vertue.]

- 22 Come vnto me al ye that be desirous of me, and fil your selues with my frutes.
- 23 * For the remembrance of me is sweeter *Psal. 119. 101.* then hony, and mine inheritance [sweeter] then the hony combe: [the remembrance of me endureth for euermore.]
- 24 They that eate me, shall haue the more hunger, and they that drinke me, shall thirst the more.
- 25 Who so hearkeneth vnto me, shall not come to confusion, and they that worke by mee, shall not offende: [they that make me to be knownen, shall haue euermore life.]
- 26 Al these thinges are the booke [of life,] and the couenant of the most high God, [& the knowledge of the truth,] * and the *Exo. 10. 1. & 24. 9. deut. 4. 1. & 29. 21.* Law that Moyses [in the precepts of righteousness] commanded for an heritage vnto the house of Iaakob, [and the promises pertaining vnto Israel.]
- 27 Be not wearie to behaue your selues valiantly with the Lord, that he may also confirme you: cleaue vnto him: for the Lord almightie is but one God, and besides him there is none other sauour.
- 28 [Out of Dauid his seruant he ordeined to raise vp a most mightie King that shoulde sit in the throne of honour for euermore.]
- 29 He filleth al thinges with his wisdom, as * Physon, and as Tygris, in the time of the *Gen. 1. 11.* newe frutes.
- 30 He maketh the vnderstanding to abound like * Euphrates, and as Iorden in the time *Iosh. 3. 17.* of the haruest.
- 31 He maketh the doctrine of knowledge to appeare as the light, and ouerfloweth as Geon in the time of the vintage.
- 32 The first man hath not known her perfectly: no more shall the last seeke her out.
- 33 For her considerations are more abundant then the sea, and her counsel is profounder than the great deepe.
- 34 I wisdom [haue cast out floods:] I am as an arme of the riuer: I runne into Paradise as a water condite.
- 35 I said, I wil water my faire garden, and wil water my pleasant ground: and lo, my ditch became a flood, and my flood became a sea.
- 36 For I make doctrine to shine as the light of the morning, and I lighten it for euer.
- 37 [I wil pearce thorow al the lower partes of the earth: I wil looke vpon al such as be a sleepe, and lighten al them that trust in the Lord.]
- 38 I wil yet powre out doctrine, as prophesie, and leaue it vnto al ages for euer.
- 39 * Behold that I haue not laboured for my *Chap. 23. 18.* self onely, but for al them that seeke wisdom.

CHAP. XXV.

Of three things which please God, and of three which he hateth. 7 Of nine things that be yet to be suspected. 15 Of the malice of a woman.

Gen. 13. 2.
Rom. 12. 10.

1 **T**hree things reioyce me, and by them
am I beautified before God and men:
the vnicie of brethren, the loue of neigh-
bours, a man and wife that agree toge-
ther.

2 ¶ Three sortes of men my soule hateth,
and I vtterly abhorre the life of them: a
poore man that is proude: a rich man that
is a lier, and an olde adulterer that doth.

3 ¶ If thou hast gathered nothing in thy
youth, what canst thou finde in thine age?

4 ¶ Oh, how pleasant a thing is it when
gray headed men minister iudgement, and
when the elders can giue good counfel!

5 Oh, how comely a thing is wisdome vn-
to aged men, and vnderstanding and pru-
dencie to men of honour!

6 The crowne of olde men is to haue much
experience, and the feare of God is their
glorie.

7 ¶ There be nine things, which I haue iud-
ged in mine heart to be happie, and the
tenth wil I pronounce with my tongue:
a man that while he liueth, hath ioye of
his children, and seeth the fall of his ene-
mies.

8 ¶ Well is him that dwelleth with a wife
of vnderstanding, & that hath not fallen
with his tongue, and that hath not serued
such as are vnworthie of him.

9 Wel is him that findeth prudencie, and
he that cannot speake in the eares of them
that wil heare.

10 ¶ Oh, how great is he that findeth wis-
dome! yet is there none about him, that
feareth the Lord.

11 The feare of the Lord passeth al things in
clerenes.

12 [Blessed is the man, vnto whome it is
granted to haue the feare of God.] Vnto
whome shal he be likened that hath at-
tained it?

13 The feare of the Lord is the beginning
of his loue, and faith is the beginning to
be ioyned vnto him.

14 ¶ [The greatest heauines is the heauines
of the heart, and the greatest malice is the
malice of a woman.]

15 Giue me any plague, saue onely the pla-
gue of the heart, and any malice, saue the
malice of a woman:

16 Or any assalt, saue the assalt of them that
hate, or any vengeance, saue the venge-
ance of theemie.

17 There is not a more wicked head then
the head of the serpent, and there is no
wrath about the wrath of anemie.

18 ¶ I had rather dwel with a lion and dra-
gon, then to keepe house with a wicked
wife.

19 The wickednes of a woman changeth her
face, and maketh her countenance blacke
as a sacke.

20 Her husband is sitting among his neigh-
bours: because of her he sigheth sore or
he beware.

21 Al wickednes is but little to the wicked-
nes of a woman: let the portion of the sin-

ner fall vpon her.

22 As the climbing vp of a sandie way is to
the feete of the aged, so is a wife full of
wordes to a quiet man.

23 ¶ Stumble not at the beautie of a woman,
and desire her not for thy pleasure. *Chap. 42. 13.
2. Cor. 13. 2.*

24 If a woman nourish her husband, she
is angrie and impudent and full of re-
proche.

25 A wicked wife maketh a sorie heart, an
heauy countenance, and a wounded mind,
weake hands and feeble knees, and cannot
comfort her husband in heauines.

26 Of the woman, came the beginning of
sinne, and thorowe her we all dye. *Gen. 3. 6.
1. Cor. 15. 22.*

27 Giue the water no passage, [no not a lit-
tle,] neither giue a wicked woman libertie
to go out.

28 If she walke not in thine obedience, [she
shal confound thee in the sight of thine e-
nemies.] Cut her of then from thy flesh:
Giue her, and forsake her.

a To wit the bil
of diuorcement.

CHAP. XXVI.

1. The praise of a good woman. 5. Of the feare of three
things, and of the fourth. 6. Of the ielous and drunken wo-
man. 28. Of three things that cause for vvre, and of the
third which moueth vvreth.

1 **B**lessed is the man that hath a verteous
wife: for the number of his yerres shall
be double.

2 An honest woman reioyceth her husband,
and she shall fill the yerres of his life with
peace.

3 A verteous woman is a good portion
which shalbe giuen for a gift vnto such as
feare the Lord.

4 Whether a man be rich or poore, he hath
a good heart toward the Lord, and they
shall at all times haue a cheereful coun-
tenance.

5 ¶ There be three things that mine heart
feareth, and my face is afraid of the fourth:
treason in a citie: the assemblie of the peo-
ple, and false accusation: al these are hea-
uier then death.

6 ¶ But the sorow and griefe of the heart is
a woman that is ielous ouer another: &
she that communeth with all, is a scourge
of the tongue.

7 An euil wife is as a yoke of oxen that
drawe diuerse waies: he that hath her, is as
though he helde a scorpion.

8 A drunken woman and such as can not
be tamed, is a great plague: for she can
not couer her owne shame.

9 The whoredome of a woman maye be
knowne in the pride of her eyes, and eye
liddes.

10 ¶ If thy daughter be not shamefast, hold
her straightly, lest she abuse her selfe tho-
rowe ouermuch libertie.

11 Take hede of her that hath an vnshame-
fast eye: and marueile not if she trespasse
against thee.

12 As one that goeth by the way, and is
thirstie, so shall the open her mouth, and
drinke of euerie next water: by euerie
hedge

Chap. 24. 1.
19. 18.
1. Cor. 13. 2.

Or, vvoran.
Prou. 21. 19.

Or, abemr.

Chap. 42. 13.

- hedge shall she sitte downe, and open her quiter against euerie arrow.
- 13 The grace of a wife reioycest her husband, and feedeth his bones with her vnderstanding.
- 14 A peaceable woman and of a good heart is a gift of the Lord, and there is nothing so much worth as a woman wel instructed.
- 15 A shamefast and faithfull woman is a double grace, and there is no weight to be compared vnto her continent minde.
- 16 As the sunne when it ariseth in the high places of the Lord; so is the beaurie of a good wife the ornament of her house.
- 17 As the clere light is vpon the holy candlesticke, so is the beaurie of the face in a ripe age.
- 18 As the golden pillers are vpon the sockettes of siluer: so are faire feete with a constant minde.
- 19 [Perpetual are the foundations that be laid vpon a strong rocke: so are the commandements of god in the heart of an holy woman.]
- 20 My sonne, keepe the strength of thine age stable, and giue not thy strength to strangers.
- 21 When thou hast gotten a frutefull possession through al the fields, sow it with thine owne seede, trusting in thy nobilitie.
- 22 So thy stocke that shal liue after thee, shal growe, trusting in the great liberalitie of their nobilitie.
- 23 An harlot is compared to a sowe: but the wife that is married, is counted as a towre against death to her husband.
- 24 A wicked woman is giuen as a reward to a wicked man: but a godly woman is giuen to him that feareth the Lord.
- 25 A shameles woman contemneth shame: but a shamefast woman wil reuerence her husband.
- 26 A shameles woman is compared to a dogge: but she that is shamefast, reuerenceth the Lord.
- 27 A woman that honoreth her husband, shal be iudged wife of al: but she that despiseth him, shal be blased for her pride.
- 28 A loude crying woman and a babler let her be sought out to dryue away the enemies: the minde of euery man that liueth with such, shal be conuerfant among the troubles of warre.
- 29 There be two things that grieue myne heart, and the third maketh me angrie: a man of warre that suffreth pouertie: and men of vnderstanding that are not set by: and when one departeth from righteousness vnto sinne: the Lord appointeth such to the sworde.
- 30 [There be two things, which me think to be hard & perilous.] A marchant can not lightly keepe him from wrong, and a vintailer is not without sinne.

CHAP. XXVII.

3 Of the poore that would be riche. 5 The probation of the man that feareth God. 13 The vnconstancie of a foole.

16 The secrets of friends are not to be vitered. 25 The wicked imagineth euil which turneth vpon himselfe.

- 1 Because of pouertie haue many finned: Band* he that seeketh to be riche, turneth his eyes aside. 1 Tim. 6. 9. prou. 23. 4.
- 2 As a nayle in the wal sticketh fast betwene the ioyntes of the stones, so doeth sinne stick betweene the selling and the bying.
- 3 If he hold him not diligently in the feare of the Lord, his house shal sone be ouerthrown.
- 4 As when one sifteth, the filthines remaineth in the sieue, so the filth of man remaineth in his thought.
- 5 The fornace proueth the potters vessell: * so doeth [tentation] trie mens thoughts. Prout. 27. 21.
- 6 The frute declareth if the tree haue bene trimmed: so the word [declareth] what man hath in his heart.
- 7 Praise no man except thou haue heard his talke: for this is the tryal of men.
- 8 ¶ If thou followest righteousness, thou shalt get her, and put her on as a faire garment, [and shalt dwel with her, & she shall defend thee for euer: and in the daye of knowledge thou shalt finde stedfastnes.]
- 9 The birdes resort vnto their like: so doeth the trueth turne vnto them, that are practised in her.
- 10 As the lion waiteth for the beast, so doeth sinne vpon them that do euil.
- 11 The talking of him that feareth God, is al wisdome: as for a foole, he changeth as the moone.
- 12 If thou be among the vndiscrete, obserue the time, but haunt still the assemblie of them that are wise.
- 13 The talking of fooles is grieuous, & their sport is in the pleasur of sinne.
- 14 * The talke of him that sweareth much, maketh the heare to stand vp: & to strue with such, stoppeth the eares. Chap. 23. 10.
- 15 The strife of the proude is blood shedding, and their skouldings are grieuous to heare.
- 16 * Who so discouereth secretes, loseth his credit, and findeth no friend after his will. Chap. 19. 19. Eccl. 12. 20.
- 17 Loue thy friend, & be faithfull vnto him: but if thou bewrayest his secretes, thou shalt not get him againe.
- 18 For as a man destroyeth his enemy, so doest thou destroye the friendship of thy neighbour.
- 19 As one that letteth a birde go out of his hand, so if thou giue ouer thy friend, thou canst not get him againe.
- 20 Followe after him no more, for he is so farre of: he is as a roe escaped out of the snare: [for his soule is wounded.]
- 21 As for woundes, they may be bounde vp againe, and an euil worde maye be reconciled: but who so bewraieth the secretes of a friend, hath lost al his credit.
- 22 * He that winketh with the eyes, imagineth euil: and he that knoweth him, wil let him alone. Proverb. 10. 10

23 When

- 23 When thou art present, he will speake sweetely, and praise thy wordes: but at the last he wil turne his tale, and slaunder thy saying.
- 24 Many things haue I hated, but nothing so euill as such one: for the Lord also hateth him.
- 25 Who so casteth a stone on hie, casteth it vpon his owne head: and he that smiteth with guile, maketh a great wound.
- 26 Who so diggeth a pit, shal fall therein, [and he that laith a stone in his neighbours way, shal stumble thereon,] and he that layeth a snare for another, shal be taken in it himselfe.
- 27 He that worketh euil, shalbe wrapped in euil, and shal not know from whence they come vnto him.
- 28 Mockerie and reproch follow the proud, and vengeance lurketh for them as a lyon.
- 29 They that reioyce at the fal of the righteous, shalbe taken in the snare, & anguish shal consume them before they dye.
- 30 Despire and anger are abominable things, and the sinfull man is subiect to the both.

CHAP. XXVIII.

1 VVe ought not to desire vengeance, but to forgive the offence. 13 Of the vices of the tongue, & of the dangers thereof.

- 1 **H**E* that seeketh vengeance, shall finde vengeance of the Lord, & he wil surely keepe his sinnes.
- 2 ¶ Forgiue thy neighbour the hurt that he hath done to thee, so shall thy sinnes be forgiven thee also, when thou praist.
- 3 Should a man beare hatred against man, and desire forgiveness of the Lord?
- 4 He wil shew no mercie to a man, which is like himselfe: and will he aske forgiveness of his owne sinnes?
- 5 If he that is but flesh, nourish hatred, [and aske pardon of God,] who wil intreate for his sinnes?
- 6 Remember the end, and let enimitie passe: imagine not death, and destruction to another through anger, but perseuer in the commandements.
- 7 Remember the commandements: so shalt thou not be rigorous against thy neighbour: [consider diligently] the couenant of the most High, and forgiue his ignorance.
- 8 * Beware of strife, and thou shalt make thy sinnes fewer: for an angry man kindleth strife.
- 9 And the sinfull man disquieteth friends, and bringeth in false accusations among them that be at peace.
- 10 * As the matter of the fyre is, so it burneth, and mans anger is according to his power: and according to his riches his anger increaseth, and the more vehement the anger is, the more is he inflamed.
- 11 An hastie brauling kindleth a fyre, and an hastie fighting sheadeth blood: [a tongue

- that beareth false witness, bringeth death.]
- 12 If thou blowe the sparke, it shal burne: if thou spit vpon it, it shalbe quenched, and both these come out of the mouth.
- 13 ¶ Abhorre the slaunderer & double tongued: for such haue destroyed many that were at peace.
- 14 The double tongue hath disquieted manie, and driuen them from nation to nation: strong cities hath it broken downe, and ouerthrowen the houses of great men: [the strength of the people hath it brought downe, and beene the decaye of mightie nations.]
- 15 The double tongue hath cast out manie vertuous women, & robbed them of their labours.
- 16 Who so hearkeneth vnto it, shal neuer finde rest, and neuer dwell quietly.
- 17 The stroke of the rodde maketh markes in the flesh, but the stroke of the tongue breaketh the bones.
- 18 There be many that haue perished by the edge of the sword, but not so many as haue fallen by the tongue.
- 19 Wel is him that is kept from an euil tongue, and commeth not in the anger thereof, which hath not drawn in that yoke, neither hath beene bound in the bands thereof.
- 20 For the yoke thereof is a yoke of yron, and the bandes of it are bandes of brasse.
- 21 The death thereof is an euil death: hel were better then such one.
- 22 It shal not haue rule ouer them that feare God, neither shal they be burnt with the flame thereof.
- 23 Such as forsake the Lord, shal fal therein: and it shal burne them, and no man shalbe able to quenche it: it shal fal vpon them as a lyon, and deuoure them as a leopard.
- 24 Hedge thy possession with thornes, and make doores and barres for thy mouth.
- 25 Binde vp thy siluer and golde, and weigh thy wordes in a balance, and make a doore and a barre, [and a sure bridle] for thy mouth.
- 26 Beware that thou slide not by it, and so fal before him that lieth in waite, [and thy fal be incurable, euen vnto death.]

CHAP. XXIX.

1 Do lend money, and do almes. 15 Of a faithful man answering for his friend. 24 The poore mans life.

- 1 **H**E that will shewe mercy, ¶ lendeth to his neighbour: and he that hath power ouer himselfe, keepeth the commandements.
- 2 Lende to thy neighbour in time of his neede, and pay thou thy neighbour againe in due season.
- 3 Kepe thy worde and deale faithfully with him, and thou shalt alway find the thing that is necessarie for thee.
- 4 Many when a thing was lent them, reckened it to be found, and grieved them that had helped them.

*Prou. 26. 27.
eccl. 10. 8.*

*Deut. 32. 35.
rom. 12. 19.*

*¶ Man ought not
to seeke ven-
geance.*

Math. 6. 14.

Chap. 8. 1.

Prou. 16. 27.

*¶ The tongue
Chap. 21. 30.*

¶ Of weldoing.

- 5 Til they receiue, they kisse his hands, and for their neighbours good they humble their voyce: but when they should paye againe, they prolong the terme, and giue a careles answere, and make excuses by reason of the time.
- 6 And though he be able, yet gyueth hee scarfe the halfe againe, and rekeneth the other as a thing founde: els he deceiueth him of his money, & maketh him an enemye without a cause: he payeth him wyth cursing and rebuke, and giueth him euill words for his good deede.
- 7 There be manie which refuse to lend because of his inconuenience, fearing to be defrauded without cause.
- 8 Yet haue thou pacience with him that humbleth himselfe, and deferre not mercie from him.
- 9 Helpe the poore for the commandements sake, and turne him not away, because of his pouertie.
- 10 Lefse thy money for thy brothers and neighbours sake, and let it not rust vnder a stone to thy destruction.
- 11 Bestowe the treasure after the commandement of the most high, and it shal bring thee more profit then golde.
- 12 Lay vp thine almes in thy secret chambers, and it shall keepe thee from all affliction.
- 13 [A mans almes is as a purse with him, & shall keepe a mans fauour as the apple of the eye, and afterward shall it arise, and paye euerie man his rewarde vppon his head.]
- 14 It shal fight for thee against thine enemies, better then the shielde of a strong man, or speare of the mightie.
- 15 An honest man is suretie for his neighbour: but he that is impudent forsaketh him.
- 16 Forget not the friendship of thy surety: for he hath laied his life for thee.
- 17 The wicked despiseth the good deede of his surety.
- 18 The wicked wil not become suretie: and he that is of an vnthankfull minde, forsaketh him that deliuered him.
- 19 [Some man promisseth for his neighbour: and when he hath lost his honestie, he wil forsake him.]
- 20 Suretiship hath destroyed manie a riche man, and remoued them as the waues of the sea: mightie men hath it driven away from their houses, and caused them to wander among strange nations.
- 21 A wicked man, transgressing the commandements of the Lorde, shall fall into suretishippe: and he that medleth much with other mens busines, is intangled in controuersies.
- 22 Helpe thy neighbour according to thy power, and beware that thou thy selfe fall not.
- 23 The chiefe thing of life is water, and bread, and clothing, and lodging to couer thy shame.

- 24 The poore mans life in his owne lodge is better then delicate fare in another mans.
- 25 Be it litle or much hold thee contented, that the house speake not euil of thee.
- 26 For it is a miserable life to go from house to house: for where thou art a stranger, thou darest not open thy mouth.
- 27 Thou shalt lodge and feede vnthankful men, and after shalt haue bitter words for the same, saying.
- 28 Come, thou stranger, and prepare the table, and feede me of that thou hast readie.
- 29 Giue place, thou stranger, to an honorable man: my brother commeth to be lodged, and I haue neede of mine house.
- 30 These thinges are heauie to a man that hath vnderstanding, the vpbraiding of the house, and the reproch of the lender.

CHAP. XXX.

1 Of the correction of children. 14 Of the commoditie of health. 17 Death is better than a sorrowfull life. 22 Of the ioye and sorow of the heart.

- 1 HE that loueth his sonne, causeth him to feele the rodde, that he maye haue ioye of him in the ende.
- 2 He that chastiseth his sonne, shal haue ioy in him, and shal reioyce of him among his acquaintance.
- 3 He that teacheth his sonne, griueth the enemye, and before his friends he shall reioyce of him.
- 4 Though his father die, yet is he as though he were not dead: for he hath left one behinde him that is like him.
- 5 In his life he sawe him, and had ioye in him, and was not sorie in his death, [neither was he ashamed before his enemies.]
- 6 He left behinde him an aduenger against his enemies, and one that should shew fauour vnto his friends.
- 7 He that flattereth his sonne, bindeth vp his woundes, and his heart is griued at euerie crye.
- 8 An vntamed horse wil be stubburne, and a wanton childe wil be wilful.
- 9 If thou bring vp thy sonne delicately, he shal make thee afraide: and if thou playe with him, he shal bring thee to heauines.
- 10 Laugh not with him, least thou be sorie with him, and least thou gnash thy teeth in the end.
- 11 Giue him no libertie in his youth, and winke not at his folie.
- 12 Bowe downe his necke while he is yong, and beat him on the sides, while he is a childe, lest he waxe stubburne, and be disobedient vnto thee, and so bring sorowe to thine heart.
- 13 Chastise thy childe, and be diligent therein, least his shame griue thee.
- 14 Better is the poore, being whole and strong, then a riche man that is afflicted in his bodie.
- 15 Health and strength is aboue all gold, & a whole bodie aboue infinite treasure.
- 16 There is no riches aboue a sounde bodie,

Dem. 4. 24.
luke. 11. 42.
act. 10. 4.
*Or, giue thine
almes secretly.

¶ Of suretiship.

Chap. 39. 31.

Prov. 13. 24.
& 23. 13.

Deut. 6. 7.

Chap. 7. 21.

¶ The praise of
health.

dye, and no ioye aboute the ioye of the heart.

17 Death is better then a bitter life, [and long rest,] then continuall sicknes.

18 The good things that are powred on a mouth shut vp, are as messes of meat set vp on a graue.

19 What good doeth the offering vnto an idole? for he can neither eat, nor smel: so is he that is persecuted of the Lord, [& beareth the reward of iniquitie.]

20 He seeth with his eyes, and groneth like * a gelded man, that lieth with a virgin and sigheth.

21 * Giue not ouer thy minde to heauines, and vexe not thy self in thine owne counsel.

22 The ioye of the heart is the life of man, and a mans gladnes is the prolonging of his daies.

23 Loue thine owne soule, and comfort thine heart: driue sorrowe farre from thee: for sorowe hath slaine many, and there is no profite therein.

24 Enuie & wrath shorten the life, & carefulness bringeth age before the time.

25 A noble and good heart wil haue consideration of his meat and diet.

CHAP XXXI.

Of couetousnes. 2 Of them that take paine to gather riches. 8 The praise of a riche man without a faulte. 12 VV'e ought to flee drunkennes and folow sobernes.

|| Couetousnes.

1 **W**Aking || after riches pineth away the bodie, and the care thereof driueth away sleepe.

2 This waking care breaketh the sleepe, as a great sicknesse breaketh the sleepe.

3 The rich hath great labour in gathering riches together, and in his rest he is filled with pleasures.

4 The poore laboureth in liuing poorely, and when he leaueth of he is stil poore.

5 He that loueth golde, shal not be iustified, and he that followeth corruption, shall haue ynough thereof.

6 * Many are destroyed by the reason of golde, and haue founde their destruction before them.

7 It is as a stumbling blocke vnto them that sacrifice vnto it, and euerie foole is taken therewith.

8 Blessed is the * rich which is found without blemish, and hath not gone after gold, [nor hoped in money and treasures.]

9 Who is he, and we wil commend him: for wonderfull thinges hath he done among his people.

10 Who hath bene tryed thereby, & found perfit? let him be an example of glorie, who might offend, and hath not offended, or do euil, and hath not done it.

11 Therefore shal his goods be stablished, and the congregation shall declare his almes.

|| Temperancie.

12 If thou sit at a costly table, || open not thy mouth wide vpon it, and saye not, Behold much meat.

13 Remember that an euil eye is a shrewe: & what thing created is worse then a wicked eye? for it weepeth for euerie cause.

14 Stretch not thine hand wherefoeuer it looketh, and thrust it not with it into the dishe.

15 Consider by thy selfe him that is by thee, and marke euery thing.

16 Eat modestly thar which is set before thee, and deuoure not, lest thou be hated.

17 Leaueth thou of first for nurtours sake, and be not insatiable, lest thou offend.

18 When thou sittest among many, reach not thine hand out first of all.

19 * Howe little is sufficient for a man well taught? and thereby he belcheth not in his chamber, [nor feeleth any paine.]

20 A wholesome sleepe commeth of a temperate bellie: he riseth vp in the morning, and is well at ease in him selfe: but paine in watching and cholericke diseases, & pangs of the bellie are with an vn-satiablen man.

21 If thou hast bene forced to eat, arise, go forth, vomit, and then take thy rest: [so thou shalt bring no sicknes vnto thy body.]

22 My sonne, heare me, and despise me not, and at the last thou shalt finde as I haue tolde thee: in all thy workes bee quicke, so shal there no sicknesse come vnto thee.

23 * Who so is || liberal in his meat, men shal *Prou. 22. 9.* *|| Liberalitie.* bleesse him: and the testimonie of his honesty shal be beleued.

24 But against him that is a nigard of his meat, the whole citie shall murmure: the testimonies of his nigardnes shal be sure.

25 Shewe not thy valiantnes in wine: for * wine hath destroyed many. *Indeth. 13. 8.*

26 The fornace proueth the edge in the tēpering: so doeth wine the hearts of the proude by drunkennes.

27 * Wine soberly dronken, is profitable for the life of man: what is his life that is overcome with wine? *Psal. 104. 21.* *Prou. 31. 4.*

28 Wine was made [from the beginning] to make men glad, [and not for dronkennes.] Wine measurably dronken and in time, bringeth gladnes and cherefulness of the minde.

29 But wine dronken with excessse, maketh bitterness of minde with braulings and scouldings.

30 Drunkennes increaseth the courage of a foole, till he offende: it diminisheth his strength and maketh woundes.

31 * Rebuke not thy neighbour at the wine, and despise him not in his mirth: giue him no despitefull wordes, and presse not vpon him with contrarie wordes. *Chap. 20. 1.*

CHAP. XXXII.

1 An exhortation to modestie. 3 Let the ancient speake. 14 To giue thanks after the repast. 15 Of the feare, faith, and confidence in God.

1 **I**F thou be made the master of the feast, || lift *|| Humblenes.* not thy selfe vp, but be among them, as one of the rest: take diligent care for them, and so sit downe.

2 And when thou hast done all thy duty, sit downe, that thou mayst be merry with them and receiue a crowne for thy good behauiour.

3 Speake thou that art the elder: for it becommeth thee, but with sound iudgement, and hinder not musike.

4 Powre not out wordes, where there is no audience, * & shew not forth wisdom out of time. *Chap. 3. 7, & 20. 7.*

5 The consent of musicians at a banquet is as a signet of carbuncle set in golde.

6 And as the signet of an emeraude well trimmed with golde, so is the melodie of musike in a pleasant banquet.

7 (Giue care, and be still, and for thy good behauiour thou shalt be loued.)

8 Thou that art yong, speake if neede bee, and yet scarcely, when thou art twise asked

9 Comprehende muche in fewe wordes: (in many thyngs be as one that is ignorant,) bee as one that vnderstandeth, and yet hold thy tongue.

10 If thou be among great men, compare not thy selfe vnto them: and when an elder speaketh, bable not much.

11 Before the * thonder goeth lightning, and before a shamefast man goeth fauour. *Ioh. 3. 8.*

12 Stand vp betimes, and be not the last: but get thee home without delay,

13 And there take thy pastime, & do what thou wilt, so that thou do none euil, or vse proude wordes.

14 But aboue all thyngs, giue thanks vnto him that hath made thee, & replenished thee with his goods.

15 Who so feareth the Lord, will receiue his doctrine, and they that rise early, shall find fauour.

16 He that seeketh the Law, shall be filled therewith: but the hypocrite wil be offended thereat.

17 They that feare the Lord, shall finde that which is righteous, and shall kindle iustice as a light.

18 An vngodly man will not be reformed, but findeth out excuses according to his will.

19 A man of vnderstanding despiseth not counsel: but a lewd & proude man is not touched with feare, euen when hee hath done rashly.

20 (My sonne) do nothing with out aduise-ment: so shalt it not repent thee after the dedde.

21 Go not in the way where thou mayest fall, nor where thou maist stumble among the stones, neither trust thou in the way that is plaine.

22 And beware of thine owne children, (and take heed of them that be thine own household.

23 In euery good worke be of a faythfull heart: for this is the keeping of the commandements.

*Or, the Law. 24 Who so beleueth in the Lord, keepeth the commandements: and he that tru-

steth in the Lord, shall take no hurt.

CHAP. XXXIII.

1 The deliuerance of him that feareth God. 4. The answer of the wife. 12. Man is in the hand of God, as the clay is in the hand of the potter. 25. Of euil seruaunts.

1 Here shall no euil come vnto him that feareth the Lord: but when hee is in temptation, he wil deliuer him againe.

|| The feare of God.

2 A wise man hateth not the Law: but hee that is an hypocrite therein, is as a shippe in a storme.

3 A man of vnderstanding walketh faythfully in the Lawe, and the Law is faythful vnto him.

4 As the question is made, prepare the answer, and so shalt thou be heard: be sure of the matter, and so answer.

5 The heart of the * foolish is like a cartewheele: & his thoughts are like a rolling axeltree. *Chap. 21. 27.*

6 As a wild horse neieth vnder euery one that sitteth vpon him, so is a scornfull friend.

7 Why doeth one day excel another, seeing that the light of the daies of the yere come of the sunne?

8 The knowledge of the Lord hath parted them asunder, & he hath by them disposed the times and solemne feastes.

9 Some of them hath he chosen and sanctified, & some of them hath he put among the daies to number.

10 And all men are of the * grounde, and Adam was created out of the earth: but the Lord hath deuided them by great knowledge, and made their wayes diuers. *Gen. 1. 27, & 2. 7.*

11 Some of them hath he blessed & exalted, & some of them hath he sanctified, and appropriate to him self: but some of them hath he cursed, and brought them low, and put them out of their estate.

12 * As the clay is in the potters hande, to order it at his pleasure, so are men also in the hand of their creator, so that he maye reward them as liketh him best. *Isa. 45. 9, Rem. 9. 20.*

13 Against euil is good, and against death is life: so is the godly against the sinner, and the vngodly against the faithfull.

14 So in all the workes of the moste High thou maist see that there are euer two, one against another.

15 I am awaked vp last of all, as one that gathereth after them in the vintage. In the blessing of the Lord I am increased, & haue filled my wine presse, like a grape gatherer.

16 Beholde, how I haue not labored only for my self, but for all them that seeke knowledge. *Chap. 24. 26.*

17 Heare me, O ye great men of the people, & hearken with your eares, ye rulers of the congregation.

18 Giue not thy sonne and wife, thy brother and friend, power ouer thee, while thou liuest: and giue not away thy substance to another, lest it repent thee, and thou

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thou intreat for the same againe.

19 As long as thou liuest, and hast breath, giue not thy selfe ouer to any person.

20 For better it is that thy children should pray vnto thee, then that thou shouldest looke vp to the handes of thy children.

21 In al thy workes be excellent, that thine honour be neuer stayned.

22 At the time when thou shalt ende thy dayes, and finish thy life, distribute thine inheritance,

23 ¶ The fodder, the whippe & the burden belong vnto the asse: & meat, correction and worke vnto thy seruant.

24 If thou set thy seruant to labour, thou shalt find rest: but if thou let him go idle, he shal seeke libertie.

25 The yoke & the whippe bow downe the hard necke: so ranc thine euil seruant with the whippes and correction.

26 Send him to labour, that he go not idle: for idlenes bringeth much euill.

27 Set him to worke, for that belongeth vnto him: if he be not obedient, ¶ put on more heauie fetters.

28 But be not excessiue towarde any, and without discretion do nothing.

29 * If thou haue a faithful seruant, let him be vnto thee as thine owne soule: for in blood hast thou gotten him. If thou haue a seruant, intreat him as thy brother: for thou hast neede of him, as of thy selfe. If thou intreat him euil, and he runne away, wilt thou seeke him?

CHAP. XXXIII.

Of dreames. 17. The praise of them that feare God. 18. The offerings of the wicked. 22. The bread of the wicked. 27. God doeth not alowe the workes of an vnfaithfull man.

1 **T**He hope of a foolish man is vaine & false, ¶ & dreames make fooles to haue wings.

2 Whoso regardeth dreames, is like him that will take hold of a shadow, and follow after the winde.

3 Euen so is it with the appearings of dreames, as the likenes of a face is before another face.

4 Who can be clenfed by the vncleane: or what truch can be spoken of a liar?

5 Sothsayings, witchcraft, and dreaming is but vanitie, & a mind that is occupied with fantasies, is as a woman that trauiyleth.

6 Where as such visions come not of the most High to trie thee, set not thine heart vpon them.

7 For dreames haue deceiued many, and they haue failed that put their trust therein.

8 The Law shalbe fulfilled without lies, & wisdom is sufficient to a saythful mouth: (what knowledge hath hee that is not tried?)

9 A man that is instructed, vnderstandeth much, and he that hath good experience, can talke of wisdom.

10 He that hath no experience, knoweth litle, and he that erreth, is full of craft.

11 When I wandered to and fro, I saw manye things, and mine vnderstanding is greater then I can expresse.

12 I was oft times in danger of death, yet I was deliuered by these things.

13 ¶ The spirit of those that feare the Lord, shal liue: for their hope is in him that can helpe them.

14 Who so ¶ feareth the Lord, feareth no man, neither is afraied: for he is his hope. ¶ The feare of the Lord.

15 Blessed is the soule of him that feareth the Lord: in whom putteth hee his trust? Who is his strength?

16 * For the eyes of the Lord haue respect vnto the, that loue him: he is their * mightie protection, and strong ground, a defence from the heat, and a shadow for the noone day, a succour from stombing, & an helpe from falling. ¶ Psal. 33. 17. ¶ Psal. 91. 1.

17 He setteth vp the soule, & lightneth the eyes, he giueth health, life and blessing.

18 ¶ He that * giueth an offering of vnrighteous goods, offeth a mocking sacrifice, & the giftes of the vnrighteous, please not him. ¶ Prou. 11. 17.

19 (But the Lord is theirs onely, that patiently abide him in the way of truch & righteousness.)

20 The most High doeth not alow the ¶ offerings of the wicked, * neither is he pacified for sinne by the multitude of sacrifice. ¶ The offerings of the wicked & their praye. ¶ Prou. 11. 1.

21 Who so bringeth an offering of the goods of the poore, doeth as one that sacrificeth the sonne before the fathers eyes.

22 The bread of the needefull is the life of the poore: he that defraudeth him therof, is a murtherer.

23 He that taketh away his neighbours liuing, slayeth him, * & he that defraudeth the labourer of his hyre, is a bloodshedder. ¶ Deut. 24. 14. ¶ Chap. 7. 22.

24 ¶ When one buyldeth, & another breaketh downe, what profit haue they then but labour?

25 When one prayeth, and another curseth, whose voyce will the Lord heare?

26 * He that washeth him self because of a dead bodie, and toucheth it againe, what auaieth his washing? ¶ Num. 19. 11.

27 * So is it with a man that fasteth for his sinnes, and committeth them againe: who will heare his prayer? or what doeth his fasting helpe him? ¶ 2. Pet. 2. 1.

CHAP. XXXV.

Of true sacrifices. 14. The prayer of the fatherles, & of the widow, and him that humbleth him self.

1 **W**Hoso kepeth the Law, * bringeth offerings ynough: he that holdeth fast the commandements, ¶ offreth an offering of saluation. ¶ 2. Sam. 15. 22. ¶ Ierem. 7. 22. ¶ True sacrifices.

2 He that is thankfull to them that haue wel deserued, offreth fine floure: * and he that giueth almes, sacrificeth praise. ¶ Philip. 4. 11.

3 To depart from euil is a thankfull thing to the Lord, and to forsake vnrighteousnes, is a reconciling vnto him.

4 * Thou

¶ Howe slaues were ordered in olde time.

Chap. 7. 22.

¶ Dreames.

Exod. 23. 19.
C. 22. 29.
Deut. 6. 16.

Gen. 4. 4.

2 Cor. 9. 7.

Tob. 4. 6.

Leuit. 22. 22.
Deut. 15. 19.

Deut. 10. 17.
2 Chron. 9. 7.
Job. 34. 19.
Wisdom. 6. 8.
Ait. 12. 34.
Rom. 1. 11.
Galat. 2. 6.
Eph. 6. 9.
Coloss. 3. 26.
1 Pet. 1. 17.

offerings
wicked
prayer.

24.

9. 11.

21.

23. 28.

7. 5.

e sacrifici.

4. 18.

- 4 * Thou shalt not appeare empie before the Lord.
- 5 For all these things are done because of the commandement.
- 6 * The offering of the righteous maketh the altar fat, and the smell thereof is sweete before the most High.
- 7 The sacrifice of the righteous is acceptable, and the remembrance thereof shall neuer be forgotten.
- 8 Giue the Lord his honour with a good and liberall eye, & diminish the first fruites of thine hands.
- 9 * In all thy giftes shew a ioyfull countenance, & dedicate thy tithes with gladnes.
- 10 Giue vnto the most High, according as he hath enriched thee, & looke what thine hand is able, giue with a chearefull eye.
- 11 For the Lord recompenseth, & wil giue thee seuen times as much.
- 12 * Diminish nothing of thine offering: for he wil not receiue it, & abstaine from wrongfull sacrifices: for the Lord is the iudge, and regardeth no mans persone.
- 13 He accepteth not the person of the poore, but he heareth the prayer of the oppressed.
- 14 He despiseth not the desire of the fatherless, nor the widow, whē thē powreth out her prayer.
- 15 Doeth not the teares runne downe the widowes cheekes? & her crye is against him that caused them: (for frō her cheekes do they go vp vnto heauen, and the Lord which heareth thē, doeth accept them.)
- 16 He that serueth the Lord, shall be accepted with fauour, & his prayer shall reache vnto the cloudes.
- 17 The prayer of him that humbleth him selfe, goeth thorow the cloudes, & ceaseth not till it come neere, and wil not depart till the moste High haue respect therunto to iudge righteously, & to execute iudgement.
- 18 And the Lord will not be slacke, nor the Almighty will tarie long from them, till he hath smitten in sunder the loynes of the vnmercifull, and aduenged him self of the heathen, till he haue taken away the multitude of the cruel, and broken the scepter of the vnrighteous, till he giue euery man after his workes, and rewarde them after their deuises, till he haue iudged the cause of his people, and comforted them with his mercie.
- 19 Oh, how faire a thing is mercie in the time of anguish and trouble! It is like a cloude of raine, that commeth in the time of a drought.

CHAP. XXXVI.

* A prayer to God in the person of all faithfull men, against those that persecute his Church. 22. The praise of a good woman.

- 1 **H**Aue mercie vpon vs, O Lord God of all things, and beholde vs, and (shew vs the light of thy mercies.)
- 2 And send thy feare among the nations, *Against the wicked.* which seeke not after thee (that they may know that there is no God but thou, and that they may shewe thy wonderous workes.)
- 3 Lift vp thine hand vpon the strange nations, that they may see thy power. *Jerem. 10. 23.*
- 4 As thou art sanctified in vs before them, so be thou magnified among them before vs,
- 5 That they may know thee, as we knowe thee: for there is none other God but only thou, O Lord.
- 6 Renew the signes, and change the wonders: shew the glory of thine hand, & thy right arme, that they may shew forth thy wonderous actes.
- 7 Raise vp thine indignation, & powre out wrath: take away the aduersarie, & smyte the enemy.
- 8 Make the time shorte: remember thine oth, that thy wonderous workes may be praised.
- 9 Let the wrath of the fyre consume them that escape, and let them perish that oppress the people.
- 10 Smite in sunder the heades of the princes that be our enemies, and say, There is none other but we.
- 11 *A prayer for the godly.* Gather al the tribes of Iacob together (that they may know that there is none other God but only thou, and that they may shew thy wonderous workes) and inherit thou them as from the beginning.
- 12 O Lord, haue mercie vpon the people, that is called by thy Name, & vpon Israel whom thou hast likened to a first borne *Exod. 4. 22.* sonne.
- 13 Oh, be mercifull vnto Hierusalem the city of thy Sanctuarie, the citie of thy rest.
- 14 Fill Sion, that it may magnifie thine oracles, and fill thy people with thy glorye.
- 15 Giue witnes vnto those that thou hast possessed from the beginning, and raise vp the prophetes that haue bene shewed in thy Name.
- 16 Rewarde them that wait for thee, that thy Prophets may be found faithfull.
- 17 O Lord, heare the prayer of thy seruants according to the * blessing of Aaron ouer thy people (& guide thou vs in the waye of rightcoufnes) that all they which dwell vpon the earth, may know that thou art the Lord the eternall God. *Numb. 6. 23.*
- 18 ¶ The belve deuoureth all meates, yet is one meate better then another.
- 19 As the throte tasteth venison, so doeth a wise minde discern false wordes.
- 20 A frowarde heart bringeth grief, but a man of experience will resist it.
- 21 A woman is apt to receiue euery man: yet is one daughter better then another.
- 22 The beautie of a woman chereth the face, & a man loueth nothing better.
- 23 If there bee in her tongue gentlenes,

liii. ii. meekenes,

meekenes, and wholesome talke, then is not her husband like other men.

¶ The praise of a good woman. 24 He that hath gotten a (vertuous) womā, hath begone to get a possession: she is an helpe like vnto him selfe, and a pillar to rest vpon.

25 Where no hedge is, there the possession is spoyled: and he that hath no wife, wandereth to and fro, mourning.

26 Who wil trust a thiefe that is alway ready & wandereth from towne to towne? & likewise him, that hath no rest, & lodgeth, wheresoeuer the night taketh him?

CHAP. XXXVII.

How a man should knowe friends and counsellors. 12 To keepe his companie that feareth God.

¶ Of friendship. 1 Verie friend saith, I am a friend vnto him also: but there is some friend, which is onely a friend in name.

2 Remaineth there no heauines vnto death, when a companion and friend is turned to an enemy?

3 O wicked presumption, from whence art thou sprung vp to couer the earth with deceite?

Chap. 6. 10.

4 * There is some companion which in prosperitie reioyeth with his friend: but in the time of trouble he is against him.

5 There is some companion that healeth his friend for the bellie sake, and taketh vp the buckler against the enemy.

6 Forget not thy friend in thy minde, and thinke vpon him in thy rymes.

¶ Of whome we should take counsell.

7 Seeke no counsell at him of whom thou art suspected, and disclose not thy counsell vnto such as hate thee.

Chap. 1. 21, & 9. 21.

8 * Euery counsellor prayeth his owne counsell: but there is some that counsell for him selfe.

"Or, what needs he haue."

9 Beware of the counsellor, and be aduised afore whereto thou wilt vse him: for he will counsell for him selfe, lest he cast the lot vpon thee,

10 And say vnto thee, Thy way is good, & afterwarde he stand against thee, & looke what shal become of thee.

11 (Aske no counsell for religion of him, that is without religion, nor of iustice of him that hath no iustice, nor of a woman touching her of whom she is ielous, nor of a coward in matters of warre, nor of a merchant concerning exchange, nor of a bier for the sale, nor of an enuious man touching thankfulness, nor of the vnmerciful touching kindness, nor of an vn honest man of honesty,) nor of the slouthful for any labour, nor of an hireling for the finishing of a worke, nor of an idle seruant for much busines: hearken not vnto these in any matter of counsell.

12 But be continual with a godly man whom thou knowest to keepe the commandments of the Lord, whose minde is according to thy minde, and is fory for thee when thou stumblest.

13 Take counsell of thine owne heart: for there is no man more faithfull vnto thee,

then it.

14 For a mans minde is sometime more accustomed to shew more then seuen watchme that sit aboue in an high towre.

15 And about all this pray to the moste High, that he will direct thy way in trueth.

16 Let reason go before euery enterprise, & counsell before euery action.

17 ¶ The (changing) of the countenance is a signe of the changing of the heart: foure things appeare good & euil, life & death, but the tongue hath euermore the gouernement ouer them.

18 ¶ Some man is witty, and hath instructed many, and yet is vnprofitable vnto him selfe.

19 Some man will be wise in wordes, and is hated, yea, he is destitute of al' foode. *"Or, vnto death."*

20 Because grace is not giuen him of the Lord: for he is destitute of all wisdom.

21 Another is wise for him self, and the fruites of vnderstanding are faithfull in his mouth.

22 A wise man instructeth his people, and the fruites of his wisdom faile not.

23 A wise man shalbe plentifully blessed, and all they that see him, shal think him blessed.

24 The life of man standeth in the number of dayes: but the dayes of Israel are innumerable.

25 A wise man shal obteine credite among his people, and his name shalbe perpetual.

26 My sonne, proue thy soule in thy life, & see what is cuill for it, and permit it not to do it.

27 For all things are not profitable for all men, neither hath euery soule pleasure in euery thing.

28 Be not greedy in all delites, and be not **¶ Of temperacie,** to hastie vpon all meates.

29 * For excesse of meates bringeth sickness, and glotony commeth into cholerick diseases. *Chap. 31. 22.*

30 By surfet haue manie perished: but he that dieteth him selfe, prologeth his life. *"Or, taketh heed."*

CHAP. XXXVIII.

1 A Physitian is commendable. 16 To bury the dead.

22 The wisdom of him that is learned.

¶ Honor the Physitian with that honor that is due vnto him, because of necessity: for the Lord hath created him. **¶ Of Physicians & phisike.**

2 For of the moste High cometh healing, and he shall receiue giftes of the King.

3 The knowledge of the Physitian listeth vp his head, and in the sight of great men he shalbe in admiration.

4 The Lord hath created medecines of the earth, and he that is wise, will not abhorre it.

5 * Was not the water made sweete with woode, that men might knowe the vertue thereof? *Exod. 15. 25. Iudith. 9. 25.*

6 So he hath giuen men knowledge, that hee might be glorified in his wonderous workes.

- 7 With such doeth he heale men, & taketh away their paines.
- 8 Offushe doeth the apothecarie make a confection, and yet hee can not finish his owne workes: for of the Lord commeth prosperitie and welth ouer all the earth.
- 9 My sonne, faile not in thy sickenes, but * pray vnto the Lord, & he wil make thee whole.
- 10 Leauē of from sinne, and order thine handes aright, & cleanse thine heart from all wickednes.
- 11 Offer sweet incense, & fine floure for a remembrance: make the offering fat, for thou art not the first giuer.
- 12 Then giue place to the physition: for the Lord hath created him: let him not go from thee, for thou hast neede of him.
- 13 The houre may come, that their enterprises may haue good successe.
- 14 For they also shall praye vnto the Lord, that he woulde prosper that, which is giuen for ease, & their physicke for the prolonging of life.
- 15 He that sinneth before his maker, let him fall into the hands of the physition.
- 16 My sonne, * powre forth teares ouer the dead, [and] beginne to mourne, as if thou hadest suffred great harme thy selfe, & the couer his body according to his appointment, and neglect not his buriall.
- 17 Make a grieuous lamentation, and bee earnest in mourning, & vse lamentation as he is worthie, and that, a daye or two, lest thou be euill spoken of, & then comforte thy selfe for thine heauines.
- 18 * For of heauines commeth death, & the heauines of the heart breaketh the strength.
- 19 Of the affection of the heart commeth sorow, and the life of him that is afflicted, is according to his heart.
- 20 Take no heauines to heart: driue it away and remember the last end.
- 21 Forget it not: for there is no turning againe: thou shalt do him no good, but hurt thy selfe.
- 22 Remember his iudgement: thine also shalbe likewise, vnto mee yester daye, and vnto thee to day.
- 23 * Seing the dead is at rest, let his remembrance rest, & comfort thy selfe againe for him, when his spirit is departed from him.
- 24 ¶ The wisdomē of a learned man commeth by vsing wel his vacant time: and he that ceaseth from his owne matters and labour, may come by wisdomē.
- 25 How can he get wisdomē that holdeth the plough, and he that hath pleasure in the goade, and in driuing oxen, and is occupied in their labours, and talketh but of the breed of bullockes?
- 26 He giueth his minde to make forowes, and is diligent to giue the kine fodder.
- 27 So is it of euery carpenter, and worke-master that laboreth night and daye: and they that cut, and graue scales, and make

sundry diuersities, & giue them selues to cōterfait imagerie, & watch to performe the worke.

- 28 The smith in like maner abideth by his anuill, and doeth his diligence to labour the yron: the vapour of the fyre drieth his flesh, and he must fight with the heat of the fornace: the noyle of the hammer is euer in his eares, and his eyes looke stil vpon the thing that he maketh: he setteth his mind to make vp his workes: therefore he watcheth to polith it perfectly.
- 29 So doeth the potter sit by his worke: he turneth the whele about with his feete: he is carefull alway at his worke, and maketh his worke by number.
- 30 He facioneth the clay with his arme, & with his feete he tempereth the hardnes thereof: his heart imagineth how to couer it with leade, & his diligence is to cleanse the ouen.
- 31 All these hope in their hands, and euerie one bestoweth his wisdomē in his worke.
- 32 Without these can not the cities be maintained, nor inhabited, nor occupied.
- 33 And yet they are not asked their iudgement in the counsel of the people, neither are they hie in the cōgregation, neither sit they vpon the iudgement seates, nor vnderstand the order of iustice: they can not declare matters according to the forme of the Law, and they are not meete for hard matters.
- 34 But they mainteine the state of the worlde, and their desire is concerning their worke and occupation.

CHAP. XXXIX.

1 A wise man. 16 The workes of God. 24 Vnto the good, good things profit, but vnto the euill, euill things are euill.

- 1 HE onely that applieth his minde to the Law of the most High, and is occupied in the meditation thereof, seeketh out the wisdomē of al the ancient, & exerciseth him selfe in the propheties.
- 2 He kepeth the sayings of famous men, & entreth in also to the secrets of darke sentences.
- 3 He seeketh out the mysterie of graue sentences, & exerciseth him selfe in darke parables.
- 4 He shal serue among great men and appeare before the prince: he shall traueill through strange countreys: for hee hath tried the good and the euill among men.
- 5 He will giue his heart to resorte earlye vnto the Lord that made him, & to praye before the moste High, and wil open his mouth in prayer, and praye for his sinnes.
- 6 When the great Lord will, he shalbe filled with the Spirit of vnderstanding, that he may powre out wise sentences, & giue thanks vnto the Lord in his prayer.

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1/a. 31. 2.

¶ God bestoweth first his benefits, and we must render a porcion thereof to such as he appointeth.

Chap. 22. 10.

¶ Of mourning.

¶ Or, the custome.

Prov. 15. 13, & 17. 22.

1 Sam. 12. 20.

¶ Of true wisdomē.

Or, the Lord.

Chap. 44. 14.

Or, Libanus.

Gen. 2. 37.
Mat. 7. 27.

Chap. 39. 28.

- 7 He shal direct his counsel, & knowledge: so shall he meditate in his secrets.
- 8 He shall shew forth his science and learning, and reioyce in the Law & covenant of the Lord.
- 9 Many shal commend his vnderstanding, and his memorie shal neuer bee put out, nor depart away: but his name shall continue from generation to generation.
- 10 *The congregation shall declare his wisdom, and shew it.
- 11 Though he be dead, he shal leaue a greater fame then a thousand: and if he liue still, he shal get the same.
- 12 Yet wil I speake of mo things: for I am full as the moone.
- 13 Harken vnto me, ye holy children, and bring forth fruit, as the rose that is planted by the brokes of the field,
- 14 And giue ye a swete smel as incense, & bring forth flowres as the lillie: giue a smel and sing a song of praise: blesse the Lord in all his workes.
- 15 Giue honour vnto his Name, and shew forth his praise with the songs of your lippes, and with harpes, and ye shal say after this maner,
- 16 *All the workes of the Lord are exceeding good, and all his commandments are done in due season.
- 17 And none may say, What is this? wherefore is that? for at time conuenient they shall all be fought out: at his commandement the water floodes as an heape, and at the worde of his mouth the waters gathered them selues.
- 18 His whole fauour appeared by his commandement, and none can diminish that which he wil saue.
- 19 The workes of all flesh are before him, and nothing can be hid from his eyes.
- 20 He seeth from cuerlasting to cuerlasting, and there is nothing wonderfull vnto him.
- 21 A man neede not to say, What is this? wherefore is that? for hee hath made all things for their owne vse.
- 22 His blessing shall rene ouer as the streame, & moisture the earth like a floud.
- 23 As he hath turned the waters into salt, so shall the heathen feelee his wrath.
- 24 As his wayes are plaine and right vnto the iust, so are they stumbling blockes to the wicked.
- 25 ¶ For the good, are good things created from the beginning, and euill things for the sinners.
- 26 *The principall things for the whole vse of mans life is water, fyre, and yron, & salt, and meale, wheat and hony, & milke, the blood of the grape, and oyle, and cloathing.
- 27 All these things are for good to the godly: but to the sinners they are turned vnto euill.
- 28 There be spirites that are created for vengeance, which in their rigour lay on sure strokes: in the time of destruction they

shew forth their power, and accomplishe the wrath of him that made them.

29 Fyre, and hayle, and famine, and death: all these are created for vengeance.

30 The teeth of wilde beasts, and the scorpions, and the serpents, and the sworde execute vengeance for the destruction of the wicked.

31 They shalbe glad to do his commandments: and when neede is, they shalbe readie vpon earth: and when their houre is come, they shall not ouerpasse the commandement.

32 Therefore haue I taken a good courage vnto mee from the beginning, and haue thought on these things, & haue put the in writing.

33 *All the workes of the Lord are good, *Gen. 1. 31.* & he giueth euery one in due season, and when neede is:

34 So that a man neede not to say, This is worse then that: for in due season they are all worthie praise.

35 And therefore praise the Lord with whole heart and mouth, & blesse the Name of the Lord.

CHAP. XL.

1 *Mournefulness in mans life. 14. Of the blessing of the righteous & prerogative of the feare of God.*

1 Great ¶ trauail is created for all men, & ¶ The miserie of mans life,

an heauie yoke vpon the sonnes of Adam from the day that they go out of their mothers wombe, till the day that they retorne to the mother of all things,

2 Namely their thoughts, and feare of the heart, & their imagination of the things they waite for, and the day of death,

3 From him that sitteth vpon the glorious throne, vnto him that is beneth in the earth and ashes:

4 From him that is clothed in blew silke, and weareth a crowne, euen vnto him that is clothed in simple linen.

5 Wrath & enuie, trouble, and vnquietnes, and feare of death, & rigour, & strife, and in the time of rest the sleepe in the night vpon his bed, change his knowledge.

6 A litle or nothing is his rest, and afterwarde in sleping hee is as in a watch-towre in the day: he is troubled with the visions of his heart, as one that renneth out of a battell.

7 And when all is safe, hee awaketh, & marueileth that the feare was nothing.

8 Such things come vnto all flesh, both man and beast, but seuen folde to the vngodlie:

9 Moreouer, death & blood, and strife, & *Chap. 39. 27.* sworde, oppression, famine, destruction, & punishment.

10 These things are all created for the wicked, and for their sakes came the * flood *Gen. 7. 17.* also.

11 *All things that are of the earth, shall *Gen. 1. 9.* turne to earth againe: and they that are *Chap. 41. 13.* of the waters, shall retorne into the sea. *Ecclesi. 1. 7.*

12 ¶ All

¶ Faithfulness.

- 12 ¶ Al bribes and vnrighteousnes shalbe put away : but ¶ faithfulness shal endure for euer.
- 13 The substance of the vngodly shalbe dried vp like a riuer, and they shal make a sound like a great thunder in the raine.
- 14 When he openeth his hād, he reioyceth: but all the transgressours shall come to naught.
- 15 The children of the vngodlie shal not obtaine manie branches: for the vncleane rootes are as vpon the high rockes.
- 16 Their tender stalke by what water soeuer it be or water banke, it shalbe pulled vp before al other herbes.
- 17 ¶ Friendlines is as a most plentiful garden of pleasure, and mercie endureth for euer.
- 18 ¶ To labour and to be content with that a man hath, is a sweete life: but he that findeth a treasure, is aboue them both.
- 19 Children, and the buylding of the citie maketh a perpetual name: but an honest woman is counted aboue them both.
- 20 Wine and musike reioyce the heart: but the loue of wisdom is aboue them both.
- 21 The pipe and the psalterion make a sweete noyse: but a pleasant tongue is aboue them both.
- 22 Thine eye desireth fauour and beautie: but a greene seede time, rather then them both.
- 23 A friend, and companion come together at opportunitie: but aboue them both is a wife with her husband.
- 24 Friends and helpe are good in the time of trouble, but almes shal deliuer more then them both.
- 25 Golde and siluer fasten the feete: but counsell is esteemed aboue them both.
- 26 Riches and strength lift vp the minde: but the feare of the Lord is aboue them both: there is no want in the feare of the Lord, and it needeth no helpe.
- 27 The feare of the Lord is a pleasant garden of blessing, and there is nothing so beautiful as it is.
- 28 ¶ My sonne, lead not a beggers life: for better it were to die then to begge.
- 29 The life of him that dependeth on another mans table, is not to be counted for a life: for he tormenteth him selfe after other mens meat: but a wise man and wel nourted, wil beware thereof.
- 30 Begging is sweete in the mouth of the vnshamefast, and in his belly there burneth a fire.

CHAP. XII.

1 Of the remembrance of death. 2 Death is not to be feared. 3 A curse vpon them that forsake the Lawe of God. 4 Good name and fame. 5 An exhortation to giue heede vnto wisdom. 6 Of what things a man ought to be ashamed.

¶ Of death.

- 1 O Death, how bitter is the remembrance of thee to a man that liueth

at rest in his possessions, vnto the man that hath nothing to vexe him, and that hath prosperitie in all things: yea, vnto him that yet is able to receiue meate?

- 2 O death, how acceptable is thy iudgement vnto the needefull, and vnto him whose strength faileth, and that is now in the last age, and is vexed with al things, and to him that dispaireth, and hath lost patience?
- 3 Feare not the iudgement of death: remember thē that haue bene before thee, and that come after: this is the ordinance of the Lord ouer al flesh.
- 4 And why wouldest thou be against the pleasure of the most High? whether it be ten or an hundred, or a thousand yerres: there is no defense for life against the graue.
- 5 ¶ The children of the vngodlie are abominable children, and so are they that keepe companie with the vngodlie.
- 6 The inheritance of vngodlie children shal perish, and their posteritie shal haue a perpetual shame.
- 7 The children complaine of an vngodlie father, because they are reproched for his sake.
- 8 Wo be vnto you, O ye vngodlie, which haue forsaken the Law of the moste high God: for though you increase, yet shal you perish.
- 9 If ye be borne, ye shalbe borne to cursing: if ye dye, the curse shalbe your portion.
- 10 Al that is of the earth, shal turne to earth againe: so the vngodlie go from the curse to destruction.
- 11 Though men mourne for their bodie, yet the wicked name of the vngodlie shal be put out.
- 12 Haue regard to thy name: for that shall continue with thee aboue a thousand treasures of golde.
- 13 A good life hath the dayes nombred: but ¶ a good name endureth euer. ¶ A good name. Chap. 10. 33.
- 14 ¶ My children keepe wisdom in peace: for wisdom that is hid, and a treasure that is not seene, what profite is in them both?
- 15 A man that hideth his foolishnes, is better then a man that hideth his wisdom.
- 16 Therefore beare reuerence vnto my words: for it is not good in al things to be ¶ ashamed: neither are al things allowed as faithful in al men. ¶ Of shamefastnes.
- 17 Be ashamed of whoredome before father and mother: be ashamed of lies before the prince and men of autoritie,
- 18 Of sinne before the iudge and ruler: of offence before the congregation and people: of vnrighteousnes before a companion and friend,
- 19 And of theft before the place where thou dwellest, & before the trueth of God & his couenant, & to leane with thine elbowes vpon

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vpon

Ecclesiasticus.

^{Or, table.}

- upon the bread, or to be reproved for gi-
uing or taking,
20 And of silence vnto them that salute
thee, and to looke vpon an harlot,
21 And to turne away thy face from thy
kinsman: or to take away a portiō or a gift,
or to be euil minded toward another mā's
wife,
22 Or to sollicite any mans maide, or to
stand by her bed, or to reproche thy
friends with wordes,
23 Or to vpbraide when thou giuest anie
thing, or to report a matter that thou hast
heard, or to reueile secret wordes.
24 Thus maiest thou wel be shamefast, and
shalt find fauour with al men.

CHAP. XLII.

^{1 The Law of God must be taught. 9 A daughter. 12 A woman. 13 God knoweth al things, yea, euen the secrets of thine heart.}

^{In what things we ought not to be ashamed.}

- 1 **O**F these things be not thou ashamed,
neither haue regard to offend for a-
nie person,
2 Of the Lawe of the most High and his
covenant, and of iudgement to iustifie the
godlie:
3 Of the cause of thy companion, and of
strangers, or of distributing the heritage
among friends:
4 To be diligent to keepe true balance, and
weight, whether thou haue much or li-
tle:
5 To sel marchandise at an indifferent
price, & to correct thy children diligently,
and to beat an euil seruant to the blood:
6 To set a good locke where an euil wife
is, and to locke where many hands are:
7 If thou giue anie thing by nomber, and
weight, to put al in writing, both that
that is giuen out, and that that is receiued
again:
8 To teach the vnlearned, and the vnwise,
and the aged, that contend against the
young: thus shalt thou be wel instructed,
and approued of al men liuing.
9 ^{Or, is a secret watch to the father.} ¶ The daughter maketh the father to
watch secretly, and the carefules that he
hath for her, taketh away his slepe in the
youth lest she should passe the flower of
her age: and when she hath an husband,
lest she should be hated:
10 In her virginie, lest she should be de-
filed, or gotten with childe in her fathers
house, and when she is with her husband,
lest she misbehaue her self: and when she
is married, lest she continue vnfruitful.
11 ^{Chap. 26. 10.} ¶ If thy daughter be vnshamefast, keepe
her straitly, lest the cause thine enemies
to laugh thee to scorne, and make thee a
common talke in the citie, and diffame
thee among the people, and bring thee to
publike shame,
12 ^{Chap. 15. 28.} ¶ Beholde not euery bodies beautie, and
companie not among women.
13 ^{Gen. 3. 6.} For as the moth commeth out of gar-
ments: so doeth wickednes of the womā.
14 The wickednes of a man is better then

- the good intreatie of a woman, to wit, of a
woman that is in shame, and reproche.
15 ¶ I wil remember the workes of the
Lord, and declare the thing that I haue
sene: by the worde of the Lord are his
workes.
16 The sunne that shineth, looketh vpon all
things, and all the worke thereof is ful of
the glorie of the Lord.
17 Hath not the Lord appointed that his
Saintes should declare al his wonderous
workes, which the almightie Lord hath
stablished to confirme al things by, in his
maiestie?
18 He seeketh out the depth, and the heart,
and he knoweth their practises: for the
Lord knoweth al science, & he beholdeth
the signes of the world.
19 He declareth the things that are past, &
for to come, and discloseth the paths of
things that are secret.
20 ^{Iob. 41. 4. Isa. 29. 15.} ¶ No thought may escape him, neither
may any word be hid from him.
21 He hath garnished the excellent workes
of his wisdom, and he is from euerlast-
ing to euerlasting, and for euer: vnto him
may nothing be added, neither can he be
minished: he hath no nede of anie coun-
seler.
22 Oh, how delectable are al his workes,
and to be considered euen vnto the sparks
of fyre?
23 They liue al, and endure for euer: and
whensoever neede is, they are all obedi-
ent.
24 They are all double, one against another:
he hath made nothing that hath anie
faute.
25 The one commendeth the goodnes of
the other, and who can be satisfied with
beholding Gods glorie? ^{Or, flabibeth.}

CHAP. XLIII.

^{The summe of the creation of the workes of God.}

- 1 **T**His high ornament the cleare firma-
ment, the beautie of the heauen so
glorious to beholde, <sup>The wonder-
ful workes of
God.</sup>
2 The sunne also, a marueilous instrument
when it appeareth, declareth, at his going
out, the worke of the most High.
3 At noone it burneth the countrey, & who
may abide for the heat thereof?
4 The sunne burneth the moūtaines three
times more then he that kepeth a fornace
with continual heat: it casteth out the fire
vapours, and with the shining beames
blindeth the eyes.
5 Great is the Lord that made it, and by
his commandement he causeth it to runne
hastelie.
6 ^{Gen. 1. 16.} ¶ The moone also hath he made to ap-
peare according to her season, that it
should be a declaration of the time, and a
signe for the worlde.
7 ^{Exod. 12. 2.} ¶ The feasts are appointed by the moone:
the light thereof diminisheth vnto the
end.
8 The moneth is called after the name ther-
of,

of, and groweth wonderously in her changing.

9 It is a campe pitched on high, shining in the firmament of heauen: the beautie of heauen are the glorious starres, and the ornament that shineth in the high places of the Lord.

10 By the commandement of the holie one they continue in their order, and faile not in their watche.

11 ¶ * Looke vpon the raine bowe, & praise him that made it: verie beautiful is it in the brightnes thereof.

12 ¶ It compasseth the heauen about with a glorious circle, and the hands of the most High haue bended it.

13 ¶ Thorow his commandement he maketh the snowe to fast, and sendeth swiftly the lightning of his iudgement.

14 Therefore he openeth the treasures, and the cloudes flie forth as the fowles.

15 In his power hath he strengthened the cloudes, and broken the haile stones.

16 The mountaines leape at the sight of him: the Southwind bloweth according to his wil.

17 The found of his thunder beateh the earth: so doth the storme of the North: the whirle winde also, as birdes that flie, scattereth the snowe, & the falling downe thereof is as the grasshoppers that light downe.

18 The eye marueileth at the beautie of the whitenes thereof, and the heart is astonished at the raine of it.

19 He also powreth out the frost vpon the earth like salt, and when it is frozen, it sticketh on the toppes of pales.

20 When the colde North winde bloweth, an yce is frozen of the water, it abideth vpon al the gatherings together of water, and clotheh the waters as with a breft-plate.

21 It deuoureth the mountaines, and burneth the wildernes, and destroyeth that that is greene, like fire.

22 The remedie of al these is whē a cloude cometh hastily, and when a dewe cometh vpon the heat, it refresheth it.

23 (By his word he stilleth the winde:) by his counsel he appeaseth the deepe, and planteth ylands therein.

24 They that faile ouer the sea, tel of the perils thereof, and when we heare it with our eares, we marueile therat.

25 For there be strange, and wonderous workes, diuers maner of beasts, and the creation of whales.

26 Thorow him are all things directed to a good end, and are stablished by his word.

27 And when we haue spoken much, we cannot attaine vnto them: but this is the summe of all, that he is al.

28 What power haue we to praise him: for he is aboue al his workes?

29 The Lord is terrible, and verie great, & marueilous is his power.

30 Praise the Lord, & magnifie him as much as ye can, yet doeth he farre exceede: exalt him with all your power, and be not wearie, yet can ye not attaine vnto it.

31 ¶ * Who hath sene him, that he might tel vs? and who can magnifie him as he is? *Psal. 106. 2.*

32 For there are hid yet greater things theſe be, and we haue sene but a fewe of his workes.

33 For the Lord hath made all things, and giuen wildome to such as feare God.

CHAP. XLIIII.

The praise of certaine holie men, Enoch, Noe, Abraham, Isaac and Iacob.

1 ¶ Let vs now commend the famous men, and our fathers, of whome we are begotten.

2 The Lord hath gotten great glorie by them, and that through his great power from the beginning.

3 They haue borne rule in their kingdomes, and were renowned for their power, and were wise in counsel, and declared propheties.

4 ¶ They gouerned the people by counsel *Exod. 18. 19.* and by the knowledge of learning meete for the people, in whose doctrine were wise sentences.

5 They inuented the melodie of musicke, and expounded the verses that were written.

6 They were riche and mightie in power, and liued quietly at home.

7 Al these were honorable men in their generations, and were wel reported of in their times.

8 There are of them that haue left a name behinde them, so that their praise shal be spoken of.

9 There are some also which haue no memorial, * and are perished, as though they had neuer bene, & are become as though they had neuer bene borne, and their children after them. *Gen. 7. 22.*

10 But the former were merciful men, whose righteousnes hath not bene forgotten.

11 For whose posteritie a good inheritance is reserued, and their seede is contained in the couenant.

12 Their stocke is contained in the couenant, and their posteritie after them.

13 Their seede shal remaine for euer, and their praise shal neuer be taken away.

14 Their bodies are buried in peace, but their name liueth for euermore.

15 ¶ The people speake of their wisdom, & the congregation talke of their praise. *Chap. 39. 14.*

16 ¶ * Enoch pleased the Lord God: therefore was he translated for an example of repentance to the generations. *¶ Enoch. Gen. 5. 14. Ebr. 11. 5.*

17 ¶ * Noe was found perfite, & in the time of wrath he had a reward: therefore was he left as a remnant vnto the earth, when the flood came. *¶ Noe. Gen. 6. 9. and. 7. 1. Ebr. 11. 7.*

18 An euerlasting couenant was made with him, that al flesh should * perish no more *Gen. 9. 11.*

by

Ecclesiasticus.

by the flood.

¶ Abraham.
Gen. 12. 3.
and 15. 5.
and 17. 4.

19 ¶ Abraham was a great father of manie people: in glorie was there none like vnto him.

Gen. 22. 4.

20 He kept the Law of the moste High, and was in couenant with him, and he set the couenant in his flesh, and in tentation he was found faithful.

Gen. 22. 16.
Gal. 3. 1.

21 Therefore he assured him by an othe, that he would blesse the nations in his seede, & that he would multiplie him as the dust of the earth, & exalt his seede as the starres, and cause them to inherite from sea to sea, and from the Riuer vnto the end of the worlde.

Gen. 26. 3.
¶ Isaac.

22 * With Isaac did he confirme likewise for Abraham his fathers sake, the blessing of all men, and the couenant,

¶ Jacob.
Or, knew him.
Gen. 27. 22.
and 28. 1.
Gen. 28. 1. and 4.
49. 18. 19.
¶ Ioseph.

23 And caused it to rest vpon the head of Jacob, and made him self known by his blessings, and gaue him an heritage and deuided his portions, and parted them among the twelue tribes.

24 And he brought out of him a merciful man, which found fauor in the sight of all flesh.

CHAP. XLV.

The praise of Moyses, Aaron, and Phinees.

¶ Moyses.
Exod. 11. 3.
Act. 7. 22.

1 And Moyses, the beloved of God & men, brought he forth, whose remembrance is blessed.

2 He made him like to the glorious Saints, and magnified him by the feare of his enemies.

Exod. 6. 7. 8. 9.

3 By his wordes he caused the wonders to cease, and he made him glorious in the sight of Kings, and gaue him commandements for his people, and shewed him his glorie.

Nom. 12. 3.

4 * He sanctified him with faithfulness, and meekenes, and chose him out of al men.

Exod. 19. 7.

5 He caused him to heare his voyce, and brought him into the darke cloude, and there he gaue him the commandements before his face, euen the Law of life and knowledge, that he might teache Iacob the couenant, and Israel his iudgements.

¶ Aaron.
Exod. 4. 28.

6 He exalted Aaron an holie man like vnto him, euen his brother of the tribe of Leui.

7 An euerlasting couenant made he with him, and gaue him the priesthode among the people, and made him blessed through his comely ornament, and clothed him with the garment of honor.

8 He put perfite ioye vpon him, and girded him with ornaments of strength, as with breches, and a tunicle, and an ephod.

Exod. 28. 33.

9 He compassed him about with belles of golde, & with manie belles round about, that when he went in, the sound might be heard, and might make a noyse in the Sanctuarie, for a remembrance to the children of Israel his people,

10 And with an holie garment, with golde also, and blew filke, and purple, & diuers

kindes of workes, and with a breslappe of iudgement, & with the signes of truth,

¶ Vrim and Thummin.

11 And with worke of skarlet cunningly wrought, and with precious stones grauen like scales, and set in golde by golde-smithes worke for a memorial with a writing grauen after the number of the tribes of Israel.

12 And with a crowne of golde vpon the mitre, bearing the forme & marke of holines, an ornament of honor, a noble worke garnished, and pleasant to looke vpon.

13 Before him were there no such faire ornaments: there might no stranger put the on, but onely his children, and his childrens children perpetually.

14 Their sacrifices were wholly consumed euery day twise continually.

Leu. 3. 12.

15 * Moyses filled his hands, and anointed him with holie oyle: this was appointed vnto him by an euerlasting couenant, & to his seede, so long as the heauens should remaine, that he should minister before him, and also to execute the office of the priesthode, and blesse his people in his name.

16 Before al men liuing the Lord chose him that he should present offerings before him, & a sweete sauer for a remembrance to make reconciliation for his people.

17 * He gaue him also his commandements and autoritie according to the Lawes appointed, that he shoulde teach Iacob the testimonies, and gaue light vnto Israel by his Law.

Deut. 17. 18. and 21. 5.

18 * Strangers stode vp against him, and enuied him in the wildernes, euen the men that tooke Dathans and Abirams part and the companie of Core in furie and rage.

Nom. 16. 5.

19 This the Lord sawe, and it displeased him, and in his wrathful indignation were they consumed: he did wonders vpon them, and consumed them with the fire flame.

20 * But he made Aaron more honorable, and gaue him an heritage, and parted the first fruites of the first borne vnto him: vnto him specially he appointed bread in abundance.

Nom. 17. 1.

21 For the priests did eat of the sacrifices of the Lord, which he gaue vnto him and to his seede.

22 * Els had he none heritage in the land of his people, neither had he any portion among the people: for the Lord is the portion of his inheritance.

Deut. 18. 12. and 18. 1.

23 The third in glorie is * Phinees the sonne of Eleazar, because he had zeale in the feare of the Lord, and stode vp with good courage of heart, when the people were turned backe, and made reconciliation for Israel.

¶ Phinees.
Nem. 25. 13.
1. Mac. 2. 54.

24 Therefore was there a couenant of peace made with him, that he shuld be the chief of the Sanctuarie and of his people, and that he and his posteritie should haue the dignitie of the priesthode for euer.

25 And

25 And according to the couenant made with Dauid, that the inheritance of the kingdome should remaine to his sonne of the tribe of Iuda: so the heritage of Aaron should be to the onely sonne of his sonne, and to his seede. God giue vs wisdom in our heart to iudge his people in righteousnes, that the good things that they haue, be not abolished, and that their glorie may endure for their posteritie.

CHAP. XLVI.

The praise of Iosue, Caleb, and Samuel.

1 Iesus the sonne of Naue was valiant in the warres, and was the successour of Moyse in prophesies, who according vnto his name, was a great fauour of the elect of God, to take vengeance of the enemies that rose vp against them, and to set Israel in their inheritance.

2 What glorie gate he, when he lift vp his hand, and drewe out his sword against the cities?

3 Who was there before him, like to him? for he fought the battels of the Lord.

4 Stode not the sunne still by his meanes, and one day was as long as two?

5 He called vnto the most high Gouernor when the enemies preased vpon him on euerie side, and the mightie Lord heard him with the haile stones, and with mightie power.

6 He rushed in vpon the nations in battel, and in the going downe of Bathoron he destroyed the aduersaries, that they might know his weapons, and that he fought in the sight of the Lord: for he followed the Almighty.

7 In the time of Moyse also he did a good worke: he and Caleb the sonne of Iephune stode against the enemy, & with held the people from sinne, and appeased the wicked murmuring.

8 And of six hundred thousand people of foote, they two were preferred to bring them into the heritage, euen into the land that floweth with milke and hony.

9 The Lord gaue strength also vnto Caleb, which remained with him vnto his old age, so that he went vp into the high places of the land and his seede obtained it for an heritage.

10 That all the children of Israel might see, that it is good to followe the Lord.

11 Concerning the Iudges, euerie one by name, whose heart went not a whoring, nor departed from the Lord, their memorie be blessed.

12 Let their bones flourish out of their place, and their names by succession remaine to them that are most famous of their children.

13 Samuel the Prophet of the Lord, beloued of his Lord, ordeined Kings, and anointed the princes ouer his people.

14 By the Law of the Lord he iudged the congregation, and the Lord had respect vnto Iacob.

15 This Prophet was approued for his faithfulness, and he was knowen faithful in his wordes and visions.

16 He called vpon the Lord almightie, when his enemies preased vpon him on euerie side, when he offered the sucking lambe.

17 And the Lord thondred from heauen, and made his voyce to be heard with a great noyse.

18 So he discomfited the princes of the Tyrians, and all the rulers of the Philistims.

19 And before his long slepe he made protestation in the sight of the Lord, and his anointed, that he tooke no substance of any man, no, not so much as a shooe, and no man could accuse him.

20 After his slepe also he tolde of the Kings death, and from the earth lift he vp his voyce, and prophesied that the wickednes of the people should perish.

CHAP. XLVII.

The praise of Nathan, Dauid, and Salomon.

1 After him rose vp Nathan to prophesie in the time of Dauid.

2 For as the fat is taken away fro the peace offering, so was Dauid chosen out of the children of Israel.

3 He plaid with the lions, as with kiddes, and with beares, as with lambes.

4 Slewe he not a gyant when he was yet but yong, and tooke away the rebuke from the people, when he lift vp his hand with the stone in the sling, to beat downe the pride of Goliath?

5 For he called vpon the most high Lord, which gaue him strength in his right had, to slay that mightie wariour, and that he might set vp the horne of his people againe.

6 So he gaue him the praise of ten thousand & honored him with great praises, and gaue him a crowne of glorie.

7 For he destroyed the enemies on euery side, and rooted out the Philistims his aduersaries, and brake their horne in sunder vnto this day.

8 In all his workes he praised the Holy one, & the most High with honorable wordes, and with his whole heart he sung songs, and loued him that made him.

9 He set fingers also before the altar, and according to their tune he made sweete songs, that they might praise God daily with their songs.

10 He ordeined to keepe the feast daies comely, and appointed the times perfectly, that they might praise the holy Name of God, and make the Temple to sound in the morning.

11 The Lord tooke away his sinnes, & exalted his horne for euer: he gaue him the couenant of the kingdome, & the throne of glorie in Israel.

12 After him rose vp a wise sonne, who by him dwelt in a large possession.

13 Salomon reigned in a peaceable time and

Iosue
Nem. 13. 18.
Deut. 34. 9
Ios. 1. 2.
Ch. 12. 7.

Ios. 3. 2.

Ios. 10. 12.

Ios. 10. 17.
Or, that the
Lord favored
his battel.
Or, pursued the
mightie men.
Nem. 13. 18.
Ios. 1. 2. 5.
Caleb.

Nem. 13. 18.
Deut. 1. 35.

Ios. 14. 11.

Iudges.

Clap. 49. 12.

Samuel.
1 Sam. 10. 1.
Ch. 16. 13.

Nathan.
2 Sam. 12. 10.

Dauid.

1 Sam. 17. 34.

1 Sam. 17. 49.

1 Sam. 18. 7.
Or, the people.
Or, with blef-
sing of the Lord.
2 Sam. 5. 7.

1 Chron. 16. 4.

2 Sam. 12. 13.

Salomon.
1 King. 4. 31.

and was glorious: for God made all quiet
round about, that he might buyld an house
in his Name, and prepare the Sanctuarie
for euer.

1. King. 4. 29.

14 *How wise wast thou in thy youth, & wast
filled with vnderstanding, as with a flood!

15 Thy mind couered the whole earth, &
hath filled it with graue and darke sen-
tences.

16 Thy Name went abroade in the yles, &
for thy peace thou wast beloued.

1. King. 4. 31.

17 *The countreys marueiled at thee for
thy songs, & prouerbes, and similitudes,
and interpretations.

1. King. 12. 27.

18 By the Name of the Lord God, which is
called the God of Israel, thou hast gathered
golde as tinne, and hast had as much
siluer as lead.

19 *Thou didest bowe thy loines to womē,
and wast ouercome by thy bodie.

1. King. 11. 1.

20 Thou didest staine thine honor, and hast
defiled thy posteritie, and hast brought
wrath vpon thy children, and hast felt
forowe for thy folie.

1. King. 12. 17.

21 *So the kingdome was deuided, and E-
phraim began to be a rebellious king-
dome.

2. King. 7. 15.

22 *Neuertheles the Lord left not of his
mercie, neither was he destroyed for his
workes, neither did he abolish the poste-
ritie of his elect, nor tooke away the sede
of him that loued him, but he left a rem-
nant vnto Iacob, and a roote of him vnto
Dauid.

23 Thus rested Salomon with his fathers, &
of his sede he left behind him || Roboam,
euen the foolishnes of the people, & one
that had no vnderstanding, *who turned
away the people thorow his counsell, and
|| Ieroboam the sunne of Nabat, * which
caused Israel to sinne, & shewed Ephraim
the way of sinne,

|| Roboam.

* Or, a most euident

foole.

1. King. 12. 10.

|| Ieroboam.

1. King. 12. 18.

24 So that their sinnes were so much in-
creased, that they were driuen out of the
land.

25 For they sought out al wickednes, til the
vengeance came vpon them.

CHAP. XLVIII.

The praise of Elias, Eliseus, Ezekias and Isaias.

|| Elias.

1. King. 17. 1.

1 **T**hen stode vp || *Elias the Prophet as
a fire, and his worde burnt like a
lampe.

2 He brought a famine vpon them, and
by his zeale he diminished them: (for
they might not away with the coman-
dements of the Lord.)

3 By the word of the Lord he shut the
heauen, * and three times brought he
the fire from heauen.

1. King. 18. 38. and

2. King. 1. 10.

4 O Elias, how honorable art thou by thy
wonderous dedes! who may make his
boast to be like thee!

1. King. 17. 21.

5 *Which hast raised vp the dead from
death, and by the word of the most High
out of the graue:

6 Which hast brought Kings vnto destru-

ction, and the honorable from their seat:

7 Which heardest the rebuke of the Lord
in Sina, * and in Horeb the iudgement of
the vengeance:

1. King. 19. 12.

8 *Which didest anoint Kings that they
might recompense, and Prophets to be
thy successors:

1. King. 19. 17.

|| The wicked-

nes of Achab

and Iezabel.

2. King. 21. 1.

9 * Which wast taken vp in a whirle
winde of fyre, and in a chare of fyrie
horses:

10 Which wast appointed * to reprove in
due season, & to pacifie the wrath of the
Lords iudgement before it kindled, and
to turne the heartes of the fathers vnto
the children, and to set vp the tribes of
Iacob.

Mal. 4. 5.

11 Blessed were they that saw thee, & slept
in loue: for * we shal liue.

a That is, they

that are such.

2. King. 2. 11.

|| Eliseus:

12 * When Elias was couered with the
storme, || Eliseus was filled with his spirit:

while he liued, he was not moued for any
prince, neither could any bring him into
subiection.

2. King. 13. 21.

13 Nothing could ouercome him, * and af-
ter his death his bodie prophesied.

14 He did wonders in his life, and in death
were his workes maruailous.

15 For al this the people repented not, nei-
ther departed they from their sinnes: * til
they were caried away prisoners out of
their land, and were scattered through al
the earth, so that there remained but a
verie fewe people with the prince vnto
the house of Dauid.

2. King. 17. 24.

16 Howbeit some of them did right, and
some heaped vp sinnes.

17 || *Ezekias made his cite strong and co-
uered water into the middes thereof: he
dugged thorow the rocke with yron, and
made fountaines for waters.

|| Ezekias.

2. King. 21. 2.

18 *In his time came Sennacherib vp, and
sent Rablacs, and lift vp his hand against
Sion, and boasted proudly.

2. King. 19. 35.

19 Then trembled their hearts and hands,
so that they sorowed like a woman in tra-
uel.

20 But they called vpon the Lord, which is
merciful, & lift vp their hands vnto him,
and immediatly the holy one heard them
out of heauen.

21 (He thought no more vpon their sinnes,
nor gaue them ouer to their enemye,) but
deliuered them by the hand of Esai.

2. King. 19. 35.

Isa. 37. 36.

Tob. 1. 21.

22 *He smote the hoste of the Assyrians,
and his Angel destroyed them:

23 For Ezekias had done the thing that
pleased the Lord, & remained stedfastly
in the wayes of Dauid his father, as || Esay
the great Prophet, and faithful in his vi-
sion had commanded him.

1. Moos. 7. 41.

2. Moos. 31. 19.

|| Esay.

Isa. 55. 1.

24 *In his time the sunne went backward,
and he lengthened the Kings life.

2. King. 20. 10.

Isa. 55. 5.

25 He saw by an excellent Spirit what
should come to passe at the last, & he co-
forted them that were sorowful in Sion.

26 He shewed what should come to passe
for euer, and secret things, or euer they
came to passe.

CHAP. XLIX.

Of Iofias, Hezekiah, Dauid, Ieremie, Ezechiel, Zorobabel, Iofias, Nehemias, Enoch, Ioseph, Sem and Seth.

- 1 **T**He remembrance of ||* Iofias is like the composition of the perfume that is made by the arte of the apothecarie: it is sweete as honie in all mouthes, and as musike at a banquet of wine.
- 2 He behaued himselfe vprightly in the reformation of the people, and tooke away all abominations of iniquitie.
- 3 He* directed his heart vnto the Lord, & in the time of the vngodly he established religion.
- 4 Al, except Dauid and Ezekias, and Iofias, committed wickednes: for euen the Kings of Iuda forsooke the Lawe of the most High, and failed.
- 5 Therefore he gaue their* horne vnto other, and their honour to a strange nation.
- 6 He burnt the elect cite of the Sanctuarie,* and destroyed the streetes thereof according to the prophesie of || Ieremias.
- 7 For they* intreated him euil, which neuertheles was a Prophet,* sanctified from his mothers wombe, that he might roote out, and afflict, and destroye, and that he might also buyld vpon, and plant.
- 8 ||* Ezechiel saw the glorious vision, which was shewed him vpon the charret of the Cherubims.
- 9 *For he made mention of the enemies vnder the figure of the raine, and directed them that went right,
- 10 ¶* And let the bones of the twelue Prophetes flourish out of their place, & let their memorie be blessed: for they comforted Iacob, & deliuered them by assured hope.
- 11 ¶* How shal we praise || Zorobabel, which was as a ring on the right hand!
- 12 So was ||* Iesus also the sonne of Iosedec: these men in their time builded the house, and set vp the Sanctuarie of the Lord againe, which was prepared for an euertlasting worship.
- 13 ¶* And among the elect was || Nehemias whose renoume is great, which set vp for vs the walles that were fallen, and set vp the gates and the barres, and laied the foundations of our houses.
- 14 ¶ But vpon the earth was no man created like ||* Enoch: for he was taken vp from the earth.
- 15 Neither was there a like man vnto ||* Ioseph the gouernour of his brethren, and the vpholder of his people, whose bones were kept.
- 16 ||* Sem and || Seth were in great honour among men: and so was || Adam aboute euerie liuing thing, in the creation.

CHAP. L.

Of Simon the sonne of Onias. 22 An exhortation to praise the Lord. 27 The author of this booke.

- 1 **S**imon* the sonne of Onias the hie Priest, which in his life set vp the house againe, and in his daies established the

* Temple,

- 2 Vnder him was the fundation of the double height layed, and the hie walles that compasseth the Temple.
- 3 In his daies the places, to receiue water that were decayed, were restored and the brasse was about in measure as the sea.
- 4 He tooke care for his people, that they should not fal, & fortified the cite against the siege.
- 5 How honorable was his conuersation among the people, and when he came out of the house couered with the vaile!
- 6 He was as the morning starre in the middes of a cloude, and as the moone when it is full,
- 7 And as the sunne shining vpon the Temple of the most high, & as the rainebow that is bright in the faire cloudes,
- 8 And as the floure of the roses in the spring of the yere, and as lilies by the springs of waters, and as the branches of the frankincense tree in the time of sommer,
- 9 As a fire and incense in the censer, and as a vessel of massey golde, set with al maner of precious stones,
- 10 And as a faire Oliue tree that is frutefull, and as a cypresse tree, which groweth vp to the cloudes.
- 11 When he put on the garment of honour and was clothed with al beaurie, he went vp to the holy altar, and made the garment of holinesse honorable.
- 12 When he tooke the portions out of the Priests hands, he himselfe stoode by the herth of the altar, compassed with his brethren round about, as the branches do the cedar tree in Libanus, and they compassed him as the branches of the palme trees.
- 13 So were all the sonnes of Aaron in their glorie, and the oblations of the Lord in their hands before all the congregation of Israel.
- 14 And that he might accomplish his ministerie vpon the altar, and garnish the offering of the most High, and almightie,
- 15 He stretched out his hand to the drinke offering, and powred of the blood of the grape, and he powred at the foote of the altar a perfume of good sauour vnto the most high King of al.
- 16 Then showed the sonnes of Aaron, and blowed with brasen trumpets, and made a great noise to be heard, for a remembrance before the most High.
- 17 Then all the people together hasted, & fell downe to the earth vpon their faces to worship their Lord God almightie, and most high.
- 18 The singers also sang with their voices, so that the sound was great, and the melodie sweete.
- 19 And the people prayed vnto the Lord most high with prayer before him that is mercifull, till the honour of the Lord were performed, and they had accomplished his seruice.
- 20 Then went he downe, and stretched out

Kkkk.j.

*Or, people.

a Which Salomon made. i. King 7. 23.

Ecclesiasticus.

his hands ouer the whole congregation of the children of Israel, that they shoulde giue praise with their lips vnto the Lord, and reioyce in his Name.

21 He began againe to worship, that he might receiue the blessing of the most High.

22 Now therefore giue prayse all ye vnto God, that worketh great thinges euerie where, which hath increased our dayes frō the wombe, and delt with vs according to his mercie,

23 That he woulde giue vs ioyfulness of heart, and peace in our daies in Israel, as in olde time,

24 That he would confirme his mercie with vs, and deliuer vs at his time.

25 ¶ There be two maner of people, that mine heart abhorreth, and the thirde is no people:

26 They that sit vpon the mountaine of Samaria, the Philistims, and the foolish people that dwell in Sicinus.

**Or, Sichem.*

27 ¶ Iesus the sonne of Sirach, the sonne of Eleazarus, of Ierusalem, hath writen the doctrine of vnderstanding and knowledge in this booke, and hath powred out the wisdom of his heart.

28 Blessed is he that exerciseth himselfe therein: and he that layeth vp these in his heart, shal be wise.

29 For if he do these things, he shal be strong in all things: for he setteth his steppes in the light of the Lord, which giueth wisdom to the godlie. the Lord be praised for euermore: So be it, so be it.

CHAP. II.

A prayer of Iesus the sonne of Sirach.

1 I wil confesse thee, O Lord and King, and I praise thee, O God, my Saviour: I giue thanks vnto thy Name.

2 For thou art my defender and helper, & hast preserved my body from destruction, and from the snare of the slanderous tongue, and from the lippes that are occupied with lies: thou hast holpen me against mine aduersaries,

3 And hast deliuered me according to the multitude of thy mercie, and for thy Names sake, from the roaring of them that were readie to deuoure me, & out of the hands of such as sought after my lyfe, and from the manifold afflictions, which I had,

4 And from the fire that choked me round about, and from the midides of the fire that I burned not,

5 And from the bottome of the bellie of hel, from an vnclane tongue, from lying wordes, from false accusation to the King, and from the slander of an vnrighteous tongue.

6 [My soule shall prayse the Lord vnto death:] for my soule drewe neere vnto death: my life was nere to the hel beneath.

7 They compassed me on euerie side, and there was no man to helpe mee: I looked for the succour of men, but there was none.

8 Then thought I vpon thy mercie, O Lord, and vpon thine actes of olde, how thou deliuerest such as waite for thee, and sauest them out of the hands of the enemies.

**Or, nations.*

9 Then lifted I vp my prayer from the earth, and prayed for deliuerance from death.

10 I called vpon the Lord the father of my Lord, that he would not leaue me in the day of my trouble, and in the time of the proude without helpe.

11 I wil prayse thy Name continually, and will sing prayse with thanksgiuing: and my prayer was heard.

12 Thou saudest me from destruction, and deliueredst me from the euil time: therefore will I giue thanks and prayse thee, and blesse the Name of the Lord.

13 When I was yet yong, or euer I went abroad, I desired wisdom openly in my prayer.

14 I prayed for her before the temple, and sought after her vnto farre countries, and she was as a grape that waxeth ripe out of the floure.

15 Mine heart reioyced in her: my foote walked in the right waye, and from my youth vp sought I after her.

16 I bowed somewhat downe mine eare, and receiued her, and gate me much wisdom:

17 And I profited by her: therefore will I ascribe the glorie vnto him, that giueth me wisdom.

18 For I am aduised to do thereafter: I will be ielous of that that is good: so shall I not be confounded.

19 My soule hath wrestled with her, and I haue examined my workes: I lifted vp mine hands on hie, and considered the ignorances thereof.

20 I directed my soule vnto her, and I founde her in purenes: I haue h^{er} mine heart ioyned with her from beginning: therefore shall I not be forsaken.

21 My bowels are troubled in seeking her: therefore haue I gotten a good possession.

22 The Lord hath giuen me a tongue for my rewarde, wherewith I will prayse him.

23 Draw neere vnto me, ye vnlearned, and dwell in the house of learning.

24 Wherefore are ye slowe? and what say you of these things, seeing your soules are verie thirstie?

25 I opened my mouth, and sayd, * Bye her for you without money.

1/a. 33. 1.

26 Bow downe your necke vnder the yoke, and your soule shall receiue instruction: she is readie that ye may finde her.

27 Behold with your eyes, * how that I haue had

chap. 2. 22.

- had but litle labour, and haue gotten vnto me much rest.
- 28 Get learning with a great some of money: for by her yee shall possesse much golde.
- 29 Let your soule reioyce in the mercy of the Lord, and be not ashamed of his praise.
- 30 Do your duetie betimes, and he wil giue you a reward at his time.

BARUCH.

CHAP. I.

1 Baruch wrote a booke during the captiuitie of Babylon, which he read before Iechoniah and all the people. 10 The Levites sent the booke with money vnto Ierusalem to their other brethren, to the intent that they should pray for them.

And these are the words of the booke, which Baruch the sonne of Nerias, the sonne of Masias, the sonne of Sedecias, the sonne of Asadias, the

sonne of Helcias wrote in at Babylon,

- 2 In the fift yere, and in the seuenth day of the moneth, what time as the Chaldeans tooke Ierusalem, and burnt it with fire.
- 3 And Baruch did reade the words of this booke, that Iechonias the sonne of Ioachim, King of Iuda might heare, and al the people that were come to heare the booke.
- 4 And in the audience of the gouernour, & of the kings sonnes, and before the Elders, & before the whole people, from the lowest vnto the hiest, before all the that dwelt at Babylon by the riuer "Sud.
- 5 Which when they heard it, wept, fasted and made prayers before the Lord.
- 6 They made a collection also of money, according to euery mans power,
- 7 And sent it to Ierusalem vnto Ioachim the sonne of Helcias the sonne of Salom priest, and vnto the other priests, & to al the people, which were with him at Ierusalem,
- 8 When he had receiued the vessels of the Temple of the Lord, that were taken away out of the Temple, to bring them againe into the land of Iuda, the tenth day of the moneth "Siuau, so wit, siluer vessels, which Sedecias the sonne of Iosias King of Iuda had made,
- 9 After that Nabuchodonosor King of Babylon had led away Iechonias fro Ierusalem, & his princes, and his nobles, prisoners, & the people, and caryed them to Babylon.
- 10 And they said, Beholde, we haue sent you money, wherewith ye shall bye burnt offrings for sinne, and incense, and prepare a "meat offering, and offer vpon the altar of the Lord our God,
- 11 And pray for the life of Nabuchodonosor King of Babylon, and for the life of Baltasar his sonne, that their dayes maye be vpon earth, as the dayes of heauen,

12 And that God would giue vs strength & lighten our eyes, that we may liue vnder the shadowe of Nabuchodonosor King of Babylon, & vnder the shadowe of Baltasar his sonne, that we may long do them seruice, and finde fauour in their sight.

13 Pray for vs also vnto the Lord our God (for we haue sinned against the Lord our God, & vnto this day the furie of the Lord and his wrath is not turned from vs)

14 And reade this booke (which we haue sent to you to be rehearsed in the Temple of the Lord) vpon the feast daies, & at time conuenient.

15 Thus shal ye say, * To the Lord our God *Chap. 2. 6.* belongeth righteousnes, but vnto vs the confusion of our faces, as it is come to passe this day vnto them of Iuda, and to the inhabitants of Ierusalem,

16 And to our Kings, and to our princes, and to our Priests, and to our Prophets, and to our fathers,

17 Because we haue * sinned before the Lord *Dan. 9. 3.* our God,

18 And haue not obeyed him, neither hearkened vnto the voyce of the Lord our god, to walke in the commandements that he gaue vs openly.

19 From the day that the Lord brought our fathers out of the land of Egypt, euen vnto this day, we haue bene disobedient vnto the Lord our God, and we haue bene negligent to heare his voyce.

20 * Wherefore these plagues are come vpon vs, & the curse which the Lord appointed by Moyses his seruant at the time that he brought our fathers out of the land of Egypt, to giue vs a lande that floweth with milke and honie, as *Deut. 28. 13.* appeareth this daye.

21 Neuertheles, we haue not hearkened vnto the voyce of the Lord our God, according to all the wordes of the Prophetes, whom he sent vnto vs.

22 But euery one of vs followed the wicked imagination of his owne heart, to serue strange gods, and to do euil in the sight of the Lord our God.

CHAP. II.

1 The Levites confesse that they suffer iustly for their sinnes. The true confession of the Christians. 11 The Levites desire to haue the vwrath of God turned from them. 32 He promisseth that he will call againe the people from captiuitie, and giue them a new and everlasting testament.

Therefore the Lord our God hath performed his worde, which he pronounced against vs, and against our iudges that gouerned Israel, and against our Kings, & against our princes, and against the men of

Kkkij. Irael

Or, Sedecias.

Or, Sud.

Or, Siuau.

Or, Manna for manah, which was the evening and morning sacrifice.

Baruch.

Israel and Iuda,

2 To bring vpon vs great plagues, such as neuer came to passe vnder the whole heauen, as they that were done in Ierusalem, *according to things, that were written in the Lawe of Moyses,

3 That some among vs shoulde eate the flesh of his owne sonne, and some the flesh of his owne daughter.

4 Moreouer, he hath deliuered them to be in subiection to al the kingdomes, that are round about vs, to be as a reproche and desolation among al the people round about where the Lord hath scattered them.

5 Thus they are brought beneath and not aboue, because wee haue sinned against the Lord our God, and haue not heard his voyce.

6 *To the Lord our God *appertineth* righteousness, but vnto vs and to our fathers open shame, as *appeareth* this day.

7 For all these plagues are come vpon vs, which the Lord hath pronounced against vs.

8 Yet haue we not prayed before the Lord, that we might turne euery one from the imaginations of his owne wicked heart.

9 So the Lord hath watched ouer the plagues, and the Lord hath brought them vpon vs: for the Lord is righteous in all his workes, which he hath commanded vs.

10 Yet wee haue not hearkened vnto his voyce, to walke in the commandements of the Lord that he hath giuen vnto vs.

11 *And now, O Lord God of Israel, that hast brought thy people out of the land of Egypt with a mightie hand, and an hie arme, and with signes, and with wonders, and with great power, and hast gotten thy selfe a Name, as *appeareth* this day,

12 O Lord our God, we haue sinned: we haue done wickedly: we haue offended in all thine ordinances.

13 Let thy wrath turne from vs: for we are but a fewe left among the heathen, where thou hast scattered vs.

14 Heare our prayers, O Lord, and our petitions, and deliuer vs for thine owne sake, and giue vs fauour in the sight of them, which haue led vs away,

15 That al the earth may knowe that thou art the Lord our God, and that thy Name is called vpon Israel and vpon their posteritie.

16 Therefore looke downe from thine holy Temple, and thinke vpon vs: encline thine eare, O Lord, and heare vs.

17 *Open thine eyes, and behold: for the dead that are in the graues, and whose soules are out of their bodies, *giue vnto the Lord, neither praise, nor righteousness.

18 But the soule that is vexed for the greatness of sinne, and he that goeth crookedly, & weake, and the eyes that faile, and the hungry soule wil giue thee prayse and righteousness, O Lord.

19 For we do not require mercy in thy sight, O Lord our God, for the righteousness of our fathers, or of our Kings,

20 But because thou hast sent out thy wrath and indignation vpon vs, as thou hast spoken by thy seruants the Prophetes, say-

21 *Thus saith the Lord, Bowe downe your shoulders, and serue the King of Babylon: so shal ye remaine in the land, that I gaue vnto your fathers.

22 But if ye wil not heare the voyce of the Lord, to serue the King of Babylon,

23 I wil cause to cease in the cities of Iuda, and in Ierusalem, I wil cause to cease the voyce of mirth, and the voyce of ioye, and the voyce of the bridegrome, & the voyce of the bride, and the land shalbe desolate of inhabitants.

24 But we would not hearken vnto thy voyce, to serue the King of Babylon: therefore hast thou performed the wordes that thou spakest by thy seruantes the Prophetes: namely, that the bones of our Kings, and the bones of our fathers should be caryed out of their places.

25 And lo, they are cast out to the heate of the day: and to the colde of the night, and are dead in great miserie with famine, and with the sword, and in banishment.

26 And the Temple wherein thy Name was called vpon, thou hast brought to the state, as *appeareth* this day, for the wickednes of the house of Israel, and the house of Iuda.

27 O Lord our God, thou hast intreated vs according to equitie, and according to al thy great mercie.

28 As thou spakest by thy seruant Moyses, in the day when thou didest command him to write thy Lawe before the children of Israel, saying,

29 *If ye wil not obey my voyce, then shall this great swarme and multitude be turned into a verie fewe among the nations where I wil scatter them.

30 For I know that they wil not heare me: for it is a stiffe necked people: but in the land of their captiuitie they shall remember themselves,

31 And know that I am the Lord their God: then wil I giue them an heart to vnderstand, and eares.

32 And they shal heare, and praise me in the land of their captiuitie, and thinke vpon my Name.

33 Then shal they turne them from their hard backs, and from their euill workes: for they shal remember the waye of their fathers, which sinned before the Lord.

34 And I wil bring them againe into the land, which I promised with an othe vnto their fathers, Abraham, Isaac and Iacob, and they shalbe lords of it: and I wil increase them, and they shall not be diminished.

35 And I wil make an euerlasting couenant with them, that I wil be their God, & they shalbe

Deut. 28. 37.

Chap. 1. 15.

Dan. 9. 15.

Deut. 28. 15.

Isa. 63. 15.

Psal. 6. 6. &

115. 17.

Isa. 38. 18.

*Or glorie nor
praise of righte-
ousnes.

*Or, by the hand
of thy seruants.

Leuit. 27. 7.

Leuit. 26. 14.
Deut. 18. 15.

shal be my people : and I will no more
driue my people of Israel out of the lande
that I haue giuen them.

CHAP. III.

*8 The people continueth in their prayer begun for their
deliuerance. 9 He prayeth wisdom vnto the people,
desiring that so great aduersities came vnto them for the
despising thereof. 30 Onely God was the finder of wis-
dome. 37 Of the incarnation of Christ.*

- 1 **O** Lord almightie, O God of Israel, the
soule that is in trouble, and the spirit
that is vexed, cryeth vnto thee.
- 2 Heare, O Lord, and haue mercy: for thou
art merciful, and haue pitie vpon vs, be-
cause we haue sinned before thee.
- 3 For thou endurest for euer, and we vtter-
ly perish.
- 4 O Lord almightie, the God of Israel,
heare now the praier of the dead Israelites,
and of their children, which haue sin-
ned before thee, and not hearkened vnto
the voyce of thee their God, wherefore
these plagues hang vpon vs.
- 5 Remember not the wickednes of our fa-
thers, but thinke vpon thy power, and thy
Name at this time.
- 6 For thou art the Lord our God, and thee,
O Lord, wil we praise.
- 7 And for this cause hast thou put thy feare
in our hearts, that we should cal vpon thy
Name, and praise thee in our captiuitie: for
we haue considered in our mindes all the
wickednes of our fathers, that sinned be-
fore thee.
- 8 Beholde we are yet this day in our capti-
uitie, where thou hast scattered vs, to be a
reproche, and a curse, and subiect to pay-
mentes, according to al the iniquities of
our fathers, which are departed from the
Lord their God.
- 9 O Israel, heare the commandements of
life: hearken vnto them, that thou maist
learne wisdom.
- 20 What is the cause, O Israel, that thou art
in thine enemies land, and art waxen olde
in a strange country?
- 11 And art defiled with the dead, and art
counted with them, that go downe to the
grauies?
- 12 Thou hast forsaken the fountaine of wis-
dome.
- 13 For if thou hadest walked in the way of
God, thou shouldest haue remained safe
for euer.
- 14 Learne where is wisdom, where is
strength, where is vnderstanding, that thou
maist knowe also from whence cometh
long continuance, and life, and where the
light of the eyes, and peace is.
- 15 Who hath found out her place? or who
hath come into her treasures?
- 16 Where are the princes of the heathen, &
such as ruled the beasts vpon the earth?
- 17 They that had their pastime with the
foules of the heauen, that hoorded vp sil-
uer, and gold, wherein men trust, and made
none ende of their gathering?
- 18 For they that coynd siluer, and were so

careful of their worke, and whose inuenti-
on had none end,

- 19 Are come to naught, and gone downe to
hel, and other men are come vp in their
steades.
- 20 When they were yong, they sawe the
light, and dwelt vpon the earth: but they
vnderstoode not the way of knowledge,
- 21 Neither perceiued the paths thereof, nei-
ther haue their children receiued it: but
they were farre off from that way.
- 22 It hath not bene heard of in the land of
Chanaan, neither hath it bene seene in
Theman,
- 23 Nor the Agarines that sought after wis-
dome vpon the earth, nor the marchants
of Nerran, and of Theman, nor the expo-
siders of fables, nor the searchers out of wis-
dome haue knowen the way of wisdom,
neither do they thinke vpon the paths
thereof.
- 24 O Israel, howe great is the House of
God! and how large is the place of his pos-
session!
- 25 It is great, and hath none end: it is hie,
and vnmeasurable.
- 26 There were the gyants, famous from the
beginning, that were of so great stature, &
so expert in warre.
- 27 Those did not the Lord chosse, neither
gaue he the way of knowledge vnto them.
- 28 But they were destroyed, because they had
no wisdom, and perished through their
owne foolishnes.
- 29 Who hath gone vp into heauen, to take
her, & brought her downe fro the clouds?
- 30 Who hath gone ouer the sea, to finde her,
and hath brought her, rather then fine
golde?
- 31 No man knoweth her wayes, neither con-
sidereth her paths.
- 32 But he that knoweth al things, knoweth
her, and he hath founde her out with his
vnderstanding: this same is he which hath
prepared the earth for euermore, and hath
filled it with foure footed beasts.
- 33 When he sendeth out the light, it goeth:
and when he calleth it againe, it obeyeth
him with feare.
- 34 And the starres shine in their watch, and
reioyce. When he calleth them, they saye,
Here wee be: and so with cheerefulness
they shew light vnto him that made them.
- 35 This is our God, and there shal none o-
ther be compared vnto him.
- 36 He hath found out al the way of know-
ledge, and hath giuen it vnto Iacob his
seruant, and to Israel his beloued.
- 37 Afterward he was seene vpon earth, and
dwelt among men.

CHAP. IIII.

*The reuward of them that keepe the Law, and the pu-
nishment of them that despise it. 13 A comforting of the
people being in captiuitie. 19 A complaint of Ierusalem
and vnder the figure thereof the Church. 25 A consolation
and comforting of the same.*

- 1 **T**his is the boke of the commandemēts
of God, and the Law that endureth
Kkkkij. for

Baruch.

- for euer: all they that keepe it, shal come to life: but such as forsake it, shal die.
- 2 Turne thee, O Iacob, and take holde of it: walke by this brightnes before the light thereof.
 - 3 Giue not thine honour to another, nor the things that are profitable vnto thee, to a strange nation.
 - 4 O Israel, we are blessed: for the things that are acceptable vnto God, are declared vnto vs.
 - 5 Be of good comfort, O my people, which art the memorial of Israel.
 - 6 Ye are solde to the nations, not for your destruction: but because ye prouoked God to wrath, ye were deliuered vnto the enemies.
 - 7 For ye haue displeased him that made you, offring vnto deuils and not to God.
 - 8 Ye haue forgotten him that created you, euen the euerlasting God, & ye haue grieved Ierusalem, that nourished you.
 - 9 When she sawe the wrath comming vpon you from God, she said, Hearken, ye that dwell about Sion: for God hath brought me into great heauines.
 - 10 I see the captiuitie of my sonnes and daughters, which the Euerlasting will bring vpon them.
 - 11 With ioye did I nourish them, but I must leaue them with weeping and mourning.
 - 12 Let no man reioyce ouer me a widow, & forsaken of many, which for the sinnes of my children am desolate, because they departed from the Law of God.
 - 13 They woulde not knowe his righteousness, nor walke in the waies of his commandements: neither did they enter into the paths of discipline, through his righteousness.
 - 14 Come, ye that dwel about Sion, and call to remembrance the captiuitie of my sonnes and daughters, which the euerlasting hath brought vpon them.
 - 15 For he hath brought vpon them a nation from farre, an impudent nation, and of a strange language,
 - 16 Which neither reuerence the aged, nor pitie the yong: these haue caried away the deare beloued of the widowes, leauing me alone, and destitute of my daughters.
 - 17 But what can I helpe you?
 - 18 Surely he that hath brought these plagues vpon you, can deliuer you from the hands of your enemies.
 - 19 Go your way, O children, go your waye: for I am left desolate.
 - 20 I haue put of the clothing of peace, and put vpon me the sackcloth of prayer, and so long as I liue, I wil cal vpon the Euerlasting.
 - 21 Be of good comfort, O children: cry vnto God, and he wil deliuer you from the power, and hand of the enemies.
 - 22 For I haue hope of your saluatiō through the Euerlasting, and ioy is come vpon me from the Holy one, because of the mercie, which shal quickly come vnto you from our euerlasting Sauour.
 - 23 For I sent you away with weeping, and mourning: but with ioye and perpetuall gladnes will God bring you againe vnto me.
 - 24 Like as now the neighbours of Sion saw your captiuitie, so shal they also see shortly your saluation from God, which shal come vnto you with great glorie, and brightnes from the Euerlasting.
 - 25 My children, suffer patiently the wrath that is come vpon you from God: for thine enemy hath persecuted thee, but shortly thou shalt see his destruction, and shalt treade vpon his necke.
 - 26 My darlings haue gone by rough waies, and were led away as a flocke that is scattered by the enemies.
 - 27 Be of good comfort, my children, & cry vnto God: for he that led you away, hath you in remembrance.
 - 28 And as it came into your minde to go astraye from your God, so endeouour your selues ten times more, to turne againe and to seeke him.
 - 29 For he that hath brought these plagues vpon you, wil bring you euerlasting ioye againe, with your saluation.
 - 30 Take a good heart, O Ierusalem: for he which gaue thee that name, wil comforte thee.
 - 31 They are miserable that afflict thee, and such as reioyce at thy fall.
 - 32 The cities are miserable whom thy children serue: miserable is she that hath takē thy sonnes.
 - 33 For as she reioyced at thy decay, and was glad of thy fall, so shal she be sorie for her owne desolation.
 - 34 For I wil take away the reioycing of her great multitude, and her ioye shal be turned into mourning.
 - 35 For a fire shal come vpon her from the Euerlasting, long to endure, and she shal be inhabited of deuils for a great season.
 - 36 O Ierusalem, looke toward the East, and beholde the ioye that commeth vnto thee from thy God.
 - 37 Lo, thy sonnes (whom thou hast let go) come gathered together from the East vnto the West, reioycing in the worde of the Holy one vnto the honour of God.

CHAP. V.

Ierusalem is moued vnto gladnes for the returne of her people, and vnder the figure thereof the Church.

- 1 **P**Vt of thy mourning clothes, O Ierusalem, and thine affliction, and decke thee with the worshippe and honour, that commeth vnto thee from God, for euermore.
- 2 Put on the garment of righteousness, that commeth from God, and let a crowne vpon thine head of the glory of the Euerlasting.
- 3 For God wil declare thy brightnes to euerie country vnder the heauen.
- 4 And God will name thee by this name for euer, The Peace of righteousness, and the

the glorie of the worship of God.

Arise, O Ierusalem, & stand vpon hie, and looke about thee toward the East, and behold thy children gathered from the East vnto the West by the worde of the Holie one, reioycing in the remembrance of God.

6 For they departed from thee on foote, & were led away of their enemies: but God wil bring the againe vnto thee, exalted in glorie, as children of the kingdome.

7 For God hath determined to bringe downe euerie high mountaine, and the long enduring rockes, and to fill the valleys, to make the grounde plaine, that Israel may walke safely vnto the honour of God.

8 The woods and al sweete smelling trees shal ouershadow Israel at the commandement of God.

9 For God shal bring Israel with ioye in the light of his maiestie, with the mercie and righteousnes that commeth of him.

CHAP. VI.

A COPIE OF THE EPISTLE, that Ieremias sent vnto them that were led away captiues into Babylon by the King of the Babylonians, to certifie them of the thing that was commanded him of God.

1 Because of the sinnes, that ye haue committed against God, ye shalbe led away captiues vnto Babylon, by Nabuchodofor, King of the Babylonians.

2 So when ye be come into Babylon, ye shal remaine there many yeres, and a long season, euen seuen generations, and after that will I bring you away peaceablye from thence.

3 Now shall ye see in Babylon gods of siluer, and of golde, and of wood, borne vpon mens shoulders, to cause the people to feare.

4 * Beware therefore that ye in no wise be like the strangers, neither be ye affraide of the, when ye see the multitude before the and behinde them worshipping them,

5 But saye ye in your harts, O Lord, wee must worship thee.

6 For mine Angel shalbe with you, and shal care for your soules.

7 As for their tongue, it is polished by the carpenter, and they themselues are gilded, and laid ouer with siluer: yet are they but lyes, and cannot speake.

8 And as they take golde for a maide that loueth to be deckt,

9 So make they crownes for the heades of their gods: sometimes also the Priestes themselues conuey awaye the golde, and siluer from their gods, and bestowe it vpon themselues.

10 Yea, they giue of the same vnto the harlots, that are in their houses: againe, they decke these gods of siluer, and gods of golde, and of wood with garments lyke men,

11 Yet can not they be preferued from rust and wormes,

12 Though they haue couered them with clothing of purple, & wipe their faces because of the dust of the Temple, whereof there is much vpon them.

13 One holdeth a scepter, as though he were a certeine iudge of the countrey: yet can he not slay such as offende him.

14 Another hath a dagger or an axe in his right hand: yet is he not able to defende himselfe from battel, nor from thecues: so then it is euident, that they be no gods.

15 Therefore feare them not: for as a vessel that a man vieth, is nothing worth whe it is broken,

16 Such are their gods: when they be set vp in their temples, their cies be ful of duste by reason of the feete of those that come in:

17 And as the gates are shut in round about vpon him that hath offended the King: or as one that shoulde be ledde to be put to death, so the Priestes kepe their temples with doores, and with lockes, & with barres, lest their gods should be spoyled by robbers.

18 They light vp candels before them: yea, more then for themselues wherof they can not see one: for, they are but one as of the postes of the temple.

19 They confesse, that euen their hearts are gnawen vpon: but when the things, that creepe out of the earth, eat them and their clothes, they feelee it not.

20 Their faces are blacke thorow the smoke that is in the temple.

21 The owles, swalowes and birdes flie vpon their bodies, and vpon their heads, yea, & the cattes also.

22 By this ye may be sure, that they are not gods: therefore feare them not.

23 Notwithstanding the golde, that is about them to make them beautiful, except one wipe of the rust, they cannot shine: neither when they were molten, did they feelee it.

24 The things wherein is no breath, are bought for a most high price.

25 * They are borne vpon mens shoulders, because they haue no secte, whereby they declare vnto men, that they be nothing worth: yea, & they that worship them, are ashamed.

26 For if they fall to the grounde at any time, they cannot rise vp againe of themselves, neither if one set them vp right, can they moue of themselves, neither if they be bowed downe, can they make themselves streight: but they set giftes before them, as vnto dead men.

27 As for the things that are offred vnto the, their Priestes sel them, and abuse the: likewise also the women laye vp of the same: but vnto the poore and sicke they giue nothing.

28 The menstruous women, and they that are in chyldebed, touche their sacrifices: by these things ye maye knowe that they are no gods: feare them not.

19 From

- 29 From whence commeth it then, that they are called gods? because the women bring gifts to the gods of siluer, and golde, and wood.
- 30 And the Priests sit in their temples, hauing their clothes rent, whose heades and bearded are shauen, & being bare headed,
- 31 They roare, and cry before their gods, as men do at the feast of one that is dead.
- 32 The priests also take away of their garments, and cloth their wiues and children.
- 33 Whether it be euill that one doeth vnto them, or good, they are not able to recompence it: they can neither set vp a King nor put him downe.
- 34 In like maner they can neither giue riches, nor money: though a man make a vow vnto them and keepe it not, they wil not require it.
- 35 They can saue no man from death, neither deliuer the weake from the mightie.
- 36 They can not restore a blinde man to his sight, nor helpe any man at his neede.
- 37 They can shewe no mercie to the widow, nor do good to the fatherles.
- 38 Their gods of wood, golde and siluer, are as stones, that be hewen out of the mountaine, and they that worship them, shalbe confounded.
- 39 How shoulde a man then thinke or saye that they are gods?
- 40 Moreouer the Chaldeans themselues dishonour them: for when they see a dome man, that cannot speake, they presēt him to Bel,
- 41 And desire that he would make him to speake, as though he had any feeling: yet they that vnderstand these things, can not leaue them: for they also haue no sense.
- 42 Furthermore the women, girded with coardes, sit in the stretes, and burne straw.
- 43 And if one of them be drawn away, and lie with any such as come by, she casteth her neighbour in the teth, because she was not so worthely reputed, nor her coarde broken.
- 44 Whatsoeuer is done among them, is lies: how may it then be thought or said, that they are gods?
- 45 Carpenters and golde smiths make the, neither be they anie other thing, but cuen what the workman wil make them.
- 46 Yea, they that make them, are of no lōg continuance: how shoulde then the things that are made of them, be gods?
- 47 Therefore they leaue lyes, and shame for their posteritie.
- 48 For when there commeth any warre or plague vpon the, the Priests imagine with themselues, where they may hide themselues with them.
- 49 How then can men not perceiue, that they be no gods, which can neither defend themselues from warre, nor from plagues?
- 50 For * seeing they be but of wood, and of siluer, and of golde, men shal know hereafter that they are but lyes, and it shalbe manifest to al nations & Kings, that they be no gods, but the works of mens hands, and that there is no worke of God in them.
- 51 Whereby it may be knowen, that they are no gods.
- 52 They can set vp no King in the land, nor giue raine vnto men.
- 53 They can giue no sentence of a matter, neither preferue from iniury: they haue no power, but are as crowes betweene the heauen and the earth.
- 54 When there falleth a fire vpon the house of those gods of wood, and of siluer, and of golde, the Priestes wil escape and saue themselues, but they burne as the balkes therein.
- 55 They cannot withstand any King or enemies: how can it then be thought or said that they be gods?
- 56 Moreouer these gods of wood, of golde, & of siluer can neither defend themselues from theeues nor robbers.
- 57 For they that are strongest, take awaye their golde and siluer, and apparel, wherewith they be clothed: and when they haue it, they get them away: yet can they not helpe themselues.
- 58 Therefore it is better to be a King, and so to shew his power, or els a profitable vessel in an house, whereby he that oweth it, might haue profite, then such false gods: or to be a doore in an house, to keepe such things safe as be therein, then such false gods: or a pillar of wood in a palace, then such false gods.
- 59 For the sunne, and the moone, and the starres that shine, whē they are sent downe for necessary vses, obey.
- 60 Likewise also the lightning when it shineth, it is euident: and the winde bloweth in euery countrey.
- 61 And when God commandeth the clouds to go about the whole worlde, they do as they are bidden.
- 62 When the fire is sent downe from aboue to destroy hilles and woods, it doeth that which is commanded: but these are not like anie of these things, neither in forme, nor power.
- 63 Wherefore men should not thinke, nor say that they be gods, seeing they can neither giue sentence in iudgement, nor do men good.
- 64 For so much nowe as ye are sure, that they be no gods, feare them not.
- 65 For they can neither curse, nor blesse Kings:
- 66 Neither can they shew signes in the heauen among the heathen, neither shine as the moone.
- 67 The beasts are better then they: for they can get them vnder a couert, & do themselues good.
- 68 So ye may be certified that by no maner of meanes, they are gods: therefore feare them not.
- 69 For as a skarcrowe in a garden of cucumbers

Or, by wine.

*Psalm 115. 3.
Wisdom. 13. 20.*

- cumbers kepeth nothing, so are their gods of wood, and of siluer, and of golde:
- 70 And likewise their gods of wood, and golde and siluer are like to a white thorne in an orcharde, that euerie birde sitteth vpon, and as a deade bodie that is cast in the darke.
- 71 By the purple also and brightnes, which

fadeth vpon them, ye may vnderstand, that they be no gods: yea, they themselues shall be consumed at the last, and they shall bee a shame to the countrey.

72 Better therefore is the iust man, that hath none idoles: for he shall be farre from reprove.

THE SONG OF THE

three holic children, vvhich follovveth in the thirde chapter of Daniel after this place, They fell downe into the middes of the hote fyrie fornace.

CHAP. I.

25 The prayer of Azarias. 46 The crueltie of the King. 48 The flame deuoureth the Chaldeans. 49 The Angel of the Lord was in the fornace. 51 The three children praise the Lord and praye al creatures to the same.



- 24 And they walked in the middes of the flame, praying GOD, & magnified the Lord.
- 25 Then Azarias stode vp, & prayed on this maner, & opening his mouth in the middes of the fire, said,
- 26 Blessed be thou, O Lord God of our fathers: thy Name is worthy to be praised and honored for euermore.
- 27 For thou art righteous in al the things, that thou hast done vnto vs, and all thy workes are true, and thy waies are right, & al thy iudgements certeine.
- 28 In al the things that thou hast brought vpon vs, and vpon Ierusalem, the holy cite of our fathers, thou hast executed true iudgements: for by right and equitie hast thou brought al these thinges vpon vs, because of our sinnes.
- 29 For we haue sinned and done wickedly, departing from thee: in al things haue we trespassed,
- 30 And not obeyed thy commandements, nor kept the, neither done as thou hadest commanded vs, that we might prosper.
- 31 Wherefore in al that thou hast brought vpon vs, & in euerie thing that thou hast done to vs, thou hast done them in true iudgement:
- 32 As in deliuering vs into the handes of our wicked enemies, & most hatefull traytors, and to an vnrighteous King, and the most wicked in all the worlde.
- 33 And now we may not open our mouths: we are become a shame and reprove vnto thy seruants, & to them that worship thee.
- 34 Yet for thy names sake, we beseech thee, giue vs not vp for euer, neither breake thy couenant,

- 35 Neither take away thy mercie from vs, for thy beloued Abrahams sake, & for thy thy seruant Isaaks sake, and for thine holy Israels sake,
- 36 To whome thou hast spoken and promised, that thou wouldest multiply their sede as the starres of heauen, and as the sande, that is vpon the sea shore.
- 37 For we, O Lord, are become lesse then a nasyon, and be kept vnder this daye in al the worlde, because of our sinnes:
- 38 So that now we haue neither prince, nor Prophet, nor gouernor, nor burnt offering, nor sacrifice, nor oblation, nor incense, nor place to offer the first frutes before thee, that we might finde mercie.
- 39 Neuertheles in a contrite heart, and an humble spirit, let vs be receiued.
- 40 As in the burnt offering of rams & bullocks, & as in ten thousand of fat lambs, so let our offering be in thy sight this day, that it may please thee: for their is no confusion vnto them that put their trust in thee.
- 41 And now we followe thee with all our heart, and feare thee, and seeke thy face.
- 42 Put vs not to shame, but deale with vs after thy louing kindnes, and according to the multitude of thy mercies.
- 43 Deliuer vs also by thy miracles, & giue thy Name the glorie, O Lord,
- 44 That all they which do thy seruants euil, may be confounded: euen let them be confounded by thy great force & power, and let their strength be broken,
- 45 That they may knowe, that thou onely art the Lord God, and glorious ouer the whole worlde.
- 46 ¶ Now the Kings seruants that had cast them in, ceased not to make the ouen hote with naphtha, and with pitche, and with towe, and with fagots,
- 47 So that the flame went out of the fornace fourtie and nine cubits.
- 48 And it brake forth, & burnt those Chaldeans, that it found by the fornace.
- 49 But the Angel of the Lord went downe into the fornace with them that were with Azarias, and smote the flame of the fire out of the fornace,
- 50 And made in the middes of the fornace like a moyst hissing winde, so that the fire touched them not at all, neyther grieved, nor

a Which is a certaine kind of fat & chalkie claye, as Plinius writeth. 1. booke Chap. 105.

The song of the three children.

nor troubled them.

- 51 Then these three (as out of one mouth) praised, and glorified, and blessed God in the furnace, saying,
- 52 Blessed be thou, O Lord God of our fathers, and praised, and exalted about all things for euer, & blessed be thy glorious and holy Name, and praised about all things, and magnified for euer.
- 53 Blessed be thou in the Temple of thine holy glorie, and praised about all things, and exalted for euer.
- 54 Blessed be thou that beholdest the depths & sittest vpon the Cherubims, and prayed about all things, and exalted for euer.
- 55 Blessed be thou in the glorious Throne of thy kingdom, and prayed about all things, and exalted for euer.
- 56 Blessed be thou in the firmament of heauen, and praised about all things, and glorified for euer.
- 57 All ye workes of the Lord, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 58 O heauens, blesse ye the Lord: prayse him, and exalte him about all things for euer.
- 59 O Angels of the Lord, blesse ye the Lord: praise him and exalt him about all things for euer.
- 60 Al ye waters that be about the heauen, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 61 All ye powers of the Lord, blesse ye the Lord: praise him and exalte him about all things for euer.
- 62 O sunne and moone, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 63 O starres of heauen, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 64 Euerie shower, and dewe, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 65 Al ye windes, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 66 O fire and heat, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 67 O winter and sommer, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 68 O dewes and stormes of snowe, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 69 O froste and colde, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 70 O yce, and snowe, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 71 O nights and daies, blesse ye the Lord:

praise him, and exalt him about all things for euer.

- 72 O light and darkenes, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 73 O lightnings and cloudes, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 74 Let the earth blesse the Lord: let it praise him, and exalte him about all things for euer.
- 75 O mountaines, and hilles, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 76 All things that grow on the earth, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 77 O fountaines, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 78 O Sea, and floods, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 79 O Whales, and al that moue in the waters, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 80 Al ye foules of heauē, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 81 Al ye beastes and cattell, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 82 O children of men, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 83 Let Israel blesse the Lord, praise him, and exalte him about all things for euer.
- 84 O Priests of the Lord, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 85 O seruants of the Lord, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 86 O spirites and soules of the righteous, blesse ye the Lord: praise him, and exalte him about all things for euer.
- 87 O Saints and humble of heart, blesse ye the Lord: praise him, and exalt him about all things for euer.
- 88 O Ananias, Azarias, and Misael, blesse ye the Lord: praise him, and exalt him about all things for euer: for he hath deliuered vs from the hell, and saued vs from the hand of death, and deliuered vs out of the middes of the furnace, and burning flame: euen out of the middes of the fire hath he deliuered vs.
- 89 Confesse vnto the Lord, that he is gracious: for his mercie endureth for euer.
- 90 All ye that worshippe the Lord, blesse the God of gods: praise him, and acknowledge him: for his mercie endureth worlde without end.

The

**Psalm. 148.*

**Or, colde.*

**Or, frostes.*

THE HISTORIE OF Susanna, which some ioynne to the end of Daniel, and make it the 13. chap.

1 The two gouernours are taken with the loue of Susanna. 19 They take her alone in the garden. 20 They solicite her to wickednes. 21 She chooseth rather to obey God, though it be to the danger of her life. 24 She is accused. 43 Daniel doth deliuer her. 62 The gouernours are put to death.



Here dwelt a man in Babylon called Ioachim, And he toke a wife, whose name was Susanna, the daughter of Helcias, a verie faire woman, and one that feared God.

- 3 Her father and her mother also were godly people, and taught their daughter according to the Law of Moyses.
- 4 Nowe Ioachim was a great rich man, and had a faire garden ioynning vnto his house, and to him resorted the Iewes, because he was more honorable then al others.
- 5 The same yeere were appointed two of the ancients of the people to be iudges, such as the Lorde speaketh of, that the iniquity came fro Babylon, & from the ancient iudges, which seemed to rule the people.
- 6 These hanted Ioacims house, and all such as had any thing to do in the Lawe, came thither vnto them.
- 7 Now when the people departed away at noone, Susanna went into her husbands garden to walke.
- 8 And the two elders saw her that she went in daily and walked, so that their lust was inflamed toward her.
- 9 Therefore they turned away their mind, & cast downe their eyes, that they should not see heauen, nor remember iust iudgements.
- 10 And Albeit they both were wouled with her loue, yet durst not one shewe another his griefe.
- 11 For they were ashamed to declare their lust, that they desired to haue to do with her.
- 12 Yet they watched diligently from day to day to see her.
- 13 And the one said to the other, Let vs go now home, for it is dinner time.
- 14 So they went their way, and departed, one from another: yet they returned againe, and came into the same place, and after that they had asked one another the cause, they acknowledged their lust: then appointed they a time both together whē they might finde her alone.
- 15 Now when they had spied out a conuenient time, that she went in, as her maner was, with two maides onely, and thought

to wash her selfe in the garden (for it was an hote season.)

- 16 And there was no body there, saue the two Elders that had hid themselves, and watched for her:
- 17 She saide to her maids, Bring me oyle & sope, and shut the gardē doores, that I may wash me.
- 18 And they did as she bade them, and shut the garden doores, and went out themselves at a backe dore, to set the thing that she had commanded them: but they sawe not the Elders, because they were hid.
- 19 Nowe when the maides were gone forth, the two Elders rose vp & ranne vnto her, saying,
- 20 Behold, the garden doores are shut, that no man can see vs, and we burne in loue with thee: therefore consent vnto vs, and lye with vs.
- 21 If thou wilt not, we wil beare wimes against thee, that a yong man was with thee, and therefore thou didest send away thy maydes from thee.
- 22 Then Susanna sighed, and saide, I am in trouble on euery side: for if I do this thing, it is death vnto me: & if I do it not, I cannot escape your hands.
- 23 It is better for me to fall into your hands, and not do it, then to sinne in the sight of the Lord.
- 24 With that Susanna cryed with a loude voyce, and the two Elders cryed out against her.
- 25 Then ranne the one, and opened the garden doore.
- 26 So when the seruants of the house heard the cry in the garden, they rushed in at the back doore, to see what was done vnto her.
- 27 But when the Elders had declared their matter, the seruants were greatly ashamed: for there was neuer such a report made of Susanna.
- 28 On the morow after, came the people to Ioachim her husband, and the two Elders came also, full of mischieuous imagination against Susanna, to put her to death,
- 29 And said before the people, Send for Susanna the daughter of Helcias Ioacims wife. And immediatly they sent.
- 30 So she came with her father & mother, her children and al her kinred.
- 31 Now Susanna was verie tender, and faire of face.
- 32 And these wicked men commanded to vncouer her face (for she was couered) that they might so be satisfied with her beautie.
- 33 Therefore they that were about her, and al they that knewe her, wept.
- 34 Then the two Elders stode vp in the middes of the people, and laied their hāds vpon her head,

35 Which

Sufanna.

- 35 Which wept and looked vp toward hea-
 uen: for her heart trusted in the Lord.
- 36 And the elders said, As we walked in the
 garden alone, she came in with two maids,
 whom she sent away from her, and shut
 the garden dores.
- 37 Then a yong man, which there was hid,
 came vnto her, and lay with her.
- 38 Then we which stode in the corner of
 the garden, seeing this wickednes, ranne
 vnto them, and we saw them as they were
 togither,
- 39 But we could not holde him: for he was
 stronger then wee, and opened the doore,
 and leaped out.
- 40 Now when we had taken this woman,
 we asked her what yong man this was, but
 she would not tell vs: of these things are
 we witneses.
- 41 Then the assemblie beleueed them, as
 those that were the Elders and iudges of
 the people: so they condemned her to
 death.
- 42 Then Sufanna cryed out with a loude
 voice, and saide, O euermlasting God, that
 knowest the secrets, & knowest all things
 afore they come to passe,
- 43 Thou knowest, that they haue borne
 false witness against mee, and beholde, I
 must die, whereas I neuer did such things
 as these men haue maliciously inuented
 against me.
- 44 And the Lord heard her voyce.
- 45 ¶ Therefore when she was led to be put
 to death, the Lord raised vp the holy spirit
 of a yong childe, whose name was Daniel.
- 46 Who cryed with a loude voyce, I am
 cleane from the blood of this woman.
- 47 Then all the people turned them toward
 him, and said, What meane these wordes,
 that thou hast spoken?
- 48 Then Daniel stood in the middes of the
 and saide, Are ye such fooles, O Israelites,
 that without examination, or knowledge
 of the truth, ye haue condemned a daugh-
 ter of Israel?
- 49 Returne againe to iudgement: for they
 haue borne false witnesse against her.
- 50 Wherefore the people turned againe in
 all haste, and the Elders saide vnto him,
 Come, sit downe among vs, and shew it vs,
 seeing God hath giuen thee the office of an
 Elder.
- 51 Then said Daniel vnto them, put these
 two aside, one far from another, and I will
 examine them.
- 52 So when they were put a sunder, one fro
 another, he called one of them & said vnto
 him, O thou that art olde in a wicked life,
 now thy sinnes which thou hast commit-
 ted afore time, are come to light.
- 53 For thou hast pronounced false iudge-
 ments, and hast condemned the innocent,
 and hast let the giltye go free, albeit the
 Lord saith, "The innocent and righteous
 shalt thou not slay. *Exod. 23.7.*
- 54 Now then, if thou hast seene her, tel me,
 vnder what tree sawest thou them com-
 panyng together? Who answered, Vnder a
 lentiske tree.
- 55 Then said Daniel, Verely thou hast lyed
 against thine owne head: for lo, the Angel
 of God hath receiued the sentence of God,
 to cut thee in two. *"Or, life.*
- 56 So put he him aside, and commanded to
 bring the other, and said vnto him, O thou
 seede of Chanaan, and not of Iuda, beautie
 hath deceiued thee, and lust hath subuer-
 ted thine heart.
- 57 Thus haue ye dealt with the daughters
 of Israel, and they for feare copanied with
 you: but the daughter of Iuda would not
 abide your wickednes.
- 58 Now therefore tell me vnder what tree
 didest thou take them companyng toge-
 ther? Who answered, vnder a "prime tree. *"Or, myrtle tree.*
- 59 Then said Daniel vnto him, Verely thou
 hast also lyed against thine head: for the
 Angel of God waiteth with the sworde to
 cut thee in two, & so to destroy you both.
- 60 ¶ With that all the whole assemblie cried
 with a loude voyce, & praised God, which
 saueth them that trust in him.
- 61 And they arose against the two Elders,
 (for Daniel had conuict them of false wit-
 nes by their owne mouth.)
- 62 * And according to the Law of Moyses *Deut. 19.19.*
 they delt with them, as they delt wickedly *Prover. 19.5.*
 against their neighbour, and put them to
 death. Thus the innocent blood was saued
 the same daye.
- 63 Therefore Helcias, and his wife praised
 God for their daughter Sufanna, with Io-
 acim her housband, and all the kinred,
 that there was no dishonestie found in her.
- 64 From that day forth was Daniel had in
 great reputation in the sight of the people.
- 65 And King Astyages was laid with his fa-
 thers, and Cyrus of Persia reigned in his
 steade.

THE HISTORIE OF Bel and of the dragon, which is the fourteenth chapter of Daniel after the Latin.

I Now



Owe whē King
Astyages was
laide with hys
fathers, Cyrus
the Persian re-
ceiued his kig-
dome.

And Daniel
did eate at the
Kings table, &
was honored

about all his friends.

3 Now the Babylonians had an idole, called
Bel, & there were spent vpon him euery day,
twelue a great measures of fine flour, and
fourtie sheepe, & sixe great pots of wine.

4 And the King worshipped it, & went dayly
to honour it: But Daniel worshipped hys
owne God. And the King sayde vnto him,
Why doest not thou worship Bel?

5 Who answered, and sayde, Because I may
not worship idoles made with handes, but
the liuing God, which hath created the
heauen and earth, and hath power vpon al
flesh.

6 Then said the King vnto him, Thinkest
thou not that Bell is a liuing God? seest
thou not how much he eateth & drinketh
euery day?

7 Then Daniel smiled and said, O King, be
not deceiued: for this is but claye within,
and brasse without, and did neuer eate any
thing.

8 So the King was wroth, and called for his
Priests, and said vnto them, If ye tell mee
not, who this is that eateth vp these expen-
ces, ye shall dye:

9 But if ye can certifie mee that Bel eateth
them, then Daniel shall dye: for hee hath
spoken blasphemie against Bel. And Daniel
said vnto the King, Let it be according to
thy word.

10 (Now the Priests of Bel were threscore
and ten beside their wiues and children:)
and the King went with Daniel into the
temple of Bel.

11 So Bels Priests sayde, Beholde, we wil go
out, and set thou the meat there, O King,
& let the wine be filled: then shut the dore
fast, and seale it with thine owne signet.

12 And to morow when thou comest in,
if thou findest not that Bel hath eaten vp
all, we will suffer death, or els Daniel that
hath lyed vpon vs.

13 Now they thought themselues sure y-
nough: for vnder the table they had made
a priuie entrance, and there went they in
euer, and tooke away the things.

14 So when they were gone forth, the King
set meates before Bell. Nowe Daniel had
commanded his seruants to bring ashes,
and these they strowed throughout all the
temple, in the presence of the King alone:
then went they out, and shut the dore, and
sealed it with the Kings signet, and so de-
parted.

15 Now in the night came the Priests, with
their wiues and children, (as they were

wont to do) and did eat and drink vp all.

16 In the morning betimes, the King arose
and Daniel with him.

17 And the King said, Daniel, are the scales
whole? Who answered, Yea, O King, they
be whole.

18 And as sone as he had opened the doore,
the King looked vpon the table, and cryed
with a loude voyce, Great art thou, O Bel,
and with thee is no deceyte.

19 Then laughed Daniel, and helde the King
that he should not go in, and said, Beholde
now the pauement, and marke well whose
footesteps are these.

20 And the King said, I see the footesteps
of men, women, and children: therefore the
King was angrye,

21 And tooke the priests with their wiues,
& children, and they shewed him the priu-
dors, where they came in, and consumed
such things as were vpon the table.

22 Therefore the King slew them, and deli-
uered Bel into Daniels power, who des-
troyed him and his temple.

23 ¶ Moreouer in that same place there was
a great dragon, which the Babylonians
worshipped.

24 And the King sayde vnto Daniel, Sayest
thou, that this is of brasse also? lo, he liueth
and eateth and drinketh, so that thou canst
not say, that he is no liuing god: therefore
worship him.

25 Then said Daniel vnto the King, I will
worship the Lord my God: for he is the li-
uing God.

26 But giue me leaue, O King, and I wil slay
this dragon without sworde or staffe. And
the King said, I giue thee leaue.

27 Then Daniel tooke pitch, and fatte, and
heare, and did seethe them together, and
made lipes thereof: this he put in the dra-
gons mouth, and so the dragon burst in sun-
der. And Daniel saide, Beholde, whom ye
worship.

28 When the Babylonians heard it, they were
wonderfull wroth, and gathered them to-
gether against the King, saying, The King is
become a Iewe: for he hath destroyed Bel,
and hath slaine the dragon, and put the
Priests to death.

29 So they came to the King, and saide, De-
liuer vs Daniel, or els we wil destroy thee
and thine house.

30 Now when the King saw, that they pre-
sented fore vpon him, and that necessitie con-
stained him, he deliuered Daniel vnto the:

31 Who cast him into the lions denne, where
he was six dayes.

32 In the denne there were seuen lions, and
they had giuen the euery day two bodies &
two sheepe, which then were not giue the,
to the intent that they might deuour Dani-
el.

33 ¶ Now there was in Iewrie a Prophet cal-
led Abbacuc, which had made pottage, and
broken bread into a bowle, and was going
into the field for to bring it to the reapers.

34 But the Angel of the Lord said vnto Ab-
bacuc,

L III. j.

bacuc,

a Called Artaba, whereof euery one contem-
ed somewhat more
then nine gallons,
which make in
all an hundred
and eight gal-
lons at the least.
b Called Me-
treta, and euery
one of these
measures con-
tained about ten
gallons, which
make three
score.

10. 19.

10. 19.
10. 19.

I. Maccabees.

- bacuc, Go, carie the meate that thou hast, into Babylon vnto Daniel, which is in the lions denne.
- 35 And Abbacuc said, Lord, I neuer saw Babylon, neither do I know where the denne is.
- 36 Then the Angel toke him by the crowne of the head, and bare him by the heare of the head, and through a mightie winde set him in Babylon vpon the denne.
- 37 And Abbacuc cryed, saying, O Daniel, Daniel, take the dinner that God hath sent thee.
- 38 Then saide Daniel, O God, thou hast thought vpon me, and thou neuer saylest

- them that seeke thee and loue thee.
- 39 So Daniel arose, and did eate, & the Angel of the Lorde set Abbacuc in his owne place againe immediatly.
- 40 Vpon the seuenth day, the King went to bewaile Daniel: and when he came to the denne, he looked in, and behold, Daniel sate in the middes of the Lions.
- 41 Then cryed the King with a loude voyce, saying, Great art thou, O Lord God of Daniel, and there is none other besides thee.
- 42 And he drewe him out of the denne, & cast them that were the cause of his destruction into the denne, & they were deuoured in a moment before his face.

THE FIRST BOOKE OF the Maccabees.

CHAP. I.

1 The death of Alexander the King of Macedonia. 12 Antiochus taketh the kingdome. 12 Mury of the children of Israel make couenant vwith the Gentiles. 21 Antiochus subdueth Egypt and Ierusalem vnto his dominion. 30 Antiochus setteth vp idoles.



- After that Alexander the Macedonian, the sonne of Philippe, wēt foorth of the lād of Chettim, and slew Darius King of the Persians & Medes, and reigned for him, as he had before in Grecia,
- 2 He tooke great warres in hand, and wan strong holdes, and slew the Kings of the earth.
- 3 So went he thorowe to the endes of the world, and tooke spoyles of manie natiōs, in so much that the worlde stooode in awe of him: therefore his heart was puffed vp & was hawtie.
- 4 Nowe when he had gathered a mightie strong hoste,
- 5 And had reigned ouer regions, nations & kingdomes, they became tributaries vnto him.
- 6 After these things he fel sicke, and knew that he should dye.
- 7 Then he called for the chiefe of his seruants, which had beene brought vp with him of children, and parted his kingdome among them, whyle he was yet aliue.
- 8 So Alexander had reigned twelue yeres when he died.
- 9 And his seruants reigned euery one in his route.
- 10 And they all caused themselues to be crowned after his death, and so dyd theyr children after them many yeres, & much wickednes increased in the worlde.
- 11 For out of these came the wicked roote, *even* Antiochus^a Epiphanes the sonne of

King Antiochus, which had bene an hostage at Rome, and he reigned in the hundredth and seuen and thirtieth yere of the kingdome of the Greekes.

- 12 In those dayes went there out of Israel wicked men, which entised many, saying, Let vs go, and make a couenant with the heathen, that are round about vs: for since we departed from the, we haue had much sorow.
- 13 So this deuice pleased them well.
- 14 And certaine of the people were ready, and went to the King which gaue them licence to doe after the ordinances of the heathen.
- 15 The set they vp a place of exercise at Ierusalem, according to the facions of the heathen,
- 16 And made them^a selues vacircumcised, and forsoke the holy couenant, and ioyned themselues to the heathen, and were solde to do mischief.
- 17 So when Antiochus kingdome was set in order, he went about to reigne ouer Egypt, that he might haue the dominion of two realmes.
- 18 Therefore he entred into Egypt with a mightie cōpanie, with charets, & elephāts, and with horsemen, and with a great nauie,
- 19 And mooued warre against Ptolemeus King of Egypt: but Ptolemeus was afrayed of him, and fled, and many were wounded to death.
- 20 Thus *Antiochus* wanne many strong cities in the land of Egypt, and tooke away the spoyles of the land of Egypt.
- 21 And after that Antiochus had smitten Egypt, he turned againe in the hundredth, fourtie and three yere,
- 22 And went vp towarde Israel and Ierusalem with a mightie people.
- 23 And entred proudly into the Sanctuarie, and tooke away the golden altar, and the candlesticke for the light, & all the instruments therof, & the table of the shewbread, and the powring vessels, & the bowles, and the

Joseph. Antiq. 12. chap. 8.

a By drawing the skinned out the part that was circumcised as Cels. 7. chap. 25. Epiph. lib. 1. ponder. b & mensur.

the golden basins, and the vaile, and the crownes, and the golde apparel, which was before the Temple, and brake all in pieces.

24 He tooke also the siluer and gold, & the precious iewels, & he toke the secret treasures that he founde, & when he had taken away all, he departed into his owne land,

25 After he had murdered many men, and spoken very proudly.

26 Therefore there was a great lamentation in euery place of Israel.

27 For the princes & the Elders mourned: the yong women, and the yong men were made feeble, and the beauty of the women was changed.

28 Euery bridegrome tooke him to mourning, & she that late in the marriage chamber, was in heauines.

29 The land also was moued for the inhabitants thereof: for all the house of Iacob was couered with confusion.

30 After two yeres the King sent his chiefe taxe master into the cities of Iudah, which came to Ierusalem with a great multitude.

31 Who spake peaceable wordes vnto them in deceit, and they gaue credit vnto him.

32 Then he fel suddenly vpon the citie, and smote it with a great plague, & destroyed much people of Israel.

33 And when he had spoiled the citie, he set fyre on it, casting downe the houses thereof, and walles thereof on euery side.

34 The women & their children toke they captiue, and led away the cattel.

35 Then fortified they the citie of David with a great & thicke wall, and with mightie towres, and made it a strong holde for them.

36 Moreouer they set wicked people there, and vngodly persons, and fortified themselves therein.

37 And they stored it with weapons and vittails, & gathered the spoyle of Ierusalem, and layed it vp there.

38 Thus became they a sore snare and were in ambushment for the Sanctuarie, & were wicked enemies euermore vnto Israel.

39 For they shed innocent blood on euery side of the Sanctuarie & defiled the Sanctuarie,

40 In so much that the citizens of Ierusalem fled away because of them, and it became an habitation of strangers, being desolate of them whom shee had borne: for her owne children did leaue her.

41 Her Sanctuarie was left wast as a wilderness: her holyc dayes were turned into mourning, her Sabbaths into reproeh, and her honour brought to naught.

42 As her glory had bene great, so was her dishonour, & her excellencie was turned into sorow.

43 Also the King wrote vnto all his Kingdom, that all the people should be as one, and that euery man shoulde leaue hys lawes.

44 And all the heathen agreed to the commandement of the King.

45 Yea, many of the Israelites consented to his religion, offering vnto idoles, & defiling the Sabbath.

46 So the King sent letters by the messengers vnto Ierusalem, & to the cities of Iuda, that they shoulde followe the strange lawes of the countrey.

47 And that they shoulde forbid the burnt offerings and sacrifices, and the ^{"Or, drinke of fringes."} offerings in the Sanctuarie,

48 And that they shoulde defile the Sabbaths and the feasts,

49 And pollute the Sanctuarie and the holymen,

50 And to set vp altars, & groues, & chapels of idoles, & offer vp swines flesh, and vncleane beasts,

51 And that they should leaue their childre vncircumcised, and defile their soules with vncleannes, and pollute themselves, that they might forget the Law, and change all the ordinances,

52 And that whosoever would not do according to the commandement of the King, should suffer death.

53 In like maner wrote he thorow out all his kingdomes, & set ouerscers ouer all the people, *for to compell them to do these things.*

54 And he commanded the cities of Iuda to do sacrifice, citie by citie.

55 Then went many of the people vnto them by heapes, euery one that forooke the Law, and so they committed euill in the land.

56 And they droue the Israelites into secret places, euen whersoever they could flye for succour.

57 The fiftenth day of Casleu, in the hundredth and fife and fourtieth yere, they set vp the abomination of desolation vpon the altar, and they buylded altars thorow out the cities of Iuda on euery side.

58 And before the dores of the houses, and in the streetes they burnt incense.

59 And the bookes of the Law, which they found, they burnt in the fire, & cut in pieces.

60 Whosoever had a booke of the Testament found by him, or whosoever consented vnto the Lawe, the Kings commandement was, that they shoulde put him to death by their autoritie,

61 And they executed these things euery moneth vpon the people of Israel that were found in the cities.

62 And in the fife and twentieth day of the moneth, they did sacrifice vpon the altar, which was in the steade of the altar of sacrifices.

63 And according to the commandement, they put certeine women to death, which had caused their children to be circumcised,

64 And they hanged vp the childre at their neckes, and they spoyled their houses, and slewe the circumcisers of them.

LIII. ij.

65 Yet

I. Maccabees.

- 65 Yet were there manye in Israel, which were of courage, and determined in themselves, that they would not eate vncleane things,
 66 But chose rather to suffer death, then to be defiled with those meates: so because they would not breake the holy couenant, they were put to death.
 67 And this "tyrannie was very sore vpon the people of Israel.

* Or, vages.

CHAP. II.

1 The mourning of Mattathias and his sonnes for the destruction of the holy cite. 19 They refuse to doe sacrifice vnto idoles. 24 The exale of Mattathias for the Law of God. 33 They are slayne and will not fight agayne because of the Sabbath day. 49 Mattathias dying commandeth his sonnes to stick by the worde of God, after the example of the fathers.

Joseph. Antig. 12. chap. 7.

- I**N those dayes stood vp Mattathias the Priest, the sonne of Ioannes, the sonne of Simeon, of the sonnes of Ioarib of Ierusalem, and dwelt in Modin.
 2 And hee had fiue sonnes, Ioanan called Gaddis,
 3 Simon called Thassi,
 4 Iudas which was called Maccabeus,
 5 Eleazar called Abaron, & Ionathā, whose name was Apphus.
 6 Now he saw the blasphemies, which were committed in Iuda and Ierusalem:
 7 And he sayd, Wo is me: wherefore was I borne, to see this destructiō of my people, and the destruction of the holyc cite, and thus to sit still? it is deliuered into the handes of the enemies,
 8 And the Sanctuarie is in the handes of strangers: her Temple is, as a man that hath no renoume.
 9 Her glorious vessels are caried away into captiuitie: her infants are slayne in the stretes, and her yong men are fallen by the sworde of the enemies.
 10 What people is it, that hath not some possessiō in her kingdome, or hath not gotten of her spoyle?
 11 All her glorie is taken away: of a free woman, she is become an handmaid.
 12 Behold, our Sanctuarie and our beautie, & honor is desolate, & the Gentiles haue defiled it.
 13 What helpeth it vs then to liue any longer?
 14 And Mattathias rent his clothes, he, and his sonnes, and put sackcloth vpon them, and mourned very sore.
 15 ¶ Then came men from the king to the cite of Modin to compell them to forsake God, and to sacrifice.
 16 So many of the Israelites consented vnto them: but Mattathias and his sonnes assembled together.
 17 Then spake the commissioners of the King, and saide vnto Mattathias, Thou art the chiefe and an honorable man, & great in this cite, and hast many children and brethren.
 18 Come thou therefore first, and fulfill the Kings commandement, as all the heathen

* Or, Ananias.

haue done, and also the men of Iuda, and such as remayne at Ierusalem: so shalt thou and thy familie be in the Kings fauour & thou and thy children shalbe enriched with siluer and golde, and with many rewards.

- 19 Then Mattathias answered & sayde with a loude voyce, Though all nacions that are vnder the Kings dominion, obey him, and fall away euery man from the religion of their fathers, and consent to his commandements,

20 Yet will I and my sonnes, and my brethren, walke in the couenant of our fathers.

21 God be mercysfull vnto vs, that wee forsake not the Law and the ordinances.

22 Wee will not hearken vnto the Kings wordes to transgresse our religion, neither on the right side, nor on the left.

23 And when he had left of speaking these wordes, there came one of the Iewes, in the sight of all to sacrifice vpon the altar which was at Modin, according to the Kings commandement.

24 Now when Mattathias saw it, he was so inflamed with zeale, that his raynes shoke, & his wrath was kindled according to the ordinance of the Law: therefore he ran vnto him, and killed him by the altar:

25 And at the same time he slew the Kings commissioner, that compelled him to doe sacrifice, and destroyed the altar.

26 Thus bare he a zeale to the Law of God, * doing, as Phinees did vnto Zambri the sonne of Salom. *Nom. 25. 7.*

27 ¶ Then cryed Mattathias with a loude voyce in the cite, saying, Whosoever is zealous of the Lawe, and will stande by the couenant, let him come forth after me.

28 So hee, and his sonnes fled into the mountaines, and left all that they had in the cite.

29 Then many that sought after iustice & iudgement, ** Or, that liued iustly and rightly.*

30 Went downe into the wildernes to dwell there, both they, and their children, and their wiues, and their cattel: for the afflictions increased sore vpon them.

31 ¶ Nowe when it was told vnto the kings seruants, and to the garisons, which were in Ierusalem in the cite of Dauid, that men had broken the Kings commandement, & were gone downe into the secret places in the wildernes,

32 Then many pursued after them: and hauing ouertake them, they camped against them, and set the battel in arraye agaynst them on the Sabbath day,

33 And said vnto them, Let this now be sufficient: come forth & do according to the comādemēt of the King, and ye shall liue.

34 But they answered, We wil not go forth, neither will we do the Kings commandement, to defile the Sabbath day.

35 Then they gaue them the battel.

36 But the other answered them nothing, neither

neither cast any one stone at them, nor stopped the prime places.
 37 But sayd, We will die all in our innocencie: the heauen and earth shall testifie for vs, that yee destroy vs wrongfully.
 38 Thus they gaue them the battel vpō the Sabbath, and slew both men and cattel, their wives and their children to the number of a thousand people.
 39 ¶ When Mattathias and his friends vnderstoode this, they mourned for them greatly.
 40 And said one to another, If we all do as our brethren haue done, and fight not against the heathen for our liues, & for our Lawes, then shal they incontinently destroy vs out of the earth.
 41 Therefore they concluded at the same time, saying, Whosoever shall come to make battel wyth vs vpō the Sabbath day, we will fight against him, that we dye not all, as our brethren that were murdered in the secret places.
 42 Then came vnto thē the assembly of the Assideans, which were of the strongest men of Israel, all such as were well minded toward the Law.
 43 And all they that were fled for persecution, ioyned themselues vnto them, and were an helpe vnto them.
 44 So they gathered a power, and smote the wicked men in their wrath, and the vngodly in their anger: but the rest fled vnto the heathen, and escaped.
 45 Then Mattathias and his friends went about, and destroyed the altars,
 46 And circumcised the children by force that were vncircumcised, as many as they found within the coastes of Israel,
 47 And they pursued after the proud men: and this acte prospered in their hands.
 48 So they recovered the Lawe out of the hand of the Gentiles, and out of the hand of Kings, and gaue not place to the wicked.
 49 Now when the time drewe nere, that Mattathias shoulde dye, he saide vnto hys sonnes, Now is pride and persecution increased, and the time of destruction, and the wrath of indignation.
 50 Nowe therefore, my sonnes, be ye zealous of the Law, & giue your liues for the covenant of our fathers.
 51 Call to remembrance what actes our fathers did in their tisse: so shall ye receyue great honour and an euerlasting name.
 52 ¶ Was not Abraham found faythfull in tentation, and it was imputed vnto him for righteousness?
 53 ¶ Ioseph in the time of his trouble kept the commandment, & was made the Lord of Egypt.
 54 ¶ Phinees our father, because he was zealous and feruent, obtayned the covenant of the euerlasting Priestthoode.
 55 ¶ Iesus for fulfilling the word, was made the gouernour of Israel.
 56 ¶ Caleb, because he bare witness before

the congregation, receyued the heritage of the land.
 57 ¶ Dauid, because of his mercie obtayned the throne of the kingdome for euermore.
 58 ¶ Elias, because he was zealous & feruent in the Lawe, was taken vp euen vnto heauen.
 59 ¶ Ananias, Azarias and Misael by their faith were deliuered out of the flame.
 60 ¶ Daniel, because of his innocencie, was deliuered from the mouth of the Lyons.
 61 And thus ye may consider thorow out all ages, that whosoever put their trust in him, shall not want strength.
 62 Feare not ye then the wordes of a sinful man: for his glorie is but dongue and wormes.
 63 To day is he set vp, & to morow he shall not be found: for he is turned into hys dust, and his purpose perisheth.
 64 Wherefore, my sonnes, take good hearts, and shewe your selues men for the Lawe: for by it shall you obtayne glorie.
 65 And beholde, I know that your brother Simon is a man of counsell: giue care vnto him alway: hee shalbe a father vnto you.
 66 And Iudas Maccabeus hath bene mightie and strong, euen from his youth vp: let him be your captaine and fight you the battel for the people.
 67 Thus shall ye bring vnto you all those that obserue the Law, & shall aduenge the iniuries of your people.
 68 Recompence fully the heathen, & giue your selues to the commandement of the Law.
 69 So he blessed them, and was layed with his fathers,
 70 And dyed in the hundreth, fourtie and sixe yere, and his sonnes buried him in his fathers sepulchre at Modin, & all Israel made great lamentation for him.

CHAP. III.

Iudas is made ruler over the Iewes. 1. He killeth Apollonius and Seron the princes of Syria. 2. The confidence of Iudas toward God. 3. Iudas determineth to fight against Lyfias, whom Antiochus had made captain over his host.

1 **T**Hen Iudas his sonne, called Maccabeus, rose vp in his place.
 2 And all his brethren helped him, and all they that held with his father, and fought with courage the battel of Israel.
 3 So he gaue his people great honor: he put on a breastplate as a gyant, and armed himselfe, and set the battel in array, and defended the campe with the sworde.
 4 In his actes he was like a lyon, and as a Lyons whelp roaring after the pray.
 5 For he pursued the wicked, & sought the out, and burnt vp those that vexed his people.
 6 So that the wicked fled for feare of him, and all the workers of iniquitie were put to trouble: and saluation prospered in hys hand.

Gene. 22. 9.

Gene. 47. 29.

Numb. 25. 17.
Deut. 32. 28.

Isa. 1. 2.

Numb. 14. 5.
Numb. 14. 13.

I. Maccabees.

a Who was go-
uernour of Syria,
Ioseph. Antiq. 12
chap. 9.

- 7 And he grieved diuers Kings, but Iacob reioyced by his actes, and his memoriall is blessed for euer.
- 8 He went also thorowe the cities of Iuda, and destroyed the wicked out of them, and turned away the wrath from Israel.
- 9 So was he renoumed vnto the endes of the earth, and he assembled together those that were readie to perish.
- 10 ¶ But ^a Apollonius gathered the Gentiles, & a great host out of Samaria, to fight against Israel.
- 11 Which when Iudas perceyued, he went forth to meet him, and smote him, and slue him, so that many fell downe slayne, & the rest fled.
- 12 So Iudas tooke their spoyles, & toke also Apollonius sword, & fought with it all his life long.
- 13 ¶ Nowe when Seron a prince of the armie of Syria, heard that Iudas had gathered vnto him the cōgregation, & Church of the faythfull, and went forth to the warre,
- 14 He saide, I will get me a name, and will be glorious in the realme: for I wil go fight wyth Iudas, and them that are wyth hym, which haue despised the Kings commandement.
- 15 So he made him readie to go vp, and there went with him a mightie host of the vngodly to helpe him, and to be aduenged of the children of Israel.
- 16 And when he came neere to the going vp of Bethhorō, Iudas went forth to meete him with a small companie.
- 17 But when they sawe the armie comming against them, they sayd to Iudas, How are we able, being so fewe, to fight against so great a multitude, & so strong, seeing we be so wearie, and haue fasted all this day?
- 18 Then said Iudas, It is an easie thing for many to be shut vp in the hands of few, and there is no difference before *the God of heauen*, to deliuer by a great multitude, or by a small company.
- 19 For the victorie of the battell standeth not in the multitude of the hoste, but the strength commeth from heauen.
- 20 They come against vs with a cruel and proude multitude, to destroy vs, and our wiues, and our children, and to robbe vs.
- 21 But we do fight for our liues, and for our Lawes,
- 22 And God himselfe will destroy them before our face: therefore be not ye afrayed of them.
- 23 And when he had left of speaking he lept suddenly vpon them: so was Seron and his host destroyed before him.
- 24 And they pursued them from the going downe of Bethhorō vnto the plaine: where there were slaine eight hundred men of them, & the residue fled into the lande of the Philistims.
- 25 Then the feare and terrour of Iudas and his brethren fell vpon the nations rounde about,
- 26 So that his fame came vnto the King: for all the Gentiles could tel of the warres of Iudas.
- 27 ¶ But when King Antiochus heard these tidings, he was angrie in his minde: wherefore he sent forth, and gathered all the power of his realme a verie strong armie,
- 28 And opened his tresurie, and gaue hys hoste a yeres wages in hand, commanding them to be readie for a yeere for all occasions.
- 29 Neuertheles, when he saw that the monney of his treasures fayled, & that the tributes in the countrey were small, because of the dissention, and plagues that hee had brought vpon the land, in taking away the lawes which had bene of olde time,
- 30 He feared least he should not haue now at the seconde time, as at the first, for the charges and gifts that he had giuen with a liberal hand afore: for liberalitie he farre passed the other Kings that were before him.
- 31 Wherefore he was heauie in his minde, and thought to go into Persia, for to take tributes of the countreys, and to gather much money.
- 32 So he left Lyfias a noble man and of the Kings blood to ouersee the Kings busines, from the riuier of Euphrates vnto the borders of Egypt.
- 33 And to bring vp his sonne Antiochus, til he came againe.
- 34 Moreouer, he gaue him halfe of his host and elephantes, & gaue him the charge of all things that he woulde haue done,
- 35 And cōcerning those which dwelt in Iuda and Ierusalem, that he should sende an armie against them, to destroye and roote out the power of Israel & the remnant of Ierusalem, and to put out their memoriall from that place,
- 36 And to set strangers for to inhabite all their quarters, and part their lande among them.
- 37 And the King toke the halfe of the host that remayned, and departed from Antiochia his royal citie, in the yere an hūdreth fourtie and seuen, and passed the riuier Euphrates, and went thorow the hie countries.
- 38 Then Lyfias chose Ptolemeus the sonne of Doriminus, and Nicanor, and Gorgias, mightie men, and the Kings friends,
- 39 And sent with them fourtie thousande footemen, and seuen thousand horsemen, to go into the land of Iuda, & to destroy it, as the King commanded.
- 40 So they went forth with all their power and came and pitched by || Emmaus in the playne countrey.
- 41 ¶ Now when the marchants of the countrey heard the rumor of them; they tooke verie much siluer & gold, and seruants, and came into the campe to bye the children of Israel for slaues, and the strength of Syria and of strange nations ioyned wyth them,

- 42 ¶ Now when Iudas & his brethren saw that trouble increased, and that the host drew nere vnto their borders, considering the Kings wordes; whereby he had commanded to destroy the people, and utterly abolish them,
- 43 They sayd one to another, Let vs redresse the decaye of our people, and let vs fight for our people, and for our Sanctuarie.
- 44 Then the congregation were sone readie gathered to fight, and to praye; and to desire mercie and compassion.
- 45 As for Ierusalem, it was not inhabited, but was as a wilderness. There went none that was borne in it, in or out at it, and the Sanctuarie was troden downe; and the strangers kept the fortresse, and it was the habitation of the heathen: and the mirth of Iacob was taken away: the pipe and the harpe ceased.
- 46 So they gathered themselues together, and came to Maspha before Ierusalem: for in Maspha was the place where they prayed afore time in Israel.
- 47 And they fasted that day, and put sackcloth vpon them, and cast ashes vpon their heads, and rent their clothes,
- 48 And opened the booke of the Law, wherein the heathen sought to paint the likenes of their idoles,
- 49 And brought the Priests garments, and the first frutes, and the tithes, and set there the Nazarites, which accomplished their dayes.
- 50 And they cryed with a loude voyce, toward heauen, saying, What shal we do with these? and whether shall we carye them away?
- 51 For thy Sanctuarie is troden downe and defiled, and thy Priests are in heauines, & brought downe.
- 52 And beholde, the heathen are come against vs to destroy vs: thou knowest what things they imagine against vs.
- 53 How can we stand before them, except thou helpe vs?
- 54 Then they blew the trumpets, & cryed with a loude voyce.
- 55 And after this Iudas ordeined captaines ouer the people, eue captaines ouer thousands, and captaines ouer hundreths, and captaines ouer fifties, and captaines ouer ten.
- 56 And they comanded them that buylded houses, or married wiues, or planted vineyardes, or were fearefull, that they shoulde returne euerie one to his owne house, according * to the Law.
- 57 So the hoste remoued, and pitched vpon the Southside of Emmaus.
- 58 And Iudas saide, Arme your selues, & be valiant men, & be readie against the morning to fight with these nations, which are gathered together against vs, to destroy vs and our Sanctuarie.
- 59 For it is better for vs to dye in battell, then to see the calamities of our people & of our Sanctuarie.

60 Neuertheles as the will of God is in heauen, so be it.

CHAP. IIII.

1 Iudas goeth agaynst Gorgias which hath in vwait. 14 He putteth Gorgias and his host to flight. 28 Lysias invaderh Iudea, 29 But Iudas driueth him out. 43 Iudas purifieth the Temple and dedicateth the altar.

- 1 **T**hen toke Gorgias fute thousand foote *Joseph. lib. 12. chap. 19.* men, and a thousand of the best horsemen, and departed out of the campe by night,
- 2 To invade the campe of the Iewes, and to slay them suddenly: and the me of the fortresse were his guides.
- 3 Now when Iudas heard it, he remoued, & they that were valiant men to smite the Kings armie which was at Emmaus,
- 4 Whiles yet the armie was disperfed from the campe.
- 5 In the meane season came Gorgias by night into Iudas campe: & when he found no man there; he sought them in the mountaines: for said he, They flee from vs.
- 6 But as sone as it was daye, Iudas shewed himselfe in the fiede with three thousand men, which had neither harnes nor swords to their mindes.
- 7 And they saw that the armies of the heathen were strong and well armed, & theyr horsemen about them, and that these were expert men of warre.
- 8 Then sayde Iudas to the men that were with him, Feare ye not their multitude, neither be afrayed of their assault.
- 9 Remember, how our fathers were deliuered * in the red Sea, when Pharaos pursued them with an armie. *Exod. 14. 9.*
- 10 Therefore now let vs crye vnto heauen, and the Lord will haue mercie vpon vs, & remember the couenant of our fathers, & will destroy this hoste before our face this day.
- 11 So shall all the heathen know, that there is one, which deliuereth and saueth Israel.
- 12 Then the strangers lift vp their eyes, & saw them coming against them,
- 13 And they went out of their tents into the battell, and they that were with Iudas, blew the trumpets.
- 14 So they ioyned together, and the heathen were discōfited & fled by the playne.
- 15 But the hinmost of the fel by the sword, and they pursued them vnto Gazeran, & *Or. Aljaremeth.* into the plaines of Idumea, and of Azotus, and of Iamnia, so that there were slaine of them about three thousand men.
- 16 So Iudas turned againe with his host fro pursuing them,
- 17 And said vnto the people, Be not griedy of the spoyle: for there is a battell before vs.
- 18 And Gorgias and the armie is here by vs in the mountaine: but stand ye now fast against your enemies, and ouercome the: then may ye safely take the spoyle.
- 19 As Iudas was speaking these wordes, there appeared one parte which looked fro the

I. Maccabees.

- the mounraynes.
- 20 But whē *Gorgias* sawe that his were fled, and that *Iudas* soldiours burnt the tentes: (for the smoke that was seene, declared what was done.)
- 21 When they sawe these things, they were sore afayed, and when they sawe also that *Iudas* and his hoste were in the field ready to set themselves in array,
- 22 They fled every one into the lande of strangers.
- 23 So *Iudas* turned againe to spoyle the tentes, where he gate much golde and silver, and precious stones, and purple of the sea, and great riches.
- 24 Thus they went home, & sang psalmes, and prayed towarde the heauen: for he is gracious, and his mercie endureth for ever.
- 25 And so *Israel* had a great victorie in that day.
- 26 ¶ Nowe all the strangers that escaped, came, and tolde *Lysias* all the things that were done.
- 27 Who whē he heard these things, was sore afayed, and discouraged, because suche things came not vpon *Israel* as he woulde, neither such things as the King had commanded him, came to passe.
- 28 Therefore the next yeere following, gathered *Lysias* three score thousand cholen fore men, and fise thousande horsemen to fight agaynst *Ierusalem*.
- 29 So they came into *Idumea*, and pitched their tentes at *Beth-sura*, where *Iudas* came against them with ten thousand me.
- 30 And when he sawe that mightie armie, he prayed and said, Blessed be thou, O Saviour of *Israel*, * which didest destroye the assalt of the mightie man by the hande of thy seruant *Dauid*, * & gauest the host of the strangers into the hand of *Ionathā* the sonne of *Saul*, and of his armour bearer:
- 31 Shut vp this armie in the hād of thy people of *Israel*, & let the be cōfounded with their power, and with their horsemen.
- 32 Make them afayed, and consume their boldnes & strength, that they may be astonished at their destruction.
- 33 Cast them downe by the sworde of them that loue thee: the shal all they that know thy Name praye thee with songs.
- 34 So they ioyned together, & there were slaine of *Lysias* hoste, fise thousand men, and they fell before them.
- 35 The *Lysias*, seeing his armie put to flight and the manlines of *Iudas* soldiours, and that they were readie, either to liue or dye valiantly, he went into *Anthiochia*, & gathered strangers, and when he had furnished his armie, he thought againe (being prepared) to come against *Iudea*.
- 36 The said *Iudas* & his brethren, Beholde, our enemies are discomfited: let vs nowe go vp to cleanse, and to reaire the Sanctuarie,
- 37 So all the host gathered them together, and went vp into the mountaine of *Sion*.
- 38 Now when they saw the Sanctuarie layed waste, and the altar defiled, & the dores burnt vp, and the shrubbes growing in the courts, as in a forest, or as on one of the mountaines, and that the Priests chambers were broken downe,
- 39 They rent their clothes, & made great lamentation, and cast ashes vpon theyr heads,
- 40 And fell downe to the ground on their faces, and blew an alarme wyth the trumpets, and cryed towarde heauen.
- 41 Then *Iudas* commanded certaine of the men to fight against those which were in the castel, till he had clesed the Sanctuarie.
- 42 So he chose Priests that were vndefiled, such as delired in the Law,
- 43 And they clenfed the Sanctuarie, & bare out the defiled stones into an vncleane place,
- 44 And consulted what to do with the altar of burnt offerings, which was polluted.
- 45 So they thought it was best to destroye it, least it should be a reproche vnto them, because the heathen had defiled it: therefore they destroyed the altar,
- 46 And laied vp the stones vpon the mountaine of the Temple in a conuenient place, till there should come a Prophet, to shewe what should be done with them.
- 47 So they toke whole stones according to the Law, and buylded a new altar according to the former,
- 48 And made vp the Sanctuarie, and the things that were within the Temple, and the courts, and all things.
- 49 They made also newe holy vessels, and brought into the Temple the candelsticke, and the altar of burnt offerings, and of incense and the table.
- 50 And they burnt incense vpon the altar, and lighted the lampes which were vpon the candelsticke, that they might burne in the Temple.
- 51 They set also the shewbread vpon the table, and hanged vp the vailles, and finished all the workes that they had begon to make.
- 52 And vpon the fise and twentyeth day of the ninth moneth, which is called the moneth of *Chastu*, in the hundreth and eight and fourtieth yere they rose vp betimes in the morning,
- 53 And offred sacrifice according to the Law, vpon the new altar of burnt offerings, that they had made.
- 54 According to the time, & according to the day, that the heathen had defiled it, in the same day was it made new with songs, and harpes, and lutes, and cymbales.
- 55 And all the people fell vpon their faces, worshipping and praying toward the heauen him that had giuen them good successe.
- 56 So they kept the dedication of the altar eight dayes, offering burnt offerings wyth gladnes, & offred sacrifices of deliuerance and praye,

* Or, *Iudes*.

* Or, *Bethherou*.

1. Sam. 17. 50.

1. Sam. 17. 51.

57 And sette the forefront of the Temple with crownes of golde and shields, and dedicated the gates and chambers, & hanged dores vpon them.

58 Thus there was very great gladnes among the people, and the reproche of the heathen was put away.

59 So Iudas & his brethren with the whole congregation of Israel ordeined that the dayes of dedication of the altar shoulde be kept in their season from yeere to yeere, by the space of eight daies, from the fiue and twentie day of the moneth Chasleu, wyth mirth and gladnes.

60 And at the same time buylded they vpon mount Sion with hie walles and strong rowres rounde about, least the Gentiles shoulde come, and treade it downe, as they had done afore.

61 Therefore they set a garison there to keepe it, and fortified Beth-sura to keepe it, that the people might haue a defence agaynst Idumea.

CHAP. V.

Iudas vanquished the heathen that go about to destroy Israel, and is holpen of his brethren Simon and Jonathan. so He ouerthroweth the cite of Ephron, because they denied him passage thorow it.

1 **N**OW when the nations rounde about heard, that the altar was buylded, and the Sanctuarie renued, as afore, they were sore grieved.

2 Therefore they thought to destroy the generation of Iacob that was among them, and beganne to slay and destroy the people.

3 Then Iudas fought against the children of Esau in Idumea at Arrabathene, because they besieged the Israelites, and he smote them with a great plague, and droue them to straites, and toke their spoyle.

4 He thought also vpon the malice of the childre of Ben, which had bene a snare & an hinderance vnto the people, when they lay in waite for them in the hie way.

5 Wherefore he shut them vp in towres, & besieged them, and destroyed them vterlye, and burnt their towres with fire, wyth all that were in them.

6 Afterward, went he against the children of Ammon, where he founde a mightie power; and a great multitude with Timotheus their captaine.

7 So he had manie battels with them, but they were destroyed before hym, and so he discomfited them.

8 And toke Gazer wyth the townes thereof, and so turned againe into Iudea.

9 ¶ Then the heathen that were in Galaad, gathered them together against the Israelites that were in their quarters, to slaye them: but they fled to the castel of Datheman,

10 And sent letters to Iudas, & to his brethren, saying, The heathen that are about vs, are gathered against vs, to destroy vs,

11 And they make them readie for to come, and to take the forteresse, whereunto we are fled, & Timotheus is captaine of their hoste.

12 Come now therefore, and deliuer vs out of their hands: for manie of vs are slaine:

13 And all our brethren that were at Tubin, are slaine, and they haue taken away their wiues, and their children, and their goods, and destroyed there almost a thousande men.

14 Whyle these letters were yet a reading, beholde, there came other messengers from Galile with their clothes rent, which tolde the same tidings,

15 And said, that they of Ptolemais, and of Tyrus, and of Sidon, & of all Galile of the Gentiles were gathered agaynst them to destroy them.

16 When Iudas, and the people heard these wordes, a great Congregation came together, to consulte what they might doe for their brethren, that were in trouble, & whome they besieged.

17 Then said Iudas to Simon his brother, Chuse thee out men, and go and deliuer thy brethren in Galile, and I and my brother Jonathan, will go into the country of Galaad.

18 ¶ So he left Iosephus the sonne of Zacharias, and Azarias to be captaynes of the people, and to keepe the remnant of the hoste in Iudea,

19 And commanded them, saying, Take the ouersight of this people, and make no warre against the heathen, vntill we come againe.

20 And vnto Simon were giue three thousand men to go into Galile, and to Iudas eight thousande men for the country of Galaad.

21 Then went Simon into Galile, and gaue diuers battels to the heathen, and the heathen were discomfited by him.

22 And he pursued them vnto the gates of Ptolemais: & there were slaine of the heathen almost three thousand me: so he toke their spoyle.

23 Thus they rescued the that were in Galile and in Arbattis with their wiues, and their children, and all that they had, and brought them into Iudea wyth great ioye.

24 ¶ Iudas Maccabeus also, and his brother Jonathan went ouer Iorden, and trauiayled three dayes journey in the wilderness,

25 Where they met with the Nabathites, who receiued them louingly, & tolde them euerie thing that was done vnto their brethren in the country of Galaad.

26 And how that many of them were besieged in Bosorra, & Bosor, in Aleimis, Chasbon, Maged and Carnaim (all these ciues are strong, and great)

27 And that they were kept in other ciues of Galaad, and to morow they are appointed to bring their hoste vnto these fortes, and to take them, and to destroy them all

Or, Chasbon.

I. Maccabees.

In one day.

- 28 So Iudas & his hoste turned in all haste by the way of the wildernes towarde Bosorra, and wan the citie, and slewe all the males with the edge of the swoorde, and toke all their spoyle, and set fire vpon the citie.
- 29 And in the night he remoued fro thence and went towarde the forteresse.
- 30 And betimes in the morning when they loked vp, beholde, there was an innumerable people bearing ladders, and instrumets of warre, to take the forte, and had assailed them.
- 31 When Iudas sawe that the battell was begun, and that the crye of the citie went vp to heauen with trumpets, and a great founde,
- 32 Then he sayd vnto the armie, Fight this day for your brethren.
- 33 So he went forth behind the with three companies, and they blew the trumpets, & cryed with prayer.
- 34 Then the hoste of Timotheus knewe, that it was Maccabeus, and they fled from him, & he smote the with a great slaughter, so that there was killed of them the same day, almost eight thousand men.
- 35 ¶ Then departed Iudas vnto Maspha, & layd siege vnto it, and wanne it, and slewe all the males thereof, and spoyled it, and set fire vpon it.
- 36 From thence went he and toke Chasbō, Maged, and Bosor, and the other cities in Galaad.
- 37 After these things gathered Timotheus another host, and he camped before Raphon beyond the flood.
- 38 Now Iudas had sent to espie the hoste, & they brought him worde agayne, saying, All the heathen that be rounde about vs, are gathered vnto him, and the host is verie great,
- 39 And he hath hyred the Arabians to helpe them, and they haue pitched their tentes beyonde the flood, and are readie to come and fight agaynst thee. So Iudas went to meete them.
- 40 The Timotheus said vnto the captaines of his hoste, When Iudas and his hoste come neere the flood, if he passe ouer first vnto vs, we shall not be able to withstande him: for he will be to strong for vs.
- 41 But if he be afraide, and campe beyonde the flood, we will go ouer vnto him, and shall preuaile agaynst him.
- 42 Now when Iudas came nere to the flood, he caused the gouernors of the people to remaine by the flood, & commanded the, saying, Suffer none to pitch a tent, but let euerie man come to the battell.
- 43 So he went first ouer towarde them, and all people after him: and all the heathen were discomfited before him, & cast away their weapons, and fled into the temple that was at Carnaim.
- 44 Which citie Iudas wanne, and burnt the temple with all that were in it: so was Carnaim subdued, and might not withstande Iudas.
- 45 ¶ Then Iudas gathered all the Israelites that were in the countrey of Galaad, from the least vnto the most, with their wiues and their children, and their baggage, a verie great hoste, to come into the land of Iuda.
- 46 So they came vnto Ephron, which was a great citie by the way, and strongly defended: they could not passe, neither at the right hand nor at the left, but must go thorowe it.
- 47 But they that were in the citie, shut themselves in, and stopped vp the gates with stones: and Iudas sent vnto them with peaceable wordes, saying,
- 48 Let vs passe thorowe your land, that we may go into our owne countrey, and none shall hurt you: we will but only go thorow on foote: but they woulde not open vnto him.
- 49 Wherefore Iudas commanded a proclamation to be made thorowe out the hoste, that euerie man should assalt it according to his standing.
- 50 So the valiant men set vpon it, and assalted the citie all that daye, and all that night, and the citie was giuen ouer into his hands:
- 51 Who slew all the males with the edge of the sworde, and destroyed it, and toke the spoyle thereof, and went thorowe the citie ouer them that were slaine.
- 52 Then went they ouer Iorden into the great plaine before Bethsan.
- 53 And Iudas gathered together those that were behinde, and gaue the people good exhortation all the waye thorowe, till they were come into the land of Iuda.
- 54 Thus they went vp with ioye, and gladnes vnto mount Sion, where they offered burnt offerings, because there were none of them slayne, but came home againe in safetie.
- 55 ¶ Now whyles Iudas and Ionathan were in the land of Galaad, and Simō their brother in Galile before Ptolemais,
- 56 Ioseph the sonne of Zacharias, and Azarias the captaines, hearing of the valiant actes, & battels which they had atchiued, sayd,
- 57 Let vs get vs a name also, and go fight agaynst the heathen that are rounde about vs.
- 58 So they gaue their hoste a commandement and went towarde Iamnia.
- 59 But Gorgias and his men came out of the citie to fight agaynst them.
- 60 And Ioseph & Azarias were put to flight and pursued vnto the borders of Iudea: & there were slaine that daye of the people of Israel about two thousand men: so that there was a great ouerthrowe among the people of Israel,
- 61 Because they were not obediēt vnto Iudas, & his brethren, but thought to do some valiant thing.

62 Also they came not of the stocke of these men, by whose hands deliuerance was giuen to Israel.

63 But the man Iudas, and his brethren were greatly commended in the sight of all Israel, and of all the heathen, wheresoeuer their name was heard of.

64 And the people came vnto them, bidding them welcome.

65 Afterwarde went Iudas forthe with his brethren, and fought against the children of Elau in the lād toward the South, where he wanne Hebron, and the townes thereof, & he destroyed the castel thereof, & burnt the towres thereof round about.

66 Then remoued he to go into the lād of the strangers, & went thorow Samaria.

67 At the same time were the priests of the cities slaine in the battel, which would shewe their valiantnes, and went forth to battel without counsell: and when Iudas came to Azotus in the strangers land, he brake downe their altars, and burnt with fire the images of their gods, and toke away the spoiles of the cities, and came againe into the land of Iuda.

CHAP. VI.

1 Antiochus, willing to take the citie of Elemais, is driven away of the citizens. 8 He falleth into sickenes, and dyeth. 17 His sonne Antiochus is made King. 34 The manner to prouoke elephants to fight. 43 Eleazarus valiantly dē. 49 The siege of Sion.

1 **N**OW when King Antiochus trauayled thorow the high countreys, he heard that Elimais in the countrey of Persia was a citie greatly renowned for riches, siluer and golde,

2 And that there was in it a verie riche temple, where as were coverings of gold, cote armours, and harness, which Alexander king of Macedonia the sonne of Philippe (that reigned first in Grecia) had left there.

3 Wherefore he went about to take the citie, and to spoyle it, but hee was not able: for the citizens were warned of the matter,

4 And rose vp against him in battel, and he fled and departed thence with great heauines, and came againe into Babylon.

5 Moreouer, there came one which brought him tidings in the countrey of Persia, that the armies that went against the lande of Iuda, were driuen away,

6 And that Lysias, which went forth first with a great power, was driuen away of the Iewes, and that they were made strong by the armour, and power, and diuers spoyles which they had gotten of the armies whom they had destroyed,

7 And that they had pulled down the abomination, which he had set vp vpon the altar at Ierusalem, and senled the Sanctuarie with high walles, as it was afore, and Bethsura his citie,

8 So whē the King had heard these words, he was astonished, and fore moued: there-

fore he laid him downe vpon his bed, & fellicke for verie sorowe, because it was not come to passe, as he had thought.

9 And there continued he many dayes: for his griefe was euer more and more, so that he saw he must needs die.

10 Therefore he sent for all his friends, and said vnto them, The sleepe is gone from mine eyes, and mine heart fayleth for very care.

11 And I thinke with my selfe, Into what aduersitie am I come? and into what floods of miserie am I fallen now, where as afore time I was in prosperitie, & greatly set by, by reason of my power?

12 And now do I remember the evils that I haue done at Ierusalem: for I tooke all the vessels of golde & of siluer that were in it, and sent to destroy the inhabitants of Iuda without cause.

13 I know that these troubles are come vpon me for the same cause, and beholde, I must dye with great sorowe in a strange land.

14 Then called he for Philippe, one of his friendes, whome he made ruler of all his realme,

15 And gaue him the crowne, and his robe, and the ring, that he shoulde instruct his sonne Antiochus, and bring him vp, till he might reigne himselfe.

16 So King Antiochus died there in the hundredth, and fourtie and ninth yere.

17 ¶ When Lysias knewe, that the King was dead, he ordeined Antiochus his sonne (whome he had brought vp) to reigne in his fathers steade, and called him Eupator.

18 Now they that were in the castel at Ierusalem, kept in the Israelites rounde about the Sanctuarie, and sought alwayes theyr hurt, and the strengthening of the heathen.

19 Therefore Iudas thought to destroy the, and called all the people together to besiege them.

20 So they came together, & besieged the in the hundredth and fiftie yere, and made instruments to shoote and other engins of warre.

21 But certaine of them that were besieged, gat forth, (vnto whom some vngodly men of Israel ioyned themselues.)

22 And they went vnto the King, saying, How long wilt thou cease from executing iudgement, and aduenge our brethren?

23 We haue bene readie to serue thy father, and to go forward in those things, that he appointed, and to obeye his commandements.

24 Therefore they of our nations fel from vs for this cause, and wheresoeuer they found any of vs, they slewe them, & spoyle our inheritance.

25 And they haue not only layed hand vpon vs, but vpon all about their borders.

26 And behold, this day are they besieging the castel at Ierusalem to take it, and haue fortified

Joseph. Antiq.
12. chap. 11. & 12.

Or, Philist. 22.

Joseph. Antiq.
12. chap. 12.

Joseph. Antiq.
12. chap. 14.

I. Maccabees.

- fortified the Sanctuarie, and Beth-sura.
- 27 And if thou doest not preuent the quickly, they wil do greater things then these, and thou shalt not be able to ouercome them.
- 28 When the King heard this, he was very angrie, and called all his friendes, the captaines of his armie, and his horsemen,
- 29 And bandes that were hired, came vnto him from the Kings, that were cōfederate, and from the yles of the sea.
- 30 So the number of his armie was an hundredth thousand footemen, & twentie thousand horsemen, and two and thirtie elephantes exercised in battel.
- 31 These came through Idumea and drewe nere to Beth-sura, and besieged it a long season, and made engins of warre: but they came out, and burnt them with fire, and fought valiantly.
- 32 Then departed Iudas from the castle, & remoued the hoste toward Beth-zacarias ouer against the Kings campe.
- 33 So the King arose very earely, & brought the armie and his power toward the waye of Beth-zacarias, where the armies set the selues in array to the battel, and blew the trumpets.
- 34 And to prouoke the elephantes for to fight, they shewed the blood of grapes and mulberies,
- 35 And they set the beasts according to the ranges: so that by euerie elephant there stood a thousand men armed with coates of maile and helmets of brasse vpon their heades, and vnto euery beast were ordained fūe hundredth horsemen of the best,
- 36 Which were readie at all tymes where-soeuer the beast was: & whither soeuer the beast went, they went also, & departed not from him.
- 37 And vpon them were strong towers of wood that couered euery beast, which were fastened thereon with instruments, & vpon euerie one was two & thirtie men, that fought in them, and the Indian that ruled him.
- 38 They set also the remnant of the horsemen vpon both the sides in two wings of the hoste to stirre them vp, and to keepe them in the valleyes.
- 39 And when the sunne shone vpon the golden shieldes, the mountaines glistered therewith, and gaue light as lampes of fire.
- 40 Thus part of the Kings armie was spred vpon the hie mountaines, and parte beneath: so they marched forward warily and in order.
- 41 And al they that heard the noyse of their multitude, and the marching of the companie, & the ratteling of the harness, were astonished: for the armie was verie great and mightie.
- 42 Then Iudas and his hoste entred into the battel, and they slew fixe hundredth men of the Kings armie.
- 43 ¶ Now when Eleazar, the sonne of Abaron, saw one of the elephantes armed with royal harness, and was more excellent then all the other beastes, he thought that the King should be vpon him.
- 44 Wherefore he ieopardied himselfe to deliuer his people, and to get him a perpetual name,
- 45 And ranne boldely vnto hym through the middes of the hoste, slaying on the right hand, and on the left, so that they departed away on both sides.
- 46 So went he to the elephantes feete, and gate him vnder him, and slewe him: then fel the elephant downe vpon him, & there he dyed.
- 47 But the other, seeing the power of the King and the fiercenes of his armie, departed from them.
- 48 ¶ And the Kings armie went vp to meete them toward Ierusalem, and the King pitched hys tentes in Iudea toward mount Sion.
- 49 Moreouer, the King toke truce with the that were in Beth-sura: but whe they came out of the citie, because they had no vitails there, and were shut vp therein, & the land had rested,
- 50 The King toke Beth-sura, and set there a garison to keepe it,
- 51 And besieged the Sanctuarie many daies, and made instruments to shoote, and other engins of warre, and instruments to cast fire and stones, and pieces to cast darts & slings.
- 52 They also made engins against their engins, and fought a long season.
- 53 But in the garners there were no vitails: for it was the seuenth yeere, and then they that were in Iudea, and were deliuered from the Gentiles, had eaten vp the residue of the store,
- 54 So that in the Sanctuarie were few men left: for the famine came so vpon the, that they were scattered euery man to his owne place.
- 55 ¶ Now when Lyfias heard that Philippe (whome Antiochus the King, whyles he liued, had ordeined to bring vp Antiochus his sonne, that he might be King)
- 56 Was come againe out of Persia, & Media, and the Kings hoste with hym, and thought to take vnto him the rule of things,
- 57 He and his halted, and were stirred forward by them in the castel to go and tell the King, and the captaines of the host, and to others, saying, Wee decrease dayly, and our vitails are but small: and the place that we lay siege vnto, is strong, and the affaires of the realme depende vpon vs.
- 58 Now therefore let vs agree with these men, & take truce with them, and with all their nation,
- 59 And graunt them to liue after their Law, as they did afore: for they be grieued, & do all these things, because we haue broke their Lawes.

- 60 So the King and the princes were content, and sent vnto them to make peace, & they receyued it.
- 61 When the King & the princes had made an oth vnto them, they came vpon this out of the fortresse.
- 62 And the King went vp to mount Sion: but when he sawe that the place was well defended, he brake his oth that he had made, and commanded to breake downe the wall round about.
- 63 Then departed he in all haste, and returned vnto Antiochia where he founde Philippe hauing dominion of the citie: so he fought against him, and tooke the citie by force.

CHAP. VII.

Demetrius reigned, after he had killed Antiochus and Lysias. He troubleth the children of Israel thoro'w the counsel of certayne wicked persons. 37 The prayer of the Priests against Nicanor. 41 Iudas killeth Nicanor, after he had made his prayer.

- I**N the hundreth and one and fiftyeth Iere, departed Demetrius the sonne of Seleucus from Rome, and came vp with a few men vnto a citie of the Sea coaste, & reigned there.
- 2 And when he came into the possession of his fathers kingdome, his souldiers tooke Antiochus and Lyfias, and brought them vnto him.
- 3 But when it was tolde him, he said, Shew me not their faces.
- 4 So they put them to death. Nowe when Demetrius was set vpon the throne of his kingdome,
- 5 There came vnto him all the wicked and vngodlye men of Israel, whose captaine was Alcimus, that woulde haue bene the hie Priest.
- 6 These men accused the people vnto the King, saying, Iudas and his brethren haue slaine all thy friends, and driuen vs out of our owne land.
- 7 Wherefore send now some man, whome thou trustest, that he may go and see all the destruction, which he hath done vnto vs, and to the Kings lande, and let him punish them with all their partakers.
- 8 Then the King chose Bacchides a friende of his, which was a great mā in the realme, and ruled beyonde the flood, & was faythfull vnto the King, and sent him,
- 9 And that wicked Alcimus, whom he made hie Priest, and commanded him to be aduenged of the children of Israel.
- 10 So they departed, and came with a great hoste into the land of Iuda, & sent messengers to Iudas and his brethren, deceitfully with peaceable wordes.
- 11 But they beleueed not their saying: for they saw that they were come with a great hoste.
- 12 Then a companie of the gouernours assembled vnto Alcimus and Bacchides to intreat of reasonable pointes.
- 13 And the Asideans were the first that

- required peace among the children of Israel.
- 14 For sayd they, He that is a Priest of the seede of Aaron, is come with this armie: therefore he will not hurt vs.
- 15 Then he spake vnto them peaceably, & swore vnto them, and said, We will do you no harme, neither your friends:
- 16 And they beleueed him: but he toke of the threescore mē, & slew them in one day according to the wordes that were writte.
- 17 * They haue cast the bodies of thy Saints, and their blood rounde about Ierusalem, and there was no man that woulde burye them.
- 18 So there came a feare and trembling among all the people: for they sayd, There is neither trueth nor righteousnes in the: for they haue broken the appointment and oth that they made.
- 19 The Bacchides remoued from Ierusalē, and pitched his tent at Beth-zecha, where he sent forth and tooke many of the men that had forsaken him, and certaine of the people whome he slewe and cast into the great pit.
- 20 Then committed he the countrey vnto Alcimus, and left men of warre with him to helpe him: so Bacchides went vnto the King.
- 21 Thus Alcimus stroue for the Priesthode.
- 22 And all such as troubled the people resorted vnto him: in somuch, that they obtayned the land of Iuda, & did much hurt in Israel.
- 23 Now when Iudas sawe all the mischief, that Alcimus and his companie had done among the Israelites more then the heathen,
- 24 He went forth rounde about all the borders of Iudea, & punished those, that were fallen away, so that they came no more abroad in the countrey.
- 25 But when Alcimus sawe that Iudas & his people had gottē the vpper hand, & knewe that he was not able to abide the, he went againe to the King, and accused them of wicked things.
- 26 Then the King sent Nicanor one of his chiefe princes, which hated Israel deadly, and commanded him, that he shoulde destroy the people.
- 27 So Nicanor came to Ierusalem with a great hoste, and sent vnto Iudas, and his brethren deceitfully with friendly wordes, saying,
- 28 Let there be no warre betweene me, & you: I will come with few men, to see how ye do, friendly.
- 29 So he came vnto Iudas, and they saluted one another peaceably: but the enemies were prepared to take away Iudas.
- 30 Neuertheles, it was tolde Iudas, that he came vnto him vnder deceit: therefore he feared him, and would not see his face no more.
- 31 When Nicanor perceiued that his coun-

Psal. 79. 3.

** Or, Bethseth, or Betheth.*

Iose. b. Antiq. 12. chap. 16.

I. Maccabees.

² Or, Capharsaraim.

fel was bewrayed, he went out to fight against Iudas, beside ² Capharsalama.

32 Where there were slaine of Nicanors hoste about fise thousande men: so they fled vnto the citie of Dauid.

33 After this came Nicanor vp vnto mount Sion, and some of the Priests with the Elders of the people went forth of the Sanctuarie to salute him peaceably, and to shew him the burnt offering that was offred for the King.

34 But he laughed at them, and mocked them & counted them prophane, & spake proudly,

35 And swore in his wrath, saying, If Iudas and his hoste be not deliuered now into mine hands, if euer I come againe in safetie, I will burne vp this house. With that, went he out in a great anger.

36 Then the Priests came in, and stode before the altar in the Temple, weeping, & saying,

37 For so much as thou, O Lord, hast chosen this House, that thy Name might be called vpon therein, and that it should be an house of prayer, and petition for thy people,

38 Be aduenged of this man and his hoste, and let them be slaine by the sworde: remember their blasphemies, & suffer them not to continue.

39 ¶ When Nicanor was gone from Ierusalem, he pitched his tent at Beth-horon, and there an hoste met him out of Syria.

² Or, Adarsa.

40 And Iudas pitched in ² Adarsa with three thousande men where Iudas prayed, saying,

² King. 19. 35.
10b. 1. 21.
eccle. 48. 24.
ysai. 37. 36.
2. mac. 8. 19.

41 O Lord, ² because the messengers of King Sennacherib blasphemed thee, thine Angel went forth, & slew an hundieth, foure score, and fise thousand of them.

42 So destroy thou this hoste before vs to day, that al other may knowe that he hath spoken wickedly against thy Sanctuarie, & punish him according to his malice.

43 So the armies ioyned together in battell, the thirtieth day of the moneth Adar: but Nicanors hoste was discomfited, and he himselfe was first slaine in the battell.

44 Now when his armie sawe that Nicanor was slaine, they cast away their weapons and fled.

45 But they pursued after the a dayes iourney from Adarsa vnto Gadera, blowing an alarme with the trumpets after them.

46 So they came forth of all the townes of Iudea round about, & rushed vpon them, and threwe them from one to another, so that they all fell by the sworde, and there was not one of them left.

47 Then they tooke the spoiles, and the pray and smote of Nicanors head, and his right hand, which he helde vp so proudly, and brought it with them, & hanged them vp afore Ierusalem.

48 So the people reioyced greatly, & kept that day as a day of great gladnes.

49 And they ordeined, to kepe yercely that

daye on the thirtieth daye of the moneth Adar.

50 Thus the land of Iuda was in rest a litle while.

CHAP. VIII.

¹ Iudas, considering the power and policie of the Romanes maketh peace with them. ²² The conditions of mutuall friendship sent to the Leuites.

1 Iudas heard also the fame of the Romans, that they were mightie, and valiant, & agreable to all things that were required of them, and made peace with all that came vnto them,

2 And that they were men of great power, and they tolde him of their battels, and their worthie actes, which they did among the ² Galatians whom they had conquered, and made to pay tribute, ² Or, Sarmatians.

3 And what they had done in the countrey of Spaine: how that they had wonne there the mines of siluer and golde,

4 And that by their counsell, and gentle behauour they were rulers in euery place, though the place was farre from them, and that they had discomfited, and giuen great ouerthrowes to the Kinges that came agaynst them, from the vttermost part of the earth, and that others gaue them tribute euery yere,

5 How they had also discomfited by battell Philippe and Perfes Kings of the ² Macedonians, and others, that arose agaynst them, and how they ouercame them, ² Or, Scythians.

6 And howe great Antiochus King of Asia that came agaynst them in battell, hauing an hundreth and twentie elephantes, with horsemen, and charrets, and a very great armie, was discomfited by them,

7 And howe they tooke him aliue, and ordeined him, with such as should reigne after him, to pay a great tribute, and to giue hostages, and a separate porcion,

8 Euen the countrey of Iudea, and Media, and Lydia, and of his best countreys, which they tooke of him and gaue them to King Eumenes.

9 Againe when it was tolde them that the Grecians were comming to destroy them,

10 They sent agaynst them a captaine, which gaue them battell, and slewe many of them, & tooke many prisoners with their wiues, and children, & spoiled them, and conquered their land, and destroyed their strong holdes, & subdued them to be their bondmen, vnto this day:

11 Moreouer, how they destroyed, & brought into subiection other kingdomes and yles, whosoever had withstande them:

12 But that they kept amitie with their owne friends, and those that stayed vpon them: finally, that conquered kingdomes, both farre and nere, in so much that whosoever heard of their renoume, was affrayed of them.

13 For whome they woulde helpe to their kingdomes, those reigned, and whome they wold, they put downe: thus were they in

in most high autoritie.

- 14 Yet for all this that none of them ware a crowne, neither was clothed in purple, to be magnified thereby,
- 15 But that they had ordeyned themselues a counsell, wherein three hundreth and twentie men consulted dayly, and prouided for the common affaires, to gouerne them well,
- 16 And that they committed their gouernment to one man euery yere, who did rule ouer all their countrey, to whome euery man was obedient: and there was neyther hatred nor enuie among them.
- 17 ¶ Then Iudas chose Eupolemus the sone of Iohn, the sone of Accus, and Iafon, the sone of Eleazar, & sent them vnto Rome to make friendship, and mutuall felowship with them,
- 18 That they might take from them the yoke (for they sawe that the kingdome of the Grecians woulde keepe Israel in bondage)
- 19 So they went vnto Rome, which was a verie great iourney, & came into the Senate where they spake and said,
- 20 Iudas Maccabeus with his brethren, and the people of the Iewes hath sent vs vnto you, to make a bond of friendship, & peace with you, and ye to register vs as your partakers and friends.
- 21 And the matter pleased them.
- 22 And this is the copie of the epistle that they wrote in tables of brasie and sent to Ierusalem, that they might haue by them a memoriall of the peace, and mutual felowship.
- 23 Good successe be to the Romaines, and to the people of the Iewes, by sea, & by land for euer, and the sword, & enemie be from them.
- 24 If there come first any warre vpon the Romaines, or any of their friends throughout all their dominion,
- 25 The people of the Iewes shal helpe the, as the time shalbe appointed, with all their heart,
- 26 Also they shal giue nothing to them that come to fight for them, nor serue the with wheate nor weapons, nor money, nor shippes as it pleaseth the Romaines, but they shal keepe their couenants without taking any thing of them.
- 27 Likewise also if warre come first against the natiõ of the Iewes, the Romaines shal helpe them with a good will, according as the time shalbe appointed them.
- 28 Neither shal wheat be giuen vnto them, that take their part, nor weapons, nor money, nor ships, as it pleaseth the Romaines, who will keepe these couenants without deceit.
- 29 According to these articles the Romaines made the bonde with the people of the Iewes.
- 30 If after these points the one partie, or the other will adde or diminishe, they may doe it, at their pleasures, and whatsoever they

shall adde, or take away, shalbe ratified.

- 31 And as touching the euil that Demetrius hath done vnto the Iewes, we haue written vnto him, saying, Wherefore layest thou thine heauy yoke vpon our friends, & confederates the Iewes?
- 32 If therefore they complayne any more against thee, we will do them iustice, and fight with thee by sea and by land.

CHAP. IX.

After the death of Nicanor Demetrius sendeth his armie against Iudas. 18 Iudas is slayne. 31 Ionathas is put in the sleede of his brother. 47 The battell betwene Ionathas & Bacchides. 55 Alcimus is smitten with the palsey, and dyeth. 68 He cometh vpon Ionathas by the counsell of certayne wicked persons, and is ouercome. 70 The truce of Ionathas with Bacchides.

- 1 IN the meane season when Demetrius had heard how Nicanor, and his hoste had giuen the battell, he sent Bacchides, & Alcimus againe into Iudea, and his chiefe strength with them.
- 2 So they went forth by the waye that is toward Galgala, and pitched their tents before Mefaloth which is in Arbelis, & wane it and slewe much people.
- 3 And in the first moneth of the hundreth, fiftie, and two yere, they layed their siege against Ierusalem.
- 4 But they raysed their campe, and came to Berea, with twentie thousand foote men & two thousand horsemen.
- 5 Now Iudas had pitched his tent at Eleasa, and three thousande chosen men with him.
- 6 And when they sawe, that the multitude of the armie was great, they were sore afrayde, and many conueied themselues out of the hoste, so that there abode no mo of them, but eight hundreth men.
- 7 When Iudas sawe that his hoste fayled him, and that he must needes fight, he was sore troubled in minde that he had no time to gather them together, and was discouraged.
- 8 Neuertheles, he said vnto them that remained, let vs rise, and go vp against our enemies, if peraduenture we may be able to fight with them.
- 9 But they would haue stayed him, saying, We are not able: but let vs rather saue our lues: turne backe now, seeing our brethre are departed: for shall we fight against them, that are so few?
- 10 Then Iudas saide, God forbid, that we should do this thing, to flee from them: if our time be come, let vs dye manfully for our brethren, and let vs not staine our honour.
- 11 Then the host remoued out of the tents, and stood against them, who had deuided their horsemen into two troupes, and they that threwe with slings, and the Archers marched in the forewarde, and they that fought in the forewarde, were all valiant men.
- 12 And Bacchides was in the right wing.

Ioseph. Antiq. 12. chap. 18.

a Or, the right horne.

a Or, Laiza.

I. Maccabees.

- So the armie drewe nere on both sides, & blew the trumpets.
- 13 They of Iudas side blew the trumpets also, and the earth shoke at the noyse of the armies, & the battel continued from morning to night.
- 14 And when Iudas sawe that Bacchides and the strength of his armie was on the right side, he tooke with him all the hardie men,
- 15 And brake the right wing, and followed vpon them vnto mount Azotus.
- 16 Now when they which were of the left wing, saw that the right wing was discomfited, they followed Iudas behinde, & them that were with him hard at the heeles.
- 17 Then was there a fore battel: for many were slaine of both the parties.
- 18 Iudas also himselfe was killed, and the remnant fled.
- 19 So Ionathan and Simon tooke Iudas their brother, & buried him in his fathers sepulchre in the citie of Modin.
- 20 And all the Israelites wept for him, and mourned greatly for him, and lamented many dayes, saying,
- 21 How is the valiant man fallen which deliuered Israel?
- 22 Concerning the other things of Iudas, both the battels and the valiant actes that he did, and of his worthines, they are not written: for they were very many.
- 23 ¶ Now after the death of Iudas, wicked men came vp in all the coastes of Israel, & there arose all such as gaue themselves to iniquitie.
- 24 In those daies was there a very great famine in the land, & all the countrey gaue ouer themselves with them.
- 25 And Bacchides did chuse wicked men, and made them lords in the land.
- 26 These fought out, and made searche for Iudas friends, and brought them vnto Bacchides, which aduenged himself vpon the, and mocked them.
- 27 And there came so great trouble in Israel, as was not since the time that no Prophet was seene among them.
- 28 Then came all Iudas friends together, & said vnto Ionathan,
- 29 Seing thy brother Iudas is dead, & there is none like him to go forth against our enemies, euen against Bacchides, and against them of our nation that are enemies vnto vs,
- 30 Therefore, this day we chuse thee that thou maist be our prince and captaine in his place to order our battel.
- 31 So Ionathan tooke the gouernance vpon him at the same time, and ruled in stead of his brother Iudas.
- 32 But when Bacchides knew it, he fought for to slay him.
- 33 Then Ionathan and Simon his brother, perceiuing that, fled into the waldernes of Thecu with all their companie, and pitched their tentes by the water poole of Asphar.
- 34 Which when Bacchides vnderstode, he came ouer Iorden with all his hoste vpon the Sabbath day.
- 35 (Nowe had Ionathan sent his brother Iohn, a captaine of the people, to pray his friends the Nabathites, that they would keepe their baggage which was much.
- 36 But the children of Ambri came out of Medaba, and tooke Iohn, and all that he had, & when they had taken it, went their way.
- 37 After this came word vnto Ionathan, & to Simon his brother, that the children of Ambri made a great marriage, & brought the bride fro Medaba with great pompe: for she was daughter to one of the noblest princes of Canaan.
- 38 Therefore they remembered Iohn their brother, and went vp, and hid themselves vnder the couert of the mountaine.
- 39 So they lift vp their eyes, and looked, & beholde, there was a great noyse, & much preparation: then the bridegrome came forth, and his friends and his brethren met them with timbrels, and instruments of musike, and many weapons.
- 40 Then Ionathans men that lay in ambush, rose vp against them, and slewe many of them, & the remnant fled into the mountaines, so that they tooke all their spoyles.
- 41 Thus the marriage was turned to mourning, and the noyse of their melodie into lamentation.
- 42 And so when they had aduenged the blood of their brother, they turned againe vnto Iorden.
- 43 When Bacchides heard this, he came vnto the border of Iorden with a great power vpon the Sabbath day.)
- 44 Then Ionathan said vnto his company, Let vs rise now, and fight against our enemies: for it is not to day as in time past.
- 45 Beholde, the battel is before vs, and behinde vs, and the water of Iorden on this side and that side, and the marise, and forest, so that there is no place for vs to turne aside.
- 46 Wherefore erie now vnto heauen, that ye may be deliuered from the power of your enemies: so they ioyned battell.
- 47 Then Ionathan stretched out his hand to smite Bacchides: but he turned aside from him and reculed.
- 48 Then Ionathan, and they that were with him, leapt into Iorden, and swimmid ouer vnto the further banke: but the other wold not passe through Iorden after them.
- 49 So in that day were slaine of Bacchides side about a thousand men.
- 50 Then he turned againe to Ierusalem, & buylt vp the strong cities in Iuda, as the castel of Iericho, and Emmaus, and Beth-horon, and Bethel, and Thamnatha, Pharithon, and Tepho, with high walles, with gates, and with barres,
- 51 And set garisons in them, that they might vse their malice vpon Israel.
- 52 He fortified also the citie Beth-sura, and Gazara,

Josephus Antiquities
chap. 11. § 2.

^a Or, against the enemies of our nation.

Gazara, and the castel, and set a garison in them with prouision of vitales.

53 He toke also the chiefeest mens sonnes in the country for hastages, & put them in the castel at Ierusalem to be kept.

54 ¶ Afterward in the hundreth, fiftie and three yere, in the second moneth, Alcimus commanded, that the walles of the inner court of the Sāctuarie should be destroyed, and he pulled downe the monuments of the Prophets, and began to destroy them.

55 But at the same time Alcimus was plagued, and his enterprises were hindred, & his mouth was stopped: for he was smitten with a palse, & could no more speake, nor giue order concerning his house.

56 Thus dyed Alcimus with great torment at the same time.

57 And when Bacchides saw, that Alcimus was dead, he turned againe to the King, & so the land of Iuda was in rest two yeres.

58 Then all the vngodly men held a counsell, saying, Beholde, Ionathan & his companie dwell at ease, & without care: wherefore let vs bring Bacchides hither, and he will take them all in one night.

59 So they went and consulted with him.

60 Who arose and came with a great host, and sent letters priuely to his adherentes, which were in Iudea, to take Ionathan and those that were with him: but they coule not, for their counsell was known vnto them.

By Ionathan.

61 And they toke fiftie men of the country, which were the chiefe workers of this wickednes, and slew them.

By Beth-bessers.

62 ¶ Then Ionathan and Simon with their cōpanie departed vnto Beth-basin which is in the wilderness, and repaired the decay thereof, and made it strong.

63 When Bacchides knew this, he gathered all his hoste, and sent worde to them that were of Iudea.

64 Then came he & laid sieg to Beth-basin, and fought against it a long season, and made instruments of warre.

65 But Ionathan had left his brother Simō in the citie, and went forth into the country, and came with a certaine number,

By Iudaea.

66 And slew Odomeras and his brethren and the children of Phasiron in their tentes: so he began to slaye, and increased in power.

67 Simon also and his companie went out of the citie, and burnt vp the instruments of warre,

68 And fought against Bacchides, and discomfited him, and vexed him sore, so that his counsel and iourney was in vaine.

69 Wherefore he was very wroth at the wicked men, that gaue him counsel to come into the country, and slew many of them, and purposed to returne into his owne country.

70 Whereof when Ionathan had knowledge, he sent ambassadours vnto him, to intreat of peace with him, and that the prisoners shoulde be deliuered.

71 Which thing he accepted, and did according to his desire, and made an othe, that he would neuer do him harme all the dayes of his life.

72 So he restored vnto him the prisoners that he had takē afore time out of the land of Iuda, and so returned and went into his owne land, neither did he come any more in their borders.

73 Thus the sworde ceased from Israel, and Jonathan dwelt at Machmas, and began there to gouerne the people, and destroyed the vngodly men out of Israel.

CHAP. X.

4 Demetrius desireth to haue peace vwith Ionathan. 18 Alexander also desireth peace vwith the Iewes. 48 Alexander maketh warre against Demetrius. 50 Demetrius is slayne. 51 The friendshippe of Ptolemus and Alexander.

1 IN the hundreth and three score yere I came Alexander the sonne of Antiochus *Iosaph. Antiq. 13. chap. 2. 3.* Epiphanes, and tooke Ptolemais, and they receiued him, and there he reigned.

2 Now when Demetrius the King heard it, he gathered an exceeding great hoste, and went forth against him to fight.

3 Also Demetrius sent letters vnto Ionathā, with louing wordes, as though he woulde preferre him.

4 For he said, We wil first make peace with him, before he ioyne with Alexander against vs.

5 Els he will remember al the euill that we haue done against him, & against his brethren and his nation.

6 And so he gaue Ionathan leaue to gather an hoste, & to prepare weapons, and to be confederate with him, and commanded the hostages that were in the castel, to be deliuered vnto him.

7 ¶ Then came Ionathan to Ierusalem, and read the letters in the audience of all the people, and of them that were in the castel.

8 Therefore they were sore afraied, because they heard that the King had giuen him licence to gather an armie.

9 So they that were of the castel, deliuered the hostages vnto Ionathan, who restored them to their parents.

10 Ionathan also dwelt at Ierusalem, and began to buylde, and repaire the citie.

11 And he commanded the workemen to buylde the walles, and the mount Sion round about with hewen stone, to fortifie it: and so they did.

12 Then the strangers that were in the castels which Bacchides had made, fled,

13 So that euery man left his place, & went into his owne country.

14 Onely at Beth-sura remained certayne which had forsaken the Law and the commandements: for it was their refuge.

15 ¶ Now when King Alexander had heard of the promises that Demetrius had made vnto Ionathan: and when it was tolde him of the battels and noble actes, which he and his brethren had done, and of the

M m m m. iij. paines

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I. Maccabees.

- paines that they had indured,
- 16 He said, Might we finde such a man? now therefore we will make him our friend and confederate.
- 17 Vpon this he wrote a letter, and sent it vnto him, with these wordes, saying,
- 18 KING ALEXANDER to his brother Jonathan sendeth salutation.
- 19 We haue heard of thee, that thou art a very valiant man, and worthie to be our friend.
- 20 Wherefore this day we ordaine thee to be the hye Priest of thy nation, and to be called the Kings friend: and he sent him a purple robe, and a crowne of golde, that thou mayest consider what is for our profite, and keepe friendship toward vs.
- 21 So in the seuenth moneth of the hundredeth & three score yere, vpon the feast day of the tabernacles, Jonathan put on the holy garment, & gathered an host, and prepared many weapons.
- 22 ¶ Which when Demetrius heard, he was maruailous sory, and sayd,
- 23 What haue we done, that Alexander hath preuented vs in getting the friendship of the Iewes for his strength?
- 24 Yet will I write and exhorte them, and promes them dignities and rewardes, that they may helpe me.
- 25 Whereupon he wrote vnto them these wordes, KING DEMETRIUS vnto the nations of the Iewes sendeth greeting.
- 26 We haue heard that ye haue kept your couenant toward vs, and continued in our friendship, and haue not ioyned with our enemies, whereof we are glad.
- 27 Now therefore remaine still, and keepe fidelitie toward vs, and we will recompence you for the good things that ye haue done for vs,
- 28 And will release you of many charges, & giue you rewardes.
- 29 And now I discharge for your sake all the Iewes from tributes, and free you from the customes of salt, and the crowne taxes, and from the thirde part of the seede.
- 30 And from the halfe of the frute of the trees which is mine owne duetie, I so release them that from this day forth, none shall take any thing of the lande of Iuda, or of the three gouernements which are added therevnto as of Samaria & of Galile, from this day forth for euermore.
- 31 Ierusalem also with all things belonging thereto, shall be holy & free from the tenths and tributes.
- 32 Also I release the power of the castel which is at Ierusalem, and giue it vnto the hie Priest, that he may set in it such men, as he shall chuse to kepe it.
- 33 Moreouer I freely deliuer euerie one of the Iewes that were taken away prisoners out of the land of Iuda through out all my realme, and euery one of them shall be free from tributes, yea, euen their cattel,

- 34 And all the feastes, and Sabbaths, and new moones, and the dayes appointed and the three dayes before the feast, and the three dayes after the feast, shall be dayes of freedome and libertie for all the Iewes in my realme.
- 35 So that in them no man shall haue power to do any thing, or to vex any of them in any maner of cause.
- 36 Also thirtie thousand of the Iewes shall be written vp in the Kings hoste, and haue their wages payed them as appertaineth to all them that are of the Kings armie: and of them shall be ordeined certaine to keepe the Kings strong holdes.
- 37 And some of them shall be set ouer the Kings most secret affaires, and their gouernours and their princes shall be of themselves, and they shall liue after their owne lawes, as the King hath commanded in the land of Iuda.
- 38 And the three gouernements that are added vnto Iudea from the countrey of Samaria, shall be ioyned vnto Iudea, and they shall be as vnder one, and obey none other power, but the hie Priest.
- 39 And I giue Ptolemais and the borders therof vnto the Sanctuarie at Ierusalem, for the necessarie expenses of the holy things.
- 40 Moreouer, I will giue euery yere fiftene thousand sicles of siluer of the Kings reuenues out of the places appertaining vnto me.
- 41 And all the ouerplus which they haue not payed for the things due, as they did in the former yeres, from henceforth they shall giue it toward the workes of the Temple.
- 42 And besides this, the fife thousand sicles of siluer which they receiued yerely of the account appointed for the interteinement of the Sanctuarie, these yeres passed, euen these things shall be released because they apperteine to the Priests that minister.
- 43 Item, whosoever they be that flee vnto the Temple at Ierusalem, or within the liberties therof, & are indetted to the King for anie maner of thing, they shall be pardoned, and all that they haue in my realme.
- 44 For the buylding also and repairing of the workes of the Sanctuarie, expenses shall be giuen of the Kings reuenues.
- 45 And for the making of the walles of Ierusalem, and fortifying it round about that the holdes in Iudea may be buylt vp, shall also the costes be giuen out of the Kings reuenues.
- 46 ¶ But when Ionathā & the people heard these words, they gaue no credit vnto the, neither receiued them: for they remembred the great wickednes that he had done in Israel, and how sore he had vexed them.
- 47 Wherefore they agreed vnto Alexander: for he was the first that had intreated of true peace with them, and so were confederate with him alway.
- 48 Then gathered King Alexander a great host,

^a Or, misre.

^a Or, take our part.

Joseph. Antiq. 12. chap. 3.

^a And of the countrey beyonde Iorden, as Iosephus writteth.

- host, and camped ouer against Demetrius.
- 49 So the two Kings ioynd battel, but Demetrius host fled, and Alexander pursued him, and preuayled against them.
- 50 So that fore battel continued til the sunne went downe, and Demetrius was slaine the same day.
- 51 ¶ The Alexander sent ambassadours vnto Ptolemeus the King of Egypt with these wordes, saying,
- 52 For so much as I am come againe to my realme, and am set in the throne of my fathers, and haue gotten the dominion, and haue destroyed Demetrius, and enioy my countrey.
- 53 Seeing that I haue euen giuen him the battel, and he & his armie is discomfited by me, & I sit in the throne of his kingdome,
- 54 Let vs now make friendship together, & giue me now thy daughter to wife: so shall I be thy sonne in lawe, and giue thee rewardes, and vnto her things according to thy dignitie.
- 55 Then Ptolemeus the King gaue answer, saying, Happy be the day, wherein thou art come againe vnto the land of thy fathers, and sittest in the throne of theyr kingdome.
- 56 Now therefore will I fulfill thy writing: but mete me at Ptolemais that we may see one another, and that I may make thee my sonne in law, according to thy desire.
- 57 So Ptolemeus wet out of Egypt with his daughter Cleopatra, and came vnto Ptolemais in the hidreth threscore & two yere,
- 58 Where King Alexander met him, and he gaue vnto him his daughter Cleopatra, & marryed them at Ptolemais with great glorie, as the maner of Kings is.
- 59 ¶ Then wrote King Alexander vnto Ionathan, that he should come & meete him.
- 60 So he went honorably vnto Ptolemais, and there he met the two Kings, and gaue them great presents of siluer and golde, & to their friends, and found fauour in their fight.
- 61 And there assembled certaine pestilent fellows of Israel, and wicked men to accuse him: but the King would not heare them.
- 62 And the King comanded that they shuld take of the garments of Ionathan, & cloth him in purple: and so they did: and the King appointed him to sit by him,
- 63 And said vnto his princes, Go with him into the middes of the citie, & make a proclamation, that no man complaine against him of any matter, and that no man trouble him for any maner of cause.
- 64 So when his accusers saw his honour according as it was proclaimed, and that he was clothed in purple, they fled all away.
- 65 And the King preferred him to honour, and wrote him among his chiefe friendes, and made him a duke, and partaker of his dominion.
- 66 Thus Ionathan returned to Ierusalem with peace and gladnes.
- 67 ¶ In the hundreth, threscore & fuyre yere came Demetrius the sonne of Demetrius from Creta into his fathers land.
- 68 Whereof when King Alexander heard, he was verie forie, and returned vnto Antiochia.
- 69 Then Demetrius appointed Apollonius the gouernour of Cælosyria, who gathered a great hoste, and camped in Iamnia, and sent vnto Ionathan the hie Priest, saying,
- 70 Darest thou, being but alone, lift vp thy selfe against vs? and I am laughed at, and reproched, because of thee: now therefore why doest thou vant thy selfe against vs in the mountaines?
- 71 Nowe then if thou trust in thine owne strength, come down to vs into the plaine field and there let vs trie the matter together: for I haue the strength of cities.
- 72 Aske and learne who I am, & they shall take my part: and they shall tell thee that your foote is not able to stand before our face: for thy fathers haue bene twise chased in their owne land.
- 73 And now how wilt thou be able to abide so great an hoste of horsemen & footemen in the plaine, where is neither stone, nor rocke, nor place to flee vnto?
- 74 When Ionathan heard the wordes of Apollonius, he was moued in his minde: wherefore he chose ten thousand men, and went out of Ierusalem, and Simon his brother met him for to helpe him.
- 75 And he pitched his tents at Ioppe: but they shut him out of the citie: for Apollonius garison was in Ioppe.
- 76 Then they fought against it, and they that were in the citie, for verie feare let him in: so Ionathan wan Ioppe.
- 77 Apollonius hearing of this, tooke three thousand horseme with a great host of foote men & went toward Azotus, as though he would go forward, and came immediately into the plaine felde, because he had so many horsemen, and put his trust in them.
- 78 So Ionathan followed vpon him to Azotus, and the armie skirmished with his arriere bande.
- 79 For Apollonius had left a thousand horsemen behinde them in ambush.
- 80 And Ionathan knew that there was an ambushment behind him, and though they had compassed in his host, & shot darts at the people from the morning to the euening,
- 81 Yet the people stode still, as Ionathan had comanded them, till their horses were wearie.
- 82 Then brought Simon forth his host, and set them against the bande: but the horses were wearie, and he discomfited them, and they fled: so the horsemen were scattered in the field,
- 83 And they fled to Azotus, and came into the temple of Dagon their idole, that they might there saue themselues.
- 84 But Ionathan set fire vpon Azotus and all the cities round about it, & tooke their spoyles,

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spoyle, and burnt with fire the Temple of Dagon with all them that were fled into it.

85 Thus were slaine and burnt about eight thousand men.

86 So Ionathan remooued the hoste from thence, and camped by Ascalon, where the men of the citie came forth, and met him with great honour.

87 After this went Ionathan and his hoste againe to Ierusalem with great spoyle.

88 And when King Alexander heard these things, he began to do Ionathan more honour,

89 And sent him a colar of golde, as the vse is to be giue vnto such as are of the Kings blood: he gaue him also Accaron, with the borders thereof in possession.

C H A P. X I.

1 The dissension betwene Ptolemeus and Alexander his sonne in law. 17 The death of Alexander. 19 Demetrius reigneth after the death of Ptolemeus. 22 Sion is besieged of Ionathan. 42 Demetrius seeing that no man resisted him, sendeth his armie againe. 54 Tryphon moueth Antiochus against Demetrius.

Joseph. Antiq. 13. chap. 7.

1 **A**nd the King of Egypt gathered a great hoste, like the sande that lyeth vpon the sea shore, and many ships, and went about through deceit to obtaine the kingdom of Alexander, and to ioyne it vnto his owne realme.

2 Vpon this he went into Syria with friendly wordes, and was let into the cities, and men came forth to meete him: for King Alexander had commanded them to meete him, because he was his father in Law.

3 Now whē he entred into the citie of Ptolemais, he left bands, and garisons in euery citie.

4 And when he came nere to Azotus, they shewed him the Temple of Dagon that was burnt, and Azotus, and the suburbs thereof that were destroyed, & the bodies cast abroad, and them that he had burnt in the battell: for they had made heapes of them by the way where he should passe.

5 And they tolde the King what Ionathan had done, to the intent they might get him euil wil: but the King held his peace.

6 And Ionathan met the King with great honour at Ioppe, where they saluted one another, and lay there.

7 So when Ionathan had gone with the King vnto the water that was called Eleutherus, he turned againe to Ierusalem.

8 So King Ptolemeus gate the dominion of the cities by the sea vnto Seleucia vpon the sea coast, imagining wicked counsels against Alexander,

9 ¶ And sent Ambassadors vnto King Demetrius, saying, Come, let vs make a league betwene vs, and I will giue thee my daughter, which Alexander hath, and thou shalt reigne in thy fathers kingdom.

10 For I repent that I gaue Alexander my daughter: for he goeth about to slay me.

11 Thus he slandered Alexander, as one that shoulde desire his realme.

12 And he tooke his daughter from him, & gaue her vnto Demetrius, and forsoke Alexander, so that their hatred was openly known.

13 Then Ptolemeus came to Antiochia, where he set two crownes vpon his owne head, of Asia and of Egypt.

14 In the meane season was King Alexander in Cilicia: for they that dwelt in those places, had rebelled against him:

15 But whē Alexander heard it, he came to warre against him, & Ptolemeus brought forth his hoste, and met him with a mightie power, and put him to flight.

16 Then fled Alexander into Arabia, there to be defended: so Ptolemeus was exalted.

17 And Zabdiel the Arabian smote of Alexanders head, and sent it vnto Ptolemeus.

18 But the third day after, King Ptolemeus dyed: and they that were in the holdes, were slaine one of another.

19 And Demetrius reigned in the hūdreth, three score and seuenth yere.

20 ¶ At the same time gathered Ionathan them that were in Iudea, to lay siege vnto the castle, which was at Ierusalem, and they made many instruments of warre against it.

21 Then went there certaine vngodly persons (which hated their owne people) vnto King Demetrius, and tolde him that Ionathan besieged the castle.

22 So when he heard it, he was angrie, and immediately came vnto Ptolemais, and wrote vnto Ionathan, that he shoulde laye no more siege vnto it, but that he shoulde meete him and speake with him at Ptolemais in all haste.

23 Neuertheles when Ionathan heard this, he commanded to besiege it: he chose also certaine of the Elders of Israel, and the Priests, and put himselfe in daunger,

24 And tooke with him siluer and golde, & apparel, and diuers presents, and went to Ptolemais vnto the King, & founde fauour in his sight.

25 And though certaine vngodly men of his owne nation had made complaintes vpon him,

26 Yet the King intreated him as his predeceffers had done, and promoted him in the sight of all his friends,

27 And confirmed him in the hie priesthode with all the honorable things, that he had afore, and made him his chiefe friend.

28 Ionathan also desired the King, that he woulde make Iudea free with the three gouernements, and the countrey of Samaria, and Ionathan promised him three hundred talents.

29 Whereunto the King consented, & gaue Ionathan writing of the same, conteyning these wordes,

30 **KING DEMETRIUS** vnto his brother Ionathan, and to the nation of the Iewes sendeth greeting.

31 We send you here a copie of the letter, which

- which we did write vnto our cousin Lasthenes concerning you, that ye should see it.
- 32 King Demetrius vnto Lasthenes his father sendeth greeting.
- 33 For the faithfulness that our friends the nation of the Iewes keepe vnto vs, and for their good will towards vs we are determined to do them good.
- 34 Wherefore we assigne to the coastes of Iudea with the three gouernements Aphherema, and Lydda, and Ramathe (which are added vnto Iudea from the countrey of Samaria) and all that appertayneth to all them that sacrifice in Ierusalem: both concerning the paymentes which the King tooke yeerely aforetyme, both for the frutes of the earth, & for the frutes of the trees.
- 35 As for the other things appertaining vnto vs of the tenths & tributes, which were due vnto vs, and the customes of salte, and crowne taxes, which were payed vnto vs, we discharge them of all from henceforth.
- 36 And nothing hereof shalbe reuoked fro this time forth and for euer.
- 37 Therefore see that ye make a copie of these things, and deliuer it vnto Ionathan, that it may beset vp vpon the holy mount in an open place.
- 38 After this when Demetrius the King sawe that his land was in rest, and that no resistance was made against him, he sent away all his hoste, euery man to his owne place, except certayne bands of strangers, whome he brought from the yles of the heathen: wherefore all his fathers hoste hated him.
- 39 Now was there one Tryphon, that had bene of Alexanders part afore, which whē he saw that all the host murmured against Demetrius, he went to Simalcue the Arabian, that brought vp Antiochus the sonne of Alexander,
- 40 And laye force vpon him, to deliuer him this yong Antiochus, that he might reigne in his fathers stead: he tolde him also what great euill Demetrius had done, and how his men of warre hated him, and he remained there a long season.
- 41 Also Ionathan sent vnto King Demetrius to driue them out which were in the castell at Ierusalem, and those that were in the forteresses: for they fought agaynst Israel.
- 42 So Demetrius sent vnto Ionathan, saying, I will not onely do these things for thee & thy nation, but if opportunitie serue, I will honour thee and thy nation.
- 43 Now therefore thou shalt do me a pleasure, if thou wilt send me me to helpe me: for all mine armie is gone from me.
- 44 So Ionathan sent him three thousand strong men vnto Antiochia, & they came vnto the King: wherefore the King was verie glad at their comming.
- 45 ¶ But they that were of the citie, euen an hundredth, and twentie thousand men, gathered them together in the middes of the citie, and would haue slaine the King.
- 46 But the King fled into the palace, & the citizens kept the stretes of the citie, & began to fight.
- 47 Then the King called to the Iewes for helpe, which came to him altogether, and went abroad through the citie,
- 48 And slew the same day an hundredth thousand, and set fire vpon the citie, and tooke many spoiles in that day, & deliuered the King.
- 49 So when the citizens saw that the Iewes had gotten the vpper hand of the citie, and that they themselues were disappointed of their purpose, they made their supplication vnto the King, saying,
- 50 ¶ Graunt vs peace, & let the Iewes cease from vexing vs and the citie.
- 51 So they cast away their weapons, & made peace, & the Iewes were greatly honored before the King, and before all that were in his realme, & they came againe to Ierusalem with great pray.
- 52 Then King Demetrius sate in the throne of his kingdome, and had peace in his land.
- 53 Neuertheles he dissembled in all that euer he spake, and withdrew himselfe from Ionathan, neither did he rewarde him according to the benefites which he had done for him, but troubled him verie fore.
- 54 ¶ After this returned Tryphon with the yong childe Antiochus, which reigned, & was crowned.
- 55 Then there gathered vnto him all the men of warre, whome Demetrius had scattered, & they fought against him, who fled and turned his backe.
- 56 So Tryphon tooke the beastes, & wane Antiochia.
- 57 And yong Antiochus wrote vnto Ionathan, saying, I appoint thee to be the chiefe Priest, and make thee ruler ouer the foure gouernements, that thou maiest be a friend of the Kings.
- 58 Vpon this he sent him golden vessels to be serued in, and gaue him leaue to drinke in golde, and to weare purple, and to haue a colar of golde.
- 59 He made his brother Simo also captaine from the coastes of Tyrus vnto the borders of Egypt.
- 60 Then Ionathan went forth and passed through the cities beyonde the flood, and all the men of warre of Syria gathered vnto him for to helpe him: so he came vnto Ascalon, & they of the citie receiued him honorably.
- 61 And from thence went he vnto Gaza: but they of Gaza shut him out: wherefore he layed siege vnto it, and burned the suburbs thereof with fire, and spoiled them.
- 62 Then they of Gaza made supplication vnto Ionathan, and he made peace with them, and toke of the sonnes of the chiefe men for hostages, & sent them to Ierusalem,

"Or, give us the right hand."

"Or, elephants."

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lem, and went through the countrey vnto Damascus.

63 And when Jonathan heard that Demetrius princes were come into Cades, which is in Galile, with a great host, purposing to driue him out of the countrey,

64 He came against them, & left Simon his brother in the countrey.

65 And Simon besieged Beth-sura, and fought against it a long season, and shut it vp.

66 So they desired to haue peace with him, which he graunted them, and afterwarde put them out from thence, and tooke the citie, and set a garison in it.

67 Then Jonathan with his hoste came to the water of Genesar, and betimes in the morning came to the plaine of Azor.

^{Or, beathen.}

68 And behold the hostes of the^r strangers met him in the plaine, and had layed ambushments for him in the mountaines.*

69 So that when they came against them, the ambushments roie out of their places and skirmished.

^{Or, Absalom.}

70 So that all that were of Ionathans side, fled: and there was not one of them left, except Mattathias the sonne of^r Absalomus, and Iudas the sonne of Calphi the captaines of the hoste.

71 Then Jonathan rent his clothes, & cast earth vpon his head, and prayed,

72 And turned againe to them to fight, and put them to flight, so that they fled away.

73 Nowe when his owne men that were fled, saw this, they turned againe vnto him, and helped him to followe after all vnto their tentes at Cades, and there they camped.

74 So there were slayne of the strangers the same day about three thousand men, & Jonathan turned againe to Ierusalem.

CHAP. XII.

^r Jonathan sendeth ambassadours to Rome. ² And to the people of Sparta, to renew their covenant of friendship. ²⁰ Jonathan putteth to flight the princes of Demetrius. ⁴⁰ Tryphon taketh Jonathan by deceit.

^{Joseph. Antiq. 12. chap. 2.}

1 Jonathan now seeing that the time was meete for him, chose certeine men, and sent them vnto Rome, to establishe and renew the friendship with them.

^{Or, Lacedaemonians.}

2 He sent letters also vnto^r the Spartians and to other places, for the same purpose.

3 So they went vnto Rome, and entred into the Senate, and saide, Jonathan the hie Priest and the nation of the Iewes sent vs vnto you, for to renewe friendship with you, and the bonde of loue, as intymes past.

4 So the Romaines gaue them free passports, that men should lead them home into the land of Iuda peaceably.

5 ¶ AND THIS is the copie of the letters that Jonathan wrote vnto the Spartians,

6 Jonathan the hie Priest with the Elders of the nation, and the Priests, and the rest of the people of the Iewes, send greeting

vnto the Spartians their brethren.

7 Heretofore were letters sent vnto Onias the hie Priest, frō^r Arius, which then reigned among you, that ye woulde be our brethren, as the copie here vnder written specieth.

^{Joseph. Antiq. 12. chap. 5. Or, Darius.}

8 And Onias intreated the ambassadour honorably, and receiued the letters: wherein there was mention made of the bonde of loue and friendship.

9 But as for vs, we neede no such writings: for we haue the holy bookes in our hands for comfort.

10 Neuertheles we thought it good to send vnto you, for the renewing of the brotherhode and friendship, least we shoulde be strange vnto you: for it is long since the time that ye sent vnto vs.

11 Wherefore we remember you at all seasons continually, and in the feastes and other dayes appointed, when we offer sacrifices and prayers, as it is meete and conuenient to thinke vpon our brethren.

12 And we reioyce at your prosperous estate.

13 And though we haue beene enuironed with great troubles and warres, so that the Kings round about vs haue fought against vs,

14 Yet would we not be grieuous vnto you, nor to other of our confederates & friends in these warres.

15 For we haue had helpe from heauē, that hath succoured vs, and we are deliuered from our enemies, and our enemies are subdued.

16 Yet haue we chosen Numenius the sonne of Antiochus, and Antipater the sonne of Iason, and sent them vnto the Romaines, for to renewe the former friendship with them, and league.

17 We commanded them also to go vnto you, and to salute you, and to deliuer you our letters, concerning the renewing of our brotherhode.

18 And now ye shal do vs a pleasure to giue vs an answer of these things.

19 ¶ And this was the copie of the letters, which Arius the King of Sparta sent vnto Onias.

20 THE KING of the Spartians vnto Onias the hie Priest sendeth greeting.

21 It is found in writing, that the Spartians and Iewes are brethren, and come out of the generation of Abraham.

22 And now forsomuch as this is come to our knowledge, ye shal do well, to write vnto vs of your prosperitie.

23 As for vs, we haue written vnto you, that your cattell and goods are ours, and ours are yours: these things haue we commanded to be shewed vnto you.

24 ¶ Now when Jonathan heard, that Demetrius princes were come to fight against him, with a greater hoste then afore,

25 He went from Ierusalem, and met them in the land of Hamath: for he gaue them
not

^{Joseph. Antiq. 12. chap. 9.}

- not space to come into his owne country.
- 25 And he sent spies vnto their tents, which came againe, and tolde him, that they were appointed to come vpon him in the night.
- 27 Wherefore, when the sunne was gone downe, Ionathan commanded his men to watche, and to be in armes readie to fight all the night, and sent watchmen round about the hostes.
- 28 But when the aduersaries heard that Ionathan was ready with his men to the battell, they feared, & trebled in their hearts, and kindled fires in their tentes, and fled away.
- 29 Neuertheles Ionathan & his company knew it not till the morning: for they saw the fires burning.
- 30 Then Ionathan followed vpon them, but he could not ouertake them: for they were gone ouer the flood Eleutherus.
- 31 So Ionathan turned to the Arabians, which were called Zabedei, and slew them, and tooke their spoyle.
- 32 He proceeded further also, and came vnto Damascus, and went through all the country.
- 33 But Simon his brother went forth, and came to Afcalon and to the next holdes, departing vnto Ioppe, and wan it.
- 34 For he heard that they would deliuer the holde to them that tooke Demetrius parte: wherefore he set a garison there to keepe it.
- 35 ¶ After this came Ionathan home, and called the Elders of the people together, and decaused with them for to builde vp the strong holdes in Iudea,
- 36 And to make the walles of Ierusalem hier, and to make a great mount betwixt the castel & the citie, for to separate it from the citie, that it might be alone, and that men should neither bye, nor sel in it.
- 37 So they came together to buylde vp the citie: for part of the wall vpon the brooke of the East side was fallen downe, and they repaired it, and called it Capphenatha.
- 38 Simon also set vp Adida in Sephela, and made it strong with gates and barres.
- 39 ¶ In the meane time Tryphon purposed to reigne in Asia, and to be crowned when he had slaine the King Antiochus.
- 40 But he was afraied that Ionathan would not suffer him, but fight against him: wherefore he went about to take Ionathan, and to kill him: so he departed, and came vnto Bethsan.
- 41 Then went Ionathan forth against him to the battell with fourtie thousand chosen men, and came vnto Bethsan.
- 42 But when Tryphon sawe that Ionathan came with so great an hoste, he durst not lay hand vpon him,
- 43 But receiued him honorably, and commended him vnto all his friends, and gaue him rewardes, and commanded his men of warre to be as obedient vnto him as to himselfe,

- 44 And saide vnto Ionathan, Why hast thou caused this people to take such trauayle, seeing there is no warre betweene vs?
- 45 Therefore send them now home againe, and chuse certaine men to wait vpon thee, and come thou with me to Ptolemais: for I will giue it thee, with the other strong holdes, and the other garisons, and al them that haue the charge of the common affaires: so will I returne, and depart: for this is the cause of my comming.
- 46 Ionathan beleecued him, and did as he said, and sent away his hoste, which went into the land of Iuda,
- 47 And reteined but three thousand with him, whereof he sent two thousand into Galile, and one thousand went with himselfe.
- 48 Now assone as Ionathan entred into Ptolemais, they of Ptolemais shut the gates, and toke him, and slewe all them with the sworde, that came in with him.
- 49 Then sent Tryphon an hoste of footemen, and horsemen into Galile, & into the great plaine, to destroy all Ionathans company.
- 50 But when they knew that Ionathan was taken, and slaine, and those that were with him, they encouraged one another, and came forth agaynst them readie to the battell.
- 51 But when they which folowed vpon the, sawe that it was a matter of life, they turned backe againe.
- 52 By this meanes all they came into the land of Iuda peaceably, and bewayled Ionathan, and them that were with him, and feared greatly, and all Israel made great lamentation.
- 53 For all the heathē that were round about them, sought to destroy them.
- 54 For they saide, Now haue they no captaine, nor any man to helpe them: therefore let vs now fight against them, & roote out their memorie from among men.

CHAP. XIII.

After Ionathan was taken, Simon is chosen captaine. 17 Tryphon, taking his children, and money for the redemption of Ionathan, killeth him and his children. 31 Tryphon killeth Antiochus, and possesseth the realme. 36 Demetrius taketh truce with Simon. 43 Simon winneth Gaz. 50 He possesseth the towre of Zion. 54 He maketh his sonne Iohn captaine.

- 1 **N**OW whē Simon heard that Tryphon gathered a great hoste to come into the land of Iuda, and to destroy it,
- 2 And sawe that the people was in great trembling and feare, he came vp to Ierusalem, & gathered the people together,
- 3 And gaue them exhortation, saying, Ye know what great things I, & my brethren, and my fathers house haue done for the Law, and the Sanctuarie, and the battels, and troubles that we haue scene.
- 4 By reason whereof all my brethren are slaine for Israels sake, and I am left alone.
- 5 Now

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- 5 Now therefore God forbid, that I should spare mine owne life in any time of trouble: for I am not better then my brethren.
- 6 But I will aduenge my nation, and the Sanctuarie, and our wiues, and our children: for all the heathen are gathered together to destroy vs of very malice.
- 7 In hearing these words the hearts of the people were kindled,
- 8 So that they cryed with a loude voyce, saying, Thou shalt be our captayne in stead of Iudas and Ionathan thy brethren.
- 9 Fight thou our battels, and whatsoever thou commandest vs, we will do it.
- 10 ¶ So he gathered all the men of warre, making hast to finish the walles of Ierusalem, and fortified it round about.
- 11 Then sent he Ionathan the sonne of Abisalomus with a great hoste vnto Ioppe, which droue them out that were therein, and remayned there himselfe.
- 12 Tryphon also remooued from Ptolemais with a great armie, to come into the land of Iuda, and Ionathan was with him as prisoner.
- 13 And Simon pitched his tents at "Addis vpon the open playne.
- 14 But when Tryphon knewe that Simon stoode vp in stead of his brother Ionathan, and that he woulde fight against him, he sent messengers vnto him, saying,
- 15 Where as we haue kept Ionathan thy brother, it is for money that he is owing in the Kings account concerning the busines that he had in hand.
- 16 Wherefore send now an hundred talents of siluer, and his two sonnes for hostages, that when he is letten forth, he will not turne from vs, and we wil send him againe.
- 17 Neuertheles Simon knewe that he dissembled in his wordes, yet commanded he the money and children to be deliuered vnto him, least he should be in greater hatred of the people of Israel.
- 18 Who might haue saide, Because he sent him not the money and the children, therefore is Ionathan dead.
- 19 So he sent the children and an hundred talents: but he dissembled, and would not let Ionathan go.
- 20 ¶ Afterwarde came Tryphon into the land to destroye it, and went rounde about by the waye, that leadeth vnto Adora: but wheresoeuer they went, thether went Simon and his hoste.
- 21 Nowe they that were in the castel, sent messengers vnto Tryphon, that he shoulde make haste to come by the wilderness, and to sende them vitailles.
- 22 So Tryphon made readie all his horsemen: but the same night fell a very great snowe, so that he came not, because of the snowe: but he remooued and went into the countrey of Galaad.
- 23 And when he came nere to Bascama, he slew Ionathan and he was buried there.
- 24 So Tryphon returned, and went into his owne land.
- 25 ¶ Then sent Simon to take the bones of Ionathan his brother, & they buried him in Modin his fathers citie.
- 26 And all Israel bewayled him with great lamentation, and mourned for him very long.
- 27 And Simon made vpon the sepulchre of his father & his brethren, a buylding high to looke vnto, of hewen stone behinde and before,
- 28 And set vp seuen pillars vpon it, one against another, for his father, his mother, and foure brethren,
- 29 And set great pillars round about them, and set armes vpon the pillars for a perpetuall memorie, and carued shippes beside the armes, that they might be sene of men sayling in the sea.
- 30 This sepulchre which he made at Modin, standeth yet vnto this day.
- 31 ¶ Now as Tryphon went forth with the yong King Antiochus, he slew him trayterously,
- 32 And reigned in his stead, and crowned himselfe King of Asia, and brought a great plague vpon the land.
- 33 Simon also buylt vp the castels of Iudea, & compassed them about with high towres, and great walles, cuen with towres, and gates and barres, and layed vp vitailles in the strong holdes.
- 34 Moreouer Simon chose certaine men & sent them to King Demetrius, that he woulde discharge the lande: for all Tryphons doings were robberies.
- 35 Whereupon Demetrius the King answered him, and wrote vnto him after this maner,
- 36 DEMETRIUS the King vnto Simon the high Priest, and the friends of Kings, and to the Elders and to the nation of the Iewes sendeth greeting.
- 37 The golden crowne, and "precious stone that ye sent vnto vs, haue we receyued, and are readie to make a stedfast peace with you, and to write vnto the officers, to release you of the things wherein we made you free.
- 38 So the things that we haue graunted you, shalbe stable: the strong holdes which ye haue buylded, shalbe your owne.
- 39 Also we forgieue the ouersights, & fautes committed vnto this day, and the crowne taxe that ye ought vs: & where as was any other tribute in Ierusalem, it shalbe nowe no tribute.
- 40 And they that are mete among you to be written with our men, let the be writte vp, that there may be peace betweene vs.
- 41 Thus the yoke of the heathen was taken from Israel in the hundredeth, & seuentie yere.
- 42 And the people of Israel began to write in their letters, and publike instruments, IN THE FIRST yeere of Simon, the high & chiefe Priest, gouernour, & prince of the Iewes.

- 43 In those dayes Simon camped against Gaza, and besieged it round about, where he set vp an engine of warre, and approached neere the citie, and bet a towre, and tooke it.
- 44 So they that were in the engine, leapt into the citie, and there was great trouble in the citie,
- 45 In so much that the people of the citie rent their clothes, and climed vp vpon the walles with their wiues, and children, and cried with a loude voyce, beseeching Simon to grant them peace, saying,
- 46 Deale not with vs according to our wickednes, but according to thy mercie.
- 47 Then Simon pitied them, and woulde fight no more against them, but put them out of the citie, and clenfed the houses, wherein the idoles were, and so entred thervnto with psalmes & thanksgiuing.
- 48 So when he had cast all the filthines out, he fet such men in it as kept the Law, and fortified it, and buylded there a dwelling place for him selfe.
- 49 Now, when they in the castel at Ierusalem were kept, that they could not come forth nor go into the countrey, neither bie nor sel, they were very hungrie, and many of them were famished to death,
- 50 In so much that they besought Simon to make peace with them: which he granted them, and put them out from thence, and clenfed the castel from filthines.
- 51 And vpon the three and twentie day of the second moneth in the hundreth, seuentie and one yere, they entred into it with thanksgiuing, and branches of palme trees, and with harpes, & with cymbales, and with viols, and with psalmes, & songs, because the great enemy of Israel was overcome.
- 52 And he ordeined that the same day should be kept euery yere with gladnes.
- 53 And he fortified the mount of the Temple that was beside the castel where he dwelt him self with his companie.
- 54 Simon also seing that Iohn his sonne was now a man, he made him capitaine of all the hostes, and caused him to dwel in Gazaris.

CHAP. XIII.

Demetrius is overcome of Arsaces. 11 Simon being capitaine, there is great quietnes in Israel. 18 The covenant of friendship with the Romans, and with the people of Sparta is renewed.

- 1 IN the hundreth, seuentie and two yere gathered King Demetrius his hoste, and departed vnto Media, to get him helpe for to fight against Tryphon.
- 2 But when Arsaces the King of Persia and Media heard, that Demetrius was entred within his borders, he sent one of his princes to take him alieue.
- 3 So he went, and overcame the armie of Demetrius, & tooke him, & brought him to Arsaces, which kept him in ward.
- 4 Thus all the lande of Iuda was in rest, so

long as Simon liued: for hee sought the welch of his nation: therefore were they glad to haue him for their ruler, and to do him worship alway.

- 5 Simon also wanne the citie of Ioppe to his great honour to bee an hauch towne, and made it an entrance vnto the yles of the sea.
- 6 He enlarged also the borders of his people, and conquered the countreis.
- 7 He gathered vp many of their people that were prisoners, & he had the dominion of Gazaris, and Beth-sura, and the castel, which he clenfed from filthines, & there was no man that resisted him,
- 8 So that euery man tilld his ground in peace, and the land gaue her fruites, and the trees gaue their fruite.
- 9 The Elders sate in the open places, and consulted altogether for the common welth, and the yong men were honorably clothed and armed.
- 10 He prouided vitayles for the cities, and all kind of munition, so that his glorious fame was renoumed vnto the ende of the world.
- 11 He made peace thorow out the land, & Israel had perfitt myrrh and ioye.
- 12 For euery man sat vnder his vine, and the fig trees, and there was no man to fray them.
- 13 There was none in the land to fight against them: for then the Kings were overcome.
- 14 He helped all those that were in aduersitie among his people: he was diligent to see the Law kept, and he tooke away the vngodly, and wicked.
- 15 He beautified the Sanctuary, & encreased the vessels of the Temple.
- 16 When the Romans heard, & the Spartians had knowledge, that Ionathan was dead, they were very sorie.
- 17 But when they heard, that Simon his brother was made high Priest in his steade, and how he had wonne the land againe with the cities in it,
- 18 They wrot vnto him in tables of brasse, to renew the friendship, & bond of loue, which they had made with Iudas and Ionathan his brethren.
- 19 Which writings were read before the congregation of Ierusalem, and this is the copie of the letters that the Spartians sent,

20 THE SENATORS and citie of Sparta vnto Simon the great Priest, and to the Elders, and to the Priests, and to the residue of the people of the Iewes their brethren send greeting.

21 When your ambassadours that were sent vnto our people, certified vs of your glory and honour, we were glad of their coming,

22 And haue registred their ambassage in the publike records in this maner, Nume-
nius the sonne of Antiochus, and Antipater
the sonne of Iason the Iewes ambassadours

Nnnn.j. came

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came vnto vs, to renewe amitie with vs.

23 And it pleased the people, that the men should be honorably intreated, and that the copie of their ambassage should be registred in the publike recordes, that it might be for a memorial vnto the people of Sparta: and a copie of the same was sent to Simon the chief Priest.

24 After this Simon sent Numenius to Rome with a great shilde of golde of a thousand pound weight, to confirme the friendship with them.

25 Which when the people vnderstode, they said, What thanks shall we recōpense againe vnto Simon and his children?

26 For he and his brethren, and the house of his father haue stablised Israel, and ouercome their enemies, and haue confirmed the libertie thereof: therefore they wrote this in tables of brasse, and set it vpon pillars in mount Sion.

August.

27 The copie of the writing is this, In the eight & twentie day of the moneth * Elul in the hundreth, seuentie and two yere, in the third yere of Simon the high Priest.

* Or, Ierusalem.

28 In Saramel in the great congregation of the Priests, and of the people, and of the gouernours of the nation, and of the Elders of the country, we would signifie vnto you, that manie battels haue bene foughten in our country.

29 Wherein Simon the sonne of Mattathias (come of the children of Iacob) and his brethren put them selues in danger, and resisted the enemies of their nation, that their Sanctuary, and Law might be maintained, & did their nation great honour.

30 For Jonathan gathered his nation together, & became their high Priest, & is laid with his people.

31 After that woulde their enemies haue inuaded their countrey, & destroyed their land, and lay their hands on their Sanctuarie.

32 Then Simon resisted them, & fought for his nation, and spent much of his owne substance, & armed the valiant men of his nation, and gaue them wages.

33 He fortified also the cities of Iudea, and Beth-sura that lyeth vpon the borders of Iudea (where the ordinance of their enemies lay sometime) and set there a garison of the Iewes.

34 And he fortified Ioppe, which lyeth vpon the sea, & Gazara that bordereth vpon Azotus (where the enemies dwelt afore) and there he placed Iewes, and furnished them with thinges necessarie for the reparation thereof.

35 Now when the people saw the faithfulness of Simon, & to what glory he thought to bring his nation vnto, they made him their gouernour, and the chief Priest, because he had done al these things, and for the vprightnes, and fidelitie that he had kept to his nation, and that sought by all meanes to exalt his people.

36 For in his time they prospered well by

him, so that the heathen were taken out of their countrey, & they also which were in the citie of Dauid at Ierusalem, where they had made them a castel, out of the which they went, & defiled al things that were about the Sanctuary, and did great hurt vnto religion.

37 And he set Iewes in it, and fortified it for the assurance of the land, and citie, & rayled vp the walles of Ierusalem.

38 And King Demetrius confirmed him in his high Priesthoode for these causes,

39 And made him one of his friends, and gaue him great honour.

40 For it was reported that the Romains called the Iewes their friends, & confederates, & that they honorably received Simons ambassadours,

41 And that the Iewes, & Priests consented, that Simon should be their prince, & high Priest perpetually, til God raised vp the true Prophet,

42 And that he should be their captaine, & haue the charge of the Sanctuary, & so set men ouer the workes, and ouer the countrey, & ouer the weapons, & ouer the forteresses, and that shoulde make prouision for the holy thinges,

43 And that he should be obeyed of euery man, and that all the writings in the countrey should be made in his name, & that he should be clothed in purple, and weare gold,

44 And that it should not be lawfull for any of the people or Priests to breake any of these thinges, or to withstand his words, or to call any congregation in the countrey without him, or be clothed in purple, or weare a colar of golde:

45 And if any did contrary to these thinges or brake any of them, he shoulde be punished.

46 So it pleased al the people to agree that it should be done to Simon according vnto these wordes.

47 Simon also accepted it, and was content to be the high Priest, and the captaine, and the prince of the Iewes, and of the Priests, and to be the chiefe of all.

48 And they commanded to set vp this writing in tables of brasse, and to fasten it to the wal that compassed the Sanctuarie in an open place,

49 And that a copie of the same should be layed vp in the treasure, that Simon and his sonnes might haue it.

CHAP. XV.

1 Antiochus maketh a covenant of friendship with Simon. 11 Tryphon is pursued. 15 The Romans writ letters vnto Kings & nations in the defence of the Iewes. 27 Antiochus refusing the helpe that Simon sent him, breaketh his covenants.

1 Moreouer King Antiochus the sonne of Demetrius sent letters from the yles of the sea vnto Simon the Priest, and prince of the Iewes, and to all the nation,

- 2 Containing these words, ANTIOCHVS the King vnto Simon the great Priest, and to the nation of the Iewes sendeth greeting.
- 3 For so much as certeine pestilent men haue vsurped the kingdom of our fathers, I am purposed to chalenge the realme againe, and to restore it, to the olde estate: wherefore I haue gathered a great hoste, and prepared shippes of warre,
- 4 That I may go thorow the countrey, and be aduenged of them, which haue destroyed our countrey, and wasted manye cities in the realme.
- 5 Now therefore I do confirme vnto thee all the liberties, whereof all the Kinges my progenitours haue discharged thee, and all the payments, whereof they haue releafed thee.
- 6 And I giue thee leaue to coyne mony of thine owne stampe, within thy countrey,
- 7 And that Ierusalem, and the Sanctuarie be free, & that all the weapons, that thou hast prepared, and the fortresses, which thou hast builded, and kepest in thine hands, shalbe thine.
- 8 And all that is due vnto the King, and all that shalbe due vnto the King I forgieue it thee, from this time forth for euermore.
- 9 And when we haue obtained our kingdom, we will giue thee, & thy nation & the Temple great honour, so that your honor shalbe knowne thorow our worlde.
- 10 *In the hundreth, feuenty & foure yere,* In the hundreth, feuenty & foure yere, went Antiochus into his fathers land, and all the bandes came together vnto hym, so that few were left with Tryphon.
- 11 So the King Antiochus pursued him, but he fled and came to Dora, which lyeth by the sea side.
- 12 For he sawe that troubles were toward him, & that the armie had forsaken him.
- 13 Then camped Antiochus against Dora with an hundreth and twentie thousande fighting men, and eight thousand horsemen.
- 14 So he compassed the citie about, & the shippes came by the sea. Thus they pressed the citie by land, & by sea, in so much that they suffered no mā to go in nor out.
- 15 In the meane season came Numenius, & his companie from Rome, hauing letters written vnto the Kinges and countreys, herein were contained these wordes,
- 16 LVCIVS THE Consul of Rome vnto King Ptolemeus sendeth greeting.
- 17 The ambassadours of the Iewes are come vnto vs as our friends and confederates from Simon the hie Priest, and from the people of the Iewes to renewe friendship, and the bond of loue,
- 18 Who haue brought a shield of golde weying a thousand pound.
- 19 Wherefore wee thought it good to write vnto the Kinges & countreys, that they should not go about to hurt them, nor to fight against them, nor their cities, nor their countrey, neither to mainteine their enemies against them.
- 20 And we were content to receiue of them the shield.
- 21 If therefore there be any pestilent fellows fled from their countrey vnto you, deliuer them vnto Simon the hie Priest, that he may punish them according to their owne law.
- 22 The same things were writen to Demetrius the King, & to Attalus, & to Arathes & to Arsaces,
- 23 And to all countreys, as Samfames, and to them of Sparta, & to Delus, & to Minus and to Sicion, and to Caria, and to Samos, and to Pamphilia, and to Licia, and to Halicarnassus, and to Rhodus, and to Phaselis, and to Cos, and to Siden, and to Cortina, and to Gnidon, and to Cyprus, and to Cyrene.
- 24 And they sent a copie of them to Simon the hie Priest.
- 25 So Antiochus the King camped against Dora the second time euer readie to take it, and made diuers engins of warre, and kept Tryphon in, that he could neither go in nor out.
- 26 Then Simon sent him two thousand chosen men to helpe him with siluer & gold, and much furniture.
- 27 Neuertheles, he would not receiue them, but brake all the couenant, which he had made with him afore, and withdrew him selfe from him,
- 28 And sent vnto him Athenobius one of his friends to commune with him, saying, Ye withhold Ioppe & Gazara with the castle that is at Ierusalem, the citie of my realme,
- 29 Whose borders ye haue destroyed and done great hurt in the land, and haue the gouernement of many places of my kingdom.
- 30 Wherefore now deliuer the cities, which ye haue taken, with the tributes of the places, that yee haue rule ouer without the borders of Iudea,
- 31 Or els giue me for them fise hundreth talents of siluer, and for the harme that ye haue done, and for the tributes of the places other fise hundreth talents: if not, wee will come, and fight against you.
- 32 So Athenobius the Kings friend came to Ierusalem, & when hee saw the honour of Simon, and the cubbert of golde and siluer plate, and so great preparation, he was astonished, and tolde him the Kings message.
- 33 Then answered Simon, & said vnto him, We haue neither taken other mens lads, nor withholden that which apperteineth to others: but our fathers heritage, which our enemies had vnrighteously in possession a certaine time.
- 34 But when we had occasion, we recovered the inheritance of our fathers.
- 35 And whereas thou requirest Ioppe and Gazara, they did great harme to our people,

In the hundreth, feuenty & foure yere,
In the hundreth, feuenty & foure yere,

*Or, complaining
 concerning.*

Nnnn. ij. ple,

ple, and through our countrey yet wil we giue an hūdreth talents for them. But Athenobius answered him nor one worde,
 36 But turned againe angrie vnto the King, and told him all these wordes, and the dignitie of Simon, with all that he had seene: and the King was very angrie.
 37 ¶ In the meane time fled Tryphon by shippe vnto Orthosias.
 38 Then the King made Cendebeus captaine of the sea coast, and gaue him bands of footemen and horsemen,
 39 And commanded him to remoue the hoste toward Iudea, & to buylde vp Cedron, & to fortifie the gates, and to warre against the people: but the King pursued Tryphon.
 40 So Cendebeus came vnto Iamnia, and began to vexe the people, and to inuade Iudea, and to take the people prisoners, and to slay them.
 41 And he buylt yp Cedron, where hee set horsemen and garisons, that they might make outrodes by the waies of Iudea, as the King had commanded him.

CHAP. XVI.

1 Cendebeus the captaine of Antiochus host is put to flight by the sonnes of Simon. 11 Ptolemeus the sonne of Abubus killeth Simon and his two sonnes at a banquet. 22 John killeth them that lay in wait for his life.

Ioseph. Antiq. 12. chap. 12.

THEN came Iohn vp from Gazara, and told Simon his father, what Cendebeus had done.
 2 So Simon called two of his eldest sonnes, Iudas and Iohn, and said vnto them, I and my brethren, and my fathers house, haue euer from our youth vnto this day foughten against the enemies of Israel, and the matters haue had good successe vnder our hands, and we haue deliuered Israel often times.
 3 But I am now old, & ye by Gods mercy are of a sufficient age: be ye therefore in stead of me, and my brother, and go forth and fight for our nation, and the helpe of heauen be with you.
 4 So hee chose twentie thousand fighting men of the countrey with the horsemen, which went forth against Cendebeus, and rested at Modin.
 5 In the morning they arose, and went into the plaine field: and behold, a mightie great hoste came against them both of footemen, and horsemen: but there was a riuer betwixt them.
 6 And Iohn ranged his armie ouer against him, & when he saw that the people was afrayed to go ouer the riuer, he went ouer first him selfe, and the men seing him, passed through after him.
 7 Then he deuided his men, & set the horsemen in the middes of the footemen.
 8 For their enemies horsemen were verie many: but when they blew the trumpets, Cendebeus fled with his host, whereof

manie were slaine, and the remnant gate them to the fortresse.
 9 Then was Iudas Iohns brother wofided: but Iohn followed after them, til he came to Cedron, which Cendebeus had buylt.
 10 Also they fled vnto the towres, that were in the fields of Azotus, and those did Iohn burn with fyre: thus were there slaine two thousand men of them: so hee returned peaceably into the land of Iuda.
 11 ¶ Now in the field of Iericho was Ptolemeus the sonne of Abubus made captaine, and he had abundance of siluer and gold.
 12 (For he had married the daughter of the hie Priest.)
 13 Therefore he waxed proude in his mind, and thought to rule the land, & thought to slay Simon and his sonnes by deceit.
 14 Now as Simon went about thorow the cities of the countrey, and studied carefully for them, he came downe to Iericho with Mattathias, and Iudas his sonnes in the hundreth, seuentie and seuen yere, in the eleuenth moneth, which is the moneth Sabat.
 15 Then the sonne of Abubus receiued them by treason into a litle holde, called Dochus, which he had buylt, where he made them a great banquet, and had hid men there.
 16 So when Simon & his sonnes had made good chere, Ptolemeus stood vp with his men, and toke their weapons, and entred in to Simon in the banquet house, and slewe him with his two sonnes, and certeine of his seruants.
 17 Whereby he committed a great vilenie, and recompensed euil for good.
 18 Then wrote Ptolemeus these things and sent to the King, that he might send him an host to helpe him, & so would deliuer him the countrey with the cities.
 19 He sent other men also vnto Gazara, to take Iohn, & sent letters vnto the captaines to come to him, and he would giue them siluer, and golde and rewards.
 20 And to Ierusalem he sent other to take it, and the mountaine of the Temple.
 21 But one ranne before, and tolde Iohn in Gazara, that his father, and his brethren were slaine, and that Ptolemeus had sent to slay him.
 22 When he heard this, he was sore astonished, and laid handes of them that were come to slay him, and slew them: for he knewe that they went about to kill him.
 23 Concerning other things of Iohn, both of his warres, and of his noble acts (wherein he behaued him selfe manfully) of the building of walles which he made, and other of his dedes,
 24 Behold, they are written in the chronicles of his Priesthode, from the time, that he was made high Priest after his father.

The

THE SECOND BOOKE OF THE MACCABEES.

CHAP. I.

An epistle of the Iewes that dwell at Ierusalem, sent vnto them that dwell in Egypt, wherein they exhort them to giue thanks for the death of Antiochus. 19 Of the fire that was lūd in the pitte. 24 The prayer of Neemias.

IN brethren the Iewes, which be at Ierusalem, & thei that are in the countrey of Iudea, vnto the brethre the Iewes, that are thorow-

out Egypt, send salutation, & prosperitie.

2 God be gracious vnto you & remember his couenant made with Abraham, and Isaac, and Iacob his faithfull seruants,

3 And giue you all an heart, to worship him, and to do his will with a whole heart and with a willing minde,

4 And open your hearts in his Law, and commandements, and send you peace,

5 And heare your prayers, and be reconciled with you, and neuer forsake you in time of trouble.

6 Thus now we praye here for you.

7 When Demetrius reigned, in the hundredth, threescore and ninth yere, we Iewes wrote vnto you in the trouble, & violence that came vnto vs in those yeres, after that Iason, and his companie departed out of the holy land and kingdome,

8 And burnt the porch, and shed innocent blood. Then we prayd vnto the Lord, and were heard: we offered sacrifices and fine floure, and lighted the lampes, and set forth the bread.

9 Now therefore kepe ye the dayes of the feast of the Tabernacles in the moneth Chasseu.

10 ¶ In the hundredth, fourescore and eight yere, the people that was at Ierusalem, & in Iudea, and the counsell and Iudas, vnto Aristobol^{us} King Ptolemeus master, which is of the stocke of the anointed Priests, & to the Iewes that are in Egypt, sendeth greeting and health.

11 In so much as God hath deliuered vs from great perils, we thank him highly, as though we had ouercome the King.

12 For he brought them into Persia by heapes, that fought against the holy citie.

13 For albeit the captaine, and the armie, that was with him, seemed inuincible, yet they were slaine in the temple of Nanea, by the deceit of Naneas Priests.

14 For Antiochus, as though he would dwell with her, came thither, he, and his friends with him, to receiue money vnder the title of a dowry.

15 But when the Priests of Nanea had layd

it forth, & he was entred with a small companie within the Temple, they shut the Temple, when Antiochus was come in.

16 And by opening a priuie doore of the vauce, they cast stones, as it were thunder, vpo the captaine & his, & hauing bruised them in pieces, they cut of their heads & threw them to those that were without.

17 God be blessed in all things, which hath deliuered vp the wicked.

18 Whereas we are now purposed to keepe the purification of the Temple vpon the fife & twetic day of the moneth Chasseu, we thought it necessarie to certifie you thereof, that ye also might keepe the feast of the Tabernacles, and of the fyre *which was giuen vs* when Neemias offered sacrifice, after that he had buylt the Temple, and the altar.

19 For when as our fathers were led away vnto Persia, the Priests, which sought the honor of God, tooke the * fire of the altar priuely, & hid it in an hollow pit, which was drye in the bottom, and therein they *Leuit. 6. 12. and 10. 2. and 16. 9.* kept it, so that the place was vnknown vnto euery man.

20 Now after manie yeres when it pleased God that Neemias should be sent from the King of Persia, he sent of the posterity of those Priests, which had hid it to fetch the fire, and as they tolde vs, they founde no fire, but thicke water.

21 Then commanded he them to drawe it vp, and to bring it: & when the things apperteining to the sacrifices were brought, Neemias commaded the Priests to sprinkle the wood, and the thinges laid ther-vpon with water.

22 When this was done, and the time came that the sunne shone, which afore was hid in the cloude, there was a great fire kindled, so that euery man marueiled.

23 Now the Priests, and al prayed, while the sacrifice was consuming: Ionathan began, and the other answered thereunto.

24 And the prayer of Neemias was after this maner, O Lord, Lord God maker of all things, which art fearefull, and strong, and righteous, and merciful, and the onely and gracious King,

25 Onely liberal, onely iuste, and almightie and cuerlasting, thou that deliuerest Israel from all trouble, and hast chosen the fathers, and sanctified them,

26 Receiue the sacrifice for thy whole people of Israel, and preferue thine owne portion, and sanctifie it.

27 Gather those together, that are scattered from vs: deliuer them that serue among the heathen: looke vpon them which are despised, and abhorred, that the heathen may know that thou art our God.

28 Punish them that oppresse vs, and with pride do vs wrong.

N n n n. iij.

29 Plant

II. Maccabees.

- Deut. 30. 5.* 29 Plant thy people againe in thine holie place * as Moyſes hath ſpoken.
- 30 And the Priests ſang Psalmes thereunto.
- 31 Now when the ſacrifice was conſumed, Neemias comāded the great ſtones to be ſprinkled with the reſidue of the water.
- 32 Which when it was done, there was kindled a flame, which was conſumed by the light, that ſhined from the altar.
- 33 ¶ So when this matter was knowen, it was told the King of Perſia, that in the place were the Priests, which were led away, had hid fire, there appeared water, wherewith Neemias & his company had purified the ſacrifices.
- 34 The King tried out the thing, and cloſed the place about, and made it holie.
- 35 And to them that the King ſauoured, he gaue and beſtowed many gifts.
- 36 And Neemias called the ſame place Ephthar, which is to ſay, purification: but many men call it Nephthar.
- Or, Nephthi.*

CHAP. II.

4 How Ieremias hid the tabernacle, the Arke, and the altar in the hill. 33 Of the ſine bookes of Iſaion cōtēinet in one.

- 1 IT is found alſo in the writings of Ieremias the Prophet, that he commanded them, which were caried away, to take fire, as was declared, and as the Prophet commanded them that were led into captiuitie,
- Baruc. 6.* 2 * Giuing them a Law that they ſhoulde not forget the commandements of the Lord, and that they ſhoulde not erre in their mindes, when they ſaw images of golde and ſiluer, with their ornaments.
- 3 Theſe and ſuch other things commanded he them, & exhorted them that they ſhoulde not let the Lawe go out of their heartes.
- 4 It is writen alſo, how the Prophet, by an oracle that he had, charged them to take the tabernacle and the arke, and follow him: & when he came vp into the mountaine where Moyſes went vp, * & ſaw the heritage of God,
- Deut. 34. 2.* 5 Ieremias went forth, and found an hollow caue, wherein he laid the Tabernacle, and the Arke, and the altar of incenſe, and ſo ſtopped the doore.
- 6 And there came certeine of thoſe that followed him, to marke the place: but they could not finde it.
- 7 Which when Ieremias perceiued, he re-
2. King. 19. 62.
2. Chro. 32. 31. proued them, ſaying, As for that place, it ſhalbe vnknown, vntil the time that God gather his people together againe, & that mercie be ſhewed.
- 8 Then ſhal the Lord ſhewe them theſe things, and the Maieſtie of the Lord ſhal appeare and the cloude alſo, as it was ſhewed vnder Moyſes, and as * when Salomon deſired, that the place might be honorably ſanctified.
- Leuit. 9. 24.*
6. 10. 16. 9 For it is manifeſt that he, being a wiſe man, offered the ſacrifice of dedication, & conſecration of the Temple.
- 10 * And as when Moyſes prayed vnto the

Lord, the fire came downe from heauen, and conſumed the ſacrifice: ſo, when Salomon prayed, * the fire came downe *2. Chro. 7. 1.* from heauen, and conſumed the burnt offering.

- 11 And Moyſes ſaid, becauſe the ſin offering was not eaten, therefore is it conſumed.
- 12 So Salomon kept thoſe eight dayes.
- 13 Theſe things alſo are declared in the writings, and registers of Neemias, and how he made a librarie, and how he gathered the actes of the Kings, and of the Prophets, and the actes of Dawid, and the epiſtles of the Kings concerning the holy giſtes.
- 14 Euen ſo Iudas alſo gathered all things that came to paſſe by the warres that were among vs, which things we haue.
- 15 Wherefore if ye haue neede thereof, ſend ſome to fetch them vnto you.
- 16 Where as we then are about to celebrate the purification, we haue writen vnto you, and ye ſhall do well, if ye keepe the ſame dayes.
- 17 We hope alſo that the God, which deliuered all his people, and gaue an heritage to them all and the kingdome, and the Priethood, and the Sanctuarie,
- Deut. 30. 5.* 18 * As he promiſed in the Law, wil ſhortly haue mercie vpon vs, and gather vs together from vnder the heauē into his holie place: for he hath ſaued vs from great perils, and hath clenſed the place.
- 19 As concerning Iudas Maccabeus, and his brethren, the purification of the great Temple, and the dedication of the altar,
- 20 And the warres againſt Antiochus Epiphanes, and Eupator his ſonne,
- 21 And the manifeſt ſignes, that came from heauen vnto thoſe, which manfully ſtood for the Iewes religion: (for though they were but fewe, yet they ranne through whole countreys, and purſued the barbarous armies,
- Or, ſi promy* 22 And repaired the Temple that was renowned thorow out all the world, and deliuered the citie, and eſtabliſhed the Lawes, that were like to be aboliſhed, becauſe the Lord was mercifull vnto them with all lenitie)
- 23 We wil aſſay to abridge in one volume thoſe things, that Iſaion the Cyrenean hath declared in ſine bookes.
- 24 For conſidering the wonderful number, & the difficulty that they haue that would be occupied in the reherſall of ſto-
Or, ſi ries, becauſe of the diuerſitie of the matters,
- 25 We haue indeuoured, that they that would reade, might haue pleaſure, & that they which are ſtudioſus, might eaſely keepe them in memorie, and that whoſoeuer reade them, might haue profit.
- 26 Therefore to vs that haue taken in hand this great labour, it was no eaſie thing to make this abridgement, but required both ſweat, and watching.
- 27 Like as he that maketh a feaſt, & ſeeketh other mens commoditie, hath no ſmall labour:

labour: so we also for many mens sakes are verie wel content to vndertake this great labour.

- 28 Leauing to the author the exact diligence of euery particular, we will labour to go forward according to the prescript order of an abbridgement.
- 29 For as he that wil buyld a newe house, must prouide for the whole building, but he that setteth out the plat, or goeth about to paint it, seeketh but only what is comlie for the decking thereof:
- 30 Euen so I thinke for vs, that it appertaineth to the first writer of a story to enter depely into it, and to make mention of al things, & to be curious in euery part.
- 31 But it is permitted to him that will shorten it, to vse few wordes, and to auoyde those things that are curious therein.
- 32 Here then wil we beginne the storie, adding thus much to our former wordes, that it is but a folish thing to abounde in wordes before the story, and to be shorte in the storie.

CHAP. III.

Of the honour done vnto the Temple by the Kings of the Gentiles. 6 Simon uttereth what treasure is in the Temple. 7 Heliodorus is sent to take them away. 26 He is stricken of God, and healed at the prayer of Onias.

- 1 **W**Hat time as the holy citie was inhabited with al peace, and when the Lawes were very wel kept, because of the godlines of Onias the hie Priest, and hatred of wickednes,
- 2 It came to passe that euen the Kings did honor the place, and garnished the Temple with great gifts.
- 3 In so much that Seleucus King of Asia of his owne rents, bare al the costes belonging to the seruice of the sacrifices.
- 4 But one Simon of the tribe of Benjamin being appointed ruler of the Temple, contended with the hie Priest concerning the iniquitie committed in the citie.
- 5 And when he could not ouercome Onias, he gate him to Apollonius the sonne of Tharseas, which then was gouernour of Coelosyria and Phenice,
- 6 And told him that the treasure in Ierusalem was ful of innumerable money, which did not belong to the prouision of the sacrifices, and that it were possible that these things might come into the Kings hands.
- 7 Now when Apollonius came to the King, and had shewed him of the money, as it was tolde him, the King chose out Heliodorus his treasurer, and sent him with a commandement to bring him the foresaid money.
- 8 Immediately Heliodorus tooke his journey as though he would visite the cities of Coelosyria & Phenice, but in effect to fulfil the Kings purpose.
- 9 So when he came to Ierusalem, and was courteously receiued of the hie Priest into the citie, he declared what was determined concerning the money, & shewed

the cause of his comming, and asked if these things were so in deede.

- 10 Then the hie Priest tolde him that there were such things laid vp by the widowes and fatherles,
- 11 And that a certaine of it belonged vnto Hircanus the sonne of Tobias a noble mā, and not as that wicked Simō had reported, and that in al, there were but foure hundreth talents of siluer, and two hundreth of golde,
- 12 And that it were altogether vnpossible to do this wrong to them that had committed it of trust to the holines of the place and Temple, which is honoured thorow the whole world for holines and integritie.
- 13 But Heliodorus because of the Kings commandement giuen him, said that in any wise it must be brought into the Kings treasure.
- 14 So he appointed a day, and went in to take order for these things: the there was no final griefe thorowout the whole citie.
- 15 For the Priests fel down before the altar in the Priests garments, and called vnto heauen vpon him which had made a Law concerning things giuen to be kept, that they should be safely preferred for such as had committed them to be kept.
- 16 Then they that looked the hie Priest in the face, were wounded in their heart: for his countenance, & the chāging of his colour declared the sorow of his minde.
- 17 The man was so wrapped in feare and trembling of the bodie, that it was manifest to them that looked vpon him, what sorowe he had in his heart.
- 18 Others also came out of their houses by heapes vnto the common prayer, because the place was like to come vnto contempt.
- 19 And the women, girt with sackloth vnder their breasts, filled the stretes, & the virgins that were kept in, ranne some to the gates & some to the walles, & others looked out of the windowes.
- 20 And all held vp their hands toward heauen, and made prayer.
- 21 It was a lamentable thing to see the multitude that fell downe of al sortes, and the expectation of the high Priest being in such anguist.
- 22 Therefore they called vpon the almighty Lord that he would keepe safe and sure the things, which were layed vp for those that had deliuered them.
- 23 Neuertheles, the thing that Heliodorus was determined to do, that did he performe.
- 24 And as he and his souldiers were nowe there presēt by the treasury, he that is the Lord of the spirits, & of al power, shewed a great vision, so that al they which presumed to come with him, were astonished at the power of God, and fel into feare, & trembling.
- 25 For there appeared vnto them an horse

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with

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CHAP. IIIII.

with a terrible man sitting vpon him, most richly barbed, and he ranne fiercely, and smote at Heliodorus with his fore feete, and it semed that he that sat vpon the horse, had harnes of gold.

26 Moreover, there appeared two yōg mē, notable in strength, excellent in beautie, and comely in apparel, which stode by him on either side, and scourged him continually, and gaue him many fore stripes.

27 And Heliodorus fel suddenly vnto the ground, & was couered with great darkenes: but they that were with him, toke him vp, and put him in a litter.

28 Thus he that came with so great compaignie, & many souldiers into the said treasury, was borne out: for he could not help him selfe with his weapons.

29 So they did know the power of God manifestly, but he was domme by the power of God, and lay destitute of all hope and health.

30 And they prayesd the Lord that had honoured his owne place: for the Temple which a litle afore was ful of feare & trouble, when the almightie Lord appeared, was filled with ioye and gladnes.

31 The streight wayes certaine of Heliodorus friends prayed Onias, that he woulde call vpon the most High to grant him his life, which lay ready to giue vp the ghost.

32 So the hie Priest, considering that the King might suspect that the Iewes had done Heliodorus some euil, he offred a sacrifice for the health of the man.

33 Now when the hie Priest had made his prayer, the same yong men in the same clothing appeared, & stode beside Heliodorus, saying, Giue Onias the hie Priest great thanks: for, for his sake hath the Lord granted thee thy life.

34 And seeing that thou hast bene scourged fro beaue, declare vnto al men the mightie power of God: and when they had spoken these wordes, they appeared no more.

35 So Heliodorus offred vnto the Lord sacrifice, and made great voves vnto him, which had granted him his life, and thanked Onias, & went againe with his hoste to the king.

36 Then testified he vnto euery man of the great workes of God that he had seene with his eyes.

37 And when the King asked Heliodorus, who were meete to be sent yet once againe to Ierusalem, he said,

38 If thou hast anyemie or traitor, send him thither, & thou shalt receiue him wel scourged, if he escape with his life: for in that place, no doubt, there is a speciall power of God.

39 For he that dwelleth in heauen, hath his eye on that place, and defendeth it, & he beatech and destroyeth them that come to hurt it.

40 This came to passe concerning Heliodorus, and the keeping of the treasure.

1 Simon reporteth euill of Onias. 7 Iason obtaineth the office of the hie Priest by corrupting the King. 27 And was by Menelaus defrauded by like bribing. 34 Onias is slaine traitorously by Andronicus.

1 This Simon nowe, of whome we spake afore, being a bewrayer of the money and of his owne natural countrey, reported euil of Onias, as though he had moued Heliodorus vnto this, & had bene the inuenter of the euil.

2 Thus was he bolde to cal him a traitour that was so beneficial to the citie, & a defender of his nation, and so zealous of the Lawes.

3 But when his malice increased so farre, that thorow one that belonged to Simon, murders were committed,

4 Onias considering the danger of this contention, & that Apollonius as he that was the gouernour of Coelosyria & Phenice, did rage, & increased Simons malice,

5 He went to the King not as an accuser of the citizens, but as one that intended the common welth both priuately and publicly.

6 For he saw it was not possible except the King tooke order to quiet the matters, & that Simon would not leaue of his folie.

7 But after the death of Seleucus, whē Antiochus, called Epiphanes, tooke the kingdom, Iason the brother of Onias laboured by vnlawfull meanes to be hie Priest.

8 For he came vnto the King, and promised him three hundredth & threescore talents of siluer, and of another rent, foure score talents.

9 Besides this he promised him an hundredth and fiftie, if he might haue licence to set vp a place for exercise, and a place for the youth, and that they would name them of Ierusalem Antiochians.

10 The which thing when the King had granted, and he had gotten the superiority, he began immediately to draw his kinmen to the customes of the Gentiles,

11 And abolished the friendly priuiledges of the Kings, that the Iewes had set vp by Iohn, the father of Eupolemus, which was sent ambassadour vnto Rome, to become friends and confederates: he put downe their lawes & policies, & brought vp new statutes, and contrary to the Law.

12 For he presumed to builde a place of exercise vnder the castle, and brought the chiefe yong men vnder his subiection, & made them weare hattes.

13 So there began a great desire to follow the maners of the Gentiles, & they tooke vp the factions of strange nations by the exceeding wickednes of Iason, nor the hie Priest, but the vngodly person,

14 So that the Priests were nowe no more diligent about the seruice of the altar, but despised the Temple, & regarded not the sacrifices, but made hast to be partakers of the wicked expeses at the playe after the

"Or, th t he would write the Antiochians that were at Ierusalem among them."

"Or, s ment."

"Or, Iuskins in token of wantonnes as the Gentiles did."

"This game was to trie strength by casting a stone that had an hole in middes, or a piece of mettall the"

the casting of the stone.

- 15 For they did not set by the honor of their fathers, but liked the glorie of the Gentiles best of al.
- 16 By reason whereof great calamitie came vpon them: for they had them to be their enemies, and punishers, whose custome they followed so earnestly, and desired to be like them in al things.
- 17 For it is not a light thing to transgresse against the Lawes of God, but the time following shal declare these things.
- 18 ¶ Now when the games that were vsed euerie fīue yere, were plaide at Tyrus, the King being present,
- 19 This wicked Iason sent from Ierusalem men to looke vpon them, as though they had bene Antiochus, which brought thre hundredth drachmes of siluer for a sacrifice to Hercules: albeit they that caried them, desired thei might not be bestowed on the sacrifice (because it was not comely) but to be bestowed for other expenses.
- 20 So he that sent them, sent them for the sacrifice of Hercules: but because of those that brought them, they were giuen to the making of galleyes.
- 21 ¶ Now Apollonius the sonne of Menelaus was sent into Egypt because of the coronation of King Ptolemeus Philometor: but when Antiochus perceiued that he was euil affectioned toward his affaires, he sought his owne assurance, and departed from thence to Ioppe, and so came to Ierusalem,
- 22 Where he was honorably receiued of Iason, & of the citie, & was brought in with torchlight, & with great shoutings, and so he went with his hoste vnto Phenice.
- 23 Three yere afterward Iason sent Menelaus, the foresaid Simons brother, to beare the money vnto the King, and to bring to passe certeine necessarie affaires, whereof he had giuen him a memorial.
- 24 But he, being commended to the King, magnified him for the appearance of his power, & turned the priesthode vnto him selfe: for he gaue three hundredth talents of siluer more then Iason.
- 25 So he gate the Kings letters patents, albeit he had nothing in him selfe worthie of the hie priesthode, but bare the stomacke of a cruel tyrant, and the wrath of a wilde beast.
- 26 Then Iason, which had deceiued his owne brother, being deceiued by another, was compelled to flee into the country of the Ammonites.
- 27 So Menelaus gate the dominion: but as for the money that he had promised vnto the King, he tooke none order for it, albeit Sostratus the ruler of the castel required it.
- 28 For vnto him appertained the gathering of the customes: wherefore they were both called before the King.
- 29 Now Menelaus left his brother Lyfimachus in his steade in the priesthode, and

Sostratus left Crates which was gouernor of the Cyprians.

- 30 ¶ Whiles these things were in doing, the Tharsians, and they of Mallor made insurrection, because they were giuen to the Kings concubine called Antiochis.
- 31 Then came the King in al hast, to appease the busines, leauing Andronicus a man of autoritie to be his lieutenant.
- 32 Now Menelaus, supposing that he had gotten a conuenient time, stole certeine vessels of golde out of the Temple, and gaue certeine of them to Andronicus: and some he solde at Tyrus and in the cities thereby.
- 33 Which when Onias knewe of a suretie, he reprobued him, and withdrewe him self into a Sanctuarie at Daphne by Antiochia.
- 34 Wherefore Menelaus, taking Andronicus apart, prayed him to slay Onias: so when he came to Onias, he cosseled him craftelie giuing him his right hand with an othe: (howbeit he suspect him, and perswaded him to come out of the Sanctuarie) so he slew him incontinently without anie regard of righteousnes.
- 35 For the which cause not onely the Iewes but many other nations also were grieved, and tooke it heauely for the vnrighteous death of this man.
- 36 ¶ And when the King was come againe from the places about Cilicia, the Iewes that were in the citie, and certeine of the Greekes that abhorred the fact also, complained because Onias was slaine without cause.
- 37 Therefore Antiochus was sorie in his minde, and he had compassion, and wept because of the modestie and great discretion of him that was dead.
- 38 Wherefore being kindled with anger, he tooke away Andronicus garmēt of purple, and rent his clothes, & commanded him to be led through out the citie, and in the same place where he had committed the wickednes against Onias, he was slaine as a murtherer. Thus the Lord rewarded him his punishment, as he had deserued.
- 39 ¶ Now when Lyfimachus had done many wicked dedes in the citie through the counsel of Menelaus, and the brute was spred abroad, the multitude gathered the together against Lyfimachus: for he had caried out now much vessel of golde.
- 40 And when the people arose, & were full of anger, Lyfimachus armed about three thousand, & began to vse vnlawful power, a certeine tyrant being their captam, who was no lesse decayed in wit then in age.
- 41 But when they vnderstode the purpose of Lyfimachus, some gate stones, some great clubbes, and some cast handfuls of dust, which lay by, vpon Lyfimachus men, and those that inuaded them.
- 42 Whereby many of them were wounded, some were slaine, and al the other chased away: but the wicked Churchrobber him self,

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- selfe they killed besides the tresurie.
- 43 For these causes an accusation was laid against Menelaus.
- 44 And when the King came to Tyrus, three men sent from the Senate pleaded the cause before him.
- 45 But Menelaus, being now couinced, promised to Ptolemeus the sonne of Dorime-nes much money, if he would perfwade the King.
- 46 So Ptolemeus went to the King into a court, where as he was to coole him self, and turned the Kings minde.
- 47 In so much that he discharged Menelaus from the accusations (notwithstanding he was the cause of al mischief) and condemned those poore men to death, which if they had tolde their cause, yea, before the Scythians, they shoulde haue bene heard as innocent.
- 48 Thus were they soone punished vniustly, which followed vpon the matter for the citie, and for the people, and for the holie vessels.
- 49 Wherefore they of Tyrus hated that wickednes, and ministred al things liberally for their burial.
- 50 And so through the couetousnes of them that were in power, Menelaus remained in authoritie, increasing in malice, and declared him selfe a great traitor to the citizens.

CHAP. V.

2 Of the signes and tokens seene in Ierusalem. 6 Of the end and wretchednes of Iason. 11 The puruite of Antiochus against the Levites. 15 The spoiling of the Temple. 27 Maccabeus fleeth into the wilderness.

- 1 **A**Bout the same time Antiochus vnderooke his second voyage into Egypt.
- 2 And then were there sene through out al the citie of Ierusalem, fourtie dayes long, horsmen running in the aire, with robes of golde, and as bands of speare men,
- 3 And as a troupes of horsmen set in aray, incountering and coursing one against another with shaking of shields and multitude of dartes and drawing of swordes, & shooting of arrowes, and the glittering of the golden armour sene, and harnes of all sortes.
- 4 Therefore euerie man prayed, that those tokens might turne to good.
- 5 Now when there was gone forth a false rumor, as though Antiochus had bene dead, Iason tooke at the least a thousand men, & came suddenly vpon the citie, and they that were vpon the walles, being put backe and the citie at length taken,
- 6 Menelaus fled into the castel, but Iason slew his owne citizens without mercy, not cōsidering that to haue the aduantage against his kinsme is greatest disadvantage, but thought that he had gottē the victory of his enemies, & not of his owne nation.
- 7 Yet he gate not the superioritie, but at the last receiued shame for the reward of his treason, & went againe like a vacaboud into the country of the Ammonites.
- 8 Finally he had this end of his wicked couerfation, that he ^{Or, thus up.} was accused before Areta, the King of the Arabians, & fled from citie to citie, being pursued of euerie man, and hated as a forsaker of the Lawes, and was in abomination, as an enemy of his country and citizens, and was driuen into Egypt.
- 9 Thus he that had chased manie out of their owne country, perished as a banished man, after that he was gone to the Lacedemonians, thinking there to haue gotten succour by reason of kinred.
- 10 And he that had cast manie out vnburied, was throwen out him selfe, no man mourning for him, nor putting him in his graue: neither was he partaker of his fathers supulchre.
- 11 ¶ Now when these things that were done, were declared to the King, he thought that Iudea would haue fallen frō him: wherefore he came with a furious minde out of Egypt, and tooke the citie by violence.
- 12 He commanded his men of warre also, that they should kil, and not spare such as they met, and to slay such as went into their houses.
- 13 Thus was there a slaughter of yong men, and olde men, and a destruction of men & women and children, and virgins, and infants were murthered:
- 14 So that within three dayes were slayne fourescore thousand, and fourtie thousand taken prisoners, and there were as manie solde as were slaine.
- 15 Yet was he not content with this, but durst go into the most holy Temple of all the worlde, hauing Menelaus that traitor to the Lawes, and to his owne country, to be his guide,
- 16 And with his wicked hands tooke the holie vessels, which other Kings had giuen for the garnishing, glorie and honor of that place, and handled them with his wicked hands.
- 17 So haucie in his minde was Antiochus, that he considered not, that God was not a litle wroth for the sinnes of them that dwelt in the citie, for the which such contempt came vpon that place.
- 18 For if they had not bene wrapped in manie sinnes, he, as he had come, had suddenly bene punished, and put backe from his presumption, as Heliodorus was, whom Seleucus the King sent to vewe the tresurie.
- 19 But God hath not chosē the nation for the places sake, but the place for the nation sake.
- 20 And therefore is the place become partaker of the peoples trouble, but afterward shal it be partaker of the benefites of the Lord, and as it is now forsaken in the wrath of the Almighty, so when the great Lord shalbe reconciled, it shalbe set vp in great

great worship againe.

- 21 ¶ So when Antiochus had taken eightien hundred talents out of the Temple, he gave him to Antiochia in al haſt, thinking in his pride to make men ſayle vpon the drie land, and to walke vpon the ſea: ſuch an hie minde had he.
- 22 But he left deputies to vex the people: at Ieruſalem Phillip a Phrygian by birth, in maners more cruel then he that ſet him there:
- 23 And at Garizin Andronicus, & with the Menelaus, which was more grieuous to the citizens then the other, & was deſpiteful againſt the Iewes his citizens.
- 24 He ſent alſo Appollonius a cruel prince, with an armie of two and twentie thouſand, whome he commanded to ſlay thoſe that were toward mans age, and to ſel the women, and the yonger ſort.
- 25 So when he came to Ieruſalem, he fained peace, and kept him ſtil vntil the holy day of Sabbath: and then finding the Iewes keeping the feaſt, he commanded his men to take their weapons.
- 26 And ſo he ſlew al them that were gone forth to the ſhew, and running through the citie with his men armed, he murdered a great number.
- 27 But Iudas Maccabeus, being as it were the tenth, fled into the wildernes, & liued there in the mountaines with his companie among the beaſts, and dwelling there, and eating graſſe, leſt they ſhould be partakers of the filthines.

CHAP. VI.

- 1 The Iewes are compelled to leave the Lawe of God. 4 The Temple is deſiled. 10 The women cruelly puniſhed. 25 The grieuous paine of Eleazar.

- Or, A. i. i. ch. 1.
- 1 **N**Or long after this, ſent the King an olde man of Athens, for to compell the Iewes, to tranſgreſſe the Lawes of the fathers, and not to be gouerned by the Law of God,
 - 2 And to deſile the Temple that was at Ieruſalem, and to call it the temple of Iupiter Olympius, and that of Garizin, according as they did that dwelt at that place, Iupiter, that keepeth hoſpitalitie.
 - 3 This wicked gouernement was ſore and grieuous vnto the people.
 - 4 For the Temple was full of diſſolution, and gluttonie of the Gentiles, which dallied with harlots, and had to do with women within the circuit of the holie places, and brought in ſuch things as were not lawful.
 - 5 The altar alſo was full of ſuch things, as were abominable & forbidden by the Law.
 - 6 Neither was it lawful to keepe the Sabbath, nor to obſerue their ancient feaſts, nor plainely to confeſſe him ſelfe to be a Iewe.
 - 7 In the day of the Kings birth they were grievouſly compelled perforce euery moneth to banquet, and when the feaſt of Bacchus was kept, they were conſtrained to

go in the proceſſion of Bacchus with garlands of yuie:

- 8 Moreouer through the counſel of Ptolemeus, there went out a commandement vnto the next cities of the heathen againſt the Iewes, that the like cuſtome, and ban-
*Or, eating of the
fleſh that was ſan-
ctified.* ketting ſhould be kept.
- 9 And who ſo would not conformance them ſelues to the maners of the Gentiles, ſhould be put to death: then might a man haue ſeene the preſent miſerie.
- 10 For there were two womē brought forth, that had circumciſed their ſonnes, whome when they had led round about the citie (the babes hanging at their breaſts) they caſt the downe headlong ouer the walles.
- 11 Some that were runne together into dennes to keepe the Sabbath day ſecretly, were diſcouered vnto Philippe, and were burnt together, becauſe that for the reuerence of the honorable day they were afraid to helpe them ſelues.
- 12 ¶ Now I beſeech thoſe which reade this booke, that they be not diſcouraged for theſe calamities, but that they iudge theſe afflictions, not to be for deſtruction, but for a chaſtning of our nation.
- 13 For it is a token of his great goodnes not to ſuffer ſinners long to continue, but ſtraight waies to puniſh them.
- 14 For the Lord doth not long waite for vs, as for other nations, whome he puniſheth when they are come to the fulnes of their finnes.
- 15 But thus he dealeth with vs, that our finnes ſhould not be heaped vp to the full, ſo that afterward he ſhould puniſh vs.
- 16 And therefore he neuer withdraweth his mercie fro vs: and though he puniſh with aduerſitie, yet doeth he neuer forſake his people.
- 17 But let this be ſpoken now for a warning vnto vs: and now wil we come to the declaring of the matter in fewe words.
- 18 ¶ Eleazar the one of the principal ſcribes an aged man, and of a wel fauoured countenance, was conſtrained to open his mouth, and to eat ſwines fleſh.
- 19 But he deſiring rather to dye gloriouſly then to liue with hatred, offered him ſelfe willingly to the torment, and ſpit it out.
- 20 As they ought to go to death which ſuffer puniſhment for ſuch things, as it is not lawful to taſt of for the deſire to liue.
- 21 But they that had the charge of this wicked banquet, for that olde frienſhip of the man, tooke him aſide priuely, and prayed him, that he would take ſuch fleſh, as was lawful for him to uſe, & as he woulde prepare for him ſelfe, & diſſemble as though he had eaten of the things appointed by the King, euen of the fleſh of the ſacrifice,
- 22 That in ſo doing he might be deliuered from death, & that for the old frienſhip that was among them, he would receiue this fauour.
- 23 But he began to conſider diſcretely, & as became his age, and the excellencie of his
ancient

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ancient yeres, and the honor of his gray haire, whereunto he was come, and his most honest conuersation from his childhood, but chiefly the holie Law made & giuen by God: therefore he answered cōsequently, and willed them straight waies to send him to the graue.

*Or, to another
manner of life.*

- 24 For it becommeth not our age, *said he*, to dissemble, whereby manie yong persons might thinke, that Eleazar being fourescore yere olde and ten were now gone to another religion,
- 25 And so through mine hypocrisie (for a litle time of a transitorie life) they might be deceiued by me, and I should procure malediction, & reproch to mine olde age.
- 26 For though I were now deliuered from the torments of men, yet could I not escape the hand of the Almighty, neither aliue nor dead.
- 27 Wherefore I wil now change this life manfully, and wil shewe my selfe such as mine age requirerh,
- 28 And so wil leaue a notable example for such as be yong, to die willingly & courageously for the honorable & holy Lawes. And when he had said these wordes, immediately he went to torment.
- 29 Now they that led him, chāged the loue which they bare him before, into hatred, because of the words that he had spoken: for they thought it had bene a rage.
- 30 And as he was readie to giue the gost because of the strokes, he sighed and said, The Lord that hath the holy knowledge, knoweth manifestly, that whereas I might haue bene deliuered from death, I am scourged and suffer these sore paines of my bodie: but in my mind I suffer them gladlie for his religion.
- 31 Euen now after this maner ended he his life, leaving his death for an example of a noble courage, and a memorial of vertue, not onely vnto yong men, but vnto al his nation.

CHAP. VII.

The punishment of the seuen brethren and of their mother.

- 1 **I**T came to passe also that seuen brethrē, with their mother, were taken to be cōpelled by the King against the Law, to tast swines flesh, and were tormented with scourges and whippes.
- 2 But one of them, which spake first, said thus, What seekest thou? and what wouldest thou knowe of vs? we are readie to die, rather then to transgresse the Lawes of our fathers.
- 3 Then was the King angrie, and commanded to heat pannes and cauldrons, which were incontinently made hote,
- 4 And he commanded the tongue of him that spake first, to be cut out, and to slaye him and to cut of the vtmost parts of his bodie in the sight of his other brethren & his mother.
- 5 Now when he was thus mangled in al his

members, he cōmāded him to be brought aliue to the fire & to frie him in the panne: & while the smoke for a long time smoked out of the panne, the other brethren with their mother, exhorted one another to die courageously, saying in this maner,

- 6 The Lord God doeth regard vs, and in dede taketh pleasure in vs, as Moyses declared in the song wherein he testified openly, saying, That God wil take pleasure in his seruants.
- 7 ¶ So when the first was dead after this maner, they brought the second to make him a mocking stocke: and when they had pulled the skinne with the haire ouer his head, they asked him, if he would eat, yer he were punished in al the members of the bodie.
- 8 But he answered in his owne language, & said, No. Wherefore he was tormented forthwith like the first.
- 9 And when he was at the last breath, he said, Thou murderer takest this present life from vs, but the King of the world wil raise vs vp, which die for his Lawes, in the resurrection of euerlasting life.
- 10 ¶ After him was the third had in derision, and when they demanded his tongue, he put it out incontinently, & stretched forth his hands boldly,
- 11 And spake manfully, These haue I had from the heauen, but now for the Law of God, I despise them, and trust that I shall receiue them of him againe.
- 12 In so much that the King and they which were with him, marueiled at the yong mā's courage, as at one that nothing regarded the paines.
- 13 ¶ Now when he was dead also, they vexed and tormented the fourth in like maner.
- 14 And when he was now readie to die, he said thus, It is better that we should chāge this which we might hope for of men, and wait for our hope from God, that we may be raised vp againe by him: as for thee, thou shalt haue no resurrection to life.
- 15 ¶ Afterward they brought the fift also & tormented him,
- 16 Who looked vpon the King, and said, thou hast power among men, and though thou be a mortal man, thou doest what thou wilt: but thinke not, that God hath forsaken our nation.
- 17 But abide a while, and thou shalt see his great power, how he wil torment thee and thy seede.
- 18 After him also they brought the sixt, who being at the point of death, said, Deceiue not thy selfe foolishly: for we suffer these things, which are worthie to be wondred at for our owne sakes, because we haue offended our God.
- 19 But thinke not thou, which vndertakest to fight against God, that thou shalt be unpunished.
- 20 But the mother was marueilous aboue all other, and worthie of honorable memorie: for when she sawe her seuen sonnes slaine

slayne within the space of one day, she suffred it with a good wil, because of the hope that she had in the Lord.

21 Yea, she exhorted euery one of them in her owne language, and being full of courage and wisdom, stirred vp her womanly affections with a manly stomacke, and said vnto them,

22 I can not tel howe yee came into my wombe: for I neither gaue you breath nor life: it is not I that set in order the members of your bodie,

23 But doubtles the Creator of the worlde, which formed the birth of man, and found out the beginning of al things, wil also of his owne mercie giue you breath and life againe, as ye now regard not your owne selues, for his Lawes sake.

24 Now Antiochus thinking himselfe despised, & considering the iniurious wordes, while the yongest was yet aliue, he did exhorte him not onely with wordes, but swore also vnto him by an othe that hee woulde make him riche and welchie, if he would forsake the Lawes of his fathers, & that he would take him as a friende, and giue him offices.

25 But when the yong man woulde in no case hearken vnto him, the King called his mother, and exhorted that she would counsell the yong man to saue his life.

26 And when hee had exhorted her with manie wordes, she promised him that she woulde counsell her sonne.

27 So she turned her vnto him, laughing the cruel tyrant to scorne, and spake in her own language, O my sonne, haue pitie vpon me, that bare thee nine moneths in my wombe, and gaue thee sucke three yeeres, and nourished thee, and tooke care for thee vnto this age, and brought thee vp.

28 I beseech thee, my sonne, looke vpon the heauen and the earth, and al that is therein, and consider that God made them of things that were not, and so was mankind made likewise.

29 Feare not this hangman, but shewe thy selfe worthe such brethren by suffering death, that I maye receiue thee in mercie with thy brethren.

30 While she was yet speaking these wordes, the yong man said, Whom waite ye for? I wil not obey the Kings commandement: but I wil obey the commandement of the Lawe that was giuen vnto our fathers by Moyses.

31 And thou that imaginest al mischief against the Hebrewes, shalt not escape the hand of God.

32 For we suffer these things, because of our sinnes,

33 But though the liuing Lord be angrie with vs a litle while for our chastening & correction, yet will he be reconciled with his owne seruants.

34 But thou, O man without religion and most wicked of al men, list not thy selfe vp in vaine, which art puffed vp with vncer-

teine hope, and liftest thine hands against the seruants of God.

35 For thou hast not yet escaped the iudgement of almightie God, which seeth all things.

36 My brethren that haue suffred a litle paine, are now vnder the diuine couenant of euerlasting life: but thou through the iudgement of God, shalt suffer iust punishments for thy pride.

37 Therefore I, as my brethren haue done, offer my bodie and life for the Lawes of our fathers, beseeching God, that he will soone be mercifull vnto our nation, and that thou by tormēt and punishment mayest confesse, that he is the onely God,

38 And that in me and my brethren the wrath of the Almighty, which is righteously fallen vpon al our nation, may cease.

39 Then the King being kindled with anger, raged more cruelly against him then the others, and tooke it grieuouflye, that he was mocked.

40 So he also dyed holily, & put his whole trust in the Lord.

41 Last of all after the sonnes, was the mother put to death.

42 Let this now be inough spoken concerning the bankets, and extreme cruelties.

CHAP. VIII.

1 Judas gathereth together his hoste. 9 Nicanor is sent against Judas, 16 Judas exhorts his souldiers to constancy. 20 Nicanor is overcome. 27 The Levites giue thanks, after they haue put their enemies to flight, diuiding part of the spoyle vnto the fatherles and vnto the widowes. 30 Timotheus and Bacchides are discomfited. 35 Nicanor sleeth vnto Antiochus.

1 **T**HEN Judas Maccabeus, and they that were with him, went priuily into the townes, and called their kinfolkes and friends together, and tooke vnto them all such as continued in the Iewes religion, & assembled six thousand men.

2 So they called vpon the Lord, that he would haue an eye vnto his people, which was vexed of euery man, & haue pitie vpon the Temple that was defiled by wicked men,

3 And that he would haue compassion vpon the citie that was destroyed, and almost brought to the ground, and that he would heare the voyce of the blood that cryed vnto him,

4 And that he would remember the wicked slaughter of the innocent children, & the blasphemies committed against his Name, and that he would shewe this hatred against the wicked.

5 Now when Maccabeus had gathered this multitude, he coulde not be withstand by the heathen: for the wrath of the Lord was turned into mercie.

6 Therefore he came at vnwares, & burnt vp the townes and cities: yet he tooke the most commodious places, and slew many of the enemies.

7 But specially he vsed the nights to make such assautes, in somuch that the brute of his manlinesse was spred euery where.

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- 8 So when Philippe saw that this man increased by litle and litle, and that thinges prospered with him for the most parte, he wrote vnto Ptolemeus the gouernour of Coelosyria and Phenice, to helpe him in the Kings busines.
- 9 Then sent he speedily Nicanor *the sonne* of Patroclus, a speciall friend of his, and gaue him of al nations of the heathen no lesse then twentie thousand men, to roote out the whole generation of the Iewes, & ioyned with him Gorgias a captaine, which in matters of warre had great experience.
- 10 Nicanor ordeined also a tribute for the King of two thousand talents, which the Romaines should haue, to be taken of the Iewes that were taken prisoners.
- 11 Therefore immediately he sent to the cities on the seacoast, prouoking them to bye Iewes to be their seruantes, promising to sel fourescore & ten for one talent: but he considered not the vengeance of almightie God, that should come vpon him.
- 12 When Iudas then knewe of Nicanors comming, he tolde them that were with him, of the comming of the armie.
- 13 Now were there some of them fearefull, which trusted not vnto the righteousness of God, but fled away, and abode not in that place.
- 14 But the other sold all that they had left, and besought the Lord together, to deliuer them from that wicked Nicanor, which had sold them, or euer he came nere them.
- 15 And though he would not do it for their sakes, yet for the couenant made with their fathers, and because they called vpon his holy and glorious Name.
- 16 And so Maccabeus called his men together, about six thousand, exhorting the not to be afrade of their enemies, neither to feare the great multitude of the Gentiles, which came against them vnrighteously, but to fight manly,
- 17 Setting before their eyes the iniury that they had vniustly done to the holy place, and the crueltie done to the citie by derision, and the destruction of the orders established by their fathers.
- 18 For they, said he, trust in their weapons and boldnes: but our confidence is in the almightie God, which at a becke can both destroy them that come against vs, and all the worlde.
- 19 Moreouer he admonished them of the helpe that God shewed vnto their fathers, as when there perished an hundreth and fourescore, and fise thousand vnder* Senacherib,
- 20 And of the battel that they had in Babylon against the Galacians, howe they came in all to the battell eight thousand, with foure thousand Macedonians: and when the Macedonians were astonished, the eight thousand slew an hundreth and twentie thousand through the helpe that was giue them from heuen, wherby they had receiued many benefices.
- 21 Thus when he had made them bold with these words, & readie to dye for the Laws and the country, he deuided his armie into foure partes,
- 22 And made his owne brethren captaines ouer the armie, *so was*, Simon, and Ioseph and Ionathan, giuing eche one fittene hundred men.
- 23 And when Eleazarus had read the holy booke, & giuen them a token of the helpe of God, *Iudas* which led the foreward, ioyned with Nicanor,
- 24 And because the almighty helped them, they slewe aboue nine thousand men, and wounded and maimed the most parte of Nicanors hoste, and so put al to flight,
- 25 And toke the money fro those that came to bye them, and pursued them farre: but lacking time they returned.
- 26 For it was the day before the Sabbath, and therefore they woulde no longer pursue them.
- 27 So they tooke their weapons, and spoiled the enemies, and kept the Sabbath, giuing thanks & praising the Lord wonderfully, which had deliuered them that daye, and powred vpon them the beginning of his mercie.
- 28 And after the Sabbath, * they distributed the spoyle to the sicke, and to the fatherles, & to the widows, and deuided the residue among themselues and their childre.
- 29 When this was done, and they all had made a general prayer, they besought the mercifull Lord to be reconciled at the length with his seruantes.
- 30 Afterward with one consent they fel vpō Timotheus and Bacchides, and slew aboue twentie thousand, and wan hie and strong holdes, and deuided great spoyle, & gaue an equal portion vnto the sicke, and to the fatherles, and to the widdowes, & to aged persons also.
- 31 Moreouer they gathered their weapons together, and layed them vp diligently in conuenient places, and brought the remnant of the spoyle to Ierusalem.
- 32 They slewe also Philarches a moste wicked person, which was with Timotheus, and had vexed the Iewes many waies.
- 33 And when they kept the feast of victory in their country, they burnt Callisthenes that had set fyre vpon the holie gates, which was fledde into a litle house: so he receiued a rewarde meete for his wickednes.
- 34 And that moste wicked Nicanor, which had brought a thousand marchants to bie the Iewes,
- 35 He was through the helpe of the Lord brought downe of them whome hee thought as nothing, in so much that hee put of his glorious raiment, and fledde ouerthwart the country like a fugitiue seruant, and came alone to Antiochia, with great dishonour through the destruction of his hoste.

36 Thus

* King. 19. 35.
Isa. 37. 36.
Job. 1. 21.
eccles. 48. 24.
1. Mac. 3. 44.

Num. 31. 37.
1. Sam. 30. 26.

Al. 12. 2

Or. 12. 2

36 Thus he that promised to pay tribute to the Romaines, by meanes of the prisoners of Ierusalem, brought newes, that the Iewes had a defender, and for this cause none could hurt the Iewes, because they followed the Lawes appointed by him.

CHAP. IX.

1 Antiochus willing to spoile Persopolis, is put to flight.

5 As he persecuteth the Iewes, he is stricken of the Lord.

13 The pained repentance of Antiochus. 28 He dyeth miserably.

1 **A**T the same time, came Antiochus againe with dishonour out of the countrey of Persia.

2 For when he came to Persopolis, & went about to rob the Temple, and to subdue the citie, the people ranne in a rage to defend themselves with their weapons, and put them to flight, and Antiochus was put to flight by the inhabitants, and returned with shame.

3 Now when he came to Ecbarana, he vnderstood the things that had come vnto Nicanor, and Timotheus.

4 And then being chafed in his fume, he thought to impute to the Iewes their fault, which had put him to flight, & therefore commanded his charer man to driue continually, & to dispatch the journey: for gods iudgement compelled him: for he had said thus in his pride, I will make Ierusalem a common burying place of the Iewes, when I come thither.

5 But the Lord almightie & God of Israel smote him with an incurable and inuisible plague: for asone as he had spoken these wordes, a paine of the bowels, that was remediless, came vpon him, & sore torments of the inner parts,

6 And that most iustly: for he had tormented other mens bowels with diuerse and strange torments.

7 Howbeit he would in no wise cease from his arrogancie, but swelled the more with pride, breathing out fire in his rage against the Iewes, and commanded to haste the journey: but it came to passe that hee fell downe from the charer that ranne swiftly, so that all the members of his body were bruised with the great fall.

8 And thus he that a litle afore thought he might command the floods of the sea (so proude was he beyonde the condition of man) and to weigh the hie mountaines in the balance, was now cast on the ground, and caried in an horselitter, declaring vnto al the manifest power of God,

9 *So that the wormes came out of the bodie of this wicked man in abundance: and whiles hee was aliue, his flesh fell off for paine and torment, and al his armie was grieved at his smell.

10 Thus no man could beare because of his stinke, him that a litle afore thought he might reach to the starres of heauen.

11 Then he began to leaue of his great pride, and selfe wil, when he was plagued and came to the knowledge of himselfe by the

scourge of God, and by his paine which increased euerie moment.

12 And when he himselfe might not abide his owne stinke, he said these wordes, It is mete to be subiect vnto God, & that a man which is mortall, shoulde not thinke himselfe equal vnto God through pride.

13 This wicked person praied also vnto the Lord, who would now haue no mercie on him,

14 And said thus that he would set at libertie the holy citie vnto the which he made haste to destroye it, and to make it a burying place.

15 And as touching the Iewes whom he had iudged not worthie to bee buried, but woulde haue cast them out with their children to be deuoured of the foules & wilde beafts, he would make them al like the citizens of Athenes.

16 And whereas he had spoiled the holy Temple afore, he woulde garnish it with great giftes, and increase the holy vessels, and of his owne rents beare the charges belonging to the sacrifices.

17 Yea, and that he would also become a Iewe himselfe, and go through al the world that was inhabited, and preach the power of God.

18 But for al this his paines would not cease: for the iust iudgement of God was come vpo him: therefore despairing of his health, he wrote vnto the Iewes this letter vnder written, conteneing the forme of a supplication.

19 **THE KING** & prince Antiochus vnto the Iewes his louinge citizens witherth much ioye and health and prosperitie.

20 If ye and your children fare wel, & if all things go after your minde, I giue great thanks vnto God hauing hope in the heauen.

21 Though I lye sicke, yet I am mindful of your honour, and good will for the loue I beare you: therfore when I returned from the countrey of Persia, and fell into a sore disease, I thought it necessary to care for the common safetie of al,

22 Not distrusting mine health, but hauing great hope to escape this sickenes.

23 Therfore considering that when my father led an host against the high countries, he appointed who should succede him:

24 That if any controuersie happened contrary to his expectation, or if that any tidings were brought that were grievous, they in the lande might knowe to whome the affaires were committed, that they should not be troubled.

25 Againe, when I ponder how that the gouernours, that are borderers, & neighbours vnto my kingdome, waite for al occasions, and looke but for opportunitie, I haue ordeined that my sonne Antiochus shalbe King whom I ofte commended and committed to many of you, when I went into the hie prouinces, and haue written vnto him as followeth hereafter.

O o o o j. 26 There-

Or, God their de-
fender.

All. 12. 23.

Or, pottenmes.

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- 26 Therefore, I pray you, & require you, to remember the benefits that I haue done vnto you generally, & particularly, and that euerie man wilbe faithful to me and to my sonne.
- 27 For I trust that he wil be gentle, and louing vnto you according to my minde.
- 28 ¶ Thus the murderer and blasphemers suffered most grieuouly, and as he had intreated other men, so he dyed a miserable death in a strange country amonge the mountaines.
- 29 And Philippe that was brought vp with him, caryed away his body, who fearing the sonne of Antiochus, went into Egypt to Ptolemicus Philometor,

CHAP. X.

1 Indat Macedonia taketh the cite and the Temple. 10 The acts of Eupator. 16 The Iewes fight against the Idumeans. 24 Timotheus maketh Indat, with whom Indat ioyneth battell. 29 Five men appeare in the aire to the helpe of the Iewes. 37 Timotheus is slaine.

- 1 **M**accabeus nowe and his companie, through the helpe of the Lord, wan the Temple and the cite againe,
- 2 And destroyed the altars, & chappels that the heathen had buylded in the open places,
- 3 And clenfed the Temple, and made another altar, & burned stones, & toke fire of them, & offered sacrifices, and incense two yeres, and six moneths after, and set forth the lampes, and the shewbread.
- 4 When that was done, they fel downe flat vpon the ground, and besought the Lord, that they might come no more into suche troubles: but if they sinned anie more against him, that he himselfe would chaften them with mercie, and that they might not be deliuered to the blasphemous, and barbarous nations.
- 5 Now vpon the same daye, that the strangers polluted the Temple, on the very same day it was clenfed againe euen the five and twentieth daye of the same moneth, which is Chasseu.
- 6 They kept eight daies with gladnes as in the feast of the Tabernacles, remembring, that not long afore they held the feast of the Tabernacles when they liued in the mountaines and dennes like beasts.
- 7 And for the same cause they bare greene bowes, and faire branches and palmes, and sang psalmes vnto him that had giuen the good successe in clenfing his place.
- 8 They ordeined also by a common statute, & decree that euery yere those dayes should be kept of the whole nation of the Iewes.
- 9 And this was the end of Antiochus called Epiphanes.
- 10 ¶ Now wil we declare the actes of Antiochus Eupator, which was the sonne of this wicked man gathering briefly the calamities of the warres, that followed.
- 11 For when hee had taken the kingdome, he made one Lyfias, which had bene capitaine of the hoste in Phenice, & Cælofy-

- ria, ruler ouer the affaires of the realme.
- 12 For Ptolemus that was called Macron, purposed to do iustice vnto the Iewes for the wrong, that had bene done vnto them, and went about to behaue himselfe peaceably with them.
- 13 For the which cause he was accused of his friends before Eupator, & was called oftentimes traitour, because he had left Cyprus that Philometor had committed vnto him, and came to Antiochus Epiphanes: therefore seeing that he was no more in estimation, he was discouraged, and poysoned himselfe, and dyed.
- 14 ¶ But when Gorgias was gouernour of the same places, he interteined strangers, & made warre oft times against the Iewes.
- 15 Moreover the Idumeans that helde the strong holdes, which were meete for their purpose, troubled the Iewes, and by receiuing them that were driuen from Ierusalem, toke in hand to continue warre.
- 16 Then they that were with Maccabeus made prayers, and besought God that hee would be their helper, & so they fell vpon the strong holdes of the Idumeans,
- 17 And assailed them sore, that they wanne the places, and slewe al that fought against them on the walle, and killed al that they met with, and slewe no lesse then twentie thousande.
- 18 And because certeine (which were no lesse then nine thousand) were fled into two strong castels, hauing all maner of thinges conuenient to susteine the siege,
- 19 Maccabeus left Simon, and Ioseph, and Zaccheus also, & those that were with the, which were ynow to besiege them, and departed to those places which were more necessarie.
- 20 Now they that were with Simon, being led with couetousnes, were intreated for money, (thorowe certeine of those that were in the castel) & toke secenty thousand drachmes, and let some of them escape.
- 21 But when it was tolde Maccabeus what was done, he called the gouernours of the people together, and accused those men, that they had solde their brethren for money, and let their enemies go.
- 22 So he slew them when they were conuict of treason, and immediately wanne the two castels:
- 23 And hauing good successe, as in all the warres that he toke in hand, he slew in the two castels mo then twentie thousand.
- 24 Now Timotheus whom the Iewes had overcome afore, gathered an army of strangers of al sortes, & brought a great troupe of horsemen out of Asia to winne Iewrie by strength.
- 25 But when he drew nere, Maccabeus, and they that were with him, turned to praye vnto God, and sprinkled earth vpon their heads, & girded their reins with sackcloth,
- 26 And fel downe at the fote of the altar, & besought the Lord to be merciful to the, & to be an enemy to their enemies, and to be

Eccl. 27. 20.
dent. 28. 4.

be an aduerfarie to their aduerfaries, * as the Law declareth.

27 So after the prayer, they toke their weapons, & went on further from the citie, & when they came nere to the enemies, they toke heede to themfelues.

28 And when the morning appeared, they both ioined together: the one part had the Lord for their refuge, and pledge of prosperitie, and noble victorie, and the other toke courage as a guide of the warre.

29 But when the battel waxed strong, there appeared vnto the enemies fro heauē five comely men vpon horses with bridles of golde, and two of them led the Iewes,

30 And toke Maccabeus betwixt them, & couered him on euerie side with their weapons, & kept him safe, but shot dartes, and lightnings against the enemies, so that they were confounded with blindness, and beaten downe and ful of trouble.

31 There were slaine of footemen twentie thousand and fixe hundreth, and six hundreth horsemen.

32 As for Timotheus himself, he fled vnto Gazara, which was called a verie strong holde, wherein Chereas was captaine.

33 But Maccabeus and his companie laide siege against the fortresses with courage for foure dayes.

34 And they that were within, trusting to the height of the place, blasphemed exceedingly, and spake horrible wordes.

35 Neuertheles vpon the fifth day in the morning twenty yong men of Maccabeus companie, whose heartes were inflamed, because of the blasphemies, came vnto the wal, and with bolde stomachs smote down those that they met.

36 Others also that climed vp vpon the engines of warre against the that were within, set fire vpon the towres, & burnt those blasphemers quicke with the fyres that they had made, and others brake vp the gates, and receiued the rest of the armie, & toke the citie.

37 And hauing found Timotheus, that was crept into a caue, they killed him, & Chereas his brother with Apollophanes.

38 When this was done, they praised the Lord wyth psalmes, and thanksgiuing, which had done so great things for Israel, and giuen them the victorie.

CHAP. XI.

1. Lysias goeth about to ouercome the Iewes. 8. Succour is sent from heauen vnto the Iewes. 16. The letter of the Lysias vnto the Iewes. 20. The letter of King Antiochus vnto Lysias. 27. A letter of the same vnto the Iewes. 34. A letter of the Remaines to the Iewes.

1 Verie shortelye after this, Lysias the Kings steward, and a kinsman of his which had the gouernance of the affaires, toke sore displeasure for the things that were done.

2 And when he had gathered about fourescore thousand, with al the horsemen hee came against the Iewes, thinking to make

the citie an habitation of the Gentiles.

3 And the Temple woulde he haue to get money by, like the other temples of the heathen: for he woulde sel the Priests office euery yere.

4 And thus being puffed vp in his minde, because of the great number of footemen, & thousands of horsemen, and in his foure score elephantes,

5 He came into Iudea, and drewe neere to Beth-sura, which was a castell of defence, five^a furlonges from Ierusalem, and laide fore siege vnto it.

a Whereof eight make a myle.

6 But when Maccabeus, and his companie knew that he besieged the holds, they, and al the people made prayers with weeping, and teares before the Lord, that he would send a good Angel to deliuer Israel.

7 And Maccabeus himselfe first of al tooke weapons, exhorting the other that they would icoparde themselues together with him to helpe their brethren: so they went forth together with a couragious minde.

8 And as they were there besides Ierusalem, there appeared before them vpon horseback a man in white clothing, shaking his harnes of golde.

9 Then they prayfed the merciful God all together, and tooke heart, in so much that they were readie, not onely to fight with men, but with the most cruell beastes, & to breake downe walles of yron.

10 Thus they marched forward in aray, hauing an helper from heauen: for the Lord was merciful vnto them.

11 And running vpon their enemies like lions, they slew eleuen thousand footemen, & sixtene hundreth horsemen, and put al the other to flight.

12 Many of them also being wounded, escaped naked, and Lysias himselfe fled away shamefully, and so escaped.

13 Who as he was a man of vnderstanding, considering what losse he had had, & knowing, that the Hebrewes could not be ouercome because the almightie God helped them, sent vnto them,

14 And promised, that he would consent to al things which were reasonable, and perswade the King to be their friend.

15 Maccabeus agreed to Lysias requestes, hauing respect in al things to the comon welth, and whatsoeuer Maccabeus wrote vnto Lysias concerning the Iewes, the King granted it.

16 For there were letters written vnto the Iewes fro Lysias containing these wordes, LYSIAS vnto the people of the Iewes sendeth greeting.

17 Iohn & Abessalom, which were sent fro you, deliuered me the things that you demande by writing, and required mee to fulfil the things that they had declared.

18 Therefore what things soeuer were mete to be reported to the King himselfe, I haue declared them, and he granted that that was possible.

19 Therefore if yee behaue your selues as friends

O o o .iij.

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- friendes toward his affaires, hereafter also I wil indeuour my selfe to do you good.
- 20 As concerning these things, I haue giue comendement to these men, and to those whome I sent vnto you, to common with you of the same particularly.
- 21 Fare ye wel, the hundreth and eight and fortie yere, the foure and twentieth day of the moneth Dioscorinthius.
- 22 ¶ Now the Kings letter contained these wordes, KING ANTIOCHVS vnto his brother Lyfias sendeth greeting.
- 23 Since our father is translated vnto the gods, our wil is, that they which are in our realme, liue quietly, that euery man maye apply his owne affaires.
- 24 We vnderstand also that the Iewes would not confet to our father, for to be brought vnto the custome of the Gentiles, but would kepe their owne maner of liuing: for the which cause they require of vs, that we would suffer them to liue after their owne Lawes.
- 25 Wherefore our minde is that this nation shalbe in rest, and haue determined to restore them their Temple, that they may be gouerned according to the custome of their fathers.
- 26 Thou shalt do wel therefore to send vnto them, and graunt them peace, that when they are certified of our minde, they maye be of good comfort, and cheerefully go about their owne affaires.
- 27 And this was the Kings letter vnto the nation, KING ANTIOCHVS vnto the Elders of the Iewes, and to the rest of the Iewes sendeth greeting.
- 28 If ye fare wel, we haue our desire: we are also in good health.
- 29 Menelaus declared vnto vs that your desire was to returne home, & to apply your owne busines.
- 30 Wherefore, those that wil depart, we giue them free libertie, vnto the thirtieth day of the moneth of Panthicus,
- 31 That the Iewes may vse their owne maner of liuing and Lawes, like as afore, and none of them by any maner of wayes to haue harme for things done by ignorance.
- 32 I haue sent also Menelaus to comforte you.
- 33 Fare ye wel: the hundreth and eight and fortie yere, the fiftenth day of the moneth of Panthicus.
- 34 ¶ The Romaines also sent a letter containing these wordes, QVINTVS MEMMIVS & Titus Manilius ambassadours of the Romaines, vnto the people of the Iewes sende greeting.
- 35 The things that Lyfias the Kings kinsman hath granted you, we grant the same also.
- 36 But concerning that which he shal report vnto the King, sed hither some with spede, when ye haue considered the matter diligently, that we may consult therevpon as shalbe best for you: for we must go vnto Antiochia.

Or, April.

Or, Manilius.

- 37 And therfore make hast and send some men, that we may knowe your minde.
- 38 Fare well: this hundreth and eight, and fortie yere, the fiftenth day of the moneth of Panthicus.

CHAP. XII.

1 Timotheus troubleth the Iewes. 2 The wicked deede of them of Ioppe against the Iewes. 3 Iudas is aduenged of them. 4 He setteth fire in the hauen of Iamnia. 5 The pursuite of the Iewes against Timotheus. 6 Timotheus is taken and let go unhurt. 7 Iudas pursueth Gorgias.

- 1 **W**hen these couenantes were made, Lyfias went vnto the King, and the Iewes tilled their ground.
- 2 But the gouernours of the places, as Timotheus & Apollonius the sonne of Gennetus, and Ieronimus, and also Demophon, and besides them Nicanor the gouernour of Cyprus, would not let them liue in rest and peace.
- 3 ¶ They of Ioppe also did such a vile act: they prayed the Iewes that dwelt amonge them, to go with their wiues and children into the shippes, which they had prepared as though they had ought them none euill wil.
- 4 And so by the common aduise of the citie, they obeyed them, and suspecte nothing: but when they were gone forth into the deepe, they drowned no lesse then two hundreth of them.
- 5 Now when Iudas knewe of this crueltie shewed against his nation, he commanded those men that were with him, to make them ready.
- 6 And hauing called vpon God the righteous iudge, he went forth against the murtherers of his brethren, and set fire in the hauen by night, and burnt the shippes, and those that fled thence he slewe.
- 7 And when the citie was shut vp, he departed as though he would come againe, and roote out al them of the citie of Ioppe.
- 8 ¶ But when he perceiued that the Iamnites were minded to do in like maner vnto the Iewes, which dwelt among them,
- 9 He came vpon the Iamnites by night, & set fire in the hauen with the nauie, so that the light of the fire was seene at Ierusalem, vpon a two hundreth and fortie furlonges.
- 10 Now when they were gone from thence nine furlonges, in their iourney toward Timotheus, about fife thousand me of fore and fife hundreth horsemen of the Arabians set vpon him.
- 11 So the battel was sharpe, but it prospered with Iudas thorow the helpe of God: the ^a Nomades of Arabia, being overcome, be sought Iudas to make peace with them, & promised to giue him certeine cattel, and to helpe him in other things.
- 12 And Iudas thinking that they shoulde in deede be profitable concerning manye things, granted them peace: wherevpon they shoke hands, and so they departed to their tentes.

a So called because they were shepheards.

- 13 ¶ Judas also assailed a citie called Caphis, which was strong by reason of a bridge, and fenced round about with walles, and had dyuers kindes of people dwelling therein.
- 14 So they that were within it, put such trust in the strength of the walles, and in store of vitales, that they were the slacker in their doings, reuiling them that were with Judas, and reproching them: yea, they blasphemed and spake such words as were not lawfull.
- 15 But Maccabeus souldiers, calling vpon the great prince of the world (which without any instruments, or engins of warre, did * cast downe the walles of Iericho, in the time of Iesus) gaue a fierce assault against the walles,
- 16 And tooke the citie by the wil of God, and made an exceeding great slaughter, in so much that a lake of two furlongs broad, which lay thereby, seemed to flowe with blood.
- 17 ¶ Then departed they from thence, feuen hundreth and fiftie furlongs, and came to Characa vnto the Iewes, that are called Tubieni.
- 18 But they found not Timotheus there: for he was departed from thence, and had done nothing, and had left a garison in a verie strong holde.
- 19 But Dositheus, and Sosipater, which were captaines with Maccabeus, went forth, and slewe those that Timotheus had left in the fortresse more then ten thousande men.
- 20 And Maccabeus prepared, & ranged his armie by bandes, and went courageously against Timotheus, which had with him an hundreth and twentie thousande men of foote, and two thousand and fife hundreth horsemen.
- 21 When Timotheus had knowledge of Judas coming, he sent the women, & children, and the other baggage afore vnto a fortresse called Carnion (for it was hard to besiege, and vnease to come vnto because of the straites on al sides.)
- 22 But when Judas first band came in sight, the enemies were smitten with feare, and a trembling was among them thorow the presence of him that seeth al things, in so much that they fleing one here, another there, were oft times hurt by their owne people, and wounded with the pointes of their owne swordes.
- 23 But Judas was very earnest in pursuing, and slewe those wicked men: yea, he slewe thirtie thousand men of them.
- 24 Timotheus also himselfe fell into the hands of Dositheus, and Sosipater, whome he besought with much craft to let him go with his life, because he had manye of the Iewes parents & the brethren of some of them, which, if they put him to death, should be despised.
- 25 So when he had assured them with many wordes, and promised that he would restore them without hurt, they let him go for the health of their brethren.
- 26 ¶ Then went Maccabeus towarde Carnion, and Atargation, and slewe fife and twentie thousand persons.
- 27 And after that he had chased away and slaine them, Judas remoued the hoste toward Ephron a strong citie, wherein as Lysias & a great multitude of all nations, and the strong yong men kept the walles defending them mightely: there was also great preparation of engins of warre, & dartes.
- 28 But when they had called vpon the Lord, which with his power breaketh the strength of the enemies, they wan the citie, & slew fife and twentie thousand of them that were within.
- 29 ¶ From thence went they to Scythopolis; which lieth six hundreth furlonges from Ierusalem.
- 30 But when the Iewes which dwelt there, testified, that the Scythopolitans dealt lovingly with them, & intreated them kindly in the time of their aduersitie,
- 31 They gaue them thanks, desiring them to be friendly stil vnto them, and so they came to Ierusalem, as the feast of the weekes approached.
- 32 ¶ And after the feast called Pētecost they went forth against Gorgias the gouernour of Idumea.
- 33 Who came out with three thousand men of foote and foure hundreth horsemen.
- 34 And when they ioyned together, a fewe of the Iewes were slaine,
- 35 And Dositheus one of the Baccenors, which was on horsebacke and a mightie man, toke Gorgias, and laide holde of his garment, and drewe him by force, because he would haue taken the wicked man aliue: but an horseman of Thracia fell vpon him, and smote of his shoulder, so that Gorgias fled into Marisa.
- 36 And when they that were with Eserin, had foughten long, and were wearie, Judas called vpon the Lord, that he would shewe himselfe to be their helper, and captaine of the felde.
- 37 And then he began in his owne language and sung Psalmes with a loude voyce, in so much that straight wates hee made them that were about Gorgias, to take their flight.
- 38 ¶ So Judas gathered his host, and came in to the citie of Odolla. And when the sequenth day came, they clenfed themselves (as the custome was) and kept the Sabbath in the same place.
- 39 And vpon the day following, as necessitie required, Judas and his companye came to take vp the bodies of them that were slaine, and to burie them with their kinsmen in their fathers graues.
- 40 Now vnder the coates of euerie one, that was slayne, they founde iewels that had bene consecrate to the idoles of the * Iamnites, which thing is forbidden the Iewes

*Or battel
vmines.
Iud. 5. 20.*

Or with Gorgias.

*Dem. 7. 25.
10th. 7. 26.*

II. Maccabees.

Iewes by the Law. Then euery man sawe, that this was the cause wherfore they were slaine.

41 And so euery man gaue thanks vnto the Lord, the righteous Iudge, which had opened the thinges that were hid.

42 And they gaue themselues to prayer, & besought him, that they should not vtterly be destroyed for the faute committed. Besides that, noble Iudas exhorted the people to kepe themselues from sinne, for so much as they sawe before their eyes the thinges which came to passe by the sinne of these that were slaine,

43 And hauing made a gathering through the companie, sent to Ierusalem about two thousand drachmes, of siluer, to offer a sin offering, doing very wel, and honestly that he thought of the resurrection.

44 For if he had not hoped, that they which were slaine, should rise againe, it had bene superfluous, and vaine to a praye for the dead.

45 And therefore he perceiued, that there was great fauour laid vp for those that dyed godly. (It was an holie, and a good thought) So he made a reconciliation for the dead that they might be deliuered fro sinne.

CHAP. XIII.

1 The coming of Eupator into Iudea. 4 The death of Menelaus. 10 Maccabees going to fight against Eupator moueth his souldiers vnto prayer. 15 He killeth fouretee thousand men in the tents of Antiochus. 21 Rhodocus the betrayer of the Iewes is taken.

1 **I**N the hundreth, fourtie and nine yere it was tolde Iudas, that Antiochus Eupator was coming with a great power into Iudea.

2 And Lyfias the stewarde and ruler of his affaires with him, hauing both in their armie an hundreth and ten thousand men of foote of the Grecians, and fise thousand horsemen, & two and twentie elephants, & three hundreth charets set with hookes.

3 Menelaus also ioyned himselfe with them and with great deceit encouraged Antiochus, not for the safegard of the countrey, but because he thought to haue ben made the gouernour.

4 But the King of Kings moued Antiochus minde against this wicked man, and Lyfias informed the King that this man was the cause of al mischief, so that the King commanded to bring him to Berea to put him vnto death as the maner was in that place.

5 Now there was in that place a towre of fiftie cubites high, ful of ashes, and it had an instrument that turned rounde, and on euerie side it rouled downe into the ashes.

6 And there whosoeuer was condemned of saciledge, or of any other grieuous crime, was cast of al men to the death.

7 And so it came to passe that this wicked man should dye such a death, and it was

a most iust thing that Menelaus shoulde want buryal.

8 For because he had committed manie sinnes by the altar, whose fire & ashes were holy: he himselfe also dyed in the ashes.

9 ¶ Now the King raged in his minde, and came to shewe himselfe more cruell vnto the Iewes then his father.

10 Which thinges when Iudas perceiued, he commanded the people to call vpon the Lord night and daye, that if euer he had holpen them, he would now helpe them, when they should be put from their Law, from their countrey and from the holie Temple:

11 And that he would not suffer the people, which a litle afore began to recouer, to be subdued vnto the blasphemous nations.

12 So when they had done this altogether, and besought the Lord for mercie with weeping, and fasting, and falling downe three dayes together, Iudas exhorted the to make themselues readie.

13 And he being apart with the Elders, toke counsell to go forth, afore the King brought his hoste into Iudea, and shoulde take the citie, and commit the matter to the helpe of the Lord.

14 So committing the charge to the Lord of the world, he exhorted his souldiers to fight manfully, euen vnto death for the Lawes, the Temple, the citie, their countrey, and the common wealth, and camped by Modin.

15 And so giuing his souldiers for a watche worde, The victorie of God, he piked out the manliest yong men, and went by night into the Kinges campe, and slewe of the hoste fouretee thousand men, & the greatest elephant with all that sate vpon him.

16 Thus when they had brought a great feare, & trouble in the campe, & all thinges went prosperously with them, they departed.

17 This was done in the breake of the day, because the protection of the Lord did helpe them.

18 ¶ Now when the King had tasted the manlines of the Iewes, he went about to take the holdes by policie.

19 And marched toward Beth-sura, which was a strong holde of the Iewes: but hee was chased away, hurt and lost of his men.

20 For Iudas had sent vnto them that were in it, such thinges as were necessary.

21 But Rhodocus which was in the Iewes hoste, disclosed the secrets to the enemies: therefore he was sought out, & when they had gotten him, they put him in prison.

22 Aiter this did the King commune with them that were in Beth-sura, and tooke truce with them, departed, and ioyned bartel with Iudas, who ouercame him.

23 But when he vnderstode, that Philippe, (whom he had left to be ouerseer of his busines at Antiochia) did rebell against him, he was astonished, so that he yeelded himselfe to the Iewes, and made them an
othe

a From this vers. to the end of this chapter § Greek text is corrupt so that no good sense much lesse certain doctrine can be gathered there by: also it is evident § this place was not written by § holy Ghost, both because it dissenteth from the rest of the holy Scriptures, & also the autor of this booke acknowledging his own infirmitie, desireth pardon, if he haue not attained to that he should. And it seemeth, § this Iason the Cirenean, out of whom he tooke this abridgement, is Ioseph Ben Gorion, who hath written in Ebrewe 5 booke of these matters, & intreating this place maketh no mention of this praier for the dead, lib. 3 Chap. 19. for it is contrary to the custome of the Iewes, euen to this day, to pray for the dead. And though Iudas had so done, yet this particular example is not sufficient to establish a doctrine no more the Zipporahs was to proue § women might minister the sacraments, Exo. 4. 25, or the example of Razis § one might kill himself, who this autor so much commendeth. 2. Macc. 14. 42.

Or, came and took the right hand.

othe to do all things that were right, and was appealed toward them, and offered sacrifice and adorned the Temple, and shewed great gentleness to the place,

24 And embraced Maccabeus, and made him capitaine and gouernour from Ptolemais vnto the Gerrenians.

25 Neuertheles, whē he came to Ptolemais, the people of the cite were not content with this agrement: & because they were grieved, they would that he should breake the couenants.

26 Then went Lyfias vp into the iudgemēt seate, and excused the fact as well as he could, and perswaded them, and pacified them, and made them wel affected, and came againe vnto Antiochia. This is the matter concerning the Kings iourney, and his returne.

CHAP. XIII.

Demetrius used by Alcimus iudgeth Nicanor to kill the Iewes. 18 Nicanor maketh a compail with the Iewes. 29 Which he getteth through the motion of the King. 37 Nicanor commandeth Rex to be taken, who slayeth himselfe.

1 After three yerres was Iudas enformed that Demetrius, the sonne of Seleucus was come vp with a great power and name by the haueu of Tripolis,

2 When he had wonne the countrey, and slayne Antiochus and his liutenāt Lyfias.

3 Now Alcimus, which had bene the high Priest, and wilfully defiled himselfe in the time that all things were confounded, seeing that by no meanes he coulede saue himselfe, nor haue any more entrance to the holie altar,

4 He came to King Demetrius in the hundredth, fiftie and one yere, presenting vnto him a crowne of gold, and a palme, and of the boughes, which were vsed solemnely in the Temple, and that day he helde his tongue.

5 But when he had gotten opportunitie, & occasion for his rage, Demetrius called him to counsell, and asked him what deuises or counsels the Iewes leane vnto.

6 To the which he answered, the Iewes that be called Asideans whose capitaine is Iudas Maccabeus, mainteine warres, and make insurrections, and wil not let the realme be in peace.

7 Therefore I, beyng deprived of my fathers honour (I meane the highe Priesthode) am now come hither.

8 Partly because I was wel affected vnto the Kings affaires, and secondly because I sought the profite of mine owne citizes: for al our people, thorow their rashnes are not a litle troubled.

9 Wherefore, O King, seeing thou knowest all these things, make prouision for the countrey, and our nation which is abused, according to thine owne humanitie, that is readie to helpe al men.

10 For as long as Iudas liueth, it is not possible that the matter should be wel.

11 When he had spoken these words, other friends also hauing euil will at Iudas, set

Demetrius on fire.

12 Who immediatly called for Nicanor, the ruler of the elephants, and made him capitaine ouer Iudea,

13 And sent him forth, commanding him to slaye Iudas, and to scatter them that were with him, & to make Alcimus high Priest of the great Temple.

14 Then the heathen which fled out of Iudea fro Iudas, came to Nicanor by flocks, thinking the harme and calamities of the Iewes to be their welfare.

15 Now when the Iewes heard of Nicanors coming, and the gathering together of the heathen, they sprinkled them selues with earth, and prayed vnto him which had appointed himselfe a people for euer, and did alwayes defend his owne portion with euident tokens.

16 So at the comandement of the capitaine, they remoued straight waies from thence and came to the towne of Delfan,

17 Where Simon Iudas brother had ioyned battell with Nicanor, and was somewhat astonied thorowe the sudden silence of the enemies.

18 Neuertheles Nicanor hearing the manlines of them that were with Iudas, and the bolde stomackes that they had for their countrey, durst not proue the matter with blood sheding.

19 Wherefore, he sent Posidonius, Theodotus, and Matthias before, to make peace.

20 So when they had taken long aduise, the theupon, and the capitaine shewed it vnto the multitude, they were agreed in one mind, and consented to the couenants.

21 And they appointed a daye when they should particularly come together: so whē the day was come, they set for euery man his stoole.

22 Neuertheles Iudas commanded certeine men of armes to waite in conuenient places, least there shoulde suddenly arise any euil thorow the enemies: and so they commoued together of the things whereupon they had agreed.

23 Nicanor, while he abode at Ierusalem, did none hurt, but sent away the people that were gathered together.

24 He loued Iudas, and fauoured him in his heart.

25 He praied him also to take a wife, and to beget children: so he married, and they liued together.

26 But Alcimus perceiuing the loue that was betwene them, and vnderstanding the couenants that were made, came to Demetrius, and tolde him that Nicanor had taken strange matters in hand, and ordeined Iudas a traitour to the realme, to be his successour.

27 Then the King was displeased, and by the reportes of this wicked man, he wrote to Nicanor, saying, that he was verie angrie for the couenants, commanding him that he should send Maccabeus in al hast prisoner vnto Antiochia.

28 When

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- 23 When these things came to Nicanor, he was astonished and sore grieved, that he should breake the things wherein they had agreed, seeing that that man had committed no wickednes.
- 29 But because it was not commodious to him to withstande the King, he fought craftily to accomplish it.
- 30 Notwithstanding when Maccabeus perceived that Nicanor began to be rough vnto him, and that he intreated him more rudely then he was wont, he perceyued that such rigour came not of good, and therefore he gathered a few of his men, & withdrew himselfe from Nicanor.
- 31 But the other perceiuing that he was prevented by Maccabens worthy policie, came into the great & holy Temple, & commaunded the Priests, which were offering their vsual sacrifices, to deliuer him the man.
- 32 And when they sware that they could not tell where the man was, whome he sought,
- 33 He stretched out his right hand toward the Temple, and made an oth in this manner, If ye will not deliuer me Iudas as a prisoner, I will make this Temple of God a plaine field, and will breake downe the altar, and will erect a notable Temple vnto Bacchus.
- 34 After these wordes he departed: then the Priests lift vp their hands toward heauen, and besought him that was euer the defender of their nation, saying in this maner,
- 35 Thou, O Lord of all things, which hast neede of nothing, wouldest that the Temple of thine habitation should be among vs.
- 36 Therefore now, O most holy Lord, keepe this house euer vndefiled, which lately was clenfed, and stoppe all the mouthes of the vnrighteous.
- 37 Now was there accused vnto Nicanor, Razis one of the Elders of Ierusalem, a louer of the city, and a man of very good reporte, which for his loue was called a father of the Iewes.
- 38 For this man afore times when the Iewes were minded to keepe themselves vndefiled and pure, being accused to be of the religion of the Iewes, did offer to spende his bodie and life with all constancie for the religion of the Iewes.
- 39 So Nicanor willing to declare the hatred that he bare to the Iewes, sent about fife hundreth men of warre to take him.
- 40 For he thought by taking him to doe the Iewes much hurt.
- 41 But when this company woulde haue taken his castel, and would haue broken the gates by violence, and commaunded to bring fire to burne the gates, so that he was ready to be taken on euery side, he fell on his sword,
- 42 Willing rather to die manfully, then to giue himselfe into the handes of wicked men, and to suffer reproch vnworthy for his noble stocke.
- 43 Notwithstanding what time as he mis-

fed of his stroke for haste, and the multitude rushed in violently betwée the dores, he ran boldly to the wall, and cast himself downe manfully among the multitude.

- 44 Which conueyed themselves lightly away, and gaue place, so that he fell vpon his bellie.
- 45 Neuertheles while there was yet breath in him, being kindled in his minde, he rose vp, and though his blood gushed out like a fountaine, & he was very sore wounded, yet he ran thorow the middes of the people,
- 46 And gate him to the toppe of an hie rocke: so when his bloode was vtterlye gone, he tooke out his owne bowels with both his hands, and threw them vpon the people, calling vpon the Lord of life and spirit, that he woulde restore them againe vnto him, and thus he dyed.

CHAP. XV.

1 Nicanor goeth about to come vpon Iudas on the Sabbath day. 5 The blasphemie of Nicanor. 14 Maccabeus expounding vnto the Iewes the vision, incourageth them. 21 The prayer of Maccabeus. 30 Maccabeus commaundeth Nicanors head & handes to be cut of, and his tongue to be giuen vnto the foules. 39 The autor excuseth him selfe.

- 1 NOW when Nicanor knew that Iudas and his companie were in the countrey of Samaria, he thought with all assurance to come vpon them, vpon the Sabbath day.
- 2 Neuertheles the Iewes that were compelled to go with him, said, O kil not so cruelly and barbarously, but honor and sanctifie the day, that is appointed by him that seeth all things.
- 3 But this most wicked person demanded, Is there a Lord in heauen, that commaunded the Sabbath day to be kept?
- 4 And when they said, There is a liuing Lord, which ruleth in the heauen, who commaunded the seventh day to be kept,
- 5 Then he said, And I am mightie vpon earth to command them for to arme themselves, and to performe the Kings busines. Notwithstanding, he could not accomplish his wicked enterprife.
- 6 For Nicanor lifted vp with great pride, purposed to set vp a memorial of the victorie obtained of all them that were with Iudas.
- 7 But Maccabeus had euer sure confidence and a perfit hope that the Lord woulde helpe him,
- 8 And exhorted his people not to be afraid at the coming of the heathen, but alway to remember the helpe that had been shewed vnto them from heauen, & to trust now also that they should haue the victorie by the Almightye.
- 9 Thus he incouraged them by the Lawe & Prophetes, putting them in remembrance of the battels that they had wonne afore, and so made them more willing,
- 10 And stirred vp their hearts, and shewed them also the deceitfulness of the heathen, and how they had broken their othes.
- 11 Thus

^a As this priuate example ought not to be followed of the godlie, because it is contrary to y word of God, although y autor seeme here to approue it: so that place as touching prayer. Cha. 12. 44. though Iudas had appointed it, yet were it not sufficient to proue a doctrine, because it is onely a particular example.

- 11 Thus he armed euerie one of them, not with the assurance of shieldes and speares, but with wholesome wordes and exhortations, and shewed them a dreame worthie to be believed, and reioyced them greatly.
- 12 And this was his vision, He thought that he sawe Onias (which had bene the high Priest, a vertuous & a good man, reuerent in behauiour, and of sober conuersation, wel spoken, and one that had bene exercised in al points of godlines from a childe) holding vp his handes toward heauen, and praying for the whole people of the Iewes.
- 13 ¶ After this there appeared vnto him another man which was aged, honourable, and of a wonderfull dignitie, and excellencie about him.
- 14 And Onias spake, & said, This is a louer of the brethren, who praieth much for the people, and for the holy citie, *so wis*, Ieremias the Prophet of God.
- 15 He *thought also* that Ieremias held out his right hand, and gaue vnto Iudas a sworde of golde: and as he gaue it, he spake thus,
- 16 Take this holy sworde a gift from God, wherewith thou shalt wounde the aduersaries.
- 17 And so being comforted by the wordes of Iudas, which were very sweete and able to stirre them vp to valiantnes and to encourage the hearts of the yong men, they determined to pitch no campe, but courageously to set vpon them, & manfullye to assaile them, and to trye the matter hande to hande, because the citie and the Sanctuarie and the Temple were in danger.
- 18 As for their wiues, and children, and brethren and kinsfolks, they set lesse by their danger: but their greatest and principal feare was for the holy Temple.
- 19 Again they that were in the citie, were careful for the armie that was abroade.
- 20 Now whiles they al waited for the tryal of the matter, and the enemies now met with them, and the hoste was set in aray, and the beastes were separated into conuenient places, and the horsmen were placed in the wings,
- 21 Maccabeus considering the comming of the multitude and the diuers preparations of weapons, & the fiercenes of the beastes, held vp his hands toward heauen, calling vpon the Lord that doeth wonders, and that looked vpon them, knowing that the victorie cometh not by the weapons, but that he giueth the victorie to the that are worthie, as seemeth good vnto him.
- 22 Therefore in his praiser he said after this maner, O Lord, * thou that diddest send thine Angel in the time of Ezecias King of Iudea, who in the hoste of Sennacherib slew an hundreth, fourescore & siue thousand,
- 23 Send now also thy good Angel before vs, O Lord of heauens, for a feare and dread vnto them,
- 24 And let them bee discomfired by the strength of thine arme, which come against thine holic people to blasphemie. Thus with these words he made an ende.
- 25 Then Nicanor and they that were with him, drew neere with trumpets, and shoutings for ioye.
- 26 But Iudas and his companie praying and calling vpon God, incountered with the enemies,
- 27 So that with their hands they fought, but with their heartes they prayed vnto God, and slew no lesse then siue & thirtie thousand men: for thordw the presence of God they were wonderously comforted.
- 28 Now when they left of, and were turning againe with ioye, they vnderstoode that Nicanor himselfe was slaine for al his armour.
- 29 Then they made a great shoute and a crye, praising the almightie in their owne language.
- 30 Therefore *Iudas*, which was euer the chief defender of his citicens both in bodie and mind, and which bare euer good affection towardes them of his nation, commanded to smite of Nicanors head, with his hand and shoulder, and to bring it to Ierusalem.
- 31 And when he came there, he called al the of his nation, and set the Priests by the alter, and sent for them of the castel,
- 32 And shewed the wicked Nicanors head, & the hand of that blasphemour which he had holden vp against the holy Temple of the almightie with proude bragges.
- 33 He caused the tongue also of wicked Nicanor to be cut in litle pieces, & to be cast vnto the foules, and that the rewardes of his madnes shoulde be hanged vp before the Temple.
- 34 So euerie man praised toward the heauen the glorious Lord, saying, Blessed be he, that hath kept his place vndefiled.
- 35 He hanged also Nicanors head vpon the hie castel, for an euident and plaine token vnto al of the helpe of God.
- 36 And so they established altogether by a comon decree that they would in no case suffer this day without keeping it holic:
- 37 And that the feast shoulde be the thirtenth day of the twelfth moneth, which is called Adar in the Syrians language, the day before Mardocheus day.
- 38 Thus farre as concerning Nicanors matters, and from that time the Hebrews had the citie in possession. And here wil I also make an end.
- 39 If I haue done wel, and as the storie required, it is the thing that I desired: but if I haue spoken slenderly and barely, it is that I could.
- 40 For as it is hurtfull to drink wine alone, and then againe water: & as wine tempered with water is pleasant and delicteth the taste, so the setting out of the matter delicteth the eares of them that read the story. And here shal be the ende.

Or, Elephants.

*1 King. 19. 23.
Isa. 37. 36.
Isa. 1. 31.
Eccl. 4. 24.*

12. The first of these is the fact that the
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THE
NEWE TESTAMENT
OF OVR LORD
IESVS CHRIST,

Conferred diligently with the Greeke, and
best approued translations in di-
uers languages.

Exod. 14. vers. 13.

*Feare ye not, stand stil, and beholde the salua-
tion of the Lord, which he wil shewe
to you this day.*

but the Lord deliuereth him out



Exod. 14. vers. 14.

*The Lord shal fight for you: therefore holde
you your peace.*

IMPRINTED AT LONDON BY
Christopher Barkar, dwelling in Powles Churchyard
at the signe of the Tygres Head.

1 5 7 6.

Cum priuilegio.

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14

The

IMPERIAL

Cambridge

THE DESCRIPTION OF THE HOLIE LAND, CONTEINING THE places mentioned in the foure Euangelists, with other places about the sea coasts, wherein may be seene the wayes and iourneys of Christ and his Apostles in Iudea, Samaria, and Ga- lile: for into these three partes this land is deuided.



THE PLACES SPECIFIED IN THIS *Mappe with their situation by the obseruation of the degrees concerning their length and breadth.*

Ascalon	65, 24: 31, 32.	Gadara or Garaza	66, 48: 32, 29.
Azot	65, 35: 32.	Gaza	65, 10: 31, 40.
Bethlehem	65, 55: 31, 51.	Iericho	66, 10: 32, 1.
Bethphage	68, 31, 58.	Ierusalem	66, 31, 55.
Bethsaida	66, 51: 32, 29.	Ioppe	65, 40: 32, 5.
Bethabara	66, 34: 32, 1.	Ior the other fountaine whence Iordan springeth	67, 31: 33, 7.
Bethania	66, 31, 58.	Magdalon called al- fo Dalmanutha	66, 48: 32, 28.
Cana of Galile	66, 52: 32, 48.	Naim	66, 35: 32, 33.
Capernaum	66, 53: 32, 29.	Nazareth	66, 56: 32, 42.
Carmel mount	66, 31: 32, 50.	Ptolemais	66, 50: 32, 58.
Cesarea Stratonis	66, 16: 32, 25.	Samaria the citie	66, 22: 32, 19.
Cesarea Philippi	67, 39: 33, 5.	Sidon	67, 15: 33, 30.
Corasim	66, 53: 32, 29.	Silo	66, 27: 32, 19.
Dan one of the fountaines whence Iordan springeth	67, 25: 33, 8.	Tyrus	67, 33, 20.
Ennon	66, 40: 32, 18.	Tyberias	66, 44: 32, 26.
Emaus	65, 54: 31, 59.		
Ephen	66, 8, 32.		

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^aThis word signifieth good tidings, and is taken here for the storie, which containeth the joyful message of the coming of the Sonne of God promised from the beginning.
^bThat is, written and taught by Matthew.

THE HOLIE GOSPEL OF IESVS CHRIST, ACCORDING TO MATTHEWE.

THE ARGUMENT.

IN this historie written by Matthewe, Marke, Luke, and Iohn, the Spirit of God so governed their heauies, that although they were foure in number, yet in effect and purpose they so consent, as though the whole had bene composed by any one of them. And albeit in stile and manner of writing they be diuers, and some time one writeth more largely than which the other doth abridge: neuertheles in matter and argument they all tende to one ende, which is, to publish to the world the fauour of God toward mankinde through Christ Iesus, whom the Father hath giuen as a pledge of his mercie and love. And for this cause they intitle their storie, Gospel, which signifieth good tidings, forasmuch as God hath performed in dede that which the fathers hoped for. So that hereby we are admonished to forsake the world, & the vanities thereof, and with most affectioned hearts embrace this incomparable treasure freely offered vnto vs: for there is no ioye nor consolation, no peace nor quietnesse, no felicitie nor saluation, but in Iesus Christ, who is the verie substance of this Gospel, and in whom all the promises are Yea, and Amen. And therefore vnder this word is contained the whole New testament: but commonly we vse this name for the historie, which the foure Euangelists write, concerning Christes coming in the flesh, his death & resurrection, which is the perfect summe of our saluation. Matthewe, Marke, and Luke are more copious in describing his life and death: but Iohn more labourerth to set forth his doctrine, wherein both Christes office, and also the vertue of his death & resurrection more fully appeare: for without this, to know that Christ was borne, dead & risen againe, should nothing profite vs. The which thing notwithstanding that the three first touch partly, as he also sometime intermedleth the historicall narration, yet Iohn chiefly is occupied herein. And therefore as a most learned interpreter writeth, they describe, as it were, the body, and Iohn setteth before our eyes the soule. Wherefore the same aptly termeth the Gospel written by Iohn, the key which openeth the doore to the vnderstanding of the others: for whosoever doth knowe the office, vertue and power of Christ, shal reade that which is written of the Sonne of God come to be the redeemer of the worlde, with most profite. Now as concerning the writers of this historie, it is euident that Matthewe was a Publicane or custome gatherer, & was thence chosen of Christ to be an Apostle. Marke is thought to haue ben Peters disciple, and to haue planted the first Church at Alexandria, where he dyed the eight yere of the reigne of Nero. Luke was a phisition of Amiochia and became Pauls disciple, and fellow in all his travels: he liued foure score and foure yeres, and was buried at Constantinople. Iohn was that Apostle whom the Lord loved, the sonne of Zebedeus, and brother of James: he died three score yeres after Christ, and was buried nere to the ciitie of Ephesus.

CHAP. I.

- ^a The genealogie of Christ, that is, the Messias promised to the fathers, 18 VVho was conceived by the holy Ghost, and borne of the virgine Marie, when she was betrothed vnto Ioseph. 20 The Angel satisfieth Iosephs minde. 21 VVhy he is called Iesus, & wherefore Emmanuel.

^a Luke 3. 23. **I**n this is the rehearsal of the progenie, whereof Iesus Christ is sprung according to the flesh. d So called, for that he came of the stocke of Dauid.

^e These two are first rehearsed, because Christ was especially promised to come of them 3 & their seed, & therefore Christ commonly was called the sonne of Dauid, because the promise was more euidently confirmed vnto him. * Gen. 22. 17. * Gen. 21. 12.

^f Gen. 29. 25. * Gen. 38. 27. ^f By incestuous adulterie, who made him self of no reputation, but became a seruant for our sakes: yea, a worme and no man, the reproche of men, and contempt of the people, and at length suffred the accursed death of the crosse. * 1. Chron. 2. 5. i. sm. 4. 18.



THE * Booke of the generation of IESVS CHRIST the ^d Sonne of ^e Dauid, the sonne of Abraham begate Isaac.

* And Isaac begat Jacob. And * Jacob begate Iudas and his brethren. * And Iudas begate Phares, and Zara^f of Thamar. And * Phares begate Esrom. And Esrom begate Aram.

And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

gate Salmon.

And Salmon begate Booz of * Rachab. And * Booz begate Obed of Ruth. And Obed begate Iesse.

And * Iesse begate Dauid the King. And * Dauid the King begate Solomon of her that was the wife of Vrias.

And * Solomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Ozias.

And Ozias begate ^h Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

And * Iosias begate Iacim. And Iacim begate Iechonias & his brethren about the time they were caried away to babylon.

And after they were caried away into Babylon, * Iechonias begate ⁱ Salathiel. * And Salathiel begate Zorobabel.

And Zorobabel begate Abiud. And

ⁱ After the captiuitie, the title royal was appointed vnto him: so that notwithstanding that they were as slaues for the space of seuentie yeres, yet by the prouidence of God the gouernement remained in the familie of Dauid, where it continued til the coming of Christ. * 1. Chron. 3. 17. & 2. 2. & 3. 2.

^g Rachab and Ruth being Gentiles, signifie that Christ came not only of the Iewes, & for them, but also of the Gentiles & for their saluation.

^h He hath omitted three Kings, Iosias, Amasia, Azarias, abridging the number to make the times fourtene generations.

ⁱ King 20. 31. and 21. 18. 1. Chron. 3. 17. 2. King 23. 34. & 24. 1. 3. Chron. 36. 4. 9. 1. Chron. 3. 16.

A a a a a. j.

Abiud

Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthā. And Matthā begate Iacob.

16 And Iacob begate Ioseph, the husband of Marie, ^h of whome was borne IESVS, that is called ⁱ Christ.

17 So all the generations from Abraham to Dauid, ^{are} fourtene generations. And from Dauid vntill they were caried away into Babylon, fourtene generations: and after they were caried away into Babylon vntill Christ, fourtene generations.

18 ¶ Now the birth of Iesus Christ was thus, Whē as his mother Marie was ^{*} betrothed to Ioseph, ^m before they came together, she was found ^{*} with child of the holy Ghost.

19 Then Ioseph her husband being a ^o iuste man, and not willing to ^{*} make her a publike example, was minded to put her away secretly.

20 But while he thought these things, behold, the Angel of the Lord appeared vnto him in a ^p dreame, saying, Ioseph the ^o sonne of Dauid, feare not to take Marie for thy wyfe: for that which is conceived in her, is of the holy Ghost.

21 And she shall bring forth a sonne, & thou shalt ^{*} call his name ⁱ IESVS: for he shall ^{*} saue his people from their sinnes.

22 And all this was done that it might be fulfilled, which was spoken of the Lord by the Prophet, saying,

23 ^{*} Beholde, a Virgine shall be with childe, and shall beare a sonne, and ^o they shall call his name Emmanuel, which is by interpretation, ⁱ God with vs.

24 ¶ Then Ioseph, being raised from slepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, till she had brought forth her ⁱ first borne sonne, and he called his name IESVS.

26 ¶ This name putteth him in remembrance of Gods promise to Dauid. ^{Luke 1. 31.} ^r That is, a Saviour. ^{Act. 13. 34.} ^{1. 14. 7. 14.}

27 ¶ Or, ^h Ioson. ⁱ God is ioyned with vs by the meane of Iesus Christe, who is both God and man. ⁱ Christe is here called the first borne, because he had neuer any before, & not in respect of any she had after. Ne ther yet doth this word (till) import alwayes a time following: where, ^o n the contrarye may be affirmed, as our Saviour, saying, that he will be present with his disciples till the end of the world, meaneth not, that after this world he will not be with them.

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3 When King Herode heard ^{this}, he was troubled, and all Ierusalem with him.

4 And gathering together all the chiefe Priests & Scribes of the people, he asked of them, where Christ should be borne.

5 ¶ And they said vnto him, At Beth-lehem in Iudea: for so it is written by the Prophet,

6 ¶ And thou Beth-lehem in the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come the gouernour that shall feede my people Israel.

7 Then Herode ⁱ priuely called the Wisemen, and diligently inquired of them the time of the starre that appeared,

8 And sent them to Beth-lehem, saying, Go, and search diligently for the babe: and when ye haue found him, bring me worde againe, that I may come also, and worship him.

9 ¶ So when they had heard the King, they departed: and lo, the ^o starre which they had scene in the East, went before them, til it came and stode ouer the place where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioye,

11 And went into the house, and found the babe with Marie his mother, and fell downe, and worshipped him, and opened their treasures, and presented vnto him gifts, ^h ^{euen} golde, and incense, and myrrh.

12 And after they were warned of God in a dreame, that they should ⁱ not go againe to Herode, they returned into their country another way.

13 ¶ After their departure, behold the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, and flie into Egypt, and be there till I bring thee worde: For Herode wil seke the babe, to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there vnto the death of Herode, ^{*} that it might be fulfilled, which was spoken of the Lord by the ^o Prophet, saying, Out of Egypt haue I called my Sonne.

16 ¶ The Herode, seeing that he was mocked of the Wisemen, was exceeding wroth and sent forth, and slew all the male children that were in Beth-lehem, & in all the coasts thereof, from two yere olde & vnder, according to the time which he had diligently searched out of the wisemen.

17 Then was that fulfilled which was spoken by the Prophet Ieremias, saying,

18 ¶ In ^m Rama was a voice heard, mourning, & weping, and great lamentation: Rachel weping for her children, and would not be comforted, because they ^o were not.

19 And when Herode was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the babe and his

^e They coulde wel tel of Christ in general: but whē they should professe his name, and giue him his due honour, they waxe cold, & shrinke backe.

^{Mich. 5. 2.} ^{10. 7. 47.} f A euil conscience is a burning fire.

^g The starre vanished away before, to the intent they should tarie at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.

^h Or, ⁱ same. ⁱ The Persians maner was not to salute Kings without a present, & therefore they brought of that which was most precious in their country, whereof euen one of the offred i Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

^k That which was prefigured by ⁱ deliuerance of the Israelites out of Egypt, which were christes church and his body, is now verified, and accomplished in the head Christ.

^l Within a certeine time after ^{10. 3. 13.} m Herode renewed ⁱ sorrowe which the Beniamites had suffered long before: yet for al his crueltie he could not bring to passe, ⁱ Christ should not reigne.

ⁿ That is, they were killed and dead.

^o The starre vanished away before, to the intent they should tarie at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.

^p Or, ⁱ same. ⁱ The Persians maner was not to salute Kings without a present, & therefore they brought of that which was most precious in their country, whereof euen one of the offred i Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

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^{aa} That which was prefigured by ⁱ deliuerance of the Israelites out of Egypt, which were christes church and his body, is now verified, and accomplished in the head Christ.

^{ab} Within a certeine time after ^{10. 3. 13.} m Herode renewed ⁱ sorrowe which the Beniamites had suffered long before: yet for al his crueltie he could not bring to passe, ⁱ Christ should not reigne.

^{ac} That is, they were killed and dead.

^{ad} The starre vanished away before, to the intent they should tarie at Ierusalem, & there inquire of the thing, to the confusion of the Iewes.

^{ae} Or, ⁱ same. ⁱ The Persians maner was not to salute Kings without a present, & therefore they brought of that which was most precious in their country, whereof euen one of the offred i Promise ought not to be kept where Gods honour and preaching of his truth is hindered: or els it ought not to be broken.

^{af} That which was prefigured by ⁱ deliuerance of the Israelites out of Egypt, which were christes church and his body, is now verified, and accomplished in the head Christ.

^k Albeit ⁱ Iewes number their kindred by the male kinde, yet this linage of Mary is comprehended vnder ⁱ same, because she was married to a man of her owne stocke & tribe.

^l Who is ⁱ true King, Priest, and Prophet anointed of God to accomplish the office of the redeemer.

^m Luke 1. 27. ⁿ B. fore he tooke her home to him.

^o As the Angel afterwar declared to Ioseph.

^p Vpright and fearing God, and therefore suspecting that she had committed fornication, before she was betrothed, would neither retene her, which by ⁱ lawe should be married to another, neither by accusing her put her to shame for her fault.

^q Dent 24. 1. ^r This dreame is witnessed by ⁱ holie Ghost, and is a kind of reuelation.

^s 1. 2. 6. ^t This name putteth him in remembrance of Gods promise to Dauid.

^u Luke 1. 31. ^v That is, a Saviour.

^w Act. 13. 34. ^x 1. 14. 7. 14. ^y Or, ⁱ Ioson.

^z God is ioyned with vs by the meane of Iesus Christe, who is both God and man.

^{aa} Christe is here called the first borne, because he had neuer any before, & not in respect of any she had after.

^{ab} Ne ther yet doth this word (till) import alwayes a time following: where, ^o n the contrarye may be affirmed, as our Saviour, saying, that he will be present with his disciples till the end of the world, meaneth not, that after this world he will not be with them.

^{ac} This name putteth him in remembrance of Gods promise to Dauid.

^{ad} Luke 1. 31. ^{ae} That is, a Saviour.

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^{am} Luke 1. 31. ^{an} That is, a Saviour.

^{ao} Act. 13. 34. ^{ap} 1. 14. 7. 14. ^{aq} Or, ⁱ Ioson.

^{ar} God is ioyned with vs by the meane of Iesus Christe, who is both God and man.

o Thus ³ faith-
ful may see how
God hath infi-
nite meanes to
preferre them
from the rage of
tyrants.

^{Or, therefore.}
^{Or, of Nazareth.}
p Which is holy
and consecrated
vnto God: alluding
vnto those that
were Nazarites
in the old Law,
which were a
figure of that
holiness which
should be manifested
in Christ, as was
Samson, Ioseph, &c: **32, 33.**

his mother, and go into the land of Israel:
for they are ^a dead which sought the
babes life.

11 Then he arose vp, and tooke the babe
and his mother, and came into the land
of Israel.

22 But when he heard that Archelaus did
reigne in Iudea in stead of his father He-
rode, he was afraid to go thither: yet af-
ter he was warned of God in a dreame, he
turned aside into the partes of Galile.

23 And went and dwelt in a citie called Na-
zareth, that it might be fulfilled which
was spoken by the Prophets, *which was,*
That he should be called ^a a Nazarite.

CHAP. III.

¹ The office, doctrine, and life of Iohn. ⁷ The Pharisees are
reproued. ⁸ The fruites of repentance. ¹³ Christ vba-
lized in Iordan, ¹⁷ And authorized by God his Father.

Mar. 1. 4. Luke. 3. 9.
1 In the 15. yere
of the reigne of
Tiberius after
Christ had long
time remained in
Nazareth, and
was now about
30. yere olde,
Luke. 3. 1, 23.
b So called in
respect of y plain
countrie and
fertile valleis: &
not because it
was not inhabi-
ted.

<sup>Or, be sorie for
your faultes past,</sup>
^{and amend.}
c Which is, that
God wil reigne
ouer vs, gather
vs vnto him, par-
don our sinnes,
7 and adopt vs by
the preaching of
the Gospel.

Isa. 40. 3.

Mar. 1. 3.

Luke. 3. 4.

Iohn. 1. 23.

Mar. 1. 6.

d Wouen with
heare, as grosse
hearecloth.

^{Or, grasshoppers.}

e Such meates as

nature brought

forth without

mans labour or

diligence: reade

Leuit. 11. 22.

Mar. 1. 5.

Luke. 3. 7.

f Acknowledg-

ing their faultes:

for there is no

repentance with

out confession.

Chap. 12. 34.

^{Or, broodes.}

g He menaceth those ve-

nomous and malicious

Pharisees with the iudgement

of God, except

they shew before men such

works as are agreeable to the

profession of the

godly, whom I say

calleth the trees of

righteousnes, **Chap. 6. 1.**

Iohn. 1. 39. alt. 13. 26.

h The iudgement of God is at hand to destroy

such as are not meete to be of his Church.

Chap. 7. 19. Mar. 1. 1. Luke. 3.

16 Iohn. 1. 26. alt. 1. 5. & 2. 4. & 1. 17. & 19. 4.

i When God baptizeth in-

wardly with the vertue of his spirit, he burneth and consumeth the

vices, and inflameth the heartes with loue toward him.

1 **A**ND ^a in ^b those dayes, Iohn the Bap-
tiste came and preached in the wil-
dernes of Iudea,

2 And said, Repent: for the ^c kingdome of
heauen is at hand.

3 For this is he of whome it is spoken by
the Prophet Esaias, saying, ^d "The voyce of
him that cryeth in the wildernesses, is, Pre-
pare ye the way of the Lord: make his
paths straight."

4 ^e "And this Iohn had his ^f garment of ca-
mels heare, & a girdle of a skin about his
loines: his meat was also ^g " locusts and
wilde honie.

5 ^h "Then went out to him Ierusalem and
all the region round about Iordan.

6 And they were baptized of him in Ior-
dan, ⁱ confessing their sinnes.

7 Now when he saw manie of the Pha-
risees, & of the Sadduces come to his bap-
tisme, he said vnto them, ^j "O ^k generations
of vipers, who hath forewarned you to fly
from the anger to come?"

8 Bring forth therefore ^l fruites worthe
amendment of life,

9 And think not to say with your selues,
^m "we haue Abraham to our father: for I say
vnto you, that God is able of these stones
to raise vp children vnto Abraham."

10 And now also is the ⁿ axe put to the rore
of the trees: ^o therefore euerie tree which
bringeth not forth good fruit, is hewen
downe, and cast into the fire.

11 ^p "In dede I baptize you with water to a-
mendement of life, but he that cometh
after me, is mightier then I, whose shoes I
am not worthy to bear: he wil baptize you
with the holy Ghost, and with ^q fire.

12 Which hath his ^r fanne in his hand, and
wil make cleane his flowre, & gather his
wheat into his garner, but wil burne vp
the chaffe with vnquenchable fire.

13 ^s "Then came Iesus from Galile to Ior-
dan vnto Iohn, to be baptized of him.

14 But Iohn put him backe, saying, I haue
nede to be baptized of thee, and comest
thou to me?

15 Then Iesus answering, said to him, Let be
now, for thus it becommeth vs to ^t fulfill
all righteousness. So he suffered him.

16 And Iesus when we was baptized, came
straight out of the water. And lo, the hea-
uens were opened vnto him, & Iohn sawe
the Spirit of God descending like a ^u "doue,
and lighting vpon him.

17 And lo, a voyce came from heauen, say-
ing, ^v "This is my ^w beloued Sonne, in
whom I am wel pleased.

Iesus Christ, that from him it might be powred on vs, which de-
serue of our selues his wrath and indignation. **Coloss. 1. 13.**

CHAP. IIIII.

¹ Christ fasteth and is tempted. ¹¹ The Angels minister
vnto him. ¹⁷ He beginneth to preach. ¹⁸ He calleth
Peter, Andrew, James & Iohn, & healeth al the sick.

1 **T**HEN ^a was Iesus led aside ^b of the Spi-
rit into the wilderness, to be tempted
of the deuil.

2 And when he had fasted fourtie dayes, &
fourtie nights, he was afterward hungrie.

3 Then came to him the tempter, & said,
If thou be the sonne of God, ^c "command
that these stones be made breade.

4 But he answering, said, It is written, ^d "Man
shal not liue by bread onely, but by euery
worde that procedeth out of the mouth
of God.

5 Then the deuil tooke him vp into the
^e "holie Citie, and set him on a ^f "pinacle of
the temple,

6 And said vnto him, If thou be the Sonne
of God, cast thy self downe: for it is written,
^g "that he wil giue his Angels charge ouer
thee, and with their hands they shal ^h "lift
thee vp, lest at any time thou shouldest
dash thy foote against a stone.

7 Iesus said vnto him, It is written againe,
ⁱ "Thou shalt not ^j "tempt the Lord thy God.

8 Againe the deuil tooke him vp into an
exceeding high mountaine, and ^k "shewed
him all the Kingdomes of the worlde, and
the glorie of them,

9 And said to him, al these wil I giue thee,
if thou wilt fall downe, and worship me,

10 Then said Iesus vnto him, Auoid Satan:
for it is written, ^l "Thou shalt worshippe the
Lord thy God, and him onely shalt thou
serue.

11 ^m "Then the deuill ⁿ "left him: and be-
holde, the Angels ^o "came, and ministered
vnto him.

12 ^p "And when Iesus had heard that Iohn

Dmt. 6. 13. & 10. 20. Luk. 4. 13. Mar. 1. 13. i The word of God is the
sword of the spirit, wherewith Satan is overcome. **k** To com-
fort him. **Mark. 1. 14. Luke. 4. 14. Iohn. 4. 43.**

A a a a. ij.

^k Which is the
preaching of the
Gospel, whereby
he gathereth the
faithful as good
corne, and scat-
ereth the infidels
as chaffe.

Mar. 1. 9.

Luke. 3. 22.

l We must ren-
der perite obe-
dience to God in
al things, which
he hath orde-
ned.

m To shewe the
state of his king-
dome, which is
in al meekenes
and lowlines.

Chap. 17. 3.

2. pet. 1. 17.

n The fauour of
God resteth on

Iesus Christ, that from him it might be powred on vs, which de-
serue of our selues his wrath and indignation. **Coloss. 1. 13.**

Mar. 1. 13.

Luke. 4. 1.

a By the holie
Ghost.

b To y end that
he ouercoming
these tentations
might get the
victorie for vs.

c Satan would
haue Christ to
distrust God, &
his word and fo-
lowe other

strange and vn-
lawful meanes.

Deut. 8. 3.

d He meaneth
the order that
God hath orde-
ained to main-
teine his crea-
tures by.

e To wit, Ieru-
salem.

<sup>Or, vane which
shewed where the
winds stode.</sup>

Psal. 91. 11.

f He alledgeth
but halfe the sen-
tence to deceiue
thereby the ra-
ther, and cloke
his craftie pur-
pose.

Deut. 6. 16.

g We must not
leane such law-
ful meanes as
God hath ap-
pointed to seeke
others after our
owne fantasie.

h In a vision.

i The word of God is the
sword of the spirit, wherewith Satan is overcome.

k To com-
fort him. **Mark. 1. 14. Luke. 4. 14. Iohn. 4. 43.**

A a a a. ij.

W a a

I And cast in prison by Herode.
m For so they called the lake of Genesareth.

Isa. 9. 1.
n Christ had preached now almost a yere in Iudea, & Samaria, & after went to preach in the vppermost Galile, which was out of the borders of Palestina
o Which was without resort, hath receiued consolation.

Mar. 1. 15.
Mar. 1. 16.
p God hath chosen the weakest things of the world to confound the mighty,
1. Cor. 1. 27.
q To draw them out of the sea of this world, wherein they are drowned.

r We ought to be most ready to followe Christ when he calleth, leauing al worldly respects apart.
s That is, the blessed tidings of forgiveness of sinnes and reconciliation w God.
t So that by healing incurable diseases Christs diuinitie appeared.
u They were mad or sicke at a certaine time of the moone.
x It was a country wherein were ten cities, as the word signifieth.

was¹ deliuered vp, he returned into Galile,

13 And leauing Nazareth, went and dwelt in Capernaum, which is nere the^m sea, in the borders of Zabulon and Nephtholim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 * The land of Zabulon, and the land of Nephtholim by the way of the sea, beyond Iordan, * Galile of the Gentiles:

16 The people which sat in^o darkenes, saw great light: and to them which sat in the region, and shadowe of death, light is risen vp.

17 * From that time Iesus began to preach, & to say, Amend your liues: for the kingdom of heauen is at hand.

18 ¶ * And Iesus walking by the sea of Galile, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were^r fishers.)

19 And he said vnto them, Follow me, and I wil make you fishers¹ of men.

20 And they straight way leauing the nets, followed him.

21 And whē he was gone forth fro thence, he saw other two brethren, Iames the sonne of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nets, and he called them.

22 And they without tarying, leauing the ship, and their father, followed him.

23 So Iesus went about all Galile, reaching in their Synagogues, and preaching the Gospel of the⁷ kingdom, and healing euerie sickenes and euerie disease among the people.

24 And his fame spread abroad through all Syria: and they brought vnto him all sicke people, that were taken with diuers diseases and gripings, and them that were possessed with^t deuils, and those which were^u lunatique, and those that had the palsey: and he healed them.

25 And there followed him great multitudes out of Galile, and^x Decapolis, and Ierusalem, and Iudea, and from beyonde Iordan.

CHAP. V.

3 Christ teacheth who are blessed. 13 The salt of the earth and light of the world. 16 Good workes. 17 Christ came to fulfil the Law. 21 What is meant by killing. 23 Reconciliation. 27 Adulterie. 29 Offences. 31 Disauowement. 33 Not to sweare. 39 To suffer wrong. 43 To loue our enemies. 45 Perfection.

1 And when he sawe the multitude, he went vp into a mountaine: and when he was set, his disciples came to him.

2 And he opened his mouth and taught them, saying,

* Blessed are the^a poore in spirit, for theirs is the kingdom of heauen.

* Blessed are they that^b mourne: for they shalbe comforted.

Luke. 6. 20.

a That feeble the³ felues voide of al righteousness
4 that they may only seeke it in Christ. Isa. 61. 2. 3. 7. & 63. 13. Luke 9. 31.

b Which feeble their owne miserie, and seeke their comfort in God.

5 * Blessed are the^c meke: for they shal inherite the earth.

6 Blessed are they which^d hunger & thirst for righteousness: for they shalbe filled.

7 Blessed are the merciful: for they shal obtaine mercie.

8 Blessed are the^e pure in heart: for they shal see God.

9 Blessed are the peacemakers: for they shalbe called the^f children of God.

10 Blessed are they^g which suffer persecution for righteousness sake: for theirs is the kingdom of heauen.

11 * Blessed are ye when men reuile you, and persecute you, and say al manner of euill against you for my sake, falsely.

12 Reioyce and be glad, for great is your reward in heauen: for so persecuted they the Prophets which were before you.

13 * Ye are the^h salt of the earth: but if the salt haue lost his sauour, wherewith shal it be salted? It is thence forth good for nothing, but to be cast out, and to be troden vnder foote of men.

14 Ye are the light of the worlde. A citie that is set on an hil, can not be hid.

15 * Neither doe men light a candel, & put it vnder a bushell, but on a candellsticke, and it giueth light vnto all that are in the house.

16 * Letⁱ your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

17 Thinke not that I am come to destroy the Lawe, or the Prophets. I am not come to destroy them, but to fulfil them.

18 * For truly I say vnto you, Til heauen, and earth perish, one iote, or one tittle of the Law shal not scape, till^j al things be fulfilled.

19 * Whosoever therefore shal breake one of^k these least commandements, & teache men so, he shal be called the least in the kingdom of heauen: but whosoever shal obserue and teache^l them, the same shalbe called great in the kingdom of heauen.

20 For I say vnto you, except your righteousness^m exceede theⁿ righteousness of the^o Scribes and Pharises, ye shal not enter into the kingdom of heauen.

21 ¶ Ye haue heard that it was saide vnto them of the olde time, * Thou shalt not kill: for whosoever killeth, shal be^p culpable of iudgement.

22 But I say vnto you, whosoever is angrie with his brother^q, vnaduisedly, shalbe culpable of iudgement. And whosoever saith vnto his brother, ° Raca, shal be worthie to be punished by the^r Counsel. And whosoever shal say, Foole, shalbe worthie to be punished with hel fire.

23 If then thou bring thy gift to the altar, and there remembreth that thy brother

fieth in the Syrians tongue an idle braine, and is spoken in contempt.
p Like iudgement almost the Romans obserued: for Triumviri had the examination of small matters, the counsel of 23 of greater causes, and finally great matters of importance were decided by the Senate of 71 iudges which here is compared to the iudgement of God, or to be punished with hell fire.

Psal 37. 11.
c Who rather would suffer all iniuries, then they would reuenge them selues.
d Being in necessitie, desire nothing but that which is upright and godly.
e Psal. 24. 4.
f For he is called the God of peace, 1. Cor. 14. 33.

1. Pet. 3. 14.
1. Pet. 4. 14.
ail. 3. 41.
Mar. 9. 30.
Luk. 14. 34.
g Your office is to season men w the salt of the heauenly doctrine.
Mar. 4. 21.
Luk. 8. 16.
h 11. 33.

1. Pet. 2. 12.
g Because you are set on a hill, giue good example of life.
h The Gospel is the stablishing & accomplishing of the law.
Luk. 16. 17.

i The doctrine of the lawe containeth nothing vnprofitable or superfluous.
1. Tim. 3. 16.

k Whosoever shal transgresse the least of the ten commandments in word and example, he shalbe cast out of the kingdom of God, except it be pardoned him in Christ.
Luk. 11. 39.

l Which neither expound the law truly, nor obserue it wel.
m He sheweth how these worthy doctors haue falsely glorified this commandement.
Exod. 20. 17.

n Or, subiect to punishment.
o Or, without cause.
p For God knowing his secret malice will punish him.

q Which signifieth in the Syrians tongue an idle braine, and is spoken in contempt.
p Like iudgement almost the Romans obserued: for Triumviri had the examination of small matters, the counsel of 23 of greater causes, and finally great matters of importance were decided by the Senate of 71 iudges which here is compared to the iudgement of God, or to be punished with hell fire.

- hath ought against thee,
- 24 Leauē there thine offering before the altar, and go thy way: first be reconciled to thy brother, and then come and offer thy gift.
- 25 * Agree with thine aduersarie quickly, whiles thou art in the way with him, leaſt thine aduersarie deliuer thee to the iudge, and the iudge deliuer thee to the ſer- geant, and thou be caſt into priſon.
- 26 Verely I ſay vnto thee, thou ſhalt not come out thence, till thou haſt paid the vermoſt farthing.
- 27 ¶ Ye haue heard that it was ſaid to them of olde time, * Thou ſhalt not commit adulterie.
- 28 But I ſay vnto you, that whoſoeuer loo- keth on a woman to luſt after her, hath committed adulterie with her already in his heart.
- 29 * Wherefore if thy right eye cauſe thee to offend, plucke it out, and caſt it from thee: for better it is for thee, that one of thy members periſh, than that thy whole bodie ſhould be caſt into hel.
- 30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee that one of thy mem- bers periſhe, then that thy whole bodie ſhould be caſt into hel.
- 31 It hath bene ſaid alſo, * Whoſoeuer ſhal put away his wife, let him giue her a testi- monial of diuorcement.
- 32 But I ſay vnto you, whoſoeuer ſhal put a- way his wife (except it be for fornication), * cauſeth her to commit adulterie: & who- ſoeuer ſhal marrie her that is diuorced, committeth adulterie.
- 33 Againe, ye haue heard that it was ſaid to them of olde time, * Thou ſhalt not ſwear thy ſelfe, but ſhalt performe thine othes to the Lord.
- 34 But I ſay vnto you, * Swear not at al, neither by heauen, for it is the throne of God:
- 35 Nor yet by the earth: for it is his foot- ſtoole: neither by Ieruſalem: for it is the citie of the great King.
- 36 Neither ſhalt thou ſwear by thine head, becauſe thou canſt not make one heare white or blacke.
- 37 * But let your communication be, * Yea, yea: Nay, nay. For whatſoeuer is more then theſe, commeth of euil.
- 38 ¶ Ye haue heard that it hath bene ſaid, An eye for an eye, and a tooth for a tooth.
- 39 But I ſay vnto you, * Reſiſt not euil: but whoſoeuer ſhal ſmite thee on thy right cheek, turne to him the other alſo.
- 40 And if any man wil ſue thee at the law, and take away thy coat, let him haue thy cloke alſo.
- 41 And whoſoeuer wil compell thee to go a mile, go with him twaine.
- 42 * Giue to him that asketh, and from him that would borowe of thee, turne not away.

- 43 Ye haue heard that it hath ben ſaid, * Thou ſhalt loue thy neighbour, & hate thine enemy.
- 44 But I ſay vnto you, * Loue your enemies: bleſſe them that curſe you: do good to them that hate you, * and pray for them which hurt you, and perſecute you,
- 45 * That ye may be the children of your Father that is in heauen: for he maketh his ſunne to ariſe on the euil, and the good, and ſendeth raine on the iuſt, and vniuſt.
- 46 For if ye loue them, which loue you, what reward ſhal you haue? Do not the Publi- cans euen the ſame?
- 47 And if ye be friendly to your brethren onely, what ſingular thing do ye? do not euen the Publicans likewiſe?
- 48 Ye ſhal therefore be perfect, as your Fa- ther which is in heauen, is perfect.
- d We muſt labour to attain vnto the perfection of God, who of his free liberality, doeth good to them that are vnworthy.

C H A P. VI.

1 Of almes, 5 Prayer, 14 Forgiving one another, 16 Faſting, 19 He forbiddeth the careful ſeking of worldly things, and willath men to put their whole truſt in him.

- 1 Take heed that ye giue not your al- mes before men, to be ſcene of them, or els ye ſhal haue no reward of your Fa- ther which is in heauen.
- 2 * Therefore when thou giueſt thine al- mes, thou ſhalt not make a trumpet to be blown before thee, as the hypocrites do in the Synagogues and in the ſtreets, to be praized of men. Verely I ſay vnto you, they haue their reward.
- 3 But when thou doeſt thine almes, let not thy left hand know what thy right hand doeth,
- 4 That thine almes may be in ſecret, and thy Father that ſeeth in ſecret, he wil re- ward thee openly.
- 5 And when thou prayeſt, be not as the hypocrites: for they loue to ſtand, & pray in the Synagogues, and in the corners of the ſtreets, becauſe they would be ſcene of men. Verely I ſay vnto you, they haue their reward.
- 6 But when thou prayeſt, * enter into thy chamber: and when thou haſt ſhut thy dore, pray vnto thy Father which is in ſe- cret, and thy Father which ſeeth in ſecret ſhal reward thee openly.
- 7 Alſo when ye pray, * uſe no vaine repe- titions as the heathen: for they thinke to be heard for their much babling.
- 8 Be ye not like them therefore: for your Father knoweth whereof ye haue neede, before ye aſke of him.
- 9 After this manner therefore pray ye, * Our Father which art in heauen, ha- lowed by thy Name.
- 10 Thy kingdom come. Thy wil be done
- 11 We muſt ſeeke Gods glory firſt, and about all things, k Reigne thou ouer all, and let vs render vnto thee perfect obe- dience, as thine Angels doe.

A a a a. ij.

cuen

euen in earth, as it is in heauen.

- 11 Giue vs this day our dayly bread.
12 And forgiue vs our dettes, as we also forgiue our detters.

1st To be ouercome thereby.

Chap. 13. 19.
m This conclusion excludeth mans merits, and teacheth vs to groul our prayers only on God
Mar. 11. 25.
eccl. 18. 2.

- 13 And leade vs not into temptation, but deliuer vs from euil: for thine is the kingdom, and the power, and the glorie for euer, Amen.

- 14 * For if ye do forgiue men their trespasses, your heauenly Father wil also forgiue you.

- 15 But if ye do not forgiue men their trespasses, no more wil your Father forgiue you your trespasses.

- 16 Moreouer, when ye fast, looke not sowre as the hypocrites: for they dilfigure their faces, that they might seme vnto men to fast. Verely I say vnto you, that they haue their reward.

n Make their faces to seme of an other sort then they were wont to do.
o Whereby is commanded to auoide al vaine ostentation.

- 17 But when thou fastest, * anoint thine head, and wash thy face,

- 18 That thou seme not vnto men to fast, but vnto thy Father which is in secret: and thy Father which seeth in secret, wil rewarde thee openly.

- 19 ¶ Lay not vp treasures for your selues vpon the earth, where the mothe & canker corrupt, and where theeues digge through, and steale.

Luke. 12. 33.
1. Tim. 6. 19.

- 20 * But lay vp treasures for your selues in heauen, where neither the mothe nor canker corrupteth, and where theeues neither digge through, nor steale.

- 21 For where your treasure is, there wil your heart be also.

Luke. 11. 34.

p If thine eye be disposed to libellitic,

Prou. 21. 9.

q If thine affection be corrupt & giuen to couetousnes,

Deut. 15. 9.

r If the concupiscence & wicked affections ouercome reason, we must not marueile though men be blinded, and he like vnto beasts.

Luke. 16. 13.

¶ Psalm. 55. 23.

Luke. 12. 22.

philip. 4. 6.

1. Tim. 6. 8.

1. pet. 5. 7.

s Mans trauel nothing auaileth where God giueth not increase.

t The goodness of God euen towards the herbs of the felde, far passeth al things that man can compass by his power and labour.

u The word signifieth they wearie not them selues.

- 22 ¶ * The light of the bodie is the eye: if then thine eye be single, thy whole bodie shalbe light.

- 23 But if thine eye be wicked, then al thy bodie shalbe darke. Wherefore if the light that is in thee, be darkenes, how great is that darkenes?

- 24 * No man can serue two masters: for either he shal hate the one, and loue the other, or els he shal leane to the one, and despise the other. Ye can not serue God and riches.

- 25 * Therefore I say vnto you, be not careful for your life, what ye shal eat, or what ye shal drinke: nor yet for your bodie, what ye shal put on. Is not the life more worth then meat? and the bodie then raiment?

- 26 Behold the foules of the heauen: for they sowe not, neither reape, nor carie into the barnes: yet your heauenly Father feedeth them. Are ye not much better then they?

- 27 Which of you by taking care, is able to adde one cubite vnto his stature?

- 28 And why care ye for raiment? Learne, how the lilies of the field do grow: they labour not, neither spinne:

- 29 Yet I say vnto you, that euen Solomon in all his glorie was not arrayed like one of these.

- 30 Wherefore if God so clothe the graffe of the felde which is to day, and to morowe

is cast into the ouen, shal he not do much more vnto you, O ye of litle faith?

- 31 Therefore take no thought, saying, What shal we eat? or what shal we drinke? or wherewith shal we be clothed?

- 32 (For after al these things * seeke the Gentiles) for your heauenly Father knoweth, that ye haue neede of al these things.

x With care and distrust.

- 33 But seeke ye first the kingdom of God, and his righteousness, and al these things y That is, to be regenerate, and amend your liues.

- 34 Care not then for the morowe: for the morowe shal care for it: * selfe: the day hath ynough with his owne griefe.

Or, his owne thing.

- z God wil prouide for every day that that shal be necessary, though we do not increase the present griefe by the carefulnes howe to liue in time to come.

CHAP. VII.

- 1 Christ forbiddeth rash iudgement. 2 Not to cast holie things to dogges. 3 To aske, seeke, or knocke. 4 The scope of the Scriptures. 5 The straight and wide gate. 6 Of false Prophets. 7 The good tree and euil. 8 False miracles. 9 The house on the rocke, or vpon the sand.

- 1 Iudge not, that ye be not iudged.

- 2 For with what iudgement ye iudge, ye shalbe iudged, & with what measure ye meate, it shalbe measured to you againe.

- 3 And why seeest thou the mote, that is in thy brothers eye, and perceiuest not the beame that is in thine owne eye?

- 4 * Or how sayest thou to thy brother, Suffer me to cast out the mote out of thine eye, & beholde a beame is in thine owne eye?

a He commandeth, not to be curious or malicious to trie out, and condemne our neighbours fautes: for hypocrites hate their owne fautes, and seeke not to amend them, but are curious to reprove others mens.

- 5 Hypocrite, first cast out the beame out of thine owne eye, and then shalt thou see clearly to cast out the mote out of thy brothers eye.

Luke. 6. 37.

rom. 2. 1.

1. cor. 4. 3.

Mar. 4. 24.

luke 9. 38.

luke 6. 41.

- 6 ¶ Giue ye not that which is holie, to dogges, neither cast ye your pearles before swyne, lest they treade them vnder their feete, and turning againe, al to rent you.

b Declare not the Gospel to the wicked contempters of God, who thou seest left to the selues and forsaken.

- 7 ¶ * Aske, and it shalbe giuen you: seeke, and ye shal finde: knocke, and it shalbe opened vnto you.

Chap. 11. 22.

mar. 11. 24.

luke 11. 9.

isln 14. 13.

& 16. 14.

lam 1. 5.

- 8 For whosoeuer asketh, receiueh: and he, that seeketh, findeth: & to him that knocketh, it shalbe opened.

- 9 For what man is there among you, which if his sonne aske him bread, would giue him a stone?

- 10 Or if he aske fishe, wil he giue him a serpent?

Luke. 6. 38.

rob. 4. 16.

- 11 If ye then, which are euil, can giue to your children good gifts, how much more shal your Father which is in heauen, giue good things to them that aske him?

c The whole law and 8 Scriptures set forth vnto vs, & commend charitie.

- 12 * Therefore whatsoever ye would that men should do to you, euen so do ye to them: for this is the Law and the Prophets.

Luke. 11. 24.

d We must ouercome and mortifie our affections, if we wil be true disciples of Christ.

- 13 ¶ * Enter in at the strait gate: for it is the wide gate, and broad way that lea- deth to destruction: and many there be which go in there at,

- 14 Because the gate is strait, and the way narrowe

Mar. 1. 1.
luke. 5. 1.
a le w
that le
is now
kinde
which
rable.
b He v
yet be
ly kno
had hi
houre
ted.

Mar. 4. 37.
luke. 8. 33.

- 23 ¶ And when he was entred into the ship, his disciples followed him.
- 24 And beholde, there arose a great tempest in the sea, so that the ship was couered with waues: but he was a sleepe.
- 25 Therof his disciples came, & awoke him, saying, Master, saue vs: we perih.
- 26 And he said vnto them, Why are ye fearful, O ye of litle faith? Then he arose, and rebuked the windes and the sea: and so there was a great calme.
- 27 And the men marueiled, saying, What man is this, that both the windes and the sea obey him?
- 28 ¶ And when he was come to the other side, into the couētry of the Gergesenes, there met him two possessed with deuils, which came out of the graues very fierce, so that no man might go by that way.
- 29 And behold, they cryed out, saying, Iesus the sonne of God, what haue we to do with thee? Art thou come hither to torment vs before the time?
- 30 Now there was a farre off from them, a great heard of swine feeding.
- 31 And the deuils besought him, saying, If thou cast vs out, suffer vs to go into the heard of swyne.
- 32 And he said vnto the, Go. So they went out, & departed into the heard of swyne: and beholde, the whole heard of swyne was caryed with violence from a steepe downe place into the sea, and dyed in the water.
- 33 Then the heardmen fled: & when they were come into the citie, they tolde all things, & what was become of them that were possessed with the deuils.
- 34 And beholde all the citie came out, to meete Iesus: and when they sawe him, they besought him to depart out of their coastes.

m The wicked would euer defer their punishment, thinking al correction to come to soone.
n The deuill desireth euer to do harme, but he can do no more, then God doeth appoint.
o Meaning the lake of Gennasareth.

p These Gergesenes esteemed more their hogs then Iesus Christ

CHAP. IX.

- 1 He healeth the palse, 5 And forgineth sinnes. 9 He calleth and visiteth Mathewe. 13 Mercie. 15 He answereth the Pharises and Iohus Disciples. 16 Of the raine clothe, and newe wine. 22 He healeth the woman of the bloodie yssue. 25 He raiseth Iairus daughter. 29 Giveth two blinde men their sight. 33 He healeth a dumme man to speake. 35 Preacheth and healeth in diuers places. 38 And exhorteth to prayer for the aduancement of the Gospell.
- 1 ¶ Then he entred into a ship, and passed ouer, and came into his owne citie.
- 2 And a loe, they brought to him a man sicke of the palse, lying on a bed. And Iesus seeing their faith, said to the sicke of the palse, Sonne, be of good comfort: thy sinnes are forgiven thee.
- 3 And behold, certaine of the Scribes said with them selues, This man blasphemeth.
- 4 But when Iesus sawe their thoughts, he said, Wherefore thinke ye euill things? in your hearts?
- 5 For whether is it easier to say, Thy sinnes are forgiven thee, or to say, Arise and walke?

Mar. 9. 3.
luke. 5. 18.
a And also his faith that had the palse: for excepte we haue faith, our sinnes can not be forgiven.
b Iesus toucheth the principall cause of al our miseries, which is sinne.
c Because they did maliciously refuse Christ, who offered him selfe vnto them.
d Christ speaketh according to their capacite: for they more esteemed outward miracles, then the vertue & power of Iesus Christ, whereby their sinnes might be forgiven.

- 6 And that ye may knowe that the Sonne of man hath authoritie in earth to forgiue sinnes, (then said he vnto the sicke of the palse,) Arise, take vp thy bed, and go to thine house.
- 7 And he arose, and departed to his owne house.
- 8 So when the multitude saw it, they marueiled, and glorified God, which had giuen such authoritie to men.
- 9 ¶ And as Iesus passed forth from thence he sawe a man sitting at the receite of custome named Mathewe, and said to him, Followe me. And he arose, and followed him.
- 10 And it came to passe, as Iesus sate at meat in his house, beholde, many Publicanes & sinners, that came thither, sate downe at the Table with Iesus and his disciples.
- 11 And when the Pharises sawe that, they said to his disciples, why eateth your master with publicanes and sinners?
- 12 Now when Iesus heard it, he said vnto them, The whole nede not a phisition, but they that are sicke.
- 13 But go ye and learne what this is, I will haue mercie, and not sacrifice: for I am not come to cal the righteous, but the sinners to repentance.
- 14 ¶ Then came the disciples of Iohn to him, saying, Why do we and the Pharises fast oft, and thy disciples fast not?
- 15 And Iesus said vnto the, Can the children of the marriage chamber mourne as long as the bridgrome is with them? But the dayes wil come when the bridgrome shalbe taken from them, and then shall they fast.
- 16 Moreouer no man pieceth an olde garment with a piece of new cloth: for that that should fil it vp, taketh away from the garment, and the breach is worse.
- 17 Neither do they put new wine into old vessels: for then the vessels would breake, and the wine would be spilt, and the vessels should perih: but they put new wine into new vessels, & so are both preserued.
- 18 ¶ While he thus spake vnto them, behold there came a certaine ruler, & worshipped him, saying, My daughter is now deceased, but come and lay thine hand on her, and she shall liue.
- 19 And Iesus arose and followed him with his disciples.
- 20 (And beholde a woman which was diseased with an yssue of blood twelue yeres, came behind him, & touched the hemme of his garment.
- 21 For she said in her selfe, If I may touche but his garment onely, I shalbe whole.
- 22 Then Iesus turned him about, & seeing her, did say, Daughter, be of good confort: thy faith hath made thee whole. And the woman was made whole at that houre.)
- 23 Now when Iesus came into the rulers house, and sawe the minstrels and the multitude making noife,
- 24 He said vnto them, Get you hence: for the

Mar. 9. 14.
luke. 5. 37.
e He reproveth the vaine persuasion of them, which thought the selues whole, and contemned the poore sicke sinners which sought Iesus Christ to be their phisition.
f Which are punished vp w vaine confidence of your owne righteousness.
Hos. 6. 7.
chap. 12. 7.
g God requireth not ceremonies, but brotherly loue of one towards another.
1. Tim. 3. 15.
Mar. 9. 18.
luke. 5. 33.
h Christ would spare his disciples a while, not burdening them too much, least he should discourage them.
i Christ compareth his disciples for their infirmities, to olde garments, and olde vessels, which are not able as yet to beare the perfection of his doctrine, which he meaneth by new cloth, and new wine.
Or, gawes and undressed.
k The minde which is infected w the dregs of superstitious ceremonies, is not meete to receiue the pleasant wine of the Gospell.
Or, Bottels or bags of leather or skynne, wherein wine was caried on asses, or camels.
Mar. 9. 33.
luke. 8. 41.
l Players vpon flutes or pipes, or other instruments, which in those dayes they vsed at burials.

the maide is not dead, but sleepeeth. And they laughed him to skorne.

25 And when the multitude were put forth, he went in and tooke her by the hand, & the maide arose.

26 And this brute went through out al that land.

27 And as Iesus departed thence, two blind men followed him, crying, and saying, O sonne of Dauid, haue mercie vpon vs.

28 And when he was come into the house, the blinde came to him, and Iesus said vnto them, "Beleue ye that I am able to do this? And they said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, According to your faith be it vnto you.

30 And their eyes were opened, and Iesus charged them, saying, See that no man knowe it.

31 But when they were departed, they spred abroad his fame through out al that land.

32 ¶ And as they went out, beholde, they brought to him a domme man possessed with a deuill.

33 And when the deuill was cast out, the domme spake: then the multitude marueiled, saying, The like was neuer sene in Israel.

34 But the Pharises said, * He * casteth out deuils, through the prince of deuils.

35 ¶ And * Iesus went about al cities and townes, teaching in their Synagogues, & Preaching the Gospel of the * kingdome, and healing euery sicknes and euery discafe among the people.

36 But * when he saw the multitude, he had compassion vpo them, because they were disperfed, and scatered abroad, as sheepe hauing no shepheard.

37 Then said he to his disciples, * Surely the Pharisee is great, but the labourers are fewe.

38 Wherefore pray the Lord of the haruest that he would * send forth labourers into his haruest.

CHAP. X.

¶ Christ sendeth out his Apostles to preache in Iudea. 7 He giueth them charge, teacheth them, and comforteth them against persecution. 20 The holy Ghost speaketh by his ministers. 28 Vnto whom we ought to feare. 30 Our heares are counted. 32 To confesse Christ. 37 Not to loue our parents more then Christ. 38 To take vp our crosse. 39 To saue or lose the life. 40 To receiue the preachers.

1 And * he called his twelue disciples vnto him, and gaue them power against vnclane spirits, to cast them out, & to heale euery sicknes, and euery discafe.

2 Now the names of the twelue Apostles are these. The first is Simon, called Peter, & Andrew his brother: James the sonne of Zebedeus, and Iohn his brother:

3 Philip and Bartlemewe: Thomas, and Mathewe the Publicane: James the sonne of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Judas Iscariot, who also betrayed him.

5 These twelue did Iesus send forth, and

commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But go rather * to the * lost shepe of the house of Israel.

7 * And as ye go, preach, saying, The kingdome of heauen is at hand.

8 Heale the sicke: clente the lepers: raise vp the dead: cast out the Deuils. Freely ye haue receiued, freely giue.

9 * "Possesse not * golde, nor siluer, nor money in your" girdels,

10 Nor a scrippe for the iourney, neither two coates, neither shoes, nor a staffe: * for the workman is worthy of his meat.

11 And * into whatsoeuer citie or towne ye shall come, enquire who is worthy in it, and there abide til ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you.

14 * And whosoever shall not receiue you, nor heare your wordes, when ye departe out of that house, or that citie, * shake of the dust of your feete.

15 Truly I say vnto you, it shalbe easier for them of the land of * Sodom and Gomorra in the day of iudgement, then for that citie.

16 ¶ Behold, I send you as sheepe in the middes of wolues: be ye therefore wise as serpents, and * innocent as doves.

17 But beware of men, for they wil deliuer you vp to the Councils, and wil scourge you in their Synagogues.

18 And ye shall be brought to the gouernours, and Kings for my sake, in * witness to them, and to the Gentiles.

19 * But when they deliuer you vp, take no thought how or what ye shall speake: for it shalbe giuen you in that houre, what ye shal say.

20 For it is not ye that speake, but the Spirit of your Father which speaketh in you.

21 And the * brother shal betray the brother to death, and the father the sonne, & the childre shal rise against their parents, and shall cause them to dye.

22 And ye shalbe hated of all men for my Name: * but he that endureth to the end, he shalbe saued.

23 And when they persecute you in this citie, flie * into another: for verely I say vnto you, ye shal not finish all the cities of Israel, til the * Sonne of man be come.

24 * The disciple is not about his master, nor the seruant about his Lord.

25 It is enough for the disciple to be as his master is, and the seruant as his Lord: * If they haue called the master of the house Beelzebub, how much more them of his householde?

the God of flies, & in despite therof was attributed to * deuil, reade 2. Kings, 1. 2. and the wicked called Christ by this name.

26 Feare

¶ He would be proude whether they bare him that reuerence which was due to Messias.

Luke. 11. 14.
Chap. 12. 24.
Mar. 3. 22.

¶ This blasphemie proceedeth of extreme impietie, seeing all she people confessed the contrarie.

Mar. 6. 6.

Luke. 17. 22.

¶ Wherby God gathereth his people together, he may reigne ouer them.

Mar. 6. 34.

Luke. 10. 2.

Iohn. 4. 36.

¶ He meaneth the people are ripe, and readie to receiue the Gospel, comparing the number of the elect to a plentiful haruest.

¶ Or, thrust forth.

Mar. 3. 13.

Luke. 9. 1.

¶ Or, the Telous.

Al. 13. 28.

¶ For the kingdome of God must first be preached vnto them, because Christ was especially promised vnto them.

Luke. 10. 9.

¶ He commandeth the to offer them selues freely to * lords worke, without respect of gaine or lucre.

Mar. 6. 8.

Luke. 9. 3. & 22. 35.

¶ Or, provide not for.

¶ Because he sendeth them not for a long time, but only for one iourney, he defendeth the things * might let them: neither is this a perpetual commandment.

¶ Or, purges.

1. Tim. 5. 18.

Luke. 10. 7.

Luke. 10. 8.

Mar. 6. 11.

Luke. 9. 3.

Al. 13. 31.

¶ Or, 18. 6.

¶ To signifie * their land is polluted, and * you consent not to their wickednes.

¶ Who were not so liuely taught, and aduertised.

Luke. 10. 3.

¶ Or, simple.

¶ Not reueging wrong, much lesse doing wrong. To take from them al pretence of ignorance, & to make them inexcusable.

Mar. 13. 11.

Luke. 12. 11.

Luke. 12. 18.

Mar. 13. 13.

Luke. 11. 19.

¶ To profit and do good, & not to beidle.

¶ And wil comfort you & giue manifest euidence of his presence: and he speaketh not of their first sending, but of the whole time of their apostleship.

Luke. 6. 40.

Iohn. 13. 16.

¶ Or, 15. 20.

Chap. 12. 24.

¶ It was the name of an idole which signified to * deuil, reade

Mar. 4. 22.

Luke. 8. 17.

and 12. 1.

I Which in those countreys are so made that men may walke vpon them.

2. Sam. 14. 11.

all. 27. 24.

Mar. 8. 31.

Luke. 9. 26.

and 12. 8.

2. Tim. 2. 12.

m And acknowledge me his only Saviour.

Luke. 12. 37.

n He giueth

inward peace, in

our consciences,

but outwardly

we must haue

warre with wicked

worldlings.

o Which thing

commeth not of

the propertie of

Christ, but pro-

ceedeth of the ma-

lice of men,

which loue not

light, but dark-

nes, and are of-

fended with the

word of saluatiō

Micah. 7. 6.

Luke. 14. 26.

Chap. 16. 24.

Mar. 8. 34.

Luke. 9. 23.

and 14. 27.

p Also they that

inuent any other

way to honour

God, the that he

hath prescribed

by his word, fol-

low not Christ,

but go before

him.

q He that doeth

prefer his life be-

fore my glorie.

Luke. 10. 16.

John. 13. 20.

r We must reue-

rence Christ in

his seruants, and

receiue them, as

sent from him,

and honour the

for their office

fake.

Mar. 9. 41.

26 Feare them not therefore: * for there is nothing couered, that shal not be disclosed, nor hid, that shal not be known.

27 What I tel you in darkenes, that speake ye in light: and what ye heare in the eare, that preach ye on the¹ houses.

28 And feare ye not the which kill the bodie, but are not able to kil the soule: but rather feare him, which is able to destroy both soule and body in hel.

29 Are not two sparowes sold for a farthing & one of them shal not fal on the ground without your Father?

30 * Yea, and al the heares of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparowes.

32 * Whosoever therefore shal^m confesse me before men, him wil I confesse also before my Father, which is in heauen.

33 But whosoever shal denie me before me, him wil I also denie before my father, which is in heauen.

34 * Thinke not that I am come to send peace into the earth: I came not to send peace, but the sword.

35 For I am come to set a man at^a variance against his father, & the daughter against her mother, and the daughter in Law against her mother in Law.

36 * And a mans enemies shal be they of his owne houldholde.

37 * He that loueth father or mother more then me, is not worthy of me. And he that loueth sonne or daughter more then me, is not worthy of me.

38 * And he that taketh not his crosse, & fol- loweth after me, is not worthy of me.

39 He that wil saue his¹ life, shal lose it, & he that loseth his life for my sake, shal saue it.

40 He that receiueth you, receiueth me: & he that receiueth me, receiueth him that hath sent me.

41 * He that receiueth a^a Prophet in the name of a prophet, shal receiue a prophets reward: and he that receiueth a righteous man, in the name of a righteous man, shal receiue the reward of a righteous man.

42 * And whosoever shal giue vnto one of these litle ones to drinke a cup of cold water onely, in the name of a discipule, verely I say vnto you, he shal not lose his reward.

CHAP. XI.

^a Christ preacheth. ² Iohn Baptist sendeth his Disciples vnto him. ³ Christ's testimonie concerning Iohn. ¹⁵ The opinion of the people concerning Christ and Iohn. ²⁰ Christ vpbraideth the vnthankfull cities. ²⁵ The Gospell w¹reueiled to the simple. ²⁸ They that labour, and are laden. ²⁹ Christ's yoke.

¹ And it came to passe that when Iesus had made an end of cōmanding his twelue disciples, he departed thence to teache and to preach in their cities.

² * And when Iohn heard in the prison the workes of Christ, he¹ sent two of his disciples, and said vnto him,

³ Art thou he that should come, or shal we

looke for another?

⁴ And Iesus answering, said vnto them, Go and shew Iohn, what things ye haue heard and seene.

⁵ The blind receiue sight, and the halt go: the lepers are clesed, & the deafe heare: the dead are raised vp, * & the¹ poore receiue the Gospell.

⁶ And blessed is he that shal not^b be offended in me.

⁷ And as they departed, Iesus began to speake vnto the multitude, of Iohn, What went ye out into the wilderness to see? A^c reede shaken with the wind?

⁸ But what went ye out to see? A man clothed in soft raiment? Beholde, they that weare selt clothing, are in kings houses.

⁹ But what went ye out to see? A Prophet? Yea, I say vnto you, &^d more then a Prophet.

¹⁰ For this is he of whom it is written, * Behold, I send my messenger before thy face, which shal prepare thy way before thee.

¹¹ Verely I say vnto you, among them which are^e begotten of women, arose there not a greater then Iohn Baptist: notwithstanding he that is the¹ least in the kingdome of heauen is greater then he.

¹² And from^a the time of Iohn Baptist hitherto, the kingdome of heauen¹ suffereth violence, & the violent take it by force.

¹³ For al the Prophets and the Law^b prophesied vnto Iohn.

¹⁴ And if ye wil receiue¹ it, this is * Elias, which was to come.

¹⁵ ¶ He that hath cares to heare, let him heare.

¹⁶ * But whereunto shall I liken this generation? It is like vnto litle children which sit in the markets, and call vnto their fellowes,

¹⁷ And say, we haue piped vnto you, and ye haue not dauced, we haue¹ mourned vnto you, and ye haue not lamented.

¹⁸ For Iohn came neither eating nor drinking, and they say, He hath a deuil.

¹⁹ The Sonne of man came eating & drinking, and they say, Beholde a glutton and a drinker of wine, a friend vnto Publicans and sinners: but^a wisdom is iustified of her children.

²⁰ ¶ Then began he to vpbraide the cities, wherein most of his great workes were done, because they repented not.

²¹ Wo be to thee Chorazin: Wo be to thee, Bethsaida: for if the great workes, which were done in you, had bene done in¹ Tyrus and Sidon, they had repented long ago in sackcloth and ashes.

²² * But I say to you, It shalbe easier for Tyrus and Sidon, at the day of iudgement then for you.

²³ And thou, Capernaum, which art lifted vp vnto heauen, shalt be brought downe to hel: for if the great workes, which haue bene done in thee, had bene done among them of Sodom, they had remained to this day.

Isa. 41. 1.

Luke. 4. 18.

Or, the Gospell preached to the poore.

b That take no occasiō by christ to be hindered from the gospell. c A man inconstant?

d For the Prophets declared Christ long before he came,

but Iohn as he were pointed him w¹ his finger Malach. 3. 1.

e Which were begotten and borne by the means of man,

& after the common course of nature: for christ was conceived by the holie Ghost.

f The Least of them that shal preach the Gospell in the new estate of Christes Church,

shall haue more clear knowledge then Iohn, and their message shalbe more excellent.

Luke. 16. 16.

g Mens zeales are inflamed w¹ desire to receiue gods mercies offered, and are most greedie to heare the word.

h They prophesied things to come, which now we see present, and more cleare.

i Meaning his testimonie concerning Iohn.

Malach. 4. 5.

Luke. 7. 32.

Or, Iung merrily.

k They that are wise in dedde, acknowledge the wisdom of god in him whom¹ Pharises contemne, reade Luke. 7. 29.

Luke. 10. 13.

l Cities of great marchandise full of dissolutiō & wantonnes.

Or, therefore.

Luke. 7. 17.

a Not because Iohn was ignorant of Christ: but¹ he might teach his disciples that his office was to leade them to Christ.

24 But I say vnto you, that it shalbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 * At that time Iesus answered, and said, I giue thee thanks, O Father, Lord of heauen and earth, because thou hast hid these things from the wise and men of vnderstanding, and hast opened them vnto babes.

26 It is so, O father, because thy good^m pleasure was such.

27 * All things are giuen vnto me of my Father: and * no man knoweth the Sonne, but the father: neither knoweth any man the father, but the Sonne, and he to whom the Sonne wil reueile him.

28 Come vnto me, al ye that * are weary & laden, and I wil ease you.

29 Take my * yoke on you, and learne of me, that I am mecke and lowlie in heart: & ye shall finde * rest vnto your soules.

30 * For my yoke is easie, and my burden light.

CHAP. XII.

3 Christe excuseth his disciples which plucke the eares of corne. 10 He healeth the dried hand. 22 Helpeth the possessed that was blinde and domme. 31 Blasphemie. 34 The Generation of vipers. 35 Of good wordes. 36 Of idle wordes. 38 He rebuketh the vnfaithfull that would needs haue taken, 49 And sheweth who is his brother, sister and mother.

1 **A**T * that time Iesus went on a Sabbath day through the corne, and his disciples were an hundred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they said vnto him, Beholde, thy disciples do that which is not lawfull to do vpon the Sabbath.

3 But he said vnto them, * * Haue ye not read what Dauid did when he was an hungred, and they that were with him?

4 How he entred into the house of God, & are the shew bread, which was not lawfull for him to eat, neither for them which were with him, but only for the * Priests?

5 Or haue ye not read in the law how that on the Sabbath dayes the Priests in the Temple * breake the Sabbath, and are blameles?

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knew what this is, * I wil haue mercy, & not sacrifice, ye would not haue condemned the innocents.

8 For the Sonne of man is * Lord, euen of the Sabbath.

9 * And he departed thence, and went into their Sinagogue:

10 And behold, there was a man which had his hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

11 And he said vnto them, What man shal there be among you, that shal haue a

sheepe, and if it fall on a Sabbath day into a pit, wil not he take it and lift it out?

12 How muche more then is a man better then a sheepe? therefore, it is lawfull to do wel on a Sabbath day.

13 Then said he to the man, Streche forth thine hand. And he stretched it forth, and it was made whole as the other.

14 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But when Iesus knewe it, he departed thence, and great multitudes followed him, and he healed them al,

16 And charged them that they should not make him known,

17 That it might be fulfilled, which was spoken by Esaias the Prophet, saying,

18 * Beholde my seruant whom I haue chosen, my beloued in whome my soule delighteth: I will put my spirit on him, and he shall shewe iudgement to the Gentiles.

19 He shal not * strue, nor crie, neither shal any man heare his voyce in the stretes.

20 A * brused reede shal he not breake, and smoking flaxe shal he not quenche, til he bring forth iudgement * vnto victorie.

21 And in his name shal the Gentiles trust.

22 ¶ Then was brought to him one, possessed with a deuill, bothe blinde, & dome, and he healed him, so that he which was blinde and domme, both spake and sawe.

23 And al the people were amased, & said, Is not this the sonne of Dauid?

24 But whē the Pharises heard it, they said, * This man casteth the deuils no otherwise out, but through Beelzebub the prince of deuils.

25 But Iesus knewe their thoughtes, and said to them, Euerie kingdome deuided against it self, shalbe brought to naught: and euery Citie or house, deuided against it self, shal not stand.

26 So if Satan cast out Satan, he is deuided against him self: how shall then his kingdome endure?

27 Also if I through Beelzebub cast out deuils, by whome do your ^b children cast them out? Therefore they shalbe your iudges.

28 But if I cast out deuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a strong mans house and spoyle his goods, except he first binde the strong man, and then spoyle his house.

30 He^t that is not with me, is against me: and he that gathereth not with me, scattereth.

31 * Wherefore I say vnto you, euery sinne & blasphemie shalbe forgiven vnto men: but the blasphemie against the holy Ghost shal not be forgiven vnto men.

32 And whosoever shal speak a word against the Sonne of mā, it shalbe forgiven him:

¹² The right trade of gouernment, not only to fiewes, but also to strange nations.

¹⁶ He shal not make great noise nor seeke outward pompe and glorie.

²¹ He wil beare with them that be infirme and weake.

²² Christ shal overcome al lets, which hinder the course of the Gospel, and then shal giue sentence as a conqueror against al his enemies.

²³ Luke. 11. 14.

²⁴ Chap. 9. 34.

²⁵ Mar. 3. 22.

²⁶ Luke. 11. 17.

²⁷ Of Asolate.

²⁸ Which conitured deuils by the vertue of Gods name, albeit it was expressly against the lawe of God.

³⁰ He declareth to the Pharises that they were in two sortes his enemies, not only because they did forsake him, but also make open warre against him.

³¹ Marke. 9. 31.

³² Luke. 23. 10.

³³ 1. Ioh. 3. 6.

but

²⁴ Luke. 10. 31.

²⁵ Faith cometh not of mis wil or power, but by the secret illumination of God, which is the declaration of his eternal counsel.

²⁶ Iohn. 3. 35.

²⁷ Iohn. 6. 45.

²⁸ Which feeble the waight, and grieve of your finnes, and miseries.

²⁹ To be gouerned by my spirit, and to mortifie your affections.

³⁰ Iere. 6. 16.

³¹ I. Iohn. 3. 3.

¹ Mar. 3. 23.

² Luke. 6. 1.

³ Mat. 23. 35.

¹⁰ 1. Sam. 21. 6.

¹¹ A Necessarie maketh that lawfull, which is prohibited for a certaine respect, in things appertaining to ceremonies.

¹² Exod. 16. 35.

¹³ Iohn. 3. 31. & 34. 9.

¹⁴ Rom. 2. 9.

¹⁵ Not that the Priests brake the Sabbath in doing that, which was commanded by the Law, but he speaketh thus to confute the error of the people, who thought the Sabbath broken if a- nie necessarie worke were done that day.

¹⁶ Ioh. 6. 7.

¹⁷ Chap. 9. 13.

¹⁸ Christ hath power to exempt his from keeping of the Sabbath, seeing the seruice required in the Temple, was able to excuse them that laboured in the same. Mar. 3. 1. Luke. 6. 6.

k That is, he
strueth againſt
y^e truth which
he knoweth, &
againſt his owne
conſcience, can
not returne to
repentance for he
fineth againſt y^e
holy Ghoſt.

*Or, corrupt.
*Or, broodes.

Luke 6.45.
I Much more
they ſhal giue a
count of their
blaſphemies.
m Their wicked
wordes ſhal be a
ſufficient prooſe
to conſerne the
vngodly, if there
were no other
thing.

Chap. 16.1.
Luk. 11.29.
1. cor. 13.22.

n This was to
finde ſome new
ſhift or pretext
to reſiſt his do-
ctrine.

o They were be-
come baſtardes
and degenerate
from their holie
anceſters.

Iona. 1.17. & 2.10.
p He taketh part
of the day for y^e
whole day.

Iona. 2.2.

q Who was a
poore ſtranger, &
yet theſe knowe
not the Meſſias
which was pro-
miſed to be
their King.

1. King. 10.1.
2. chro. 9.1.

r It is ment as
touching her
fact in comming
to ſee Solomon,
and not her per-
ſon: for ſhe was
not inſtructed in
y^e Law of God.

Luke. 11.24.
*Or, wildernes.

f Meaning an in-
finite number.

t If Satan be caſt
out, we muſt
watch ſtil, that
he enter not a-
gain: for ſince
he was once mi-
ſdeed, he knoweth euerie
hole and corner
of our houſe.

1. Pet. 5.20.
Ebr. 6.4. & 10.26.

Mar. 3.31.
Luk. 8.20.

u This word in
the Scriptures
ſignifieth oft
times euery
kindman.

x Chriſt prefer-
reth y^e ſpiritual
kindred to the
carnal.

but whoſoeuer ſhal ſpeake againſt the
holie Ghoſt, it ſhal not be forgiven him,
neither in this world nor in the world to
come.

33 Either make the tree good, and his fruite
good: or els make the tree euil, and his
fruite euil: for the tree is known by the
fruite.

34 O generations of vipers, how can you
ſpeake good things, when ye are euil? For
of the abundance of the heart the mouth
ſpeaketh.

35 A good man out of the good treaſure of
his heart bringeth forth good things: and
an euil man out of an euil treaſure, bring-
eth forth euil things.

36 But I ſay vnto you, that of euery idle
word that men ſhal ſpeake, they ſhal giue
a count thereof at the day of iudgement.

37 For by thy wordes thou ſhalt be iuſti-
fied, and by thy wordes thou ſhalt be con-
demned.

38 ¶ Then answered certeine of the Scribes
and of the Pharifeſes, ſaying, Maſter, we
woulde ſee a ſigne of thee.

39 But he answered, and ſaid to them, An
euil and adulterous generation ſeeketh a
ſigne, but no ſigne ſhal be giuen vnto it,
ſaue the ſigne of the Prophet Ionaſ.

40 ¶ For as Ionaſ was three dayes, & three
nights in the whales bellie: ſo ſhall the
Sonne of man be three dayes and three
nights in the heart of the earth.

41 The men of Nineue ſhal riſe in iudge-
ment with this generation, & condemne
it: for they repented at the preaching of
Ionaſ: and behold, a greater then Ionaſ
is here.

42 ¶ The Queene of the South ſhall riſe in
iudgement with this generation, and ſhal
condemne it: for ſhe came from the vt-
moſt partes of the earth to heare the wiſ-
dome of Solomon: and behold a greater
then Solomon is here.

43 ¶ Now when the vncleane ſpirit is gone
out of a man, he walketh throughout drie
places, ſeeking reſt, and findeth none.

44 Then he ſaith, I wil returne into mine
houſe from whence I came: and when he
is come, he findeth it emptie, ſwept and
garniſhed.

45 ¶ Then he goeth, and taketh vnto him
ſeuen other ſpirits worſe then him ſelfe,
and they enter in, and dwell there: * and
the end of that man is worſe then the be-
ginning. Euen ſo ſhall it be with this wicked
generation.

46 ¶ While he yet ſpake to the multitude,
beholde, his mother, and his brethen
ſtoode without deſiring to ſpeake with him.

47 Then one ſaid vnto him, Behold, thy mo-
ther and thy brethen ſtand without, de-
ſiring to ſpeake with thee.

48 But he answered, and ſaid to him that
tolde him, Who is my mother? and who
are my brethen?

49 And he ſtretched forth his hand toward
his diſciples, and ſaid, Beholde my mo-

ther and my brethen.

50 For whoſoeuer ſhall do my fathers will
which is in heauen, the ſame is my bro-
ther and ſiſter and mother.

CHAP. XIII.

The ſtate of the kingdomes of God ſet forth by the parable
of the ſeede. 24 Of the tares. 31 Of the muſtard ſeede.
33 Of the leaſen. 44 Of the treaſure hid in the fieldes.
45 Of the pearles, 47 And of the net. 57 The
Prophet is contemned in his owne country.

1 The ſame day went Ieſus out of the
houſe, and ſate by the ſea ſide.

2 And great multitudes reſorted vnto
him, ſo that he went into a ſhip, and ſate
downe: and the whole multitude ſtoode on
the ſhore.

3 Then he ſpake many things to them in
parables, ſaying, Beholde, a ſower went
forth to ſowe.

4 And as he ſowed, ſome fell by the wayes
ſide, and the ſoules came and deuoured
them vp.

5 And ſome fell vpon ſtony ground, where
they had not much earth, and anon they
ſprong vp, becauſe they had no depth of
earth.

6 And when the ſunne roſe vp, they were
parched, and for lacke of rooting, with-
ered away.

7 And ſome fell among thornes, and the
thornes ſprong vp, and choked them.

8 Some againe fell in good ground and
brought forth fruite, one corne an hun-
dred fold, ſome ſixtie fold, & another
thirtie fold.

9 He that hath eares to heare, let him
heare.

10 ¶ Then the diſciples came, and ſaid to
him, Why ſpeakeſt thou to them in para-
bles?

11 And he answered and ſaid vnto them,
Becauſe it is giuen vnto you, to knowe the
ſecrets of the kingdomes of heauen, but to
them it is not giuen.

12 ¶ For whoſoeuer hath, to him ſhal be
giuen, and he ſhall haue abundance: but
whoſoeuer hath not, from him ſhal be ta-
ken away, euen that he hath.

13 Therefore ſpeake I to them in parables,
becauſe they ſeeing do not ſee: and hea-
ring, they heare not, neither vnderſtand.

14 So in them is fulfilled the propheſie of
Eſaias, which propheſie ſaith, By hearing,
ye ſhal heare and ſhal not vnderſtand, &
ſeeing ye ſhall ſee, and ſhall not perceiue.

15 ¶ For this peoples heart is waxed fatte,
& their eares are dull of hearing, & with
their eyes they haue winked, leſt they
ſhoulde ſee with their eyes, & heare with
their eares, and ſhoulde vnderſtand, that I
might heale them.

16 But bleſſed are your eyes, for they ſee:
and your eares, for they heare.

17 ¶ For verely I ſay vnto you, that many
Prophets, and righteous men haue deſi-
red to ſee thoſe things which ye ſee, and
haue

Mar. 4.5.
Luk. 8.5.
a Al deſired to
heare his do-
ctrine, but there
was not like af-
fection in al.

b He ſheweth
that al men can
not vnderſtand
theſe miſteries,
and alſo maketh
his diſciples
more attent. ue.

c The Goſpel is
hid to them that
perſiſh.

Chap. 13.29.
d Chriſt increa-
ſeth in his chil-
dren his graces,
e Euen that
which he ſee-
meth to haue.

1. ſa. 6.9.

Mar. 4.12.

Luk. 8.10.

Iohn. 12.40.

alt. 28.26.

rom. 11.8.

f That which y^e
Prophet refer-
reth to y^e ſecret
counſel of God,

is here attribu-
ted to the hard
ſtubbornes of y^e
people: for the
one can not be
ſeparated from
the other.

g To wit, the
glorie of the
Sonne of God,

to acknowledge
him their Sau-
our.

Luk. 10.24.

haue not seen *the*, & to heare those things which ye heare, and haue not heard *them*.

18 ¶ * Ye heare ye therefore the parable of the sower.

19 Whensoever a man heareth the word of the kingdom, and vnderstandeth it not, the euil one commeth, and catcheth away that which was sown in his heart: and this is he which hath receiued the seede by the waye side.

20 And he that receiued seede in the stonie ground, is he which heareth the word, & incontinently with ioy receiueith it.

21 Yet hath he no roote of him selfe, & dureth but a season: for as sone as tribulation or persecution commeth because of the worde, by and by he is offended.

22 And he that receiueith the seede among thornes, is he that heareth the worde: but the care of this worlde, and the deceitfulness of riches choke the worde, and he is made vnfruitfull.

23 But he that receiueith the seede in the good ground, is he that heareth the word and vnderstandeth it, which also beareth fruite, and bringeth forth, some an hundredth folde, some sixtie folde, and some thirtie folde.

24 ¶ Another parable put hee forth vnto them, saying, The kingdome of heauen is like vnto a man which sowed good seede in his field.

25 ^h But while men slept, there came his enemy, and sowed tares among the wheat, and went his way.

26 And when the blade was sprong vp, and brought forth fruite, then appeared the tares also.

27 Then came the seruantes of the householder, and said vnto him, Master, sowedst not thou good seede in thy field? from whence then hath it tares?

28 And he said to them, The enuious man hath done this. Then the seruantes said vnto him, Wilt thou then that we goe and gather them vp?

29 But he said, Nay, lest while ye goe about to gather the tares, ye plucke vp also with them the wheate.

30 Let both growe together vntil the haruest, and in time of haruest I will saye to the reapers, Gather ye first the tares, and bind them in sheaues to burne them: but gather the wheate into my barn.

31 ¶ * Another parable he put forth vnto them, saying, The kingdome of heauen is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deede is the least of all seedes: but when it is growen, it is the greatest among herbes, and it is a tree, so that the birdes of heauen come and builde in the branches thereof.

33 ¶ * Another parable spake he to them, The kingdome of heauen is like vnto leauen, which a woman taketh and hideth in three pecks of meale, ¹til all be leauened.

34 ¶ All these things spake Iesus vnto the

multitude in parables, and without parables spake he not to them,

35 That it might be fulfilled, which was spoken by the Prophet, saying, * I will open my mouth in ^mparables, and will vter the things which haue bene kept secret from the fundation of the worlde.

36 Then sent Iesus the multitude away, and wet into the house. And his disciples came vnto him, saying, Declare vnto vs the parable of the tares of the field.

37 Then answered he, and said to them, He that soweth the good seede, is the Sonne of man,

38 And the field is the worlde, and the good seede, they are ^y children of the kingdom, & the tares are the childre of the wicked,

39 And the enemy that soweth them, is the deuill, * and the haruest is the end of the worlde, and the reapers be the Angels.

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this worlde.

41 The Sonne of man shall sende forth his Angels, and they shall gather out of his kingdome all things that ^a offend, and the which do iniquitie,

42 And shal cast them into a furnace of fire. There shalbe wayling and gnashing of teeth.

43 * Then shall the iust men shine as the Sonne in the kingdome of their Father. He ^y hath eares to heare, let him heare.

44 ¶ Againe the kingdome of heauen is like vnto a treasure hid in the field, which whē a man hath found, he hideth it, & for ioy thereof departeth and selleth all that he hath, and bieth that field.

45 ¶ Againe the kingdome of heauen is like

to a marchant man, ^y seeketh good pearles, Who hauing founde a pearle of greate price, went and sold all that he had, and bought it.

47 ¶ Againe the kingdome of heauen is like ^a vnto a drawe net cast into the sea, that gathereth of all kindes of things.

48 Which when it is full, men draw to land, and sit & gather the good into vessels, & cast the ^p bad away.

49 So shall it be at the ende of the worlde. The Angels shall goe forth, and seuer the bad from among the iust,

50 And shal cast them into a furnace of fire: there shalbe wayling, and gnashing of teeth.

51 ¶ Iesus said vnto them, Vnderstand ye all these thinges: They said vnto him, Yea, Lord.

52 Then said he vnto them, Therefore euerie Scribe which is taught vnto the kingdome of heauen, is like vnto an householder, which bringeth forth out of his ^r treasure things both new and olde.

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 * And came into his owne countrey, & taught them in their Synagogue, so that

B b b b b. j. they

^m This worde signifieth graue and sententious proverbs, to the end that the doctrine might haue the more maiestie, & the wicked might thereby be confounded.

¹ *Isa. 6. 13.*
reuel. 14. 13.

ⁿ The wicked which hurt others by their euil example.

¹ *Dan. 12. 3.*
Wis. 3. 7.

^o It is a kinde of net that gathereth in all things that come in the way.
^p The Greeke word signifieth rotten things.

^q Because the Scribes office was to expound the Scriptures, he meaneth him ^y doeth interpret them aright, and according to the Spirit.
^r The preachers of Gods worde must haue store of sundry and ample instructions.

¹ *Mar. 6. 1.*
Luk. 4. 16.

Mar. 4. 13.
Luk. 8. 11.

² *Or, was sown.*

^h He teacheth that the good & the bad shalbe mixt together in the Church, to the end that the faithfull may arme the selues with patience & constancie.

ⁱ Christ meaneth only that ^y Church shal neuer be without some wicked men although they be neuer so sharply punished by such meanes as he hath left to purge his church.

¹ *Mar. 4. 30.*
Luk. 13. 19.
^k This teacheth vs not to be astonished at ^y small beginnings of ^y Gospel.

¹ *Luk. 13. 31.*
^l By this he admonisheth them to waite till the fruite of the Gospel appeare.

¹ *Mar. 4. 31.*

John 6. 42.

Or conſiſt.

Mar. 6. 4.

Luk. 4. 24.

John 4. 44.

Men commonly neglect them, whom they haue known of children: also they do enuie the of the same country: and such is their ingratitude, that they take light occasion to contemne the graces of God in others.

they were aſtonied, and ſaid, Whence cometh this wiſedome and great workes vnto this man?

55 Is not this the carpenters ſonne? Is not his mother called Marie, * and his brethren Iames and Iofes, and Simon and Iudas?

56 And are not his ſiſters al with vs: Where then hath he all theſe things?

57 And they were offended with him. Then Ieſus ſaid to the, * A prophet is not without honor, ſaue in his owne country, & in his owne houſe.

58 And he did not many great workes there, for their vnbeliefes ſake.

CHAP. XIII.

Herodes opinion concerning Chriſt. 10 Iohn is beheaded. 19 Chriſt feedeth ſiue thouſand men with ſiue loaves and two fiſhes. 23 He prayeth in the mountaine. 25 He appeareth by night vnto his diſciples vpon the Sea, 31 And ſaureth Peter. 33 They confeſſe him to be the Sonne of God. 36 He healeth all that touched the hime of his garment.

Mar. 6. 14.

Luk. 9. 7.

a He ſpake after the common error, for they thought that ſoules of them that were departed, entered into another body. b To approue his reſurrection, and to get him greater authority.

Mar. 6. 17.

Luk. 3. 19.

Leuit. 11. 16.

Ex. 20. 21.

c A ſiuel becauſe nature abhorreth ſuch horrible inceſt, as alſo that he had take her by force fro his brother.

Chap. 21. 26.

d The promes was wicked: but yet it was more vile to be obſtinate in the ſame, that he might ſeme conſtant.

1 A T * that time Herode the Tetrarche heard of the ſame of Ieſus,

2 And ſaid vnto his ſeruants, This is Iohn Baptiſt: * he is riſen again from the dead, and therefore great workes are wrought by him.

3 * For Herode had taken Iohn, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For Iohn ſaid vnto him, It is not * lawfull for thee to haue her.

5 And whē he would haue put him to death he feared the multitude, becauſe they counted him as a * prophet.

6 But when Herodes birth day was kept, ſ daughter of Herodias daunced before them, and pleaſed Herode.

7 Wherefore he d promiſed with an oth, that he would giue her whatſoeuer ſhe would aſke.

8 And the being before inſtruced of her mother, ſaid, giue me here Iohn Baptiſtes head in a platter.

9 And the King was ſory: neuertheles becauſe of the othe, and the that ſate with him at the table, he commaunded it to be giuen her,

10 And ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a platter, & giuen to the maide, and ſhe brought it vnto her mother.

12 And his diſciples came, and tooke vp his body, and buried it, and went, and tolde Ieſus.

13 * And when Ieſus heard it, he departed thence by ſhip into a * deſert place apart. And whē the multitude had heard it, they folowed him a foote out of the cities.

14 And Ieſus went forth and ſawe a great multitude, and was moued with compaſſion toward them, and he healed their ſicke.

15 ¶ And when euen was come, * his diſciples came to him, ſaying, This is a deſert

place, & the houre is already paſt: let the multitude depart, that they may goe into the townes, and bye them vitailles.

16 But Ieſus ſaid to them, They haue no neede to go away: giue ye them to eat.

17 Then ſaid they vnto him, We haue here but ſiue loaves, and two fiſhes.

18 And he ſaid, Bring them hither to me.

19 And he commaunded the multitude to fit downe on the graſſe, and tooke the ſiue loaves and the two fiſhes, & looked vp to heauen and bleſſed and brake, and gaue the loaves to his diſciples, and the diſciples to the multitude.

20 And they did all eate, and were ſufficed, and they tooke vp of the fragmentes that remained, twelue baskets full.

21 And they that had eatē, were about ſiue thouſand men, beſide women and litle children.

22 ¶ And ſtraight way Ieſus * compelled his diſciples to enter into a ſhip, and to go ouer before him, while he ſent the multitude away.

23 And aſſone as he had ſent the multitude away, he went vp into a mountaine alone to praye: * and whē the euening was come, he was there alone.

24 And the ſhip was now in the middes of the ſea, and was toſſed with waues: for it was a contrary wynde.

25 And in the fourth watche of the night, Ieſus went vnto them, walking on the ſea.

26 And whē his diſciples ſawe him walking on the ſea, they were troubled, ſaying, It is a ſpirit, and cried out for feare.

27 But ſtraight way Ieſus ſpake vnto them, ſaying, Be of good comfort, it is I: be not afraid.

28 Then Peter answered him, and ſaid, Maſter, if it be thou, * byd me come vnto thee on the water.

29 And he ſaid, come. And when Peter was come down out of the ſhip, he walked on the water, to go to Ieſus.

30 But whē he ſawe a wighie winde, he was afraid: & as he began to ſinke, he cried ſaying, Maſter, ſaue me.

31 So immediatly Ieſus ſtretched forth his hand, and caught him, & ſaid to him, O thou of litle faith, wherefore diddeſt thou doubt?

32 And aſſone as they were come into the ſhip, the winde ceaſed.

33 Then they that were in the ſhip, came & worſhipped him, ſaying, Of a truth thou art the Sonne of God.

34 ¶ * And when they were come ouer, they came into the land of Gennesaret.

35 And when the men of that place knewe him, they ſent out into all that country rounde about, and brought vnto him all that were ſicke,

36 And beſought him, that they might touch the hemme of his garment only: and as many as touched it, were made whole.

f Chriſt leaueth them not diſtute of bodily nourishment, which ſeek the ſoule.

Or, prayed and gave thanks to God.

g The diſciples were loth to depart fro Chriſt: but yet they ſhewed their obedience.

Mar. 6. 46.
John 6. 16.

h The night was deuided into foure watches, whereof euery one contained three houres.

i The preſence of Chriſt maketh his bolde.

k His zeale was great, but he had not ſufficiently conſidered the meaſure of his faith.

l His enterpriſe was to great, & therefore he muſt needes fall in danger, when his faith failed. m Chriſt correcteth his fault, and alſo giueth remedie both a once.

Mar. 6. 34.

n It ſemeth they were led with a certain ſuperſtition, notwithstanding our Saviour would not quench the ſmoking flaxe, and therefore did heare with theſe ſmal beginnings.

Or, ſarked.

Mar. 6. 32.

Luk. 9. 10.

e To the intent that his diſciples now after their ambſſage might ſome-what reſt them, or els that he might inſtruct them to greater enterpriſes.

Mar. 6. 33.

Luk. 9. 12.

John 6. 3.

CHAP. XV.

Christ excuseth his disciples, and rebuketh the Scribes, and Pharisees, for transgressing Gods commandment by their owne traditions. 13 The plant that shalbe rooted out. 18 VVhat things defile a man. 22 He deliveth the woman of Cananes daughter. 26 The bread of the children. 30 He healeth the sicke, 36 And feedeth foure thousand men, beside women and children.

Mar. 7. 1. a Men are more rigorous to observe their own traditions then Gods commandment.

Or, meate.

Exod. 20. 12.

deut. 5. 16.

ephes. 6. 2.

Exod. 21. 17.

mat. 23. 9.

pro. 20. 30.

b The Scribes dispensed with them that did not their duties to their own parentes, so that they would recompence the same to their profit by their offerings.

Isa. 29. 13.

c God will not be honoured according to mans fantasie, but detelleth all good intentions, which are not grounded on his word.

Mar. 7. 14.

d All they which are not grafted in Iesus Christ by free adoptio, and every doctrine that is not established by Gods worde.

e They are not worthy to be eared for.

Luk. 6. 39.

Mar. 7. 17.

Gen. 6. 5. & 8. 21.

f All vices procede of the corrupt affection of the heart.

Mar. 7. 14.

1 Then came to Iesus the Scribes and Pharisees, which were of Ierusalem, saying,

2 * Why do thy disciples transgresse the tradition of the Elders? for they * wash not their hands when they eate * bread.

3 But he answered and said vnto the, Why do ye also transgresse the commandment of God by your tradition?

4 * For God hath commanded, saying, Honour thy father and mother: * and he that curseth father or mother, let him die the death.

5 But ye say, Whosoever shall say to father or mother, *b* By the gift that is offered by me, thou mayest haue profite,

6 Though he honour not his father, or his mother, *shalbe free*: thus haue ye made the commandment of God of no authoritie by your tradition.

7 O hypocrites, Esaias prophesied well of you, saying,

8 * This people draweth nere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre from me.

9 But *in vaine they worship me, teaching for doctrines, mens precepts.*

10 * The he called the multitude vnto him, and said to them, Heare and vnderstand.

11 That which goeth into the mouth, defileth not the man, but that which cometh out of the mouth, that defileth the man.

12 ¶ Then came his disciples, and said vnto him, Perceiuest thou not, that the Pharisees are offended in hearing *this* saying?

13 But he answered & said, * *Every plant which mine heauēly Father hath not planted, shalbe rooted vp.*

14 * Let them alone: they be the * blinde leaders of the blinde: and if the blinde leade the blinde, both shall fall into the ditch.

15 ¶ * Then answered Peter, & said to him, Declare vnto vs this parable.

16 Then said Iesus, Are ye yet without vnderstanding?

17 Perceiue ye not yet, that whatsoever entreth into the mouth, goeth into the bellie, and is cast out into the draught?

18 But those things which procede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come euill thoughts, murders, adulteries, fornications, thefts, false testimonies, slanders.

20 These are the things, which defile the man: but to eat with vnwashed hands, defileth not the man.

21 * And Iesus went thence, and departed

into the coasts of Tyrus and Sidon.

22 And behold, a woman a Cananite came out of the same coastes, and cryed, saying vnto him, Haue mercy on me, O Lord, the Sonne of Dauid. my daughter is miserable vexed with a Deuill.

23 But he answered her not a worde. Then came to him his disciples, and besought him, saying, *g* Send her away, for she cryeth after vs.

24 But he answered, and said, I am not sent, but vnto the * lost sheepe of the house of Israel.

25 Yet she came, & worshipped him, saying, Lord, helpe me.

26 And he answered, and said, It is not good to take the childrens bread, and to cast it to *h* whelpes.

27 But she said, Trueth, Lord: yet in deede the whelpes eate of the crommes, which fall from their masters table.

28 Then Iesus answered, and said vnto her, O woman, great is thy faith: be it to thee, as thou desirest. And her daughter was made whole at that houre.

29 ¶ So Iesus * went away from thence, and came nere vnto the sea of Galile, and went vp into a mountaine and sat downe there.

30 And great multitudes came vnto him, *h* hauing with them, halt, blinde, domme, maymed, and many other, and cast them down at Iesus feete, and he healed them,

31 In so much that the multitude wondred, to see the domme speake, the maymed whole, the halt to go, and the blinde to see: and they glorified the God of Israel.

32 * The Iesus called his disciples vnto him, and said, I *i* haue compassion on this multitude, because they haue continued with me already three dayes, & haue nothing to eate: and I will not let them departe fasting, lest they faint in the way.

33 And his disciples said vnto him, Whence should we get so much bread in the wilderness, as should suffice so great a multitude?

34 And Iesus said vnto them, Howe many loaves haue ye? And they said, Seuen, & a fewe litle fishes.

35 Then he commanded the multitude to sit downe on the grounde,

36 And tooke the seuen loaves, and the fishes, and gaue thanks, and brake them, & gaue to his disciples, and the disciples to the multitude:

37 And they did all eate, & were sufficed: & they tooke vp of the fragmentes that remained, *seuen baskets full.*

38 And they that had eate, were foure thousand men, beside women and litle children.

39 Then Iesus sent away the multitude, and tooke ship, and came into the partes of *Magdala.*

Or, Magadan.

g The disciples were offended at her importunitie.
Chap. 10. 6.

h Christ calleth them dogs, or whelpes which are strangers fro the house of God.
i Christ granted her petition, for her faiths sake, & not at the request of his disciples.
Mar. 7. 31.

Mar. 8. 1.
k Christ cannot forget those that follow him.

CHAP. XVI.

1 The Pharises require a token, & Iesus warneth his disciples of the Pharises doctrine. 16 The confession of Peter. 19 The keyes of heauen. 24 the faithfull must beare the crosse. 25 To winne or lose the life. 27 Christs coming.

Chap. 12. 38.

mar. 8. 11.

luk. 12. 34.

a Although they did not agree in doctrine, yet they ioyned together to fight against *γ* truth. *b* Men tempt God either by their incredulitie, or curiositie. *c* Which appertaine to the heauenly & spiritual life.

Chap. 12. 34.

d Christ shalbe to them as a *lonas* raised vp fro death.

Ionas. 1. 17.

and 2. 1.

Mat. 1. 14.

luk. 12. 1.

e Or, *reasoned with themselves.* *f* A token of Christs diuinitie to know mens thoughts.

Chap. 14. 17.

Iohn. 6. 9.

Chap. 15. 24.

f We may boldly by Christs admonition reject and contene al erroneous doctrine and mans inventions, and ought onely to cleaue to the word of God.

Mar. 8. 27.

luk. 9. 18.

Iohn. 6. 69.

g He meaneth any thing that is in man.

Iohn. 1. 43.

h Vpō that faith whereby thou hast confessed & acknowledged me: for it is grounded vpon an infallible truth.

i The power of Satan which stideth in craft and violence.

1 Then came the Pharises and Sadduces, and did tempt him, desiring him to shewe them a signe from heauen.

2 But he answered, & said vnto them, Whe it is euening, ye say, Faire wether: for the skye is red.

3 And in the morning ye say, To day shalbe a tempest: for the skie is red and lowering. O hypocrites, ye can discerne the face of the skie, & can ye not discerne the signes of the times?

4 The wicked generatiō, and adulterous seeketh a signe, and there shal no signe be giuen it; but the signe of the Prophet *Ionas*: so he left them, and departed.

5 And when his disciples were come to the other side, they had forgotten to take bread with them.

6 Then Iesus said vnto them, Take heede and beware of the leauen of the Pharises and Sadduces.

7 And they thought in the selues, saying, it is because we haue brought no bread.

8 But Iesus knowing it, said vnto them, O ye of litle faith, why thinke you thus in your selues, because ye haue brought no bread?

9 Do ye not yet perceiue, neither remember the fiue loaves, when there were fiue thousand men, and howe many baskets tooke ye vp?

10 Neither the seuen loaves when there were foure thousand men, and how many baskets tooke ye vp?

11 Why perceiue ye not, that I said not vnto you concerning bread, that ye should beware of the leauen of the Pharises & Sadduces?

12 Then vnderstode they that he had not said, that they should beware of the leaue of bread, but of the doctrine of the Pharises, and Sadduces.

13 Now whe Iesus came into the coastes of Cefarea Philippi, he asked his disciples, saying, Whom do men say that I, the Sonne of man am?

14 And they said, Some say, Iohn Baptist: & some, Elias: & others, Ieremias, or one of the Prophetes.

15 He said vnto them, But whome say ye that I am?

16 Then Simon Peter answered, and said, Thou art the Christ, the Sonne of the liuing God.

17 And Iesus answered, and said to him, Blessed art thou, Simon, the sonne of Ionas: for flesh & blood hath not reueiled it vnto thee, but my Father which is in heaue.

18 And I say also vnto thee, that thou art Peter, and vpon this rocke I will build my Church: and the gates of hell shall not ouercome it.

19 And I will giue vnto thee the keyes of the kingdome of heauen, and whatsoever thou shalt binde vpon earth, shal be bound in heauen: and whatsoever thou shalt loose on earth, shalbe loosed in heauen.

20 Then he charged his disciples, that they should tel no man that he was Iesus the Christ.

21 From that time forth Iesus began to shewe vnto his disciples, that he must go vnto Ierusalem, and suffer many things of the Elders, & of the hie Priests, & Scribes, and be slayne, and rise againe the third day.

22 Then Peter tooke him aside, & began to rebuke him, saying, Master, pitie thy selfe: this shall not be vnto thee.

23 Then he turned backe, and said vnto Peter, Get thee behind me, Satan: thou art an offence vnto me, because thou vnderstandest not the things that are of God, but the things that are of men.

24 Iesus then said to his disciples, If any man will followe me, let him forsake him selfe, and take vp his crosse, and followe me.

25 For whosoever will saue his life, shall lose it: and whosoever shall lose his life for my sake, shall finde it.

26 For what shall it profite a man, though he should winne the whole worlde, if he lose his owne soule: or what shall a man giue for recompence of his soule?

27 For the Sonne of man shall come in the glorie of his Father with his Angels, and then shall he giue to euery man according to his deedes.

28 Verely I say vnto you, there be some of them that stand here, which shall not taste of death, till they haue seene the Sonne of man come in his kingdome.

Psal. 61. 12. rom. 1. 6. Mar. 9. 1. luk. 9. 27. q This was fulfilled in his resurrection which was as an entrie into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundrie miracles.

CHAP. XVII.

1 The transfiguration of Christs upon the mountaine of Thabor. 5 Christs ought to be heard. 11. 13 Of Elias and Iohn Baptist. 15 He healeth the lunatique. 20 The power of faith. 21 Prayer and fasting. 22 Christs teller them before of his passion. 27 He payeth tribute.

1 And after six dayes, Iesus tooke Peter, and Iames, and Iohn his brother, and brought them vp into an hie mountaine aparte,

2 And was transfigured before them: and his face did shine as the Sonne, and his clothes were as white as the light.

3 And beholde, there appeared vnto the Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for vs to be here: if self willingly to die.

b By these two witnessers are represented the lawe and the Prophetts, which leade vs to Christ. *c* After Moses & Elias departure, Peter fearing he should lose his ioyfull sight, speaketh as a man distract, & would haue lodged them in earhly houses, which were receiued in glorie.

k The preachers of the Gospel open the gates of heauen with the word of God, which is the right key: so that where this worde is not purely taught, there is neither key nor authority.

John. 20. 23. 1 Condemne by Gods worde.

Or, absolue. *m* Because he would yet instruct them, and not preuent his time.

n He would pluck out of their hearts that false opinion, which they had of his temporall kingdome.

o Which word signifieth an aduersarie, who resisteth the will of God, either of malice as did Iudas, or of rashnes as Peter did.

Chap. 10. 38. mar. 8. 34. luk. 9. 23. & 14. 27. Chap. 10. 39. mar. 8. 34. luk. 9. 24. & 17. 33. p That is, who soeuer thinketh to saue him selfe by forsaking Iesus Christ.

Mar. 8. 35. luk. 9. 25. iohn. 12. 25.

q This was fulfilled in his resurrection which was as an entrie into his kingdome, and was also confirmed by sending the holy Ghost, whereby he wrought so great and sundrie miracles.

Mar. 9. 2. luk. 9. 28. Or, the sixth day after.

a Christ shewed them his glory, that they might not thinke that he suffered through infirmities, but that he offered vp him self willingly to die.

thou wilt, let vs make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, beholde, a bright cloude shadowed them: and behold, there came a voyce out of the cloude, saying, * This is my beloved Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they fel on their faces, and were sore afraied.

7 Then Iesus came and touched them, and said, arise, and be not afraied.

8 And when they lifted vp their eies, they sawe no man, saue Iesus onely.

9 ¶ And as they came downe fro the mountaine, Iesus charged them, saying, Shewe the vision to no man, untill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why the say the Scribes that * Elias must first come?

11 And Iesus answered, and said vnto them, Certainly Elias must first come, & restore all things.

12 But I say vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatsoeuer they woulde: likewise shal also the Sonne of man suffer of them.

13 Then the disciples perceiued that he spake vnto them of Iohn Baptist.

14 ¶ And when they were come to the multitude, there came to him a certeine man, and kneled downe to him,

15 And said, Master, haue pitie on my sonne: for he is lunatique, and is sore vexed: for oft times he falleth into the fire, & oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, & said, O generation faithles, and croked, howe long now shall I be with you? how long now shall I suffer you? bring him hither to me.

18 And Iesus rebuked the deuil, & he went out of him: and the childe was healed at that houre.

19 Then came the disciples to Iesus a part, & said, Why could not we cast him out?

20 And Iesus said vnto the, because of your vnbeliefe: for * verely I say vnto you, if ye haue Faith as much as is a graine of mustard seede, ye shall say vnto this mountaine, Remoue hence to yonder place, & it shall remoue: and nothing shall be vnpossible vnto you.

21 Howbeit this kinde goeth not out, but by * prayer and fasting.

22 ¶ And as they * abode in Galile, Iesus said vnto them, The Sonne of man shalbe deliuered into the hands of men,

23 And they shal kill him, but the third day shall he rise againe: and they were very sorry.

24 ¶ And when they were come to Capernaum, they that receiued polle money, came to Peter, and said, Doeth not your Master pay tribute?

25 He said, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou Simon? Of whome doe the Kings of the earth take tribute, or polle money? of their children, or of strangers?

26 Peter said vnto him, Of strangers. Then said Iesus vnto him, Then are the childe free.

27 Neuertheles, lest we should offend them, goe to the sea, and cast in an angle, and take the first fishe that commeth vp, and when thou hast opened his mouth, thou shalt finde a^a piece of twentie pence: that take, and giue it vnto them for me and thee.

^m Or giue occasion to forsake the truth.

ⁿ The word is (Statera) which containeth two didrachmas, & is valued aboue 3. groates of old sterling.

CHAP. XVIII.

¹ The greatest in the kingdome of heauen. ² He teacheth his disciples to be humble and harmeles. ³ To auoyde occasions of euill. ⁴ Not to contemne the little ones. ⁵ Why Christ came. ⁶ Of brotherly correction. ⁷ Of the authoritie of the Church. ⁸ The commendation of prayer and Godlie assemblies. ⁹ Of brotherly forgiveness.

1 The same time the disciples came vnto Iesus, saying, * Who is the greatest in the kingdome of heauen?

2 And Iesus called a little childe vnto him, and set him in the middes of them,

3 And said, Verely I say vnto you, except ye be^a conuerted, & become as little^b children, ye shall not enter into the kingdom of heauen.

4 Whosoever therefore shall humble himself as this little child, the same is the greatest in the kingdome of heauen.

5 * And whosoever shal receiue such a little childe in my name, receiue me.

6 * But whosoever shal offend one of these little ones which beleue in me, it were better for him, that a^d millstone were hanged about his necke, and that he were drowned in the depth of the sea.

7 * Wo be vnto the world because of offences: for it must needs be that offences shal come, but wo be to that man, by whome the offence commeth.

8 * Wherefore, if thine hande or thy foote cause thee to offend, cut them of, and cast them from thee: it is better for thee to enter into life, halt, or maimed, then hauing two hands, or two feete, to be cast into euerlasting fire.

9 And if thine eye cause thee to offende, plucke it out, and cast it from thee: it is better for thee to enter into life with one eye, then hauing two eyes, to be cast into hell fire.

10 ¶ See that ye despise not one of these little ones: for I say vnto you, that in heauen their * Angels alwayes behold the face of my Father which is in heauen.

^{can giue.} Chap. 5. 30. ^{mar. 9. 45.} ^f Christ toucheth the cause of this offence, which is pride and disdain of our inferiours. ^{Psalms. 34. 7.} ^g Seeing God hath commanded his Angels to take the charge of his children, the wicked may be assured that if they despise the, God will reuenge their cause.

^{Mar. 9. 34.}

^{luk. 9. 46.}

^a They strue for the reward before they haue taken any payne: & where as they should haue holpen and reuerenced one another, they were ambitious and despisers of their brethren.

^{Chap. 19. 14.}

^{1. cor. 14. 30.}

^b Not in lack of discretion, but that they be not

^{vaine glorious,} seeking to aduance them selues to worldly honours.

^c He calleth the little children now, which humble them selues with all humilitie & subiectiō.

^{Mar. 9. 41.}

^{luk. 17. 1.}

^d The word signifieth a great millstone which an asse turneth, and it is spoken in respect of that which is turned with mans hand, which is lesse.

^e Christ warneth his to take hede that they shrike not back from him for any euil example, or offence that man

Luke. 19. 10.
h We may not
lose by our of-
fence that which
God hath so de-
rely bought.
Luke. 15. 4.

Leuit. 19. 17.
Eccl. 19. 13.
huk. 17. 3.
iam. 5. 18.
i Wherewith
thou maist be of-
fended: he spea-
keth of fe-
cret or particu-
lar sinnes, & not
of open or kno-
wen to others.
Or, reprove him.

Deut. 19. 15.
solm. 3. 17.
heb. 10. 26.
2. cor. 13. 1.
k He meaneth
according to the
order that was
among the le-
wes, who had
their counsell of
ancient & expert
men, to reforme
maners, and exe-
cute discipline.
This assemblie
represented the
Church, which
had appointed
them to this
charge.

1. Cor. 5. 4.
2. thess. 3. 14.
l In the 16 Cha-
pter, he ment this
of doctrine, and
here of ecclesia-
stical discipline,
which depen-
deth of the do-
ctrine.

1. tim. 30. 33.
Or, done to.

Luke. 17. 4.
m We must be
continually rea-
dy to forgiue &
be forgiuen.

n A common
talent was valu-
ed at three score
pound: some also
were greater &
some lesse.

o Which amon-
teth of our mo-
ney to the sume
of 25. shillings,
or very nere, &
was nothing in
respect of the
former, which
his master for-
gaue him.

- 11 For *the Sonne of man is come to ^bsaue
that which was lost.
12 How thinke ye ? * if a man haue an hun-
dredth sheepe, and one of them be gone a
stray, doeth he not leaue ninetie & nine,
and go into the mountaines, & seeke that
which is gone astray?
13 And if so be that he finde it, verely I say
vnto you, he reioyeth more of ^y sheepe
then of the ninty and nine which wēt not
astray.
14 So is it not the will of your Father
which is in heauen, that one of these li-
tleones should perish.
15 ¶ * Moreouer, if thy brother trespase a-
gainst ^t thee, go and ^u tel him his faute be-
tweene thee and him alone: if he heare
thee, thou hast wonne thy brother.
16 But if he heare thee not, take yet with
thee one or two, that by the * mouth of
two or three witnesses euery word may be
confirmed.
17 And if he will not vouchsafe to heare
them, tel it vnto the * Church: and if he
refuse to heare the Church also, let him
be vnto thee as an heathen man, & a Pu-
blicane.
18 Verely I say vnto you, * Whatsoeuer ye
¹binde on earth, shalbe bound in heauen:
and * whatsoeuer ye loose on earth, shal-
be loosed in heauen.
19 Again, verely I say vnto you, that if two
of you shall agree in earth vpon any thing,
whatsoeuer they shal desire, it shalbe ^g gi-
uen the of my Father which is in heauen.
20 For where two or three are gathered to-
gether in my Name, there am I in the
middles of them.
21 Then came Peter to him, & said, Master,
how oft shal my brother sinne against me,
& I shal forgiue him ? * vnto seuen times ?
22 Iesus said vnto him, I say not to thee, vn-
to seuen times, but vnto ^m seuentie times
seuen times.
23 Therefore is the kingdome of heauen
likened vnto a certain King, which would
take a count of his seruants.
24 And when he had begun to reckon, one
was brought vnto him, which ought him
ten thousand ^a talents.
25 And because he had nothing to pay, his
master commanded him to be solde, and
his wife, and his children, and all that he
had, and the dette to be payed.
26 The seruant therefore fell downe, and
besought him, saying, Master, appease
thine anger toward me, and I will paye
thee all.
27 Then that seruants master had com-
passion, and loosed him, and forgauē him
the dette.
28 But when the seruant was departed, he
found one of his felowes, which ought him
an hundredth ^p pence, & he laied hands on
him, and tooke him by the throte, saying,
Pay me that thou owest.
29 Then his felowe fell downe at his feete,
and besought him, saying, Appease thine

- anger towards me, and I will pay thee all.
30 Yet he would not, but went and cast him
into pryson, till he should pay the dette.
31 And whē his other felowes sawe what was
done, they were verie sory, & came, & de-
clared vnto their master al that was done.
32 Then his master called him, and said to
him, O euil seruant, I forgauē thee al that
dette, because thou prayedst me.
33 Oughtest not thou also to haue had pitie
on thy felow, euen as I had pitie on thee?
34 So his master was wroth, and deliuered
him to the iaylers, till he should pay all
that was due to him.
35 So likewise shall mine heauenly Father
do vnto you, except ye forgiue ^r fro your
hearts, eche one to his brother their tref-
paces.

CHAP. XIX.

3 Christ sheweth for what cause a woman may be dior-
ced. 11 Continnence is a gift of God. 14 He receiveth
little children. 16 To obtene life everlasting. 24 That
rich men can scarcely be saved. 28 He promisseth them
which haue left all to followe him, life everlasting.

- 1 **A**Nd * it came to passe, that when Iesus
had finished those sayings, he depart-
ed from Galile, and came into the coasts
of Iudea beyond Iordan.
2 And great multitudes followed him, and
he healed them there.
3 ¶ Then came vnto him the Pharises rep-
resenting him, and saying to him, Is it lawefull
for a man to put away his wife for euerie
¹ faute?
4 And he answered & said vnto the, Haue
ye not read, * that he which made ^{them} at
the beginning, made them male and fe-
male,
5 And said, * For this cause, shal a mā leaue
father & mother, & cleaue vnto his wife,
and they ² twayne shalbe one ³ flesh?
6 Wherefore they are no more twaine, but
one flesh. Let not mā therefore put asun-
der that, which God hath coupled toge-
ther.
7 They said to him, Why did then * Moses
command to giue a bill of diuorcement,
and to put her away?
8 He said vnto them, Moses, because of the
^bhardnes of your heart, suffered you to put
away your wiues: but ^c from the begin-
ning it was not so.
9 I say therefore vnto you, * that whoe-
uer shal put away his wife, except ^{it} be for
whoredome, and marry another, ^d com-
mitteth adulterie: & whoeuer marieth
her which is diuorced, doeth commit a-
dulterie.
10 Then said his disciples to him, If the mar-
ter be so betweene man and wife, it is not
good to marrie.
11 But he said vnto them, All men cannot
receiue this thing, saue they to whom it
is giuen.
12 For there are * some ^f chaste, which were
so borne of their mothers belly: and there
be some chaste, which be made chaste by
men: and there be some chaste, * which
haue

p God este-
meth only the
heart and affe-
ction.

Mar. 10. 1.

Or, cause.
Gen. 1. 27.

Gen. 2. 24.

1. cor. 6. 16.

ephe. 5. 31.

a They that a-
fore were as two

shalbe now as
one person.

Or, person.

Deut. 24. 1.

b It was to a-
uoidē ¹ crueltie

that men would
haue vied to-
wards their wi-
ues, if they had
bene forced to
reteine them in
their displeasure
furie & malice.

c That is, at the
beginning, & by
Gods ordinance.

Chap. 3. 22.

mar. 10. 11.

luke. 16. 18.

1. cor. 7. 17.

d For this hand
cannot be broken
at mans pleasure

e Some by na-
ture are vnable
to marrie, and
some by arte.

f The word sig-
nifieth (gilded)

and they were so
made because
they should
kepe the cham-
bers of noble wo-
men: for they
were iudged
chaste.

g Which haue
the gift of con-
tinence, & vse
it to serue God
with more free
libertie.

h This gift is not common for all men, but is verie rare, and giuen to fewe: therefore men may not rashly abstayne from marriage.

Chap. 18. 3.

mar. 10. 13.

luke. 13. 13.

Mar. 10. 17.

luke. 13. 18.

i Because this yong man knewe nothing in Iesus Christ but his manhode, he leaueh him to higher things, to the intent, that his doctrine might better take place.

k He spake this, that he might learne to knowe him selfe.

Exod. 20. 13.

deut. 1. 16.

rom. 13. 9.

Mar. 10. 28.

l He boasteth much because as yet he knewe not him selfe. m Christ hereby discouered his hypocritic, and caused him to feeble his owne weakenes, not generally commanding all to doe the like. n What hindrance men haue by riches.

Or Cable rope.

o Who can frame mens heartes, so that they shal not set their mindes on their riches.

Mar. 10. 28.

luke. 18. 27.

p In this worke whereby the world is changed, renewed, and regenerate: or to ioyne this word with y^e sentence following, and so take regeneration for the day of iudgement when the elect shal in foule and body enioy their inheritance, to the ende that they might knowe that it is not sufficient to haue begun once.

luke. 22. 30.

q The ioy of conscience which Gods children feeble euen in their afflictions is a 1000 folde more worth then all worldly treasures.

Chap. 20. 18. mar. 10. 31. luke. 13. 30.

haue made the selues chaff for the kingdome of heauen. He ^h that is able to receiue this, let him receiue it.

13 ¶ Then were brought to him litle children, that he should put his hands on them, and pray: and the disciples rebuked them.

14 But Iesus said, Suffer the litle children, and forbid them not to come to me: for of such is the kingdome of heauen.

15 And whē he had put his hands on them, he departed thence.

16 ¶ And beholde one came, and said vnto him, Good Master, what good thing shall I do, that I may haue eternal life?

17 And he said vnto him, Why callest thou me good? there is none good but one, euen God: but if thou wilt enter into life, ^kkeepe the commandements.

18 He said to him, Which? And Iesus sayd, * These, Thou shalt not kill: Thou shalt not comit adulterie: Thou shalt not steale: Thou shalt not beare false witnes.

19 Honour thy father and mother: and thou shalt loue thy neighbour as thy selfe.

20 * The yong man said vnto him, I haue ^l obserued all these things fro my youth: what lacke I yet?

21 Iesus said vnto him, If thou wilt be perfect, go ^m sell that thou hast, and giue it to the poore, & thou shalt haue treasure in heauen, and come, and follow me.

22 And when the yongman heard that saying, he went away sorowfull: for he had great ⁿ possessions.

23 Then Iesus said vnto his disciples, Verely I say vnto you, that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a camel to go through the eye of a needle, then for a riche man to enter into the kingdome of God.

25 And when his disciples heard it, they were exceedingly amased, saying, Who the can be sau'd?

26 And Iesus beheld them, and saide vnto them, With men this is vnpossible, but with God ^o all things are possible.

27 ¶ Then answered Peter, and saide to him, Behold, we haue forsaken al, and followed thee: what shall we haue?

28 And Iesus said vnto them, Verely I saye to you, that when the Sonne of man shall sit in the throne of his maiestie, ye which followed me ^p in the regeneration, ^q shall sit also vpō twelue thrones, and iudge the twelue tribes of Israel.

29 And whosoever shall forsake houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my Names sake, he shall receiue an hundredth folde more, and shal inherite euerlasting life.

30 * But many that are first, shalbe last, and the last shalbe first.

CHAP. XX.

i Christ teacheth by a similitude, that God is better vnto no man, and howe he alway calleth men to his labour. 18 He admonisheth them of his passion. 20 He teacheth him to his ambition. 28 Christ payeth our ransome. 30 He giueth two blinde men their sight.

1 For the kingdome of heauen is like vnto a certeine houlholder, which went out at the dawning of the day to hier labourers into his vineyard.

2 And he agreed with the labourers for a ^a penie a day, & sent the into his vineyard.

3 And he went out about the ^b third houre, and saw other standing idle in the market place,

4 And said vnto them, Go ye also into my vineyard, and whatsoeuer is right, I will giue you: and they went their way.

5 Againe he went out about the sixt and ninth houre, and did likewise.

6 And he went about the eleuenth houre, and found other standing idle, and sayde vnto them, Why stand ye here all the day idle?

7 They said vnto him, Because no mā hath hired vs. He said to them, Goe ye also into my vineyard, and whatsoeuer is right, that shall ye receiue.

8 ¶ And when euen was come, the master of the vineyard said vnto his steward, Call the laborers, and giue them their hyer, beginning at the last, till thou come to the first.

9 And they which were hired about the eleuenth houre, came & receiued euery man a penie.

10 Now when the first came, they supposed that they shoulde receiue more, but they likewise receiued euery man a penie.

11 And whē thei had receiued it, they murmured against the master of the house,

12 Saying, These last haue wrought but one houre, and thou hast made them equal vnto vs, which haue borne the burden, and heate of the day.

13 And he answered one of them, saying, Friend, I do thee no wrong: diddest thou ^c Or follow.

14 Take that which is thine owne, and goe thy way: I will giue vnto this last, as much as to thee.

15 Is it not lawfull for me to doe as I will with mine owne? Is thine eye ^d euill because I am good?

16 * So ^e the last shalbe first, and the first last: ^f for many are called, but few chosen.

17 * And Iesus went vp to Ierusalem, and rooke the twelue disciples aparte in the way, and said vnto them,

18 Behold, we go vp to Ierusalem, and the Sonne of man shalbe deliuered vnto the chief Priestes, and vnto the Scribes, and they shall condemne him to death,

19 And * shall deliuer him to the Gentiles, to mocke, and to scourge, and to crucifie him, but the third day he shall rise againe.

20 * Then came to him the mother of Zebedeus children with her sonnes, worshipping him: and desiring a certeine thing

a Which was called denarius, and was of value about foure pence halfe penie of olde money, and was commonly a workmans hier.

b They deuided the day into twelue houres, so that y^e thirde was the fourth part of the day, six of the clocke was noone, nine was three of the clocke after dinner, and the eleuenth houre was an houre befores the suppe set.

c Or enuious because of my liberalitie?

Deut. 15. 9.

Chap. 18. 30.

mar. 10. 31.

luke. 13. 30.

d Therefore euery man in his vocation, as he is called first, ought to go forward, and encourage others, seeing the hyer is indifferent for all.

Chap. 22. 14.

Mark. 10. 32.

luke. 18. 31.

Iohn. 1. 32.

Mark. 10. 33.

B b b b b. iij. of

of him.

21 And he said vnto her, What wouldest thou: She said to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered and said, Ye knowe not what ye aske. Are ye able to drinke of the cup that I shall drinke of, and to be baptised with the baptisme that I shalbe baptised with? They said to him, We are able.

23 And he said vnto them, Ye shal drinke in deede of my cup, and shalbe baptised with the baptisme, that I am baptised with, but to sit at my right hand, & at my left hand, is not mine to giue: but it shalbe giuen to them for whom it is prepared of my Father.

24 * And when the other ten heard this, they disdayned at the two brethren.

25 Therefore Iesus called them vnto him, and said, Ye know that the Lords of the Gentiles haue domination ouer them, & they that are great, exercise authoritie ouer them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your seruant,

27 And whosoever will be chiefe among you, let him be your seruant,

28 * Euen as the Sonne of man came not to be serued, but to serue, and to giue his life for the ranfome of many.

29 * And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried saying, O Lorde, the Sonne of Dauid, haue mercy on vs.

31 And the multitude rebuked the, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of Dauid, haue mercie on vs.

32 Then Iesus stode still, and called them, and said, What will ye that I should do to you?

33 They said to him, Lorde, that our eyes may be opened.

34 And Iesus moued with compassion touched their eyes, & immediatly their eyes receiued sight, and they followed him.

CHAP. XXI.

7 Christ rideth into Ierusalem on an asse. 13 The builders and sellers are chased out of the Temple. 15 The children with prosperitie vnto Christ. 19 The fig tree withereth. 22 Faith requisite in prayer. 25 Iohns baptisme. 28 The two sonnes. 33 The parable of the husbandmen. 43 The corner stone reiected. 45 The Iewes reiected, and the Gentiles receiued.

1 And * when they drew nere to Ierusalem, and were come to Bethphage, vnto the mount of the Oliues, then sent Iesus two disciples, Saying to them, Go into the towne that is ouer against you, and anon ye shal finde an asse bound, and a colt with her: loose them, and bring them vnto me.

3 And if any man say ought vnto you, say ye, that the Lord hath neede of them, and straight way he will let them goe.

4 All this was done that it might be fulfilled which was spoken by the Prophete, saying,

5 * Telye the daughter of Sion, Behold, thy King commeth vnto thee, meeke and sitting vpon an asse, and a colt, the fole of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them,

7 And brought the asse & the colt, & put on them their clothes, & set him thereon.

8 And a great multitude spred their garments in the way: and other cut downe braunches from the trees, & strawed them in the way.

9 Moreouer, the people that went before, and they also that followed, cried, saying, * Hosanna the Sonne of Dauid: blessed be he that cometh in the Name of the Lord, Hosanna thou which art in the highest heauens.

10 * And when he was come into Ierusalem, all the citie was moued, saying, Who is this?

11 And the people sayd, This is Iesus the Prophet of Nazaret in Galile.

12 * And Iesus went into the Temple of God, and cast out all them that solde & bought in the Temple, and ouerthrew the tables of the money changers, & the seates of them that solde doves,

13 And sayd to them, It is written, * Myne house shalbe called the house of prayer: but ye haue made it a den of theeuës.

14 Then the blind, & the halt came to him in the Temple, and he healed them.

15 But when the chief Priestest and Scribes saw the marueils that he did, and the children crying in the Temple, & saying, Hosanna the Sonne of Dauid, they disdayned,

16 And said vnto him, Hearst thou what these say? And Iesus said vnto them, Yea: read ye neuer, * By the mouth of babes and sucklings thou hast made perfitt the praise?

17 * So he left them, and went out of the citie vnto Bethania, and lodged there.

18 And * in the morning, as he returned into the citie, he was hungrie;

19 And seeing a fig tree in the way, he came to it, & found nothing thereon, but leaues onely, and said to it, Neuer fruite growe on thee hence forwardes. And anon the fig tree withered.

20 And whē his disciples sawe it, they marueiled, saying, Howe soone is the fig tree withered?

21 And Iesus answered and said vnto them, * Verely I say vnto you, if ye haue faith, & doubt not, ye shal not onely doe that, which I haue done to the fig tree, but also if ye say vnto this mountaine, Take thy self away, & cast thy self into the sea, it shalbe done.

22 * And whosoever ye shall aske in prayer, if ye beleue, ye shall receiue it.

23 * And

e He setteth the crosse before their eyes to draw them from ambition, calling it a cup, to signifie the measure of the afflictions, which God hath ordeined for every man: the which thing also he calleth baptisme.

f God my father hath not giuen me charge to bestow offices of honour here: but to be an example of humilitie vnto all.

Mar. 10. 41.

luke. 22. 27.

Philip. 2. 7.

Mar. 10. 46.

luke. 18. 35.

Mar. 11. 5.

luke. 19. 29.

a By this entrie Christ woulde shew the state & condition of his kingdom, which is far contrary to the pompe and glory of the world.

Isa. 62. 11.

Zach. 9. 9.

Isa. 12. 15.

b That is, the citie Sion, or Ierusalem.

c It is a manner of speache called synecdoche, whereby two are taken for one.

d He rid on the fole & the dame went by.

e Which is to say, Saue I pray thee, desiring God to prosper and sende good successe to the Messias.

f For god which is in heauē, must onely faue.

Mar. 11. 11.

luke. 19. 45.

Isa. 56. 7.

h Vnder the pretence of religion hypocrites seeke their own gaie, and spoyle God of his true worship.

Isa. 7. 11.

Mar. 11. 17.

luke. 19. 46.

Isa. 53. 2.

i If God reueile his glorie and might by babes, that can not as yet speake, is it marueile, if they that can speake, doe set forth and magnifie the same?

k In Ebrew it is, haue ordered or grounded the strength: which is al to one purpose, because god is then most praised when his strength is best known.

Mar. 11. 13.

luke. 19. 47.

luke. 19. 48.

luke. 19. 49.

luke. 19. 50.

luke. 19. 51.

luke. 19. 52.

luke. 19. 53.

luke. 19. 54.

luke. 19. 55.

luke. 19. 56.

luke. 19. 57.

luke. 19. 58.

luke. 19. 59.

luke. 19. 60.

Mat. 23. 17.
Mark. 12. 40.

23 ¶ And when hee was come into the Temple, the chief Priests, and the Elders of the people came vnto him, as he was teaching, & said, By what authoritie dost thou these things? and who gaue thee this authoritie?

24 Then Iesus answered and said vnto the, I also will aske of you a certaine thing, which if ye tell me, I likewise will tell you by what authoritie I do these things.

25 The baptisme of Iohn whēce was it? frō heauen, or of men? Then they reasoned among them selues, saying, If we shall saye from heauen, he will say vnto vs, Why did ye not then beleue him?

26 And if we saye, Of men, we feare the people: for all hold Iohn as a Prophet.

27 Then they answered Iesus, and said, We can not tell. And he said vnto them, Neyther tell I you by what authoritie I doe these things.

28 ¶ But what thinke ye? A certaine man had two sonnes, and came to the elder, & sayd, Sonne, goe and worke to day in my vineyard.

29 But he answered, and said, I will not: yet afterwarde he repented him selfe, and went.

30 Then came he to the second, & said likewise. And he answered, and said, I will, syr: yet he went not.

31 Whether of them twaine did the will of the father? They said vnto him, The first. Iesus said vnto them, Verely I saye vnto you, that the Publicanes and the harlots shall goe before you into the kingdome of God.

32 For Iohn came vnto you in the way of righteousness, & ye beleued him not: but the Publicanes, and the harlots beleued him, & ye, though ye saw it, were not moued with repentance afterward, that ye might beleue him.

33 ¶ Heare another parable, There was a certaine housholder, * which planted a Vineyard, and hedged it round about, and made a winepresse therin, and buylt a towre, and let it out to husbandmen, & went into a strange country.

34 And when the time of the fruite drewe nere, he sent his seruants to the husbandmen to receiue the fruites therof.

35 And the husbandmen toke his seruants and beat one, and killed another, and stoned another.

36 Again he sent other seruants, mo then the first: and they did the like vnto them.

37 But last of all he sent vnto the his owne sonne, saying, They will reuerence my sonne.

38 But when the husbandmen sawe the sonne, they said among themselves, * This is the heire: come, let vs kill him, and let vs take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slewe him.

40 When therefore the Lord of the vine-

yard shal come, what will he doe to those husbandmen?

41 They said vnto him, He will cruelly destroye those wicked men, and will let out his Vineyard vnto other husbandmen, which shal deliuer him the fruites in their seasons.

42 Iesus said vnto them, Read ye neuer in the Scriptures, * The stone which the builders refused, the same is made the head of the corner? This was the Lords doing, and it is marueylous in our eyes.

43 Therefore saye I vnto you, the kingdome of God shalbe taken from you, and shalbe giuen to a nation, which shal bring forth the fruites therof.

44 * And whosoever shall fall on this stone, he shalbe broken: but on whomsoever it shall fall, it will grind him to powder.

45 And when the chief Priests & Pharises had heard his parables, they perceyued that he spake of them.

46 And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

CHAP. XXII.

1 The parable of the marriage. 9 The vocation of the Gentiles. 12 The marriage garment. 17 Of paying of tribute. 25 Of the resurrection. 36 The Scribes question. 44 Christes dauisite.

1 ¶ Then * Iesus answered, and spake vnto them agayne in parables, saying,

2 The kingdome of heauen is like vnto a certaine King which married his sonne,

3 And sent forth his seruants, to cal them that were bid to the wedding, but they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner: mine oxen & my fatlings are killed, and all things are readie: come vnto the marriage,

5 But they made light of it, and went their wayes, one to his serme, & another about his marchandise.

6 And the remnant toke his seruants, and intreated them sharply, and slew them.

7 But whē the king heard it, he was wroth, and sent forth his warriers, and destroyed those murderers, and burnt vp their citie.

8 Then said he to his seruants, Truely the wedding is prepared: but they which were bidden, were not worthy.

9 Go ye therefore out into the high wayes, and as many as ye finde, bid them to the marriage.

10 So those seruants went out into the high wayes and gathered together all that euer they found, both good and bad: so the wedding was furnished with ghests.

11 Then the king came in, to see the ghests, and sawe there a man which had not on a wedding garment.

12 And he said vnto him, Friend, howe camest thou in hither, & hast not on a wedding

Thal. 12. 32.

alt. 4. 11.

rom. 9. 33.

1. pet. 2. 7.

u As not meete or fit for their building.

x To fasten and ioine the building together, and to vphold the whole.

1. cor. 3. 12.

Luke 14. 16.

reuel. 19. 9.

a Christ reprocheth the lewes of their ingratitude & obitinate malice, in that they reiected the grace of God, which was so plentifully offered vnto them.

b God punisheth extremely such ingratitude.

c The ingratitude of them which are bid, can not cause Gods liberalities, and his holy meates to perishe, which he hath prepared for his.

d In the Church the hypocrites are mixed with the godly.

e He had not a pure affection & vpright conscience, which proceeded of fayth.

f Though God suffer for a time hypocrites in the Church, yet he knoweth how to trie them, & fanne them out.

n So far it is impossible for the to repent and be saved, that stand in their own conceit, that the greatest sinners that are, shall more sone come to repentance. o God taught by Iohn the way of righteousness, whose life was vpright and perfect.

Isai. 5. 1.

ierm. 2. 21.

mat. 12. 1.

luke 20. 9.

p The vineyard is the people, whom he had elected.

q Vsed al meanes to preferue it, & to make it fruitful.

r Ordained.

r Which were the Priests and rulers.

s The Prophets.

t Iesus Christ.

Chap. 26. 3. and

27. 1.

iohn. 11. 32.

*Chap. 7. 12. & 13.
41. & 25. 30.*

*Chap. 20. 16.
g By the out-
ward and gene-
rall calling.*

Mark. 12. 13.

*h These were
certain flatter-
ers of a court,
which euer main-
teyned that reli-
gion, which*

*king Herod best
approved: and
thogh they were
enemies to the
Pharises: yet in
this thing they
consented, thin-
king to intangle
Christ, and so
either to accuse
him of treason,
or to bring him
into the hatred
of all his people.*

*i As touching
the outward qua-
lities, as whether
a man be riche
or poore.*

*Or, the coyne of
the tribute.*

*k Which was
of value about
four pence half
penie.*

Rom. 13. 7.

mark. 12. 17.

luke. 20. 25.

luke. 20. 27.

alt. 23. 9.

Deut. 25. 5.

Or, sonnes.

*l By the title of
alliance: & here
by brother he
meaneth the
next kinsman,
that lawfully
might marrie
her.*

*m Where Gods
worde is not
preached and
vnderstand
there must nedes
reigne blindness
and errours.*

*n For asmuch
as they shalbe
exempted from
the infirmities
of this present
life.*

Exod. 3. 8.

Mar. 12. 28.

ding garment? And he was speechles.

13 Then said the King to the seruants, Binde him hand and foote: take him away, and cast him into ytter darknes: *there shalbe weeping and gnashing of teeth.

14 * For many are called, but fewe chosen.

15 ¶ Then went the Pharises & toke counsell how they might tangle him in talke.

16 And they sent vnto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God truly, neither carest for any man: for thou considerest not the person of men.

17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cesar, or not?

18 But Iesus perceiued their wickednes, and said, Why tempt ye me, ye hypocrites?

19 Shew me the tribute money. And they brought him a penie.

20 And he said vnto them, Whose is this image and superscription?

21 They said vnto him, Cesars. Then sayd he vnto them, * Giue therefore to Cesar, the things which are Cesars, & giue vnto God, those things which are Gods.

22 And when they heard it, they marueiled, and left him, and went their way.

23 ¶ The same day the Sadduces came to him (which saye that there is no resurrection) and asked him,

24 Saying, Master, * Moses said, If a man dye hauing no children, let his brother marrie his wife, and rayse vp seede vnto his brother.

25 Now there were with vs seuen brethren, and the first married a wife and deceased: and hauing no yssue, left his wife vnto his brother.

26 Likewise also the second, and the thirde, vnto the seuen.

27 And last of all the woman died also.

28 Therefore in the resurrection, whose wife shall she be of the seuen? for all had her.

29 Then Iesus answered, and said vnto the, ye are deceiued, not knowing the Scriptures, nor the power of God.

30 For in the resurrection thei neither marry wiues, nor wiues are bestowed in marriage, but are as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue ye not read what is spoken vnto you of God, saying,

32 * I am the God of Abraham, & the God of Isaac, & the God of Iacob? God is not the God of the dead, but of the liuing.

33 And when the people heard it, they were astounded at his doctrine.

34 ¶ But when the Pharises had heard, that he had put the Sadduces to silence, they assembled together.

35 And one of them, which was an expounder of the Law, asked him a question, tempting him, and saying,

36 Master, which is the great commandement in the Law?

37 Iesus said to him, * Thou shalt loue the Lord thy God with all thine heart, with all thy soule, and with all thy minde.

38 This is the first and the great commandement.

39 And the seconde is like vnto this, * Thou shalt loue thy neighbour as thy selfe.

40 On these two commandements hangeth the whole Law and the Prophets.

41 ¶ While the Pharises were gathered together, Iesus asked them,

42 Saying, what thinke ye of Christ? whose sonne is he? They said vnto him, Dauids.

43 He said vnto them, Howe then doeth David in spirit call him Lord, saying,

44 * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy foetstool?

45 If then Dauid call him Lord, how is he his sonne?

46 And none could answer him a word, neither durst any from that daye forth aske him any mo questions.

making him his lieutenant and gouernour ouer his Church. r Not that his kingdom shall then ende: but the office of his humanitie shall cease, and he with the Father and holy Ghost shall reigne for euer as one God all in all. s Christ is Dauids sonne touching his manhode, and his Lord, concerning his Godhead.

C H A P. XXIII.

¶ Christ condemneth the ambition, couetousnes, and hypocrisy of the Scribes and Pharises. 31 Their persecutions against the seruantes of God. 37 He prophesieth the destruction of Ierusalem.

1 Then spake Iesus to the multitude, and to his disciples,

2 Saying, The Scribes and the Pharises sit in Moses seat.

3 All therefore whatsoever they bid you obserue, that obserue and doe; but after their workes do not: for they say, and doe not.

4 * For they bind heauie burdens, & grievous to be borne, and lay them on mens shoulders, but they them selues will not moue them with one of their fingers.

5 All their workes they do for to be seene of men: for they make their phylacteries broad, & make long the fringes of their garments,

6 * And loue the chiefe place at feasts, and to haue the chiefe seates in the assemblies.

7 And greetings in the markets, & to be called of men, Rabbi, Rabbi.

8 * But be not ye called, Rabbi: for one is your doctor, so wis, Christ, and al ye are brethren.

9 And call no man your father vpon the earth: For there is but one, your Father which is in heauen.

luke. 11. 43. and 20. 46. Or, master. lam. 3. 1. d Christ forbiddeth not to giue iust honour to Magistrates and Masters, but condemneth ambition and superiouritie ouer our brothers faith, which office apperteyneth to Christ alone. Or teachers. Mal. 2. 8.

e The Pharises were called Masters or fathers, and the Scribes Doctors.

f The highest dignitie in the Church is not lordship, or dominion, but ministerie and seruice.

Luke. 14. 11. and 18. 11.

g Ye kepe backe the pure religiō & knowledge of God when men are ready to embrace it.

h Which haue now their foote within the dores.

Mark. 11. 40. Luke. 20. 47.

i They fought all meanes that they could inuent to make of a Gentile a lewe.

"Or, a detest.

k And maketh it to be taken as an holy thing, because of the vse: and hereby Christ sheweth that mans doctrine doeth not onely obscure the worde of God, but is contrarie to it.

1 King. 8. 13. 2. Siro. 6. 2.

Chap. 5. 34.

Luke. 11. 43.

l Ye stay at that which is nothing, and let passe that which is of greater importance.

m Yeseeke how to get estimation with men, and passe not whether ye haue a good conscience or no.

"Or, an emperor.

Luke. 11. 39.

"Or, painted.

10 Be not called ^e doctors: for one is your doctor, ^{euen} Christ.

11 But he that is ^f greatest among you, let him be your seruant.

12 * For whosoever wil exalt himself, shalbe brought low: and whosoever wil humble himselfe, shalbe exalted.

13 ¶ Wo therefore be vnto you Scribes & Pharises, hypocrites, because yee ^g shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them ^h that would enter, to come in.

14 * Wo be vnto you Scribes and Pharises, hypocrites, for ye deuoure widowes houses, euen vnder a colour of long prayers: wherefore ye shall receyue the greater damnation.

15 Wo be vnto you, Scribes and Pharises, hypocrites: for ye ⁱ cōpasse ⁱ sea and lande to make one of your profession: and when he is made, ye make him two folde more the childe of hel, then you your selues.

16 Wo be vnto you blinde guides, which say, Whosoever sweareth by the Temple, it is nothing: but whosoever sweareth by the gold of the Temple, hee ^j offendeth.

17 Ye fooles and blind, whether is greater, the gold, or the Temple that ^k sanctifieth the gold?

18 And whosoever sweareth by the altar, it is nothing: but whosoever sweareth by the offering ^l that is vpon it, offendeth.

19 Ye fooles and blind, whether is greater, the offering, or the altar which sanctifieth the offering?

20 Whosoever therfore sweareth by the altar, sweareth by it, and by all things thereon.

21 * And whosoever sweareth by the Temple, sweareth by it, and by him that dwelleth therein.

22 * And he that sweareth by heauen, sweareth by the throne of God, and by him that sitteth thereon.

23 ¶ Wo be to you, Scribes and Pharises hypocrites: for ye tithe mynt, & anyse, and commyn, and leaue the weightier matters of the Law, ^m as iudgement, and mercie, and fidelitie. These ought ye to haue done, & not to haue left the other.

24 Ye blinde guides, which ⁿ straine out a gnat, and swallow a camel.

25 ¶ Wo be to you, Scribes & Pharises, hypocrites: ^o for ye make cleane the vter side of the cup, and of the platter: but within they are full of briberie and ^p excesse.

26 * Thou blind Pharise, cleanse first the inside of the cup & platter, that the out side of them may be cleane also.

27 Wo be to you, Scribes and Pharises, hypocrites: for ye are like vnto ^q whited tōbs, which appeare beautifull outward, but are within ful of dead mens bones, and of all filthines.

28 So are ye also: for outward ye appeare righteous vnto men, but within ye are full of hypocrisse and iniquitie.

29 ¶ Wo be vnto you, Scribes and Pharises, hypocrites: for ye builde the tombs of the ^r Prophets, and garnish the sepulchres of the righteous,

30 And say, If we had bene in the dayes of our fathers, we would not haue bene parteners with them in the blood of the Prophets.

31 So the ye be witnessess vnto your selues, that ye ^s are the children of the that murdered the Prophets.

32 Fulfill ye also the measure of your fathers.

33 O serpents, the generation of vipers, howe should ye escape the damnation of hell?

34 Wherefore behold, I send vnto you ^t Prophets, and wise men, and Scribes, & of the ye shal kil and crucifie: and of them shall ye scourge in your Synagogues, and persecute from citie to citie,

35 That vpon ^u you may come all the righteous blood that was shed vpon the earth, ^v from the blood of Abel the righteous, vnto the blood ^w of Zacharias the sonne of Barachias, whome ye slewe betweene the Temple and the altar.

36 Verely I say vnto you, al these things shal come vpon this generation.

37 * Ierusalem, Ierusalem, which killest the Prophets, & stonest them which are sent to thee, how often would I haue gathered thy children together, ^x as the henne gathereth her chickens vnder her wings, & ye would not?

38 Behold, your habitation shalbe left vnto you desolate.

39 For I say vnto you, yee shall not see mee ^y hence forth till that ye say, Blessed is he that commeth in the Name of the Lord.

CHAP. XXIII.

1 Christ sheweth his disciples the destruction of the Temple. 2. 24 The false Christs. 13 To perseuer. 14 The preaching of the Gospell. 28 The sign of the end of the world. 42 He warneth them to wake. 44 The sodaine coming of Christ.

1 **A**ND ^z Iesus went out, and departed from the Temple, and his disciples came to him, to shewe him the ^a building of the Temple.

2 And Iesus said vnto them, See ye not all these things? Verely I say vnto you, ^b there shall not be here left a stone vpon a stone, that shall not be cast downe.

3 And as he sate vpon the mount of Oliues, his disciples came vnto him apart, saying, Tell vs when these things shalbe, & what ^c signe shalbe of thy coming, ^d and of the end of the world.

4 And Iesus answered, and said vnto them, ^e Take heede that no man deceiue you.

5 For many shall come in my Name, saying, I am Christ, and shall deceiue many.

6 And ye shall heare of warres, and rumors of warres: see that ye be not troubled: for al these things must come to passe, but the end is not yet.

n For a remembrance of them, and in the meane season they passed not for their doctrine.

o It is not now onely that your nation hath begun to be cruel against the seruants of God, & therefore it is no maruile though the children of such murderers handle roughly the Prophets.

p To conuince you of greater ingratitude.

q Christ meaneth that al their race shalbe punished, so that the iniquitie of the fathers shalbe powred into the bosome of the children, which resemble their fathers.

Gen. 4. 8.

hebr. 11. 4.

r Read 2. Chro.

24. 22.

Luke. 13. 34.

2. Esdr. 1. 30.

s He wil returne no more to them as a teacher, but as a iudge, when as they shalbe compelled to confesse (although to late) that he is the verie sonne of God

Mar. 13. 1.

Luke. 21. 1.

a Whose excellencie appeareth in that that Herode for space of 8 yeres kept ten thousand men in worke: the stones were 15 cubites long, in height 12. in breadth 8. as Josephus writeth.

Luke 19. 44.

b Thei thought the world shuld be at an ende, when Ierusalem were destroyed.

Eph. 5. 6. col. 2. 18

c He answereth them not according to their mindes, but admonisheth them of that which is necessarie for them to know.

d Great & cruel warres haue ensued since among the heathen for the contempt of the Gospell, and increase more & more.
Chap. 10. 17.
Luke. 21. 12.
John. 15. 20.
Or. 16. 3.
e As if you were y cause of these troubles.
f Many wil kepe back their charitie, because they are vnthankfull and euill, vpon whom they shold bestow it.
1. Thes. 3. 13.
2. Tim. 3. 3.
g When the Temple shalbe polluted, it shalbe a signe of extreme desolation: the sacrifices shall end and neuer be restored.
Mark. 13. 14.
Luke. 21. 20.
h The horrible destruction of y Temple, and the corruption of Gods pure religion.
Dan. 9. 27.
Mat. 1. 12.
i Or, man.
i God prouideth for his children in the middes of troubles.
Mark. 13. 21.
Luke. 17. 33.
k Whicher the false Christs, and deceiuers leade y people, hyding them selues in holes, as if they were ashamed of their profession.
Or. clest. 1.
Luke. 17. 37.
l In despite of Satan the faithfull shalbe gathered and ioyned with Christ, as y Eagles assemble to a dead carkeis.
Mar. 13. 24.
Luke. 21. 25.
Isai. 13. 10.
Exech. 32. 7.
Isai. 2. 31. & 3. 15.
m When God hath made an end of the troubles of his Church.
n He meaneth an horrible trembling of the world, and as it were an alteration of the order of nature.
Dan. 7. 13.
Isai. 2. 7.

7 For nation shall rise agaynst nation, and realme against realme, and there shalbe pestilence, and famine, and earthquakes in diuers places.
8 All these are but the ^dbeginning of sorowes.
9 * Then shall they deliuer you vp to bee afflicted, and shall kill you, and ye shalbe * hated of al nations for my Names sake.
10 And then shal manie be offended, & shal betray one another, and shal hate one another.
11 And manie false Prophets shal arise, and shall deceiue many.
12 And because ^finiquitie shalbe increased, the loue of many shalbe colde.
13 * But he that endureth to the end, he shal be sau'd.
14 And this Gospell of the kingdome shalbe preached through the whole world for a witness vnto al nations, and then shal the end come.
15 ¶ When * yee * therefore shall see the ^habomination of desolation spoken of by * Daniel the Prophet, standing in the holie place, (let him that readeth, consider it.)
16 Then let them which be in Iudea, flee into the mountaines.
17 Let him which is on the house top, not come downe to fetch anye thing out of his house.
18 And he that is in the fiede, let not him returne backe to fetch his clothes.
19 And wo shalbe to the that are with child, and to them that giue sucke in those dayes.
20 But pray that your flight bee not in the winter, neither on the * Sabbath day.
21 For then shalbe great tribulation, such as was not from the beginning of the world to this time, nor shalbe.
22 And except those dayes should be shortened, there should no ⁱflesh be sau'd: but for the ⁱelects sake those daies shalbe shortened.
23 * The if any shall say vnto you, Lo, here is Christ, or there, beleuee it not.
24 For there shal arise false Christs, & false Prophets, and shal shewe great signes and wonders, so that if it were possible, they should deceiue the very elect.
25 Behold, I haue tolde you before.
26 Wherefore if they shall saye vnto you, Behold, he is in the ^kdesert, goe not forth: Behold, he is in the ^ksecret places, beleuee it not.
27 For as the lightning cometh out of the East, and shineth into the West, so shal also the coming of the Sonne of man be.
28 * For whersoever a dead ^lcarkeis is, thither will the Eagles resort.
29 * And immediatly after the ^mtribulations of those dayes, shall the Sunne * be darkened, and the Moone shall not giue her light, & the starres shal fall fro heauen, and the powers of heauen shalbe shaken.
30 * And then shall appeare the signe of

the Sonne of man in heauē: and then shal al the kinredes of the earth mourne, and they shall see the Sonne of man come in the cloudes of heauen with power and great glory.

31 * And he shall sende his Angels with a great sound of a trumpet, and they shall gather together his elect, from the foure windes, and from the one end of the heauen vnto the other.
1. Cor. 15. 52.
1. Thes. 4. 16.

32 Nowe learne the parable of the fig tree: when her bough is yet tender, and it bringeth forth leaues, ye knowe that Sommer is nere.

33 So likewise ye, whē ye see al these things, know that ⁿthe kingdome of God is nere, ⁿeven at the dores.

34 Verely I say vnto you, this ^ogeneration shall not passe, till al these things be done.

35 * Heauen and earth shal passe away: but my wordes shal not passe away.

36 But of that day and houre knoweth no man, no not the Angels of heauen, but my Father onely.

37 But as the dayes of Noe were, so likewise shal the coming of the Sonne of mā be.

38 * For as in the daies before the flood, they dyd eate and drinke, marry, and giue in marriage, vnto the day that Noe entred into the Arke,

39 And knewe nothing, till the flood came, and tooke them all away: so shal also the coming of the Sonne of man be.

40 * ¶ Then two men shalbe in the fieldes, the one shalbe receiued, & the other shalbe refused.

41 Two women shalbe grinding at the mil: the one shalbe receiued, & the other shalbe refused.

42 * Wake therefore: for ye know not what houre your master will come.

43 Of * this be sure, that if the good man of the house knewe at what watche the theefe would come, he wold surely watch, and not suffer his house to be digged through.

44 Therefore be ye also readie: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull seruant and wise, whom his master hath made ruler ouer his houshold, to giue them meate in season?

46 Blessed is that seruant whom his master, when he cometh, shal find so doing.

47 Verely I saye vnto you, hee shall make him ruler ouer all his goods.

48 But if that euill seruant shall saye in his heart, My master doeth deferre his coming,

49 And begin to smite his felowes, and to eate, and to drinke with the drunken,

50 That seruants master wil come in a day, when he looketh not for him, and in an houre that he is not ware of,

51 And wil cut him of, & giue him his portion with hypocrites: * there shalbe weeping, and gnashing of teeth.

CHAP. XXV.

1 By the similitude of the virgines Iesus teacheth every man to watche. 14 And by the talents to be diligent. 21 The last iudgement. 32 The sheepe and the goates. 35 The workes of the faithfull.

a This similitude teacheth vs, that it is not sufficient to haue once giuen our selues to folowe Christ, but that we must continue.

b To do him honour, as the manner was.

c Manie seeke which they haue contemned, but it is to late. *d* This was spoken in reproche, because they wold not provision in time.

e I wil not open to you because you haue failed in the mid way.

Chap. 14. 42.

mar. 13. 33.

Luke. 19. 12.

f This similitude teacheth how we ought to continue in knowledge of God, and do good with those graces that God hath giuen vs.

g Every talent commonly made three score pound, reade chap. 18. 24.

Or, made.

h The master receiveth him into his house to give him part of his goods and commodities.

THEN the *kingdome of heaven shalbe likened vnto ten virgins, which tooke their lampes, and went to ^b meete the bridegrome.

2 And fise of them were wise, and fise foolish.

3 The foolish tooke their lampes, but tooke none oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all slumbred and slept.

6 And at midnight there was a crie made, beholde, the bridegrome commeth: go out to meete him.

7 Then all those virgins arose, and trimmed their lampes.

8 And the foolish said to the wise, *Giue vs of your oyle, for our lampes are ^c out.

9 But the wise answered, saying, we feare left there wil not be ynough for vs and you: but ^d go ye rather to them that sel, & bie for your selues.

10 And while they went to bie, the bridegrome came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verely I say vnto you, ^e I knowe you not.

13 * Watche therefore: for ye know neither the day, nor the houre, when the Sonne of man wil come.

14 * ^f For the kingdome of heaven is as a man that going into a strange countrey, called his seruants, and deliuered to them his goods.

15 And vnto one he gaue fise ^g talents, and to another two, and to another one, to euery man after his owne habilitie, and straight way went from home.

16 Then he that had receiued the fise talents, went and occupied with them, and ^g gained other fise talents.

17 Likewise also, he that ^h receiued two, he also gained other two.

18 But he that receiued that one, went and digged it in the earth, & hid his masters money.

19 But after a long season, the master of those seruants came, and reckened with them.

20 Then came he that had receiued fise talents, and brought other fise talents, saying, Master, thou deliueredst vnto me fise talents: beholde, I haue gained with them other fise talents.

21 Then his master said vnto him, It is wel done good seruant & faithfull, Thou hast bene faithfull in litle, I wil make thee ruler ouer much: ^h enter in into thy masters ioye.

22 Also he that had receiued two talents, came and said, Master, thou deliueredst vnto me two talents: beholde, I haue gained two other talents with them.

23 His master said vnto him, It is wel done good seruant, and faithfull, Thou hast bene faithfull in litle, I wil make thee ruler ouer much: enter in into thy masters ioy.

24 Then he which had receiued the one talent, came, and said, Master, I knewe that thou wast an hard mā, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraied, and went, and hid thy talent in the earth: beholde, thou hast thine owne.

26 And his master answered, and said vnto him, Thou euil seruant and ⁱ slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to haue put my money to the exchangers, and then at my comming shoulde I haue receiued mine owne with vantage.

28 Take therefore the talent from him, & giue it vnto him which hath ten talents.

29 * For vnto euery man that hath, it shalbe giuen, and he shall haue abundance, ^j from him that hath not, euen that he hath, shalbe taken away.

30 Cast therefore that vnprofitable seruant into vtter ^k darkenes: there shalbe weeping, and gnashing of teeth.

31 * And when the Sonne of man cometh in his glory, and all the holy Angels with him, then shal he sit vpon the throne of his glory.

32 And before him shalbe gathered all nations, and he shal seperate them one fro another, as a shepherd separeteth the sheepe from the goates.

33 And he shal set the sheepe on his right hand, and the goates on the left.

34 Then shal the king say to them on his right hand, Come ye ^k blessed of my father: inherit ye the kingdom prepared for you from the ^l foundations of the worlde.

35 * For ^m I was an hungred, and ye gaue me meat: I thirsted, & ye gaue me drinke: I was a stranger, and ye lodged me:

36 I was naked, and ye clothed me, I was ⁿ sicke, and ye visited me: I was in prison, and ye came vnto me.

37 Then shal the righteous answere him, saying, Lord, when sawe we thee an hungred, and fed thee? or a thirst, and gaue thee drinke?

38 And when sawe we thee a stranger, and lodged thee? or naked, and clothed thee?

39 Or when saw we thee sicke, or in prison, and came vnto thee?

40 And the king shall answere & say vnto them, Verely I say vnto you, in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it to me.

41 Then shal he say vnto them on the left hand, * Depart from me ye cursed, into

Cccci.

Or, longer.

Chap. 13. 12.

Luke. 14. 29. 30

mar. 4. 25.

1 The graces of

God shalbe takē

away from him

that doeth not

bestow them to

Gods glorie &

his neighbours

profite.

Chap. 8. 12.

& 22. 13.

k For our salua-

tion commeth

of the blessing

and fauour of

God.

l Herby God

declareth ycer-

tainie of our

predestination,

whereby we are

saued because

we were chosen

in Chr. st before

the fundations

of the worlde,

Ephe. 1. 4.

l j. 1. 7.

ezech. 8. 7.

m Chr. st mea-

neeth not y our

saluation depen-

deth on our

workes, or me-

rites, but tea-

cheth what it is

to liue iustly ac-

cording to god.

nines and chari-

tie, and that God

recompenseth

his, of his free

mercie, likewise

as he doth elect

them.

Eccle. 7. 25.

Or, infirme.

Psal. 6. 1.

chap. 7. 23.

luke. 13. 37.

cuer-

eueraſting fire, which is prepared for the deuill and his Angels.

42 For I was an hungred, & ye gaue me no meat: I thruſted, & ye gaue me no drinke:

43 I was a ſtranger, and ye lodged me not: I was naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhal they alſo anſwere him, ſaying, Lord, when ſaw we thee an hungred, or a thruſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhal he anſwere them, and ſay, Verely I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

46 * And theſe * ſhall go into eueraſting paine, and the righteous into life eternal.

CHAP. XXVI.

3 Conſpiracie of the Priests againſt Chriſt. 10 Her ex-cuſeth Magdalene. 26 The inſtitution of the Lords ſup-per. 31 The diſciples weakenes. 48 The treſon of Iu-das. 62 The ſworde. 64 Becauſe Chriſt calleth him ſelfe the Sonne of God, he is iudged worthis to die. 69 Peter denieth, and repenteth.

1 And * it came to paſſe, when Ieſus had finiſhed al theſe ſayings, he ſaid vnto his diſciples,

2 Ye knowe that within two dayes is the Paſſeouer, and the Sonne of man ſhalbe deliuered to be crucified.

3 * Then aſſembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the hie Prielt, called Caiaphas,

4 And conſulted how they might take Ieſus by ſubtiltie, and kil him.

5 But they ſaid, Not on the feaſt day, leſt any vproare be among the people.

6 * And when Ieſus was in Bethania, in the houſe of Simon the leper,

7 There came vnto him a woman, which had a boxe of very coſtly oyntment, and powred it on his head, as he ſate at the table.

8 And when his diſciples ſawe it, they had indignation, ſaying, What neded this waſt?

9 For this oyntment might haue bene ſold for much, and bene giuen to the poore.

10 And Ieſus knowing it, ſaid vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

11 * For ye haue the poore alwayes with you, but me ſhal ye not * haue alwayes.

12 For in that ſhe powred this oyntment on my bodie, ſhe did it to * burie me.

13 Verely I ſay vnto you, whereſoeuer this Goſpel ſhalbe preached throughout al the world, there ſhal alſo this that ſhe hath done, be ſpoken of for a memorial of her.

14 * Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe Priests,

15 And ſaid, What wil ye giue me, & I will deliuer him vnto you? and they appointed vnto him thirtie * pieces of ſiluer.

16 And from that time, he ſought opportunitie to betray him.

17 * Now on the fiſt day of the feaſt of vn-leaueued bread the diſciples came to Ie-

ſus, ſaying vnto him, where wilt thou that we prepare for thee to eat the Paſſeouer?

18 And he ſaid, Go into the citie to ſuch a man, and ſay to him, The maſter ſaith, My time is at hand: I wil kepe the Paſſeouer at thine houſe with my diſciples.

19 And the diſciples did as Ieſus had giuen them charge, and made readie the Paſſeouer.

20 * So when the euen was come, he ſate downe with the twelue.

21 And as they did eat, he ſaid, Verely I ſay vnto you, that one of you ſhal betray me.

22 And they were exceeding ſorrowfull, and began euery one of them to ſay vnto him, Is it I, Maſter?

23 And he answered and ſaid, * He that ſippeth his hand with me in the diſh, he ſhal betray me.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo be to that man, by whom the Sonne of man is betrayed: it had bene good for that man, if he had neuer bene borne.

25 Then Iudas which betrayed him, answered and ſaid, Is it I, Maſter? He ſaid vnto him, Thou haſt ſaid it.

26 ¶ And as they did eate, Ieſus tooke the bread, and when he had giuen thanks, he brake it, and gaue it to the diſciples, and ſaid, Take, eat: this is my body.

27 Alſo he tooke the cup, and when he had giuen thanks, he gaue it them, ſaying, Drinke ye al of it.

28 For this is my * blood of the New teſta-ment, that is ſhed for many, for the re-miſſion of finnes.

29 I ſay vnto you, that I wil not drinke hence forth of this fruite of the vine vntil that day, when I ſhall drinke it new with you in my Fathers kingdome.

30 And when they had ſung a Pſalme, they went out into the mount of Oliues.

31 ¶ Then ſaid Ieſus vnto them, Al ye ſhal be * offended by me this night: for it is written, I wil * ſmite the ſhepherd, & the ſheepe of the ſlocke ſhalbe ſcattered.

32 But * after I am riſen againe, I wil go before you into Galile.

33 But Peter answered, and ſaid vnto him, * Though that al men ſhould be offended by thee, yet wil I neuer be offended.

34 * Ieſus ſaid vnto him, Verely I ſay vnto thee, that this night, before the cocke crowe, thou ſhalt deny me thrice.

35 Peter ſaid vnto him, though I ſhould die with thee, yet wil I not deny thee. Like- wiſe alſo ſaid al the diſciples.

36 ¶ Then went Ieſus with the into a place which is called Gethſemane, & ſaid vnto his diſciples, Sit ye here, while I go, and pray yonder.

37 And he tooke Peter, & the two ſonnes of Zebedeus, & began to waxe ſorrowful, & grievouſly troubled.

38 Then ſaid Ieſus vnto them, My ſoule is very heauie, euen vnto the * death: tarie ye here, and wathe with me.

f He maketh haſt to a more worthie ſacrifice to wit, to that which the paſſeouer ſignified.

Mar. 14. 18. Luke. 22. 14. John. 13. 21.

Phal. 41. 9. g He that is ac- cuſtomed to eat wine daily at a table, Phal. 41. 9. h To the intent his diſciples might knowe f al this was ap- pointed by p ro- uidence of God.

1 Cor. 11. 24. i That is, a true ſigne and testi- monie that my bodie is made yours, & by me your ſoules are nourished.

k The wine ſigni- fieth that our ſoules are reſre- ſhed and ſatiſfied with the blood of Chriſt, ſpiri- tually received, ſo that without him we haue no nourishment.

l You ſhal no more enioy my bodily preſence til we meete to- gether in heauē.

Mar. 14. 27. John 16. 32 & 18. 1

m Shal turne backe and be di- couraged.

Zach. 13. 7. Mar. 14. 28. and 16. 7.

n This decla- reth what dan- ger it is to truſt to much to our owne ſtrength.

John. 13. 28.

Mar. 14. 30. Luke. 22. 39.

o He feared not death of it ſelfe, but trembled for feare of gods anger towards ſinne, the burden whereof he bare for our ſakes.

p For he ſawe Gods anger kind led towards vs.

Mat. 12. 2.

John. 1. 29.

n We muſt ther- fore only do that, which god requireth of vs, and not followe mens fooliſh fantaſies.

Mar. 14. 1.

Luke. 22. 1.

John. 11. 47.

Mar. 14. 3.

John. 11. 2. & 12. 3.

a He ſheweth what occaſion Iudas tooke to commit his trea- ſon.

b This was through Iudas motion to who thei gaue credit.

c This fact was extraordinarie,

neither was it left as an exam- ple to be follo- wed: alſo Chriſt is not preſent w vſbodetic or to be honoured w any outwarde pompe.

d To honour my burial w al.

Mar. 14. 10. Luke. 22. 4.

e Furiſe one in value was about foure pence half pennie of olde ſterling.

Mar. 14. 12. Luke. 22. 7.

q That is, the anger of God for mans finnes.

r He knew well what his father had determined, & therefore was ready to obey: but he prayeth as the faithful do in their troubles without respect of the eternal counsel of God. s And therefore we must continually fight against the flesh.

t He speaketh this in a contrary sense, meaning they should anon be wel wakened. u Christ dyed willingly, and therefore presented him selfe to his enemies. Mar. 14. 33. Luke. 22. 47. ioh. 18. 2.

v Or, Haile, Rabbi. x He rebuketh his vnkindnes vnder the cloke of pretended friendship. Or, sheathes. Gen. 9. 6. reul. 12. 10.

y The exercising of sword is forbid to priuate persons. Alfo he woulde haue hindered by his vadicrete zeale the worke of God. z Euerie legion contained commonly 6000 footemen, and 732 horsemen. wherby here he meaneth an infinite number. If. 53. 10. Lomen. 4. 20. Chap. 26. 31. Mar. 14. 53. Luke. 22. 54. ioh. 18. 14. Mar. 14. 55.

a He declareth how Iesus was wrongfully accused, to the end we may know his innocencie, and not that he suffered for him self, but for vs.

39 So he went a litle further, and fel on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheles, not as I will, but as thou wilt.

40 After he came vnto the disciples, and founde them a sleepe, and said to Peter, What? coulde ye not watch with me one houre?

41 Watch, and pray, that ye enter not into tentation: the spirit in deede is ready, but the flesh is weake.

42 Again he went away the seconde time, and prayed, saying, O my father, if this cup can not passe away from me, but that I must drinke it, thy will be done.

43 And he came and founde them a sleepe againe: for their eyes were heauie.

44 So he left them and went away againe, & prayed the third time, saying the same wordes.

45 Then came he to his disciples, and said vnto them, Sleepe henceforth, and take your rest: behold, the houre is at hand, & the Sonne of man is giuen into the hands of sinners.

46 Rise, let vs go: beholde, he is at hand that betrayeth me.

47 And while he yet spake, lo, Iudas, one of the twelue, came, and with him a great multitude with swordes and staues, from the high Priests & Elders of the people.

48 Now he that betrayed him, had giuen them a token, saying, Whome soeuer I shal kisse, that is he, lay holde on him.

49 And forthwith he came to Iesus, and said, God saue thee, Master, and kissed him.

50 Then Iesus said vnto him, Friende, wherfore art thou come? Then came they, and laid hands on Iesus, and tooke him.

51 And beholde, one of them which were with Iesus, stretched out his hand, and drewe his sword, and stroke a seruant of the high Priest, and smote of his eare.

52 Then said Iesus vnto him, Put vp thy sword into his place: for al that take the sword, shal perish with the sword.

53 Either thinkest thou, that I can not now pray to my Father, and he wil giue me more then twelue legions of Angels?

54 How then shoulde the Scriptures be fulfilled, which say, that it must be so?

55 The same houre said Iesus to the multitude, ye be come out as it were against a thiefe, with swordes and staues to take me: I sate dayly teaching in the Temple among you, and ye tooke me not.

56 But al this was done, that the Scriptures of the Prophets might be fulfilled. The all the disciples forsooke him, and fled.

57 And they tooke Iesus, & led him to Caiaphas the hie priest, where the Scribes and the Elders were assembled.

58 And Peter followed him a farre of vnto the hie Priests hall, and went in, and sate with the seruants to see the end.

59 Now the chiefe Priests & the Elders, & al the whole Counsell fought false witness

against Iesus, to put him to death.

60 But they founde none, and though many false witnesses came, yet found they none: but at the last came two false witnesses.

61 And said, This man said, I can destroy the Temple of God, and build it in three dayes.

62 Then the chiefe Priest arose, and said to him, Answerest thou nothing? What is the matter that these men witness against thee?

63 But Iesus held his peace. Then the chiefe Priest answered, and said to him, I charge thee by the liuing God, that thou tel vs, if thou be the Christ the Sonne of God.

64 Iesus said to him, Thou hast said it: neuertheles I say vnto you, hereafter shal ye see the Sonne of man, sitting at the right hand of the power of God, and come in the cloudes of the heauen.

65 Then the hie Priest rent his clothes, saying, he hath blasphemed: what haue we any more nede of witnesses? behold, now ye haue heard his blasphemy.

66 What thinke ye? They answered, & said, he is worthy to dye.

67 Then spate they in his face, & buffeted him: and other smote him with their rodde,

68 Saying, Prophecie to vs, O Christ, Who is he that smote thee?

69 Peter sate without in the hal: and a maide came to him, saying, Thou also wast with Iesus of Galile.

70 But he denied before them al, saying, I wor not what thou saiest.

71 And when he went out into the porche, another maide saw him, and said vnto the that were there, This man was also with Iesus of Nazaret.

72 And againe he denied with an othe, saying, I know not the man.

73 So after a while, came vnto him they that stode by, & said vnto Peter, Surely thou art also one of them: for euen thy speache bewrayeth thee.

74 Then began he to curse him selfe, and to sweare, saying, I know not the man. And immediatly the cocke crewe.

75 Then Peter remembered the wordes of Iesus, which had said vnto him, Before the cocke crow thou shalt deny me thrise.

So he went out, and wept bitterly

owne weakenes and acknowledge his great mercie.

CHAP. XXVII.

Christ is deliuered vnto Pilate. 3 Iudas hangeth him selfe. 24 Christ is pronounced innocent by the iudge, & yet is condemned, and crucified among thineues. 26 He prayeth vpon the crosse. 31 The vails are rent. 32 The dead bodies arise. 37 Ioseph buryeth Christ. 64 Watchmen keepe the graue

1 When the morning was come, all the chiefe Priests, and the elders of the people tooke counsel against Iesus, to put him to death,

2 And led him away bound, and deliuered him vnto Pontius Pilate the gouernour.

Cccccij. 3 ¶ Then

b Which coulde iustly witness against him.

c Christ did neglect their false reports, & moreouer he was not there to defend his cause, but to suffer condemnation.

d Or adiuere thee by thine allegiance towards God.

Chap. 16. 27. rom. 14. 10.

e Christ confessed that he is Sonne of God.

f This was one of their owne traditions, if they had heard anie Israélite blaspheme.

g The enemies of God call a true confession blasphemie.

Isa. 50. 6.

h The officers smit Christ with their rods or little staues.

i They mocked him after this sort: he might not seeme to be a Prophet, & so would turne the peoples mandes from him.

Mar. 14. 66. Luke. 22. 53. ioh. 18. 15.

k An example of our infirmities we may learne to depend vpon God, and not put our trust in our selves.

l He was liuely touched with repentance by the motion of Gods Spirit, who neuer suffreth his to perish utterly though for a time they fall, to the intent they may feele their

Mar. 15. 4. Luke. 22. 66. ioh. 18. 20.

a For they had no authoritie to condemne him, or to put any to death.

b Ouer late repentance bringeth desperatio.
c Although he abhorre his sins, yet he is not displeased there with, but despaireth in Gods mercies, and seeketh his owne destruction.
d These hypocrites lay the whole fault vpon Iudas.
Mat. 23.
e The hypocrites are full of conscience in a matter of nothing, but to shewe innocent blood they make nothing at it.
Or, corbana.
f For the Iewes thought it a great offence to be buried in the same place that strangers were.
Mat. 23. 32. Zach. 11. 19. Mar. 13. 3. Iohn. 2. 22.

3 ¶ Then when Iudas which betrayed him saw that he was condemned, ^b he repented him self, and brought againe the thirtie ^c pieces of siluer to the chiefe Priests, & Elders,
 4 Saying, I haue ^d sinned betraying the innocent blood. But they said, What is that to vs? ^e see thou to it.
 5 And when he had cast downe the siluer pieces in the Temple, he departed, & went, ^f and hanged him selfe.
 6 And the chiefe Priests tooke the siluer pieces, and said, It is not ^g lawfull for vs to put them into the ^h treasure, because it is the price of blood.
 7 And they tooke counsel, and bought with them a potters field, for the burial of ⁱ strangers.
 8 Wherefore that field is called, ^j the field of blood, vntil this day.
 9 (Then was fulfilled that which was spoken by Ieremias the Prophet, saying, * And they tooke thirty siluer pieces, the price of him that was valued, whome ^k they of the children of Israel valued.
 10 And they gaue the for the potters field, as the Lord appointed me.)
 11 ¶ * And Iesus stood before the gouernour, & the gouernour asked him, laying, Art thou the king of the Iewes? Iesus said vnto him, Thou sayest it.
 12 And when he was accused of the chiefe Priests & Elders, he answered nothing.
 13 Then said Pilate vnto him, Hearest thou not how many things they lay against thee?
 14 But he answered him not to one worde, in so much that the gouernour marueiled greatly.
 15 Now at the feast, the gouernour was wont to ^l deliuer vnto the people a ^m prisoner, whome they would.
 16 And they had then a notable prisoner, called Barabbas.
 17 When they were then gathered together, Pilate said vnto them, Whether wil ye that I let loose vnto you Barabbas, or Iesus which is called Christ?
 18 (For he knewe wel, that for enuie they had deliuered him.
 19 Also when he was set downe vpon the iudgement seat, his wife sent to him, saying, ⁿ Haue thou nothing to do with that iust man: for I haue suffered many things this day in a dreame by reason of him.)
 20 ¶ But the chiefe Priests and the Elders had perswaded the people, that they should aske Barabbas, and should destroy Iesus.
 21 Then the gouernour answered, and said vnto them, Whether of the twaine wil ye that I let loose vnto you? And they said, ^o Barabbas.
 22 Pilate said vnto the, What shal I do then with Iesus which is called Christ? They all said to him, Let him be crucified.
 23 Then said the gouernour, But what euill hath he done? Then they cried the more, saying, Let him be crucified.

h This was to ^g greater condemnation of Pilate, whom neither his owne knowledge could teach, nor counsel of others, to defend Christs innocencie.
Mar. 15. 11. Iohn. 23. 18. Iohn. 18. 40. Act. 3. 14.
i The multitude preferre the wicked to the righteous.

24 When Pilate sawe that he auailed nothing, but that more tumult was made, he tooke water and washed his hands before the multitude, saying, I am innocent of the blood of this ^p iust man: looke you to it.
 25 Then answered al the people, and said, His ^q blood be on vs, & on our children.
 26 Thus let he Barabbas loose vnto them, & scourged Iesus, and deliuered him to be crucified.
 27 ¶ * Then the souldiers of the gouernour tooke Iesus into the common hal, & gathered about him the whole bande.
 28 And they stripped him, & put vpon him a ^r skarlet robe,
 29 And platted a crowne of thornes, & put it vpon his head, and a reede in his right hand, and bowed their knees before him, and mocked him, saying, God saue thee King of the Iewes,
 30 And spitted vpon him, and tooke a reede, and smote him on the head.
 31 Thus when they had mocked him, they tooke the robe from him, & put his owne raiment on him, and led him away to crucifie him.
 32 ¶ * And as they came out, they founde a man of Cyrene, named Simon: him they compelled to beare his Crosse.
 33 ¶ * And when they came vnto the place called Golgotha, (that is to say, the place of ^s dead mens skulles)
 34 They gaue him ^t vineger to drinke, mingled with gal: & when he had tasted thereof, he would not drinke.
 35 ¶ And when they had crucified him, they parted his garments, and did cast lottes, that it might be fulfilled, which was spoken by the Prophet, * They deuided my garments among them, and vpon my vesture did cast lottes.
 36 And they sate and watched him there.
 37 ¶ They set vp also ouer his head his cause written, * THIS IS IESVS THE KING OF THE IEVVEES.
 38 ¶ And there were two thieues crucified with him, one on the right hand, and another on the left.
 39 And they that passed by, reuiled him, wagging their heads,
 40 And saying, * Thou that destroyest the Temple, & buildest it in three dayes, saue thy self: if thou be the Sonne of God, come downe from the crosse.
 41 Likewise also the hie Priests mocking him, with the Scribes, & Elders, & Pharises, said,
 42 He saued others, ^u but he cannot saue him selfe: if he be the King of Israel, let him now come downe from the crosse, and we wil beleue him.
 43 ¶ He ^v trusteth in God, let him deliuer him now, if he wil haue him: for he said, I am the Sonne of God.
 44 That same also the ^w thieues which were crucified with him, cast in his reeth.
 45 Now fro the ^x sixth houre was there darkness ouer al the ^y lnd, vnto the ninth houre.

k Pilate beareth witness that he is innocent, before he condemne him. 1 If his death be not lawful, let the punishment fall on our heads & our children. And as they wished, so this curse taketh place to this day
Mar. 15. 16. Iohn. 19. 1.
m To deride him, because he called him selfe a King.

Mar. 15. 31. Iohn. 19. 17.

n It was a kinde of drinke to open the vaines, and so to hasten his death, which was giuen him vpon the crosse.
T. salme. 22. 18. Mar. 15. 34.

o The manner then was to set vp a writing to signify wherefore a man was executed: but here God gouerned Pilates hand to write otherwise the he thought.
Iohn. 2. 19.

p This was a great temptation, to go about to take from him his trust in God, and so to bring him to despair.
q Meaning by this synecdoche the one of the thieues.
r That was fro noone til three of the clocke.
s Of Iewrie and the country there about.

CHAP. XXVIII.

Psalm 22. 3.

1 Notwithstanding that he seeleth him selfe as at were wounded with Gods wrath, and forsaken for our sinnes, yet he ceaseth not to put his confidence in God and cal vpō him: which is written to teach vs in al afflictions to trust still in God, be the afflictions neuer so grievous to the flesh.

u They mocked at Christs prayer, as if it had bene in vaine.

Psalm 6. 3. 22.

Or, by ssepe stalks,

Isaiah 49. 29.

x Voluntarily after he had obeyed his Father in al things.

2 Chron. 3. 14.

y Which signified an end of all the ceremonies of the Law.

Or, Jerusalem.

z This iudgement of an Heathen man was sufficient to condemn y^e grosse malice of the Iewes.

Mark 15. 42.

Luke 23. 50.

John 19. 38.

a Who was so much the more in danger by declaring him self to be Iesus disciple.

b Christs burying doeth so much more verifie his death & resurrection.

c Which was y^e day before the Sabbath.

d More wil follow his doctrine then did afore he was put to death.

e That is, men appointed for the keeping of y^e Temple.

f The more y^e

men go about to subdue Christs power, the more shew they their owne malice, and procure to them selues the greater condemnation, for as much as Gods glorie the more appeareth thereby.

46 And about the ninth houre Iesus cryed with a loud voyce, saying, * Eli, Eli, lama-sabachthani: that is, * My God, my God, why hast thou forsaken me?

47 And some of the that stode there, when they heard it, said, This mā calleth * Elias.

48 And straight way one of them ran, and toke * a sponge, & filled it with vineger, & put it on a * reede, & gaue him to drinke.

49 Other said, Let be: let vs see, if Elias will come and saue him.

50 Then Iesus cryed againe with a loude voyce, and yelded vp the * ghost.

51 And beholde, * the y^e vaile of the Temple was rent in twaine, from the top to the bottome, & the earth did quake, and the stones were clouen,

52 And the graues did opē the selues, & many bodies of the Saints which slept, arose,

53 And came out of the graues after his resurrection, and went into the * holy Citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Iesus, saw the earthquake, & the things that were done, they feared greatly, saying, Truly * this was the Sonne of God.

55 ¶ And many women were there, beholding him a farre off, which had followed Iesus from Galile, ministring vnto him.

56 Among whome was Mary Magdalene, and Mary the mother of Iames, and Ioscs, and the mother of Zebedeus sonnes.

57 ¶ * And when the euen was come, there came a * riche man of Arimathea, named Ioseph, who had also him selfe bene Iesus disciple.

58 He went to Pilate, and asked the body of Iesus. Then Pilate commanded the body to be deliuered.

59 So Ioseph tooke the body, & wrapped it in a cleane linen cloth,

60 And put it in his new^b tombe, which he had hewen out in a rocke, and rolled a great stone to the dore of the sepulchre, and departed.

61 And there was Mary Magdalene, and the other Mary sitting ouer against the sepulchre.

62 ¶ Now the next day that followed the * Preparatiō of the Sabbath, the hie Priests and Pharises assembled to Pilate,

63 And said, Syr, we remember that that deceiuer said, while ye was yet aliue, within three dayes I wil rise.

64 Command therefore, that the sepulchre be made sure vntil the third day, least his disciples come by night, and steale him away, and say vnto the people. He is risen from the dead: so shal the last^d error be worse then the first.

65 Then Pilate said vnto them, Ye haue * a watch: go, and make it sure as ye know.

66 And they went, and made the sepulchre sure with the watch, & sealed the stone.

6 The resurrection of Christ. *10* The brethren of Christ. *12* The hie Priests bribe the souldiers. *17* Christ appeareth to his disciples, and sendeth them forth to preach, and to baptize. *20* Promising to them continuall assistance.

1 **N**OW * in the * end of the * Sabbath, when the first day of the weeke began to dawne, Mary Magdalene, & the other Mary came to see the sepulchre.

2 And beholde, there was a great earthquake: for the * Angel of the Lord descended from heauen, & came & rolled backe the stone from the dore, and fate vpon it

3 And his countenance was like lightning, and his raiment white as snowe.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and said to the women, Feare ye not: for I knowe that ye seeke Iesus which was crucified:

6 He is not here, for he is risen, as he said: come, see the place where the Lord was laid,

7 And go quickly, and tel his disciples that he is risen from the dead: & beholde, he goeth before you into Galile: there ye shal see him: lo, I haue tolde you.

8 So they departed quickly from the sepulchre, with feare and great * ioy, & did runne to bring his disciples word.

9 And as they went to tel his disciples, behold, Iesus also met them, saying, God saue you. And they came, and tooke him by the feete, and worshipped him.

10 Then said Iesus vnto them, be not afraid.

Go, & tel my brethren, that they go into Galile, and there shal they see me.

11 ¶ Now when they were gone, behold, some of the watch came into the citie, & shewed vnto the hie Priests al the things that were done.

12 And they gathered them together with the Elders, & tooke counsel, & gaue large money vnto the souldiers,

13 Saying, say, His disciples came by night, & stole him away while we slept.

14 And if the gouernour heare of this, we wil persuaide him, and saue you harmeles.

15 So they tooke the money, & did as they were taught: & this * saying is noyed among the Iewes vnto this day.

16 ¶ Then the cleuen disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, & spake vnto them, saying, * Al power is giuen vnto me in heauen & in earth.

19 * Go therefore, & teach al nations, baptizing them in the name of the Father, & the Sonne, & the holy Ghost,

20 Teaching the to obserue al things, what soeuer I haue commanded you: & lo, * I am with you alway, vntil the * end of the world, Amen.

authoritie of him selfe, to be the only teacher and author of the doctrine. *John 14. 16.* *g* By power, grace & vertue of y^e holy ghost.

C c c c c . i i j .

THE

Mark 16. 5.
John 20. 11.

Or, evening.

a Here y^e Evangelist reckoneth the natural day from the Sunne rising to his rising againe, and not as the Iewes did, which began to count at the first houre after the Sunne set.

b There were two: but it is a maner of speech to vse the singular number for the plural, and contrarie.

c He assureth them that it is so.

d Their ioy was mixt with feare, both because of the Angels presence, and also for that they were not assured

e An extreme vengeance of God, whereby the Iewes were the more hardened, so that they cannot feeble the profite of his death and resurrection.

Elze 3. 1.

chap. 11. 37.

John 17. 25.

Mark 16. 25.

f Men may not teach their own doctrine, but I whatsoeuer Christ hath taught them: for he referreth this

THE HOLIE GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

^a The office doctrine, & life of Iohn the Baptist. ⁹ Christ is baptized, ¹³ And tempted. ¹⁴ He preacheth. ¹⁷ Callesth the fishers. ²³ Christ healeth the man with the vnclane spirit. ²⁷ New doctrine. ²⁹ He healeth Peters mother in law. ³⁴ The deuils know him. ⁴¹ He cleseth the leper, and healeth diuers others.

a He sheweth ¹ Iohn Baptist was ¹ first preacher of the Gospel.

Mal. 3. 1. b In Greeke, Angel or Ambassadour.

Mat. 4. 9.

Luke 3. 4.

Iohn. 1. 15.

c Take away all lettes, which might hinder Christ to come to you.

Mat. 3. 1.

d He did both baptize and preach, but preached first, and after baptized, as appeareth by Mat. 3. 1. so that the order is here inuerted, which thing is comon in ¹ Scriptures.

Mat. 3. 4.

¹ Or, grasshoppers.

Lew. 11. 22.

Mat. 3. 11.

Luke 3. 16.

Iohn. 1. 27.

Mat. 3. 5. & 2. 4. & 11. 16. & 19. 4.

e He declareth ¹ he is but ¹ minister of the outward signe, and that it is Iesus Christ that giueth the force and vertue.

Mat. 3. 13.

Luke 3. 21.

Iohn. 1. 33.

¹ Or, Iesus.

f This was done for the confirmation of Iohn and them that stode by.

g The Father beareth witnesse that Christ is ¹ verie Sonne of God.

Mat. 4. 1.

Luke 4. 1.

¹ Or, the holy Ghost h Christ would be tempted to persuade vs, that he wil helpe the that be tempted,

Ebr. 2. 18.

Mat. 4. 12.

Luke 4. 14.

Iohn. 4. 13.

i By the which Gospel he wil rule and reigne ouer al.

Mat. 4. 18.

Luke 3. 2.

¹ Or, lake.



He ¹ beginning of the Gospel of Iesus Christ, the Sonne of God:

As it is written in the Prophets, ¹ beholde, I

send my ¹ messenger before thy face,

which shal prepare thy way before thee.

³ * The voyce of him that cryeth in the wilderness is, ¹ Prepare the way of the Lord: make his paths straight.

⁴ * Iohn did baptize in the wilderness, and ¹ preache the baptisme of amendement of life, for remission of sinnes.

⁵ And al the cuntry of Iudea, & they of Ierusalem went out vnto him, and were al baptized of him in the riuer Iordan, confessing their finnes.

⁶ * Now Iohn was clothed with Camels heare, and with a girdel of a kinne about his loynes: and he did eate ¹ * locusts and wilde hony,

⁷ * And preached, saying, A stronger then I, cometh after me, whose shoes latchet I am not worthy to stoupe downe, & vnloose.

⁸ Trueth it is, I haue ¹ baptized you with ¹ water: but he wil baptize you with the holy Ghost.

⁹ * And it came to passe in those dayes, that Iesus came from Nazaret a citie of Galile, & was baptized of Iohn in Iordan.

¹⁰ And assone as ¹ he was come out of the water, Iohn sawe the heauens clouen in twaine, and the ¹ holy Ghost descending vpon him like a doue.

¹¹ Then there was a voyce from heauen, saying, Thou art my beloued ¹ Sonne, in whome I am wel pleased.

¹² * And immediatly the ¹ Spirit driueth him into the wilderness.

¹³ And he was there in the wilderness fourtie dayes, and was ¹ tempted of Satan: he was also with the wilde beasts, and the Angels ministred vnto him,

¹⁴ * Now after that Iohn was committed to prison, Iesus came into Galile, preaching the Gospel of the kingdome of God,

¹⁵ And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleue the Gospel.

¹⁶ * And as he walked by the ¹ sea of Galilee, he sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

lile, he sawe Simon, and Andrew his brother, casting a net into the sea, (for they were fishers.)

¹⁷ Then Iesus said vnto them, Followe me & I wil make you to be ¹ fishers of men.

¹⁸ And straight way they forsooke their nettes, and followed him.

¹⁹ And when he had gone a litle further thence, he sawe Iames the ¹ sonne of Zebedeus, and Iohn his brother, as they were in the ship, mending their nettes.

²⁰ And anon he called the: & they left their father Zebedeus in the ship with his hired seruants, and went their way after him.

²¹ * So they entred into Capernaum, and straight way on the Sabbath day he entred into the Sinagogue, and taught.

²² And they were astonied at his doctrine ¹ for he taught them as one that had authoritie, and ¹ not as the Scribes.

²³ * And there was in their Sinagogue a man which had an vnclane Spirit, & he cryed,

²⁴ Saying, Ah, what haue we to do with thee, O Iesus of Nazaret? Art thou come to destroy vs? I know thee what thou art, ¹ euen that holy one of God.

²⁵ And Iesus rebuked him, saying, ¹ Holde thy peace, and come out of him.

²⁶ And the vnclane spirit tare him, & cryed with a loud voyce, & came out of him.

²⁷ And they were amazed, so that they demanded one of another, saying, What thing is this? what ¹ New doctrine is this? for he commandeth the foule spirits with authoritie, and they obey him.

²⁸ And immediatly his fame spred abroad throughout al the region bordering on Galile.

²⁹ * And assone as they were come out of the Sinagogue, they entred into the house of Simon & Andrew, with Iames & Iohn.

³⁰ And Simons wiues mother laye sicke of a feuer, & anon they told him of her.

³¹ And he came & tooke her by the hand, and lift her vp, and the feuer forsooke her by and by, and she ministred vnto them.

³² And when euen was come, & the sunne was downe, they brought to him al that were diseased, and them that were possessed with deuils.

³³ And the whole citie was gathered together at the dore.

³⁴ And he healed many that were sicke of diuers diseases: and he cast out many deuils, & ¹ suffred not the deuils to say that they knew him.

³⁵ And in the morning very early, ¹ before day, Iesus arose & went out into a solitarie place, and there prayed.

³⁶ And Simon, & they that were with him, followed after him.

³⁷ And when they had found him, they said vnto him, Al men seeke for thee.

³⁸ Then

¹ To drawe the from perdition.

Mat. 4. 19.

Luke 4. 31.

Mat. 7. 28.

Luke 4. 32.

¹ Whose doctrine was dead,

and nothing fauoured of the

spirit.

¹ m Christ would

not suffer the

father of lies to

beare witness to

truth.

¹ n They referre

the miracle to the

kind of doctrine,

and so marueile

at it, as a new and

strange thing, &

do not consider

the power of

Christ, who is ¹

author of ¹ one

and the other.

Mat. 8. 14.

Luke 4. 31.

¹ o Christ would

not haue such

witnesses to

preach him and

his Gospel. So

Paul was offend-

ed that the Py-

thoness should

testifie of him,

Act. 16. 18.

¹ Or, being yet

night.

38 Then he said vnto them, Let vs go into the next townes, that I may preach there also: for I came out for that purpose.

39 And he preached in their Synagogues, throughout all Galilee, & cast the devils out.

Mat. 9. 1.
Luk. 5. 22.

40 ¶ And there came a leper to him, beseeching him, and kneeled downe vnto him, and said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put forth his hand, & touched him, and said to him, I will be thou cleane.

42 And as soon as he had spoken, immediately the leprosie departed from him, and he was made cleane.

¶ Forbidding him to tel anie man, because as yet his time was not come to be knowne. ¶ It belonged to a Priest to know if a mā were healed of the leprosie.

43 And after he had giuen him a straight commandement, he sent him away forthwith,

44 And said vnto him, See thou say nothing to any man, but get thee hence, & shew thy selfe to the Priest, & offer for thy cleansing those things, which Moses commanded, for a testimonial vnto them.

Lewi. 14. 4. ¶ To take al manner of excuse from them, and to condemne them of ingratitude. Luk. 5. 19.

45 But when he was departed, he began to tell many things, & to publish the matter: so that Iesus could no more openly enter into the citie, but was without in desert places: and they came to him from euery quarter.

¶ The prease was so great, that he should haue bene thronged.

CHAP. II.

3 He healeth the paign of the palsie. 5 He forgiveth sinnes. 14 He calleth Lewi the custומר. 16 He eateth with sinners. 18 He excuseth his disciples touching fasting, and keeping the Sabbath day.

Mat. 9. 1.
Luk. 5. 11.

a Where he was wont to remaine

1 After a fewe dayes, he entred into Capernaum againe, and it was noised that he was in the house.

2 And anon, manie gathered together, in so much that the places about the dore could not receiue anie more: & he preached the worde vnto them.

3 And there came vnto him, that brought one sicke of the palsie, borne of foure mē.

4 And because they could not come nere vnto him for the multitude, they vncouered the rouse of the house where he was: and when they had broken it open, they let downe the bed, wherein the sicke of the palsie laye.

b By these words Christ shewed that he was sent of his Father w authority to take away our sinnes.

Ioh. 1. 4. 3/4. 23.

5 Now when Iesus sawe their faith, he said to the sicke of the palsie, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes, sitting there, & reasoning in their hearts, Why doeth this man speake suche blasphemies? who can forgive sinnes, but God onely?

7 ¶ And immediately when Iesus perceived in his spirit, that thus they thought with them selues, he said vnto them, Why reason ye these things in your heartes?

c Christ speaketh according to their capacitie, who were so blinde that they would beleue nothing, but that which they sawe with their eyes, and therefore sheweth his authoritie ouer the soule by the power which he hath ouer the body.

8 ¶ Whether is it easier to say to the sicke of the palsie, Thy sinnes are: forgiven

thee? or to say, Arise, and take vp thy bed, and walke?

10 And that ye may knowe, that the Sonne of man hath authoritie in earth to forgive sinnes, (he said vnto the sicke of the palsie)

11 I say vnto thee, Arise & take vp thy bed & get thee hence into thine owne house.

12 And by and by he arose, & tooke vp his bed, and went forth before them all, in so much that they were all amazed, and glorified God, saying, We neuer sawe such a thing.

d Their owne consciences cause them to confesse the truth.

13 ¶ Then he went againe toward the sea, and all the people resorted vnto him, and he taught them.

14 ¶ And as Iesus passed by, he sawe Lewi the sonne of Alphaeus sit at the receite of custome, and said vnto him, Followe me. And he arose and followed him.

Mat. 9. 9.
Luk. 5. 27.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eat with the Publicanes and sinners, they said vnto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, he said vnto the, The whole haue no neede of the phisicion, but the sicke. I came not to cal the righteous, but the sinners to repentance.

1. Tim. 1. 15. e He speaketh of such as perswade them selues to be iust although they be nothing lesse.

18 ¶ And the disciples of Iohn, & the Pharises did fast, and came, and said vnto him, Why do the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

Mat. 9. 14.
Luk. 5. 33.

19 And Iesus said vnto them, Can the children of the marriage chamber fast, whiles the bridegrome is with them? as long as they haue the bridegrome with them, they can not fast.

f Christ sheweth that he will spare his, and not burden them before it be necessarie.

20 But the dayes wil come, when the bridegrome shalbe taken from them, and then shal they fast in those dayes.

21 Also no man soweth a piece of newe cloth in an old garment: for els the newe piece taketh away the filling vp from the old, and the breach is worse.

g The word properly signifieth new cloth which as yet hath not passed the hands of the fuller.

22 Likewise, no man putteth newe wine into old vessels: for els the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost: but new wine must be put into new vessels.

23 ¶ And it came to passe as he went through the corne on the Sabbath day, that his disciples, as they went on their way, began to plucke the eares of corne.

Mat. 12. 1.
Luk. 6. 1.

24 And the Pharises said vnto him, Behold, why doe they on the Sabbath day, that which is not lawfull?

1. Sam. 31. 6. h He was also called Achimelech, as his father was, so both the father and the sonne were called by both these names, 1. Chro. 24. 2. 1. Sam. 9. 17. and 15. 29.

25 And he said to them, Haue ye neuer read what David did, whē he had neede, and was an hungred, both he, and they that were with him?

26 How he went into the house of God, in the dayes of Abiathar the hie Priest, &

1. King. 2. 26.

Exod. 29. 32.

Leuit. 24. 9. & 24. 9.
i Seeing the Sabbath was made for mans vse, it was not meete it should be vsed to his hinderice and incommoditie.

did eat the shew bread, which were not lawfull to eate, but for the * Priests, and gaue also to them which were with him.

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the sonne of man is Lorde, euen of the Sabbath.

CHAP. III.

1 He healeth the man with the dried hand. 14 He cho-
seth his Apostles. 21 Christ is thought of the worldlings
to be besides him selfe. 23 He casteth out the vn-
cleane spirit, which the Pharisees ascribe vnto the deuill. 29 Blaf-
phemie against the holy Ghost. 35 The brother, sister,
and mother of Christ.

Mat. 13. 9.
Luk. 6. 6.

1 **A**ND * he entred againe into the Syna-
gogue, and there was a man which
had a withered hand.

2 And they watched him, whether he
would heale him on the Sabbath day; that
they might accuse him.

3 Then he said vnto the man which had
the withered hand, Arise: stand forth in
the middes.

4 And he said to them, is it lawfull to do a
good deed on the Sabbath day, or to do
euill: to saue the life, or to kill? But they
helde their peace.

a They helde
their tongues of
malice: for they
would neither
confesse nor de-
nie.

5 Then he looked round about on them
angrily, mourning also for the hardnes
of their hearts, and said to the man,
Stretch forth thine hand. And he stretch-
ed it out: and his hand was restored, as
whole as the other.

b Christ is in
such sort angrie
with man that
he pitieth him
and seeketh to
winne him.
c Although
they hated one
another deadly,
yet this hinder-
ed them not to
ioyne their ma-
lice to resist
Christ, reade
Mat. 22. 16.

6 And the Pharisees departed, & straight
way gathered a counsel with the * Herodians
against him, that they might de-
stroy him.

7 But Iesus auoyded with his disciples to
the sea: and a great multitude followed
him from Galilee, and from Iudea,

8 And from Ierusalem, and from Idumea,
and beyond Iordan: and they that dwel-
led about Tyrus and Sydon, when they
had heard what great things he did, came
vnto him in great number.

9 And he commanded his disciples, that
a ship shoulde waite for him, because of
the multitude, least they shoulde throng
him.

10 For he had healed many, in so much that
they preased vpon him, to touch him as
many as had * plagues.

* Or, scoures, mea-
ning discauses.

11 And when the vnclane spirites sawe
him, they fell downe before him, & cried,
saying, Thou art the sonne of God.

12 And he sharply rebuked them, to the
end they should not vtter him.

13 ¶ Then he went vp into a mountaine,
and called vnto him whom he would, and
they came vnto him.

14 And he appointed twelue that they
should be with him, and that he might
send them to preache,

15 And that they might haue power to
heale sicknesses, and to cast out deuils.

16 And the first was Simon, and he named
Simon, Peter.

17 Then Iames the sonne of Zebedeus, and

Iohn, Iames brother (and named them
Boanerges, which is the sonnes of thun-
der.)

18 And Andrew, and Philip, and Bartle-
mewe, and Matthewe, and Thomas, and
Iames, the sonne of Alpheus, and * Thad-
deus, and Simon the * Cananite.

19 And Iudas Iscariot, who also betrayed
him, and they came home.

20 And the multitude assembled againe, so
that they could not so much as eat bread.

21 And when his kinsfolkes heard of it,
they went out to lay * holde on him: for
they thought he had bene beside him selfe.

22 ¶ And the Scribes which came from
Ierusalem, said, He hath Beelzebub, and
through the prince of deuils he casteth
out deuils.

23 But he called them vnto him, and said
vnto them in parables, Howe can Satan
driue out Satan?

24 For if a kingdome be deuided against it
selfe, that kingdome can not stand.

25 Or if a house be deuided against it selfe,
that house can not continue.

26 So if Satan make insurrection against
himselfe, and be deuided, he can not en-
dure, but is at an end.

27 No man can enter into a strong mans
house, and take away his goods, except he
first bynd that strong man, and then spoile
his house.

28 ¶ Verely I say vnto you, al sinnes shal-
be forgiven vnto the children of men,
and blasphemies, wherewith they blas-
pheme:

29 But he that * blasphemeth against the
holy Ghost, shal neuer haue forgiveness,
but is culpable of eternall damnation,

30 Because they said, He had an vnclane
spirit.

31 ¶ Then came his brethren and mo-
ther, and stood without, and sent vnto
him, and called him.

32 And the people fate about him, and they
said vnto him, Beholde, thy mother, and
thy brethren seeke for thee without.

33 But he answered them, saying, Who is
my mother and my brethren?

34 And he looked round about on them,
which fate in compasse about him, & said,
Beholde my mother and my brethren.

35 For whosoeuer doeth the wil of God, he
is my brother, and my sister, and mother.

CHAP. IIII.

1 By the parables of the seeds, & the mustard corne, Christ
sheweth the state of the kingdome of God. 11 A special
gift of God to know the mysteries of his kingdome.
17 He stilleth the tempest of the sea which obeyed him.

1 **A**ND * he began againe to teach by the
sea side, and there gathered vnto him
a great multitude, so that he entred into
a ship, and fate in the sea, and all the peo-
ple was by the sea side on the land.

2 And he taught them many things in pa-
rables, & said vnto the * in * his doctrine.

3 And he said vnto them, He that vertue and maiestie than men
could not denie but it came from heauen.

* Or, Lebbai, or
Lucas.

* Or, zealeus.

d The disciples
were now con-
uersant with
Christ, both at
home & abroad

* Or, they that
were about him.

e His kinsfolkes
would haue
shut him within
dores, least any
harme shoulde
haue come vnto
them, if any tu-
mult had bene
made: for some
would haue
made him a
king, and the Pha-
risees & others
sought his life:

f That herely
they might haue
procured * ha-
tred of Herode,

and of the Pha-
risees and of the
Romanes.

Mat. 9. 34.

& 12. 34.

Luk. 11. 15.

Mat. 12. 31.

Luk. 12. 10.

1. Iohn. 5. 16.

f Which is, whe
a man fighteth
against his owne
conscience, and
striveth against
truth which
is reueiled vnto
him: for such
one is in a repro-
bate sence, & can
not come to re-
pentance.

Mat. 12. 46.

Luk. 8. 19.

* Or confins.

Chap. 6. 7.
Mat. 10. 1.
Luk. 9. 1.

Mat. 13. 2.

Luk. 8. 4.

* Or, as he taught:

a It is called
Christ's doctrine
either for that
he was accus-
tomed to speake
vnto them by
similitudes: or els because it had that vertue and maiestie than men
could not denie but it came from heauen.

3 Hearken

- 3 Hearken : Beholde , there went out a sower to sowe.
 4 And it came to passe as he sowed , that some fell by the way side , and the fowles of the heauen came , and deuoured it vp.
 5 And some fell on stonie grounde , where it had not much earth , & by & by sprang vp , because it had not depth of earth.
 6 But as sone as the sunne was vp , it caught heat , and because it had not roote , it withered away.
 7 And some fell among the thornes , and the thornes grew vp , and choked it , so that it gaue no fruite.
 8 Some againe fell in good grounde , and did yelde fruite that sprang vp , & grew , & it brought forth , some thirtie folde , some sixtie folde , and some an hundred folde.
 9 Then he said vnto them , He that hath

b For God doth not open mens hearts to vnderstand his mysteries.

c Which are led by the Spirit of God.

d And are not of the number of y faithful , neither attaine to y pith & substance , bus onely stay in the outward riade and barke.

1/4.6.9.
mat.13.14.
luke.8.10.
john.4.20.
act.1.28.26.
rom.11.8.

- b cares to heare , let him heare.
 10 And when he was alone , they that were about him with the twelue , asked him of the parable.

- 11 And he said vnto them , To * you it is giuen to knowe the myserie of the kingdome of God : but vnto them that are without , all things be done in parables ,
 12 * That they seeing , may see , and not discern : and they hearing , may heare , and not vnderstand , least at any time they should turne , and their sinnes should be forgiven them.

- 13 Againe he said vnto them , Perceyue ye not this parable ? how then should ye vnderstand all other parables ?
 14 The sower soweth the worde.

- 15 And these are they that receiue the seede by the wayes side , in whom the word is sown : but when they haue heard it , Satan commeth immediatly , and taketh away the worde that was sown in their heartes.

- 16 And likewise they that receiue the seede in stonie ground , are they , which when they haue heard the word , straight wayes receiue it with gladnes.
 17 Yet haue they no roote in them selues , and endure but a time : for when trouble and persecution ariseth for the worde , immediatly they be offended.

- 18 Also they that receiue the seede among the thornes , are such as heare the worde :

- 19 But the cares of this world , and the * deceitfulness of riches , and the lusts of other things enter in , and choke the worde , and it is vnfruitfull.

- 20 But they that haue receiued seede in good ground , are they that heare the word , & receiue it , and bring forth fruite , one cometh thirtie , another sixtie , and some an hundred.

- 21 ¶ Also he said vnto them , * Is * the candle lighted to be put vnder a bushell , or vnder the table , and not to be put on a candlestick ?

- 22 * For there is nothing hid , that shal not be opened : neither is there a secret , but

that it shal come to light.

- 23 If any man haue cares to heare , let him heare.

- 24 And he said vnto them , Take hede what ye heare . * With what measure ye meate , it shalbe measured vnto you : and vnto you that heare , shal more be giuen .

- 25 * For vnto him that hath , shal it be giuen , and from him that hath not , shalbe taken away , * euen that he hath .

- 26 ¶ Also he said , So is the * kingdome of God , as if a man should * cast seede in the grounde ,

- 27 And should sleepe , and rise vp night and day , and the seede should spring & grow vp , he not knowing how .

- 28 For the earth bringeth forth fruite of her selfe , first the blade , then the eares , after that , full corne in the eares .

- 29 And as sone as the fruite sheweth it selfe , anon he putteth in the sickle , because the haruest is come .

- 30 ¶ * He said moreover , Whereunto shal we liken the kingdome of God : or with what comparison shal we compare it ?

- 31 It is like a graine of mustard seede , which when it is sown in the earth , is the least of all seedes that be in the earth :

- 32 But after that it is sown , it groweth vp , and is greatest of all herbes , and beareth great branches , so that the fowles of heauen may buyld vnder the shadowe of it .

- 33 And * with many such parables he preached the worde vnto them , as they were able to heare it .

- 34 And without parables spake he nothing vnto them : but he expounded all things to his disciples aparte .

- 35 ¶ * Now the same day when euen was come , he said vnto them , Let vs passe ouer vnto the other side .

- 36 And they left the multitude , and * tooke him as he was in the ship : and there were also with him other ships .

- 37 And there arose a great storme of winde , & the waues dashed into the ship , so that it was now full .

- 38 And he was in the sterne * a sleepe on a pillowe : and they awoke him , and said to him , Master , carest thou not that we perishe ?

- 39 And he rose vp , & rebuked the winde , and said vnto the sea , Peace , and be still . So the winde ceased , and it was a great calme .

- 40 Then he said vnto them , Why are ye so fearefull ? how is it that ye haue no faith ?

- 41 And they feared exceedingly , and said one to another , Who is this , that both the winde and the sea obey him ?

CHAP. V.

8 Iesus casteth the devils out of the man , & suffereth them to enter into the swine . 25 He healeth a woman from the bloudie issue , 41 And raiseth the captaines daughter .

- 1 **A**ND * they came ouer to the other side of the sea into the countrey of the Gadarens .

- 2 And when he was come out of the ship , there

Mat. 7. 2.
luke. 6. 38.
g If you do your endeavour faithfully , ye shal be recompensed iustly.

Mat. 13. 12.
luke. 8. 18. & 19. 28
h That which he thinketh him selfe to haue .

i These two similitudes following proue , y although the kingdome of God seemeth to haue very little appearance or beginning , yet god doeth increate it about mans recreation .

k If y ministers do their duetie , God wil giue y increase.

Mat. 13. 31.
luke. 13. 19.

Mat. 13. 34.

Mat. 8. 23.
luke. 8. 22.

l And set forward .

m Christ lea- ueth vs often- times to our selues , both as wel y we may learne to knowe our owne weak- nes , as his migh- tie power .

n Or , haue you not yet faith ?

Mat. 8. 28.
luke. 8. 26.

1 Tim. 8. 19.

Mat. 8. 15.

luke. 8. 16. & 11. 33
e Christ setteth before their eies y true paterne of a Christian life.

Or , brought .

Mat. 10. 26.

luke. 11. 7. & 12. 3.
f We may not take occasion to do euil vnder colour to hide our doings : for all shalbe disclosed at the length .

there met him incontinently out of the graues, a man which had an vncleane spirit:

3 Who had his abyding amōg the graues, and no man coulde binde him, no not with chaines,

4 Because that when he was often bounde with fetters and chaines, he plucked the chaines asunder, and brake the fetters in picces, neither could any man tame him.

5 And alwayes both night and day he cryed in the mountaines, and the graues and stroke him selfe with stones.

6 And when he sawe Iesus a far off, he ran, and worshipped him,

7 And cried with a loude voyce, and said ^aWhat haue I do to with thee, Iesus, the Sonne of the most high God? ^bI charge thee by ^cGod, that thou torment me not. (For he said vnto him, Come out of the man, thou vncleane spirit.)

8 And he asked him, What is thy name? and he answered, saying, My name is ^dLegion: for we are many.

9 And he prayed him instantly, that he would not send them away out of the countrie.

10 Now there was there in the mountaines a great heard of swine, feeding.

11 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

12 And incontinently Iesus gaue the leaue. Then the vncleane spirits went out, & entered into the swine, and the heard ran headlong from the high banke into the sea, (and there were about two thousande swine) and they were drowned in the sea.

13 And the swine heardes fled, and tolde it in the citie, and in the countrie, & they came out to see what it was that was done.

14 And they came to Iesus, and sawe him that had bene possessed with the deuill, & had the legion. sit both clothed, & in his right minde: and they were afraide.

15 And they that sawe it, tolde them, what was done to him that was possessed with the deuill, and concerning the swine.

16 Then ^ethey began to pray him, that he would ^fdeparte from their coastes.

17 And when he was come into the ship, he that had bene possessed with the deuill, prayed him that he might be with him.

18 Howbeit, Iesus would not suffer him, but said vnto him, Goe thy way home to thy friēdes, & shewe them what great things the Lord hath done vnto thee, and howe he hath had compassion on thee.

19 So he departed, and began to publish in ^gDecapolis, what great thinges Iesus had done vnto him: and all men did marueile.

20 ¶ And when Iesus was come ouer againe by ship vnto the otherside, a great multitude gathered to him, and he was nere vnto the sea.

21 * And behold, there came one of the rulers of the Synagogue, whose name was Iairus: and when he sawe him, he fell

downe at his feete,

22 And besought him instantly, saying, My litle daughter lieth at point of death: I pray thee that thou wouldest come and lay thine hands on her, that she may be healed, and liue.

23 Then he went with him, & a great multitude followed him, and thronged him.

24 (And there was a certaine woman, which was diseased with an issue of blood twelue yeres,

25 And had suffered many things of many physicians, and had spent all that she had, and it auailed her nothing, but she became much worse.

26 When she had heard of Iesus, she came in the prease behinde, and ^htouched his garment.

27 For she said, If I may but touch his clothes, I shalbe whole,

28 And straight way the course of her blood was dried vp, and she ⁱfelt in her bodie, that she was healed of that plague.

29 And immediately when Iesus did knowe in him selfe the vertue that went out of him, he turned him round about in the prease, and said, Who hath touched my clothes?

30 And his disciples said vnto him, Thou seest the multitude throng thee, & sayest thou, Who did touch me?

31 And he looked round about, to see her that had done that.

32 And the woman feared and trembled: for she knewe what was done in her, and she came and fell downe before him, and told him the whole truerh.

33 And he said to her, Daughter, thy faith hath made thee whole: goe in peace, and be whole of thy plague.)

34 While he yet spake, there came from the same ruler of the Synagogues house certaine which said, Thy daughter is dead: why disealest thou the master any further?

35 As soone as Iesus heard that worde spoken, he said vnto the ruler of the Synagogue, Be not afraide: onely beleuee.

36 And he suffered no man to followe him, saue Peter and Iames, and Iohn the brother of Iames.

37 So he came vnto the house of the ruler of the Synagogue, and sawe the tumult, and them that wept and wailed greatly.

38 And he went in, and said vnto them, Why make ye this trouble, & weepe? the childe is not ^jdead, but sleepeth.

39 And they ^klaught him to scorne: but he put them all out, and tooke the Father, & the mother of the childe, and ^lthem that were with him, and entered in where the childe lay,

40 And tooke the childe by the hand, and said vnto her, Talitha cumi, which is by interpretation, Maiden, I say vnto thee, arise.

41 And straight way the maiden arose, and walked: for she was of the age of twelue yeres: and they were astonied out of measure.

^g Her faith brought her to Christ, and moued her to approach vnto him, and not a superstitious opinion, to attribute any vertue to his garment.

^h Or, semitae.

ⁱ Or, knew.

^j Or, scourge.

^k Or, scourge.

^l He ment, she was not dead to remaine so, because she should incontinently be restored againe to life.

^m For they had no hope to see her liue againe.

ⁿ That is, his three disciples.

^a The deuill is constrained to confesse Iesus Christ, and yet ceaseth not to resist him.

^b Or, aduise thee to foreare 793.

^c He abuseth the Name of God, to maintaine his tyrannie.

^d A Legion contained aboute 6000 in number, reade, Mat. 26. 53.

^e Or, ran with violence headlong.

^f Or, in the lake.

^g Marke how loue of riches & worldly respectes hinder men to receiue Chr st. ^h The worldings more esteeme their swine, then they do Iesus Christ. ⁱ We must declare vnto others the benefits which God sheweth towards vs, that thereby they may giue him praise & glory. ^j Or, in the country of the decencies. ^k Mai. 9. 2. ^l Luke 8. 41.

- 43 And he charged them straightly that no man should knowe of it, and commanded to giue her meate.

CHAP. VI.

- 4 How Christ and his are receiued in their owne countrie. 7 The Apostles commission. 15 Sundrie opinions of Christ. 25 Iohn is put to death, and buried. 31 Christ comethrest to his disciples. 38 The five loaves and two fishes. 48 Christ walketh on the water. 55 He healeth many.

- 1 Afterwarde ^a he departed thence, and came into his owne countrie, and his disciples followed him.

- 2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were astonied, and said, ^a From whence hath he these things? and what wisdom is this that is giuen vnto him, that euen ^b such great workes are done by his hands!

- 3 Is not this the carpenter Maries sonne, the ^c brother of Iames & Ioses, & of Iuda and Simon? and are not his sisters here with vs? And they were ^d offended in him.

- 4 Then Iesus said vnto them, ^a A Prophet is not without honour, but in his owne countrie, and among his owne kinned, & in his owne house.

- 5 And ^e he could there ^d do no great workes saue that he laid his hands vpon a few sick folke, and healed them.

- 6 And he marueiled at their vnbeliefe, ^e and went about by the townes on euery side, teaching.

- 7 ^f And he called the twelue, and began to send them two and two, and gaue them power ouer vnclane spirits,

- 8 And commanded them, that they should take nothing for ^g their iourney, saue a staffe onely: neither ^h scrip, neither bread, neither money in their ⁱ girdles,

- But that they should be shod with ^j sandals, and that they should not put on two coates.

- 10 And he said vnto them, Wherefoeuer ye shall enter into an house, there abyde till ye depart ^k thence.

- 11 ^l And whosoever shall not receiue you, nor heare you, when ye depart thence,

- ^m shake of the dust that is vnder your feete, for a witnes vnto them. Verely I say vnto you, It shalbe easier for Sodom, or Gomorrha at the day of iudgement, then for that citie.

- 12 ⁿ And they went out, and preached, that men should amend their liues.

- 13 And they cast out many deuils: and they ^o anointed manie that were sicke, with oyle and healed them.

- 14 ^p And King Herode heard of him (for his name was spread abroad) and said, Iohn Baptist is risen againe from the dead, and therefore great workes are wrought by him.

- 15 Other said, It is Elias: and some said, It is a Prophet, or as one ^q of the Prophets.

heale diseases: so that the gifte of miracles ceasing, the ceremonie is to be vnto vs. Mat. 14. 1. Luke. 9. 7. k Meaning, of the olde Prophets.

- 16 ^r So when Herode heard it, he said, It is Iohn whom I beheaded: he is ^s risen from the dead.

- 17 For Herode himselfe had sent forth, and had taken Iohn, and bound him in prison for Herodias sake, which was his brother Philips wife, because he had married her.

- 18 For Iohn said vnto Herode, ^t It is not lawfull for thee to haue thy brothers wife.

- 19 Therefore Herodias had a quarel against him, and would haue killed him, but she could not:

- 20 For Herode feared Iohn, knowing that he ^u was a iust man, and an holy, and reuerenced him, and when he heard him, he did many things, and ^v heard him gladly.

- 21 But the time being conuenient, when Herode on his birth day made a banquet to his princes and captaines, & chief estates of Galile:

- 22 And the daughter of the same Herodias came in, and ^w daunced, and pleased Herode, & them that sate at table together, the King said vnto the maide, Aske of me what thou wilt, and I will giue it thee.

- 23 And he sware vnto her, Whatsoeuer thou shalt aske of me, I will giue it thee, ^x euen vnto the halfe of my kingdome.

- 24 ^y So she went forth, and said to her mother, What shal I aske? And she said, Iohn Baptists head.

- 25 Then she came in straight way with haste vnto the King, and asked, saying, I woulde that thou shouldest giue me euen now in a charger the head of Iohn Baptist.

- 26 Then the King was verie sorie: yet for his othes sake, and for their sakes which sate at table with him, he would not refuse her.

- 27 And immediatly the King sent the hangman, & gaue charge that his head should be brought. So he went and beheaded him in the prison,

- 28 And brought his head in a charger, and gaue it to the ^z maide, & the maide gaue it to her mother.

- 29 And when his disciples heard it, they came and tooke vp his ^{aa} bodie, and put it in a tombe.

- 30 ^{ab} And the Apostles gathered them selues together to Iesus, and ^{ac} tolde him al things, both what they hath done, and what they had taught.

- 31 And he said vnto them, Come ye aparte into the wilderness, ^{ad} and rest a while: for there were many commers and goers, that they had not leasure to eate.

- 32 ^{ae} So they went by ship out of the way into a desert place.

- 33 But the people saw them when they departed, and many knewe him, and ranne afoote thither out of al cities, and came thither before them, and assembled vnto him.

- 34 ^{af} Then Iesus went out, and sawe a great multitude, and had compassion on them, because they were like ^{ag} sheepe which had

Luke 3. 19. 1 They had then this common error, that they thought the soules being departed out of one bodie went straight into another.

Leuit. 18. 16. Or 20. 17. m The libertie that Iohn vied to reprove vice without exception of prison, declareth how true ministers ought to behaue them selues.

n Such is the nature of Gods word, that it compelleth the verie tyrants to reuerence it: as no doubt the King had some good motions, but the feede fel in stonie places, and so tooke no roote.

o What inconuenience cometh by wanton dauncing.

Mat. 14. 8.

p Iosephus calleth her name Salome, & daughter of Philip, & Herodias.

Or, carhus.

Luke. 9. 10.

q The Apostles render account of their message which is to declare their fidelitie & obedience.

r Christ beareth the infirmities of his seruants and bringeth them to quietnes, that he may instruct them, & make them strong against troubles.

Mat. 14. 13.

Luke. 9. 10.

Mat. 9. 36.

and. 14. 14.

s This declareth that there is an horrible disorder among that people, where true preaching of Gods worde wanteth.

Luke. 9. 11.

Mat. 14. 17.

t Which is about five pound sterling.

Mat. 14. 17.

Luke. 9. 13.

John. 6. 9.

Or, by table full: for in euery ranke were as manie as a table could holde. u The Greeke word signifieth such beddes as are made in a garden, so that y company, which were there set, might seeme as rowes, or orders of beddes in a garden.

Mat. 14. 25.

John. 6. 15.

* Which was about two or three houres before day.

y Christ assured his and maketh them bold, both by his word, & mightie power.

z They had forgot the miracle which was wrought with y five loaves.

Mat. 14. 24.

had no shepheard: * and he began to teach them many things.

35 * And when the day was now faire spent, his disciples came vnto him, saying, This is a desert place, and now the day is farre passed.

36 Let them departe, that they may goe into the villages and townes about, and buie them bread: for they haue nothing to eate.

37 But he answered, and said vnto them; Giue ye them to eat. And they said vnto him, Shal we go, and buie two hundred penie worth of bread, and giue them to eat?

38 * Then he said vnto them, Howe many loaves haue ye? go and looke. And when they knewe it, they said, Fiue, and two fishes.

39 So he commanded them, to make them all sit downe by companies vpon the greene grasse.

40 Then they sate downe by rowes, by hundreds, and by fifties.

41 And he tooke the five loaves, and the two fishes, and looked vp to heauen, and gaue thanks, and brake the loaves, and gaue them to his disciples to set before them, and the two fishes he deuided among them all.

42 So they did all eate, and were satisfied.

43 And they tooke vp twelue baskettes full of the fragments, and of the fishes.

44 And they that had eaten, were about five thousand men.

45 ¶ And straight way he caused his disciples to go into the ship, and to go before vnto the other side vnto Bethsaida, while he sent away the people.

46 Then assone as he had sent them away, he departed into a mountaine to pray.

47 * And when euen was come, the ship was in the middes of the sea, and he alone on the land.

48. And he sawe them troubled in rowing, (for the winde was contrarie vnto them) and about the fourth watch of the night, he came vnto them, walking vpon the sea, and would haue passed by them.

49 And when they sawe him walking vpon the sea, they supposed it had bene a spirit, and cried out.

50 For they all sawe him, and were sore afraid: but anon he talked with them, and said vnto them, Be of good comfort: it is I, be not afraid.

51 Then he went vp vnto them into the ship, and the winde ceased, and they were sore amazed in themselves beyond measure, and marueiled.

52. For they had not considered the matter of the loaves, because their hearts were hardened.

53 ¶ And they came ouer, and went into the land of Gennesaret, and arrived.

54 So when they were come out of the ship, straight way they knew him,

55 And ranne about throughout all that re-

gion round about, and began to carie him, and thither in beddes all that were sicke, where they heard that he was.

56 And whither soeuer he entred into townes, or cities, or villages, they laid their sicke in the stretes, and prayed him that they might touch at the least the edge of his garment. And as manie as touched him, were made whole.

CHAP. VII.

2 The disciples eate with vnwashed hands. 8 The commandment of God is transgressed by mens traditions. 22 VVhat defileth man. 24 Of the woman of Syrophenissa. 32 The healing of the dumme. 37 The people praise Christ.

1 Then gathered vnto him the Pharisees, and certaine of the Scribes which came from Ierusalem.

2 And whe they sawe some of his disciples eate meate with common handes, (that is to say vnwashed) they complained.

3 (For the Pharisees, and all the Iewes, except they wash their hands oft, eate not, holding the tradition of the Elders.)

4 And when they came from the market, except they wash, they eate not: and manie other things there be, which they haue taken vpon them to obserue, as the washing of cuppes, and pottes, and of brassen vessels, and of tables.)

5 Then asked him the Pharisees and Scribes, Why walke not thy disciples according to the tradition of the Elders, but eate meat with vnwashed hands?

6 Then he answered and said vnto them, Surely * Esai hath prophesied well of you, hypocrites, as it is written, This people honoureth me with their lippes, but their heart is farre away from me.

7 But they worship me in vaine, teaching for doctrines the commandementes of men.

8 For ye laye the commandement of God aparte, and obserue the tradition of men, as the washing of pottes and of cuppes, & many other suche like things ye do.

9 And he said vnto them, Well, ye reiect the commandement of God that ye may obserue your owne tradition.

10 For Moses said, * Honour thy father and thy mother: and, * Whosoever shal curse father or mother, let him dye the death.

11 But ye say, If a man say to father or mother, Corban, that is, By the gift that is offered by me, thou maist haue profite, he shalbe free.

12 So ye suffer him no more to do anie thing for his father, or his mother,

13 Making the word of God of none authoritie, by your tradition which ye haue ordeined: and ye doe many suche like things.

14 * Then he called the whole multitude vnto him, and said vnto them, Hearken you all vnto me, and vnderstand.

15 There is nothing without a man, that can defile him, when it entred into him: but the things which procede out of him,

Or, markers. a Not for anie such vertue that was in his garment, but for y confidence which they had in him.

Mat. 15. 2. Or, filthy. a The Pharisees would not eat vnwashed hands, because they thought that the common handling of thinges defiled them, so that they made holines and religion to depend in hands washing. b Or contentiously, striving to wash best. c Little pots, somewhat more in quantitie, then a wine pinte.

Or, bread. Isa. 29. 14. d With an outward shew.

e Whosoever teacheth any doctrine but Gods word, is a false worshipper, and a seducer of the people, seems his doctrine neuer so probable to the judgement of man.

Exod. 20. 12. deut. 5. 16. eph. 6. 2.

Exod. 22. 17. leuit. 20. 9. prom. 30. 20.

f That is, without anie hope of pardon.

Mat. 23. 19. g There is no outward or corporal thing, which entred into man, that can defile him: meaning chiefly of meate, which if they be taken excessively, it is meeth of the inordinate lust of the heart, and so y lust is euil.

are

are they which defile the man.

16 If any haue eares to heare, let him heare.

17 And when he came into an house away from the people, his disciples asked him concerning the parable.

18 And he said vnto them, What? are ye without vnderstanding also? Doe ye not knowe that whatsoever thing from without entreth into a mā, can not defile him,

19 Because it entreth not into his heart, but into the bellie, and goeth out into the draught which is the purging of al meats?

20 Then he said, That which cometh out of man, that defileth man.

Gen. 6. 5. & 7. 11.

21 * For from within, even out of the heart of men, procede euil thoughts, adulteries, fornications, murders,

* Or, wantonnes.
* Or, euile.

22 Theftes, couetousnes, wickednes, deceit, vnclannes, a wicked eye, backebiting, pride, foolishnes.

23 All these euil things come from within, and defile a man.

Mat. 13. 31.

24 * And from thence he rose, and went into the borders of Tyrus and Sidon, and entred into an house, and woulde that no man should haue knowen: but he coulde not be hid.

25 For a certaine womā, whose litle daughter had an vnclane spirit, heard of him, and came, and fell at his feete.

26 (And the woman was a Greeke, a Syrophenissian by nacion) and shee besought him that he would cast out the deuill out of her daughter.

h Meaning the Iewes, to whom the promises were first made.
i The Iewes tooke strangers no better then the dogges, and therefore Christ speaketh according to their opinion.
k Shee asketh but the poore crummes, and not the childrens bread, wherein she declareth her faith and humilitie.

27 But Iesus said vnto her, Let the children first be fed: for it is not good to take the childrens bread, & to cast it vnto whelpes.

28 Then she answered, and said vnto him, Truth, Lord: yet in dede the whelpes eat vnder the table of the childrens crumes.

29 Then he said vnto her, For this saying, go thy way: the deuill is gone out of thy daughter.

30 And when she was come home to her house, she founde the deuill departed, and her daughter lying on the bed.

31 And he departed againe from the coastes of Tyrus and Sidon, and came vnto the sea of Galilee, through the middes of the coastes of Decapolis.

32 And they brought vnto him one that was deafe, and stambred in his speache, and praied him to put his hand vpon him.

33 Then he tooke him aside from the multitude, and put his fingers in his eares, and did spit, and touched his tongue.

I Declaring by this signe the compassion that he hath vpon mans miseries.

34 And looking vp to heauen, he sighed, and saide vnto him, Ephphatha, that is, Be opened.

35 And straight way his eares were opened, and the string of his tongue was loosed, and he spake plaine.

36 And he commanded them, that they should tell no man: but how much soeuer he forbade them, the more a great deale they published it.

37 And were beyond measure astonied, say-

ing, * He hath done all things well: he maketh both the deafe to heare, and the comie to speake.

CHAP. VIII.

1 The miracle of the seuen loaves. 11 The Pharises aske a signe. 15 The leauen of the Pharises. 23 The blinde receiveth his sight. 29 He was knowen of his disciples. 33 He reproveh Peter. 34 And sheweth howe necessarie persecution is.

1 IN those dayes, when there was a very great multitude, and had nothing to eate, Iesus called his disciples to him, and said vnto them,

2 I haue compassion on the multitude, because they haue now continued with me three dayes, and haue nothing to eate.

3 And if I send them away fasting to their owne houses, they would faint by the way: for some of them came from farr.

4 Then his disciples answered him, How can a man satise these with bread here in the wilderness?

5 And he asked them, Howe many loaves haue ye? And they said, Seuen.

6 Then he commanded the multitude to sit downe on the ground: and he tooke the seuen loaves, and gaue thanks, brake them, and gaue to his disciples to set before them, and they did set them before the people.

7 They had also a sowe smal fishes: & when he had giuen thanks, he commanded them also to be set before them.

8 So they did eate, and were sufficed, and they tooke vp of the broke meate that was left, seuen baskets full.

9 (And they that had eaten, were about foure thousand) so he sent them away.

10 * And anon he entred into a ship with his disciples, and came into the partes of Dalmanutha.

11 * And the Pharises came forth, and began to dispute with him, seeking of him a signe from heauen, and tempting him.

12 Then he sighed deeply in his spirit, & said, Why doeth this generation seeke a signe? Verely I say vnto you, a signe shall not be giuen vnto this generation.

13 So he left them, and went into the ship agayne, and departed to the other side.

14 * And they had forgotte to take bread, neither had they in the ship with them, but one loafe.

15 And he charged the, saying, Take hede, and beware of the sleaue of the Pharises, and of the leauen of Herode.

16 And they thought among them selues, saying, Is it because we haue no bread,

17 And when Iesus knewe it, he said vnto the, Why reason you thus, because ye haue no bread: perceiue ye not yet, neither vnderstand haue ye your hearts yet hardened?

18 Haue ye eyes and see not? and haue ye eares and heare not? and doe ye not remember?

19 * When I brake the fve loaves among fve thousand, how many baskets full of broken meate tooke ye vp? they said vnto him,

D d d d j. him,

Gen. 1. 31. eccl. 39. 31
m As if they would say, besides all the miracles that he hath done, euen this now declareth that whatsoever he doeth, is verily well.

CHAP. VII.
Mat. 15. 32.

a Christ prouideth for his whie they seme to be destitute and forsaken.

b Or, whence.
b If bread were so hard to come by, it seemed vnpossible to obtaine other meate.

Mat. 23. 39.
c Which was nere to Bethsaida, betwixt the lake of Genesaret and mount Thabor.

Mat. 16. 1.
d Oh the incprehensible loue of our Christ! how long shall we abuse his great mercies? c Christ goeth about by sharpnes of speache to saue them from wilfull destruction.

* Or, if a signe be giuen.
f As if the world say, if I shewe them any signe, let me be a liar and deceiver.

Mat. 16. 5.
g He willeth them to beware contagious doctrine, and such subtil practises as the aduersaries vsed to suppress his gospel.

Iohn. 6. 51.

him, Twelue.

20 And whē I brake seuē among foure thousand, how many baskettes of the leauings of broken meate tooke ye vp? And they said, Seuen.

h Christ repro-
ugh them be-
cause their min-
des are as yet v-
pon the material
leauen, not with-
standing they
had proued by
diuers miracles
that he gaue the
their daily bread

21 Then he said vnto them, ^h Howe is it that ye vnderstand not?

22 And he came to Bethsaida, and they brought a blinde man vnto him, and desired him to touch him.

23 Then he tooke the blinde by the hand, and led him out of the towne, and spit in his eyes, and put his handes vpon him, & asked him, if he sawe ought.

24 And he looked vp, and said, I see men: for I see them walking like trees.

25 After that, he put his hands againe vpon his eyes, and made him looke againe. And he was restored to his sight, and sawe euery man a farre of clerely.

26 And he sent him home to his house, saying, Neither goe into the towne, nor tell it to any in the towne.

Mat. 16. 19.
luke. 9. 11.

27 ¶ And Iesus went out, and his disciples into the townes of Cesarea Philippi. And by the way he asked his disciples, saying vnto them, Whom do men say that I am?

28 And they answered, Some say Iohn Baptist: and some, Elias: and some, one of the Prophetes.

29 And he said vnto them, But whom say ye that I am? Then Peter answered and said vnto him, Thou art the ^h Christ.

30 And he sharply ^a charged them that concerning him they should tell no man.

31 Then he began to teache them that the Sonne of man must suffer many things, & should be reprobued of the Elders, and of the hie Priests, and of the Scribes, and be slaine, and within three daies rise againe.

32 And he spake that thing plainely. Then Peter tooke him aside, and began to rebuke him.

33 Then he turned backe, and looked on his disciples, and rebuked Peter, saying, Get thee behind me; ⁱ Satan: for thou vnderstandest not the things that are of God, but the things that are of men.

34 ¶ And he called the people vnto him with his disciples, and said vnto them, ^a Whosoever will followe me, let him forsake him selfe, and take vp his crosse, and followe me.

35 For whosoever will ^a saue his life, shall lose it: but whosoever shall lose his life for my sake and the Gospels, hee shall ^a saue it.

36 For what shal it profite a man, though he should winne the whole worlde, if he lose his soule?

37 Or what shall a man giue for recōpence of his soule?

38 ¶ For whosoever shalbe ashamed of me, and of my wordes among this adulterous and sinful generation, of him shall the Sonne of man be ashamed also, when he commeth in the glorie of his Father with the holy Angels.

^a The transfiguration. ⁷ Christ is to be heard. ²⁶ The donne spirit is cast out. ²⁹ The force of prayer and fasting. ³¹ Of the death and resurrection of Christ. ³³ The disposition who should be the greatest. ³⁸ Not to hinder the course of the Gospel. ⁴² Offences are forbidden.

1 **A**ND he said vnto them, Verely I say vnto you, that there be some of them that stand here, which shall not taste of death, till they haue seene the ^a kingdome of God come with power.

2 ¶ And six dayes after, Iesus toke Peter, & James, and Iohn, and brought them vp into an hie mountaine out of the way alone, and he was transfigured before them.

3 And his raiment did ^b shine, and was very white, as snowe, so white as no fuller can make vpon the earth.

4 And there appeared vnto the Elias with Moses, and they were talking with Iesus.

5 Then Peter answered, and said to Iesus, Master, it is good for vs to be here: let vs make also three tabernacles, one for thee, and one for Moses, and one for Elias.

6 ¶ Yet he knew not what he said: for they were afraide.

7 And there was a cloude that shadowed them, and a voyce came out of the cloude, saying, ^a This is my beloued Sonne: ^d heare him.

8 And sodenly they looked rounde about, and saw no more any man saue Iesus only with them.

9 ¶ And as they came downe from the mountaine, he charged them, that they should tell no man what they had seene, saue when the Sonne of man were risen from the dead againe.

10 So they kept that matter to them selues, and demanded one of another, what the rising from the dead againe should meane?

11 Also they asked him, saying, Why say the Scribes, that ^a Elias ^a must first come?

12 And he answered, and saide vnto them, Elias verely shal first come, and restore all things: ^a and as it is written of the Sonne of man, he must suffer many things, & be set at naught.

13 But I saye vnto you, that ⁱ Elias is come, (and they haue done vnto him whatsoeuer they would) as it is written of him.

14 ¶ And when he came to his ^a disciples, he saw a great multitude about them, and the Scribes disputing with them.

15 And straightway all the people, when they behelde him, were amazed, and ran to him, and saluted him.

16 Then he asked the Scribes, What dispute you among your selues?

17 And one of the companie answered, and said, Master, I haue brought my Sonne vnto thee, which hath a donne spirit:

18 And wheresoeuer he taketh him, he teareth him, and he someth, and gnatheth his teeth, and pineth away; and I spake to thy disciples that they shoulde cast him out, and they could not.

^a The preaching of the gospel received and increased: he spake this to comfort them, and that they should not thinke they traualled in vaine.

^b Christ shewed his maiestie so farre as their infirmities was able to comprehend it.

^c Peter measured this vision according to his owne capacite, not considering the end thereof.

^d Christ onely must be the chiefe teacher & instructor of all them, which professe themselves to be his members, seeing that God the Father giueth him this authoritie, and commaundeth vs this obedience.

^e Their false opinion was that eyther Elias should rise againe from the dead, or that his soule should enter into some other body.

^f That is, Iohn Baptist.

^g To the nine which he left the day before.

^h Or against them. When ⁱ spirit cometh vpo him he teareth him with inward frowe and pangs, as in a colike a man feeleth such grief, as if his bowels were rent a funder.

ⁱ He that is the anointed of God & fulfilled with al grace for his saluation.

^k Deferring it to a more commodious time, lest soden haste should rather hinder then further the myste-rie of his coming.

^l This word signifieth, aduersarie, or enemie: and he calleth him so, because he did as much as in him lay to pull him from obeying God.

Mat. 10. 38. and 16. 24. luke. 9. 33. and 14. 27.

Mat. 10. 39. and 16. 25. luke. 9. 34. and 17. 33.

John. 12. 25. m For mortallitie and corruption, he shal receiue immortallitie and perfection.

Mat. 10. 33. and 13. 9.

i It seemeth
that this man
deferued not so
sharpe an answer:
but Christ spea-
keth in his per-
sone to the Pha-
rises, which
were stubburne
and desperate.

k The Lord is
euer ready to
helpe vs, so that
we put him not
backe through
our incredulitie.
l All things that
are agreeable to
the will of God,
shalbe graunted
to him that be-
leueth: for faith
seeketh nothing,
that is contrary
to his will, or
that is not reuel-
led in his word.
m That is, the
seclenes, and im-
perfection of
my faith.
n Meaning, the
childe.

o Meaning, that
prayer, which is
surely ground-
ed vpon faith,
and hath fasting
ioyned vnto it as
a profitable aide.
Mat. 17. 21.
Luk. 9. 22.

p Because they
imagined that
Christ shoulde
reigne tempo-
rally, this mat-
ter of his death
was so straunge,
that they could
perceyue no-
thing.
Mat. 16. 7.
Luk. 9. 45.

q To wit, only
as man, but as
him in whom is
all perfection and
fulnes of all
graces and be-
nefits.
Luk. 9. 46.

19 Then he answered him, and said, O faithles generation, how long now shall I be with you! how long now shall I suffer you! Bring him vnto me.

20 So they brought him vnto him: and as-soone as the spirit sawe him, he tare him, and he fel downe on the grounde, wallowing and foming.

21 Then he asked his Father, Howe long time is it since he hath bene thus? And he said, O t a childe.

22 And oft times he casteth him into the fire, and into the water to destroy him: but if thou canst do any thing, helpe vs, and haue compassion vpon vs.

23 And Iesus said vnto him, If thou canst beleuee it, all things are possible to him that beleueeth.

24 And straight way the father of the childe crying with teares, said, Lorde, I beleuee: helpe my vnbeleue.

25 When Iesus sawe that the people came running together, he rebuked the vncleane spirit, saying vnto him, Thou domme and deafe spirit, I charge thee, come out of him, and enter no more into him.

26 Then the spirit cryed, and rent him fore, and came out, and he was as one dead, in so much that many said, He is dead.

27 But Iesus toke his hand, and lift him vp, and he rose.

28 And when he was come into the house, his disciples asked him secretly, Why coulde not we cast him out?

29 And he said vnto them, This kinde can by no other meanes come forth, but by prayer, and fasting.

30 ¶ And they departed thence, and went through Galile, & he would not that any should haue knowne it.

31 For he taught his disciples, and said vnto them, The Sonne of man shalbe deliuered into the handes of men, and they shal kill him, but after that he is killed, he shall rise againe the third day.

32 But they vnderstoode not that saying, and were afraide to aske him.

33 ¶ After he came to Capernaum: and when he was in the house, he asked them, What was it that ye disputed among you by the way?

34 And they helde their peace: for by the way they reasoned among them selues, who should be the chiefe.

35 And he sate downe, and called the twelue, and said to them, If any man desire to be first, the same shalbe last of all, and seruauant vnto all.

36 And he tooke a litle childe, and set him in the middes of them, and tooke him in his armes, and said vnto them,

37 Whosoever shall receyue one of suche litle children in my Name, receiuethe me: and whosoever receiuethe me, receiuethe not me, but him that sent me.

38 ¶ Then Iohn answered him, saying, Master, we sawe one casting out devils by thy Name, which followeth not vs, and

we forbade him, because he followeth vs not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, that can lightly speake euill of me.

40 For whosoever is not against vs, is on our parte.

41 ¶ And whosoever shall giue you a cup of water to drinke for my Names sake, because ye belong to Christ, verely I say vnto you, he shall not lose his rewarde.

42 ¶ And whosoever shall offende one of these litle ones, that beleue in me, it were better for him rather, that a millstone were hanged about his necke, and that he were cast into the sea.

43 ¶ Wherefore if thine hand cause thee to offend, cut it of: it is better for thee to enter into life, maimed, then hauing two hands, to goe into hell, into the fire that neuer shalbe quenched,

44 ¶ Where their worme dyeth not, and the fire neuer goeth out.

45 Likewise, if thy foote cause thee to offende, cut it of: it is better for thee to goe halt into life, then hauing two fetters to be cast into hell, into the fire that neuer shalbe quenched,

46 Where their worme dyeth not, and the fire neuer goeth out.

47 And if thine eye cause thee to offende, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then hauing two eyes, to be cast into hell fire,

48 Where their worme dyeth not, and the fire neuer goeth out.

49 For euery man shalbe salted with fire: & euery sacrifice shalbe salted with salte.

50 ¶ Salte is good: but if the salte be vnfauerie, wherewith shall it be seasoned? Haue salt in your selues, and haue peace, one with another.

CHAP. X.

Of diuorcement. 17. The rich man questioneth with Christ. 30. Their rewards that are persecuted. 31. Of the names of Zelodous. 48. Balaam hath his eyes opened.

1 And he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, & the people resorted vnto him agayne, and as he was wont, he taught them agayne.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away his wife, and tempted him.

3 And he answered, and saide vnto them, What did Moses commande you?

4 And they said, Moses suffered to write a bill of diuorcement, and to put her away.

5 Then Iesus answered, and said vnto them, For the hardnes of your heart he wrote this precept vnto you.

6 But at the beginning of the creation

God made them male and female.

7 For this cause shall man leaue his father and mother, and cleaue vnto his wife.

8 And they twaine shalbe one flesh: so that they are no more twaine, but one flesh.

9 ¶ Therefore, what God hath coupled to-

1. Cor. 12. 3.

Or, any great works.

r Although he shewe not him selfe to be mine, yet in that he beareth reuerence to my Name, it is ynough for vs.

Mat. 10. 42.

Mat. 18. 6.

Luk. 17. 1.

Mat. 1. 29. & 18. 8.

s It is a manner of speech which signifieth, that we shoulde cut of all things, which hinder vs to serue Christ.

Isa. 66. 24.

t These similitudes declare the paines, and eternal tormentes of the damned.

u He teacheth that it is better to be sacrificed to God by salte and fire, that is,

to be purged and sanctified, then to be sent into hell fire.

Lam. 2. 13.

Mat. 5. 13.

Luk. 14. 34.

x They which destroy y grace that they haue receiued of god,

are as salt, which hath lost his sauour, and are worse then iustices.

Mat. 19. 1.

Mat. 19. 1.

Mat. 19. 1.

Mat. 19. 1.

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Mat. 19. 1.

Mat. 19. 1.

Mat. 19. 1.

gether, let not man separate.

10 And in the house his disciples asked him againe of that matter.

*Mat. 13. 32 & 19. 9.
Luk. 16. 13.*

*1. Cor. 7. 10.
b For the second
is not his wife,
but his harlot.*

11 And he said vnto them, * Whosoever shall put away his wife and marie another, ^b committeth adulterie against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

*Mat. 19. 12.
Luk. 18. 13.*

13 ¶ * Then they brought litle children to him, that he should touch them: and his disciples rebuked those that brought them.

14 But when Iesus sawe it, he was displeased, and said to them, Suffer the litle children to come vnto me, and forbid them not: for of such is the kingdome of God.

*c We must be
regenerate and
voyde of all
pride, and con-
cupiscence.*

*d It was vsual
with the Iewes
that the greater
should blesse the
inferior, Eb. 7. 7.
therefore Christ
being head of
his Church, did
by a solemne
kinde of prayer
offer vp and con-
secrate the babes
to God.*

*Mat. 19. 16.
Luk. 18. 13.*

*e Christ would
shewe that his
goodnes was
farre otherways
then the good-
nes which is at-
tributed to men
which is full of
vanitie and hy-
pocrisie.*

*Exod. 20. 13.
f That is, he ap-
proved certaine
good feede that
was in him,
which gaue him
a litle motion.*

*g He toucheth
his maladie, and
fore, which be-
fore he felt not.*

15 Verely I saye vnto you, Whosoever shall not receiue the kingdome of God as ^a a litle childe, he shall not enter therein.

16 And he tooke them vp in his armes, and put ^b his handes vpon them, and ^d blessed them.

17 ¶ And when he was gone out on the way, there came one ^{*} running, and kneeled to him, and asked him, Good Master what shall I doo, that I may possesse eternall life?

18 Iesus said to him, Why callest thou me good? there is none ^e good but one, ^{euen} God.

19 Thou knowest the commandements, ^{*} Thou shalt not committ adulterie. Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witness. Thou shalt hurt no man. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things I haue obserued from my youth.

21 And Iesus behelde him, and ^f loued him, and said vnto him, One thing is lacking vnto thee, Goe ^{and} sell al that thou hast, and giue to the poore, and thou shalt haue treasure in heauen, and come, folow me, and take vp the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said vnto his disciples, Howe hardly doe they that haue riches, enter into the kingdome of God!

24 And his disciples were astonied at his wordes. But Iesus answered againe, and said vnto them: Children, howe hard is it for them that trust in riches, to enter into the kingdome of God!

h Or enble voyde.

*i Which putteth
his trust in
riches.*

*j For he can
giue grace to
the rich, to cause
him to enioy his
riches, as
though he had
them not.*

25 It is easier for a ^k camel to go through the eye of a needle, then for a ^k riche man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be sau'd?

27 But Iesus looked vpon them, and said, With ^m me it is impossible, but not with god: for with God ⁿ all things are possible.

28 ¶ * Then Peter began to say vnto him, *Mat. 19. 27.
Luk. 22. 28.* Lo, we haue forsaken all, and haue followed thee.

29 Iesus answered, and said, Verely I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or landes for my sake and the Gospels,

30 But he shall receiue an hundred folde nowe at this present: houses, and brethren, and sisters, and mothers, and children, and lands with ^k persecutions, and in the worlde to come, eternall life.

31 ¶ * But many ^{that are} ^l first, shall be last, and the last, first.

32 ¶ * And they were in the way going vp to Ierusalem, and Iesus went before them and they were amazed, and as they followed, they were afraide, and Iesus tooke the twelue againe, and began to tell the what things should come vnto him,

33 Saying, Beholde, we go vp to Ierusalem, & the Sonne of man shall be deliuered vnto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliuer him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit vpon him, and kill him: but the third day he shall rise againe.

35 ¶ * Then Iames and Iohn the sonnes of Zebedeus came vnto him, saying, Master, we woulde that thou shouldest doe for vs that that we desire.

36 And he said vnto them, What woulde ye I shoulde do for you?

37 And they said to him, Graunt vnto vs, that we may sit one at thy right hand, and the other at thy left hande in thy glory.

38 But Iesus said vnto them, Ye knowe not what ye aske: Can ye ^m drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said vnto him, We can. But Iesus said vnto them, Ye shall drinke in dede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hande, and at my left, is not ⁿ mine to giue, but ⁿ it shall be giuen to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

42 But Iesus called them vnto him, and said to them, ^{*} Ye knowe that they which delite to beare rule among the Gentiles, haue domination ouer them; and they that be great among them, exercise authoritie ouer them.

43 But it shall ^{*} not be so among you: but whosoever will be great among you, shall be your seruant.

44 And whosoever will be chiefe of you, shall be the seruant of all.

45 For euen the Sonne of man came not to be serued, but to serue, and to giue his life for the ransome of manie.

*k We must not
measure these
promises by our
owne couetous
desires, but re-
ferre the accom-
plishment to
Gods will, who
euen in our per-
secutions, and af-
flictions perfor-
meth the same
so farre as they
be expedient.*

*Let vs therefore
learne to haue
vnough and to
want, that be-
ing tried, we may
enioy our trea-
sures in heauen.*

*Mat. 19. 30.
Luk. 14. 30.*

*l He saith this
because they
that are first cal-
led, should goe
stil forward and
not disdayne
others.*

*Mat. 20. 17.
Luk. 18. 31.*

Mat. 20. 20.

*m Can you be
partakers of my
crosse and afflic-
tions?*

*n I haue not
this commission
for this time.*

Luk. 22. 25.

*o Christ would
not that his dis-
ciples and mini-
sters shoulde
beare rule as
worldly gover-
nours doe.*

46 ¶ * Then

Mat. 20. 29.
Luk. 19. 15.

p The other
Euangelistes
mention two,
but Mark na-
meth him that
was most knowe

q The more
that Satan reli-
steth vs, the
more our faith
ought to in-
crease.

46 ¶ Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, ¶ Bartimeus the sonne of Timeus, a blinde man, sat by the wayes side begging.

47 And when he heard that it was Iesus of Nazaret, he began to crie and to saye, Iesus the Sonne of Dauid, haue mercy on me.

48 And manie rebuked him, because he shoulde holde his peace: but he cried much more, O Sonne of Dauid, haue mercie on me.

49 Then Iesus stode still, and commanded him to be called: & they called the blind, saying vnto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloke, and rose, and came to Iesus.

51 And Iesus answered, and said vnto him, What wilt thou that I do vnto thee? And the blinde said vnto him, Lord, that I may receiue sight.

52 Then Iesus said vnto him, Goe thy way: thy faith hath saued thee. And by and by, he receiued his sight, and followed Iesus in the way.

CHAP. XI.

11 Christ rideth to Ierusalem. 12 The figge tree dryeth vp. 13 The humes and fillers are cast out of the temple. 14 He declareth the vertue of faith, and howe we should pray. 15 The Pharisees question with Christ.

1 ¶ And when they came nere to Ierusalem, to Bethphage & Bethania vnto the mount of Oliues, he sent forth two of his disciples,

2 And said vnto them, ¶ Go your wayes into that towne that is ouer against you, and assoone as ye shall enter into it, ye shall finde a colte bound, whereon neuer man sat: loose him, and bring him.

3 And if any man say vnto you, Why do ye this? Say that the Lorde hath neede of him, and straight way he will sende him hither.

4 And they went their way, and founde a colte tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them that stood there, said vnto them, What doe ye loosing the colte?

6 And they saide vnto them, as Iesus had commanded them, So they let them go.

7 ¶ And they brought the colte to Iesus, and cast their garmentes on him, and he sat vpon him.

8 And many spred their garmentes in the way: other cut downe branches of the trees, and strawed them in the way.

9 And they that went before, & they that followed, cryed, saying, Hosanna: blessed be he that cometh in the Name of the Lorde.

10 blessed be the kingdome that cometh in the Name of the Lorde of our father Dauid: Hosanna, O thou which art in the

hieft heauen.

11 ¶ So Iesus entred into Ierusalem, and into the Temple: and when he had looked about on all things, and nowe it was euening, he went forth vnto Bethania with the twelue.

12 ¶ And on the morowe when they were come out from Bethania, he was hungry.

13 And seeing a figge tree a farr of, that had leaues, he went to see if he might finde any thing thereon: but when he came vnto it, he found nothing but leaues: for the time of figges was not yet.

14 ¶ Then Iesus answered, and said to it, ¶ Neuer man eat fruite of thee hereafter while the worlde standeth: and his disciples heard it.

15 ¶ And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that solde doues.

16 Neither would he suffer that any man should carie a vessel through the Temple.

17 And he taught, saying vnto them, Is it not written, ¶ Myne house shalbe called the House of prayer vnto all nations? ¶ but you haue made it a den of theeuers.

18 And the Scribes & hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

19 But when euen was come, Iesus went out of the citie.

20 ¶ And in the morning as they passed by, they sawe the figge tree dried vp from the rootes.

21 Then Peter remembered, and said vnto him, Master, beholde, the figge tree which thou cursedst, is withered.

22 And Iesus answered, and said vnto them, Haue faith in God.

23 For verely I say vnto you, that whosoever shall say vnto this mountaine, Take thy selfe away, and cast thy selfe into the sea, and shall not wauer in his heart, but shall beleue that those things which he saith, shall come to passe, whatsoeuer he saith, shall be done to him.

24 ¶ Therefore I say vnto you, whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you.

25 ¶ But when ye shall stand, and pray, forgive, if ye haue any thing against any man, that your Father also which is in heauen may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heauen, will not pardon you your trespasses.

27 ¶ Then they came againe to Ierusalem: and as hee walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And sayd vnto him, By what authoritie doest thou these things? & who gaue thee this authoritie, that thou shouldest doe

D d d d d. iij. these

Mat. 21. 10.
Luk. 19. 45.

Mat. 21. 18.
Christ was
subject to our
infirmities.

This was to
declare howe
much they dis-
please God
which haue but
an outward
shewe and appea-
rance without
fruite.

Isa. 56. 7.
Ier. 7. 11.

For neither
could they suf-
fer reprehension,
nor that their
profite shoulde
be hindered.

Mat. 21. 19.

h Christ taketh
occasion to in-
struct them of
the vertue of
faith.

Mat. 7. 7.
Luk. 11. 9.
i He teacheth
vs not hereby to
aske whatsoe-
uer seemeth
good in our fan-
tasies, for our
prayer must be
grounded on
faith, and our
faith vpon the
word of God.

Mat. 21. 14.
Mat. 21. 15.
Luk. 20. 1.

Mat. 21. 1.
Luk. 19. 29.

a Christ shew-
eth by this
poore entrie the
state of his king-
dome, and it is
not like to the
great magnifi-
cence of this
worlde.

Iohn. 12. 14.

b Every one
shewed some shew
of honour
and reuerence.
Or saue, I pray
fore.
c Many came
in their owne
name, but Christ
came in the Name
of the Lorde.
d Because the
promesse was
made to him.

these things?

29 Then Iesus answered, and said vnto the,
I wil also aske of you a certaine thing, and
answere ye me, and I will tell you by what
authoritie I do these things.

k He compre-
hendeth his
whole office and
ministerie.

30 The^k baptisme of Iohn, was it from hea-
uen, or of men? answer me.

31 And they thought with them selues, say-
ing, If we shall say from heauen, he wil say,
Why then did ye not beleue him?

32 But if we say of men, we feare the peo-
ple: for all men counted Iohn, that he
had bene a verie Prophet.

l They came of
malice, and not
to learne: there-
fore Christ
thought them
vnworthy to be
taught.

33 Then they answered, and said vnto Iesus,
We can not tell. And Iesus answered, and
said vnto them, Neither will I tell you by
what authoritie I do these things.

CHAP. XII.

1 The vineyard is let out. 14 Obedience and tribute due
to Princes. 25 The resurrection of the dead. 28 The
summe of the Law. 35 Christ the sonne of Dauid. 38
Hypocrites must be eschewed. 41 The offering of the
poore widowe.

1 And he began to speake vnto them in
parables, * A certaine man planted a
vineyard, and cōpased it with an hedge,
and digged a pit for the^a winepresse, and
built a towre in it, & let it out to husband-
men, and went into a strange country.

Ifai. 5. 7.
Ier. 2. 2.
mat. 21. 33.
luke. 20. 9.

a The Greke
worde signifieth
the vessel or fat,
which standeth
vnder the wine-
presse to receiue
the iuice or li-
quour.

2 And at a tyme, he sent to the husban-
men a seruant, that he might receiue of
the husbandme of the fruite of the vine-
yard.

3 But they tooke him, and beat him, and
sent him away emptie.

4 And againe, he sent vnto them an other
seruant, and at him they cast stones, and
brake his head, and sent him away shame-
fully handled.

5 And againe he sent an other, and him
they slew, and many other, beating some,
and killing some.

6 Yet had he one sonne, his dere beloued:
him also he sent the last vnto the, saying,
They will reuerence my sonne.

b Heweth
the plague that
shall befall these
ambitious and
conetous rulers,
whose hearts
are hardened a-
gainst Christ.

Psal. 118. 22.
Iai. 28. 16.
mat. 21. 43.
alt. 4. 11.

rom. 9. 33.
1. pet. 2. 8.

c It is the ordi-
nance of God
that it should be
so, which most
commonly is con-
trary to mans
reason: and thus
that which was
spoken figurati-
uely of Dauid,
is fulfilled in
Christ, reade
Mat. 22. 16.
Mat. 22. 15.
luke. 20. 20.

7 But the husbandmen said among them
selues, This is the heire: come, let vs kill
him, and the inheritance shalbe ours.

8 So they tooke him, and killed him, and
cast him out of the vineyard.

9 What shall then the Lorde of the vine-
yard doe? He^b will come and destroye
these husbandmen, and giue the vine-
yard to others.

10 Hauē ye not read so much as this Scrip-
ture? * The stone which the builders did
refuse, is made the head of the corner.

11 This was done of the Lorde, and it is
marueilous in our eyes.

12 Then they went about to take him, but
they feared the people: for they perceiued
that he spake that parable against them:
therefore they left him, and went their
way.

13 ¶ And they sent vnto him certaine of
the Pharises, and of the Herodians that
they might take him in his talke.

14 And when they came, they said vnto

him, Master, we knowe that thou art true,
and carest for no man: for thou conside-
rest not the^d person of men, but teachest
the^e way of God truly, Is it lawful to giue
tribute to Cesar, or not?

d As the quali-
ties of the minde
or bodie, or of
outward things.
e As godly man-
ners, agreeable to
Gods Law.

f He gaue them
to vnderstande
that he knewe
their malicious
intent.

Rom. 13. 7.

15 Should we giue it, or should we not giue
it? But he knew their hypocrisie, and sayd
vnto them, Why tempt ye me? Bring me
a penie, that I may see it.

16 So they brought it, and he saide vnto
them, Whose is this image & superscrip-
tion? and they said vnto him, Cessars.

17 Then Iesus answered, and said vnto the,
* Giue to Cesar the things that are Ce-
sars, and to God, those that are Gods: and
they marueiled at him.

Mat. 22. 21.

luke. 20. 27.

18 ¶ Then came the Sadduces vnto him,
(which say, there is no resurrection) and
they asked him, saying,

19 Master, * Moses wrote vnto vs, If any
mans brother dye, and leaue his wife, and
leaue no childre, that his brother should
take his wife, and raise vp seede vnto his
brother.

Deut. 25. 5.

g This was a
politike law gi-
uen for a time
for the prefer-
uation of fami-
lies, read Mat.
22. 24.

20 There were seuen brethren, and the
first tooke a wife, and when he died, left
no yssue.

21 Then the second tooke her, and he died,
neither did he yet leaue yssue, & the third
likewise.

22 So seuen had her, and left no yssue: last
of all the wyfe died also.

23 In the resurrection then, when they shall
rise againe, whose wife shall she be of the?
for seuen had her to wife?

24 Then Iesus answered, and said vnto the,
Are ye not therfore deceiued, because ye
knowe not the Scriptures, neither the po-
wer of God?

25 For when they shall rise againe from the
dead, neyther men mary, nor wyues are
maried, but are^h as the Angels which are
in heauen.

h Not as tou-
ching the spiri-
tuall nature, but
concerning the
state of incor-
ruption, and im-
mortalitie, so
that then there
shall neede no
more marriage.
Exod. 3. 6.
mat. 22. 32.

26 And as touching the dead, that they shal
rise againe, haue ye not read in the booke
of Moses, howe in the bush God spake vn-
to him, saying, I * am the God of Abra-
ham, and the God of Isaac, and the God
of Iacob?

27 He is not the God of the dead, but the
God of theⁱ liuing. Ye are therfore great-
ly deceiued.

i Then it fol-
loweth that
they liue, al-
though they be
disceased out of
this life.

Mat. 22. 32.

28 ¶ Then came one of the Scribes that
had heard them disputing together, and
perceyuing that he had answered them
wel, he asked him, Which is the first com-
mandement of all?

29 Iesus answered him, The first of al the co-
mandements is, * Heare, Israell, The Lord
our God is the onely Lord.

Exod. 20. 2. & 3.
deut. 6. 4. & 5.
"Or shaloug."

30 Thou shalt therefore loue the Lord thy
god with al thine hart, & with al thy soule,
and with all thy^k minde, and with all thy
strength: this is the first commandement.

k This is, depe-
deth on the first,
& proceedeth of
the loue of God.
Leuit. 19. 18.

31 And the second is^l like, that is, * Thou
shalt loue thy neighbour as thy self. There
is none other commandement greater
then these.

mat. 22. 39.
rom. 13. 9.
galat. 3. 12.
1. ioh. 4. 7.

32 Then

1 He meaneth all the ceremonies of the Law, wherein the hypocrites put great holiness. m Because he shewed himselfe willing to be taught, and well perceived the difference betwixt our outward profession, and that which God doth principally require of vs.

Mat. 23. 44. Luke. 10. 41. n Inspired by the holy Ghost and by the spirit of propheticie. Psal. 110. 1. Mat. 23. 6. Luke. 11. 42. and 20. 43. o Or, as he taught. o He condemneth not their apparell, but their vaine ostentation and outward shewe of holiness, whereby they deceived the simple people.

Mat. 23. 14. Luke. 20. 47. p Or, and vnder pretence pray long. Luke. 21. 7. p Which is about halfe as far thing. q Our Sauour esteemeth our gifts by our affections and ready wils.

Mat. 24. 7. Luke. 21. 7.

Luke. 19. 43.

Ephes. 1. 6.

1. thess. 5. 3.

a He doeth answer them of things that were more necessarie for them to know then the things that they demanded.

- 32 Then the Scribe said vnto him, Wel Master, thou hast said the trueth, that there is one God, and that there is none but he,
- 33 And to loue him with all the heart, and with all the vnderstanding, and with all the soule, and with all the strength, and to loue his neighbour as him selfe, is more then all burnt offerings and sacrifices.
- 34 Then, when Iesus sawe that he answered discretely, he sayd vnto him, Thou art not far from the kingdom of God. And no mā after that durst aske him any questiō.
- 35 ¶ And Iesus answered and said teaching in the Temple, Howe say the Scribes that Christ is the sonne of Dauid?
- 36 For Dauid him selfe said by the holy Ghost, * The Lord said to my Lord, Sit at my right hand, till I make thine enemies thy footstole.
- 37 Then Dauid him selfe calleth him Lord: by what meanes is he then his sonne? and much people heard him gladly.
- 38 * Moreouer he sayd vnto them in his doctrine, Beware of the Scribes which loue to go in long robes, and loue salutations in the markets,
- 39 And the chief seates in the Synagogues, and the first roomes at feastes,
- 40 Which deuoure widowes houses, euen vnder a colour of long prayers. These shall receiue the greater damnation.
- 41 * And as Iesus fate ouer against the treasure, he beheld how the people cast money into the treasure, and many riche men cast in much.
- 42 And there came a certain poore widowe, and she threwe in two mites, which make a quadrin.
- 43 Then he called vnto him his disciples, and said vnto them, Verely I say vnto you, that this poore widowe hath cast more in, then all they which haue cast into the treasure.
- 44 For they all cast in of their superfluitie: but she of her pouertie did cast in all that she had, euen all her liuing.

CHAP. XIII.

3 The destruction of Ierusalem. 10 The Gospel shall be preached to al. 32 The persecutions & false Prophets which shall be before the coming of Christ, whose house is vntertane. 33 He exhorteth euery one to watch.

- 1 And * as he went out of the Temple, one of his disciples sayd vnto him, Master, see what stones & what buildings are here.
- 2 * Then Iesus answered & said vnto him, Seest thou these great buildings? there shall not be left one stone vpon a stone, that shall not be thrown downe.
- 3 And as he sat on the mount of Oliues, ouer against the Temple, Peter, & Iames, and Iohn, & Andrew asked him secretly, Tel vs, when shall these things be? and what shall be the signe when al these things shall be fulfilled?
- 5 And Iesus answered them, and began to say, * Take hede lest any man deceiue you.

- 6 For many shall come in my name, saying, I am Christ, and shall deceiue many.
- 7 Furthermore when ye shall heare of warres, and rumors of warres, be ye not troubled: for such things must nedes be: but the end shall not be yet.
- 8 For nation shall rise against nation, and kingdome against kingdome, and there shall be earthquakes in diuers quarters, & there shall be famine and troubles: these are the beginnings of sorrowes.
- 9 But take ye heede to your selues: for they shall deliuer you vp to the Counsels, and to the Synagogues: ye shall be beaten, and brought before rulers and Kings for my sake, for a testimoniall vnto them.
- 10 And the Gospel must first be published among all nations.
- 11 * But when they leade you, and deliuer you vp, take ye no thought afore, neither premeditate what ye shall say: but whatsoever is giuen you at the same time, that speake: for it is not ye that speake, but the holy Ghost.
- 12 Yea, and the brother shall deliuer the brother to death, & the father the sonne, and the childre shall rise against their parents, and shall cause them to die.
- 13 And ye shall be hated of all men for my Names sake: but whosoever shall endure vnto the end, he shall be saued.
- 14 * Moreouer, when ye shall see the abomination of desolation (spoken of by Daniel the Prophet) standing where it ought not, (let him that readeth, consider it) * then let them that be in Iudea, flee into the mountaines,
- 15 And let him that is vpon the house, nor come down into the house, neither enter therein, to fetch any thing out of his house.
- 16 And let him that is in the fildes, not turne back againe vnto the things which he left behind him, to take his clothes.
- 17 Then woe shall be to them that are with childe, and to them that giue sucke in those daies.
- 18 Pray therefore that your flight be not in the winter.
- 19 For there shall be in those daies such tribulation, as was not from the beginning of the creation which God created vnto this time, neither shall be.
- 20 And except that the Lord had shortened those daies, no flesh should be saued: but for the elects sake, which he hath chosen, he hath shortened those daies.
- 21 Then * if any man say to you, Lo, here is Christ, or, lo, he is there, beleue it not.
- 22 For false Christes shall rise, and false Prophets, and shall shewe signes and wonders, to deceiue if it were possible, the verie elect.
- 23 But take ye heede: behold, I haue shewed you all things before.
- 24 ¶ Moreouer in those dayes, after that tribulation, the Sunne shall waxe darke, & the Moone shall not giue her light,
- 25 And the starres of heauen shall fall: and

b Vsurping the authoritie of Christ.

c That they may be inexcusable.

Mat. 10. 19.

Luke. 12. 11 and 21. 14.

d He onely forbiddeth that

care which cometh of distrust

e This is not to make them negligent, but to assure them that

he will assiste them and instruct them sufficiently with

answers, so that they may hereby perceiue that

their defence standeth not in their owne wisdom, or eloquence.

Mat. 24. 13.

Dan. 9. 27.

f This is ment of that time that the Romanes should prophane the Temple.

Or, bring.

Luke. 21. 20.

g Because the destruction shall be most extreme

and cruel.

h For they shall not be able to flee.

i That you have no let to hinder you when you should escape.

Or, man.

Mat. 24. 13.

Luke. 21. 8.

k The elect may wauer and be troubled, but they cannot utterly be deceived and overcome.

l Wherefore he that suffreth himselfe now to be seduced, hath none excuse.

Isa. 53. 10.

exch. 32. 7.

Ios. 10. 1.

m This teacheth that there shall be a change of the whole order of nature.

the powers which are in heauē, shal shake.
26 And then shall they see the Sonne of mā
comming in the cloudes, with great pow-
er and glorie.

Mat. 24. 31.

27 * And he shal then send his Angels, and
shall gather together his elect from the
four windes, and from the vtmost part of
the earth to the vtmost part of heauen.

28 Now learne a parable of the figge tree.
When her bough is yet tender, & it bring-
eth forth leaues, ye know that sommer
is nere.

n The word si-
gnifieth space
of a 1000 yerres:
albeit this came
to passe before
fittie yerres.

o When the de-
struction of Je-
rusalem, the per-
secutions, and il-
lusions shal come:
but chiefly
these are vnder-
stand of the se-
cond comming
of Christ.

p In that he is
man and Media-
tor.

q For of the cō-
ming we are
most assured:
but of the time,
the yere, the day
or houre, we are
ignorant, and
therefore must
watch conti-
nually.

29 So in like maner, whē ye see these things
come to passe, knowe that the kingdom of
God is nere, euen at the dores.

30 Verely I say vnto you, this generation
shal not passe, til all these things be done.

31 Heauen and earth shall passe away, but
my wordes shall not passe away.

32 But of that day and houre knoweth no
man, no, not the Angels which are in hea-
uen, neither the Sonne him self, saue the
Father.

33 * Take hede: watch & pray: for ye know
not when the time is.

34 For the Sonne of man is as a mā going into
a strange cuntry, and leaueth his house,
and giueth authoritie to his seruants, and
to euery man his worke, & commandeth
the porter to watch.

35 Watch therefore, (for ye knowe not
when the Master of the house wil come, at
euen, or at midnight, at the cocke crow-
ing, or in the dawning)

36 Lest if he come sodainly, he should finde
you sleeping.

37 And those things that I say vnto you, I
say vnto all men, Watch.

CHAP. XIII.

1 The Priests conspire against Christ. 2 Marie Magdalene
anointeth Christ. 12 The Passouer is eaten. 18 He sel-
leth afore of the treason of Iudas. 30 The Lordes supper is
instituted. 46 Christ is taken. 67 Peter denieth him.

Mat. 26. 1.
luke. 22. 1.

1 And two daies after followed the feast
of the Passouer, and of vnleavened
bread: and the hie Priestes, and Scribes
fought how they might take him by craft,
and put him to death.

2 But they said, Not in the feast day, lest
there be any tumult among the people.

Mat. 26. 6.
iohn. 12. 1.

3 * And when he was in Bethania in the
house of Simon the leper, as he sat at ta-
ble, there came a woman hauing a boxe
of ointment of spikenard, verie costly, &
she brake the boxe, and powred it on his
head.

* Or, of pure nard,
& faintly made.

a As Iudas who
caused this mur-
muring.

4 Therefore some disdained among them
selues, and said, To what end is this waste
of ointment?

5 For it might haue bene solde for more
then three hundred pence, and bene gi-
uen vnto the poore, and they grudged a-
gainst her.

b Which are in
value about six
pound sterling.
c To wit, Iudas:
who was offen-
ded therewith, &
therefore made a
business.

6 But Iesus said, let her alone: why trou-
ble ye her? she hath wrought a good
worke on me.

7 For ye haue the poore with you alwayes,
and when ye wil ye may do the good, but

me ye shall not haue alwayes.

8 She hath done that she could: she came
afore hand to anoint my body to the bu-
rying.

9 Verely I say vnto you, wheresoeuer this
Gospell shalbe preached throughout the
whole world, this also that she hath done,
shalbe spoken of in remembrance of her.

10 ¶ Then Iudas Iscariot, one of the
twelue, went away vnto the hie Priestes,
to betraye him vnto them.

Mat. 26. 14.

luke. 22. 4.

d He tooke oc-

casion by this

ointment as of a

thing euil done.

11 And when they heard it, they were glad,
and promised that they would giue him
money: therefore he sought how he might
conueniently betraye him.

12 ¶ Nowe the first daye of vnleavened
bread, when they sacrificed the Passoe-
uer, his disciples said vnto him, Where
wilt thou that we goe and prepare, that
thou maist eate the passouer?

Mat. 26. 17.

luke. 22. 8.

13 Then he sent forth two of his disciples,
and said vnto them, Go into the citie, and
there shal a man meeete you bearing a pit-
cher of water: followe him.

14 And whithersoever he goeth in, say ye
to the good man of the house, The Ma-
ster saith, Where is the lodging where I
shal eate the Passouer with my disciples?
15 And he wil shew you an vpper chamber
which is large, trimmed & prepared: there
make it readie for vs.

16 So his disciples went forth, and came to
the citie, and founde as he had said vnto
them, and made readie the Passouer.

17 ¶ And at euen he came with the twelue.

18 * And as they sat at table and did eate,
Iesus said, Verely I say vnto you, that one
of you shal betraye me, which eateth with
me.

Mat. 26. 20.

luke. 22. 14.

iohn. 13. 21.

19 Then they began to be sorowfull and to
say to him one by one, Is it I? And another
Is it I?

20 And he answered and said vnto them, It
is one of the twelue that * dippeth with
me in the platter.

21 * Truly the Sonne of man goeth his
way, as it is written of him: but wo be to
that man, by whom the Sonne of man is
betrayed: it had bene good for that man,
if he had neuer bene borne.

22 * And as they did eate, Iesus tooke the
bread, & when he had giuen thanks, he
brake it and gaue it to them, & said, Take,
eate, this is my body.

23 Also he toke the cup, and when he had
giuen thanks, gaue it to them: and they
all dranke of it.

24 And he said vnto them, this is my blood
of the newe Testament, which is shed for
many.

25 Verely I say vnto you, I will drinke no
more of the fruite of the vine, vntill that
day, that I drinke it newe in the kingdom
of God.

26 And when they had sung a psalme, they
went out to the mount of Oliues.

27 ¶ Then Iesus said vnto them, All ye
shalbe offended by me this night: for it is
written,

e To dip the
hand, is as much
to say, as he that
is accustomed to
eate with me.

Psal. 41. 9.

iohn. 13. 18.

Mat. 26. 24.

act. 1. 18.

f This declareth

that nothing can

be done without

Gods prouidence

Mat. 26. 26.

g Reade Math.

chap. 26. 26.

h The Greeke

word is to blesse

which is here

taken onely to

giue thanks, as

S. Luke and S.

Paul interprete

it, & S. Marke

also speaking of

the cup.

iohn. 16. 25.

i That is, turn-

ed from me, be-

cause of the per-

secution.

Zach.13.7.

written,* I will smite the shepherd, and the sheepe shalbe scattered.

Chap.16.7.

28 But after that I am risen, I will goe into * Galile before you.

29 And Peter said vnto him, Although all men should be offended, yet would not I.

30 Then Iesus said vnto him, Verely I say vnto thee, this day, *euen* in this night, before the cocke crowe twise, thou shalt denie me thrise.

31 But he said more earnestly, If I should die with thee, I will not denie thee: likewise also said they all.

Mat.26.38.

Luk.22.39.

32 ¶ After they came into a place named Gethsemane: then he said to his disciples, Sit ye here, till I haue prayed.

33 And he tooke with him Peter, & Iames, and Iohn, and he began * to be afraid, and in great heauines,

34 And said vnto them, My soule is verie heauie, *euen* vnto the death: tarie here & watch.

35 So he went forward a litle, and fell down on the ground, and prayed, that if it were possible, that houre might passe from him.

I. Ab in Ebrew, and Abba in the Syrian tongue signifieth father. m He standeth not so to his own will, but that willingly he offereth him selfe to obey God.

36 And he said, Abba, Father, al things are possible vnto thee: take away this cup from me: neuertheles, not that I will, but that thou wilt be done.

37 Then he came, & found them sleeping, and said to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ¶ Watch ye, and pray, that ye enter not into temptation: the spirit in dede is readie, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same wordes.

40 And he returned, and founde them a sleepe againe: for their eyes were heauie: neither knewe they what they should answer him.

41 And he came the third time, and said vnto them, * Sleepe henceforth, and take your rest: it is ynough: the houre is come: behold, the Sonne of man is deliuered into the handes of sinners.

n He meaneth that the houre will come when they shalbe kept from sleeping.

42 Rise vp: let vs goe: lo, he that betrayeth me, is at hand.

Mat.26.47.

Luk.22.47.

Iohn.18.3.

43 * And immediatly while he yet spake, came Iudas that was one of the twelue, & with him a great multitude with swordes & stauers from the hie Priests, & Scribes, and Elders.

44 And he that betrayed him, had giuen them a token, saying, whomsoever I shal kisse, he it is: take him & leade him away safely.

45 And as sone as he was come, he went straight way to him, and said, Master, Master, and kissed him.

46 Then they laied their hands on him, and tooke him.

47 And * one of them that stood by, drewe out a sworde, and smote a seruant of the hie Priest, and cut of his eare.

48 And Iesus answered and said vnto them, Ye be come out as vnto a thiefe, with

swordes, and with stauers to take me.

49 I was daily with you teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they all forooke him, and fled.

51 And there followed him a certaine yong man, clothed in linnen vpō his bare bodie, and the yong men caught him.

52 But he left his linnen cloth, & fled from them naked.

53 * So they led Iesus away to the hie Priest, and to him came all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him * a farre of, euen into the hal of the hie Priest, and sat with the seruantes, and warmed him selfe at the fire.

55 And the hie Priests, and all the Councell sought for witness against Iesus, to put him to death, but found none.

56 For many bare false witness against him, but their witness agreed not together.

57 Then there arose certaine, and bare false witness against him, saying,

58 We heard him say, * I wil destroye this Temple made with handes, and within three dayes I will builde another, made without hands.

59 But their witness yet agreed not together.

60 Then the hie Priest stood vp amongs them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witness against thee?

61 But he helde his peace, and answered nothing. Again the hie Priest asked him, and said vnto him, Art thou Christ the Sonne of the Blessed?

62 And Iesus said, I am he, * and ye shall see the Sonne of man sit at the right hand of the power of God, & come in the cloudes of heauen.

63 Then the hie Priest rent his clothes and said, What haue we any more neede of witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to couer his face, and to beate him with fists, and to say vnto him, Prophesie. And the sergeants smote him with their rods.

66 * And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she sawe Peter warming him selfe, she looked on him, and said, Thou wast also with Iesus of Nazaret.

68 But he denied it, saying, I knowe him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crewe.

69 * Then a maid sawe him againe, and began to say to them that stood by, This is one of them.

70 But he denied it againe: and anon after, they that stood by, said againe to Peter,

Surely

f Which declareth that no man can do anything contrary to Gods ordinance.

Meaning al the disciples.

Mat.26.57. Luk.22.54.

u That is, they which had chiefest authoritie among the Priests.

x Which signified that his heate began now to be abated.

Or, light.

Or, were not like.

Iohn.18.29.

y These two witnesses differed, in that the one reported that Christ said,

he could destroy the Temple, (as Mat.26.58.) and the other said, that he

heard him say, that he would do it, as is here noted.

z That is, of God, who is worthy al praise

the which worde in their language, the

Jewes whē they speake of God,

ys commonly in their writings euen to this day.

Mat.24.30.

a Whom they now contemned in this base estate, they

should see appeare at the last

day with maiestie and glorie.

b This declareth the wickednes and infolencie of

the gouernours, and rulers, seeing their officers

contrary to all iustice, thus ragged and tormented him, that

was innocent.

Mat.26.69.

Luk.22.55.

Iohn.18.25.

c We ought to consider our own infirmities,

that we may learne onely to

trust in God, & not in our owne

strength.

Or, intrin.

d Peter preparereth him selfe to flee if he were further laid vnto

Mat.26.71.

Luk.22.58.

Iohn.18.25.

o It was the fashion then to greete with kissing at their meetings, and also at their departure.

p He repeteth it twise, as if he had bene moued with a certaine

pitie intaking his last leaue.

q To wit, Peter.

r Called Malchus.

Surely thou art *one* of them: for thou art of Galile, and thy speech is like.

- 71 And he began to curse, & sweare, saying, I knowe not this man of whom ye speake.
72 * Then the second time the cocke crew, and Peter remembered the word that Iesus had said vnto him, Before the cocke crowe twise, thou shalt denie me thrise, & waying that with him selfe, he wept.

CHAP. XV.

I Iesus led to Pilate. 13 He is condemned, reuiled and put to death, 46 And is buried by Ioseph.

Mat. 27. 1. Iuke. 23. 66. Iohn. 18. 19. a For the Romans gaue them no authoritie to put any man to death.

Mat. 27. 12. Iuke. 23. 9. Iohn. 18. 31. b He would not defend his cause but prefeted him self willingly to be condemned.

a The people alwayes mainteine their customs, although they be worth nothing.

d When a iudge hath respect to men, he quite forgetteth iustice.

e Or, pretorie.

f Or, halke.

- 1 **A**ND * anon in the dawning, the hie Priests, helde * a counsell with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, & deliuered him to Pilate.
2 Then Pilate asked him, art thou the king of the Iewes? And he answered, and said vnto him, Thou saiest it.
3 And the hie Priests accused him of manie things.
4 * Wherefore Pilate asked him againe, saying, answerest thou nothing? beholde howe many thinges they witnes against thee.
5 But Iesus answered *b* no more at all, so that Pilate marueiled.
6 Now at the feast Pilate did deliuer a prisoner vnto them, whomsoeuer they would desire.
7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murder.
8 And the people cried aloude, and began to desire *that he would doe* as he had * euer done vnto them.
9 Then Pilate answered them, and said, Will ye that I let loose vnto you the King of the Iewes?
10 For he knew that the hie Priests had deliuered him of enuie.
11 But the hie Priests had moued the people *to desire* that he would rather deliuer Barabbas vnto them.
12 And Pilate answered, and said again vnto them, What will ye then that I do *with him*, whom ye call the King of the Iewes?
13 And they cryed againe, Crucific him.
14 Then Pilate said vnto them, But what euill hath he done? And they cryed the more feruently, Crucific him.
15 So Pilate *d* willing to content the people, loosed them Barabbas, and deliuered Iesus when he had scourged him, that he might be crucified.
16 Then the souldiers led him away into the hall, which is the * commo hall, and called together the whole band,
17 And clad him with purple, and platted a crowne of thornes & put it about *his head*,
18 And began to salute him, saying, Haile, King of the Iewes.
19 And they smote him on the head with a * reede, and spat vpon him, & bowed the knees, and did him reuerence.

20 And when they had mocked him, they tooke the purple of him, and put his own clothes on him, & led him out to crucifie him.

- 21 * And they * compelled one that passed by, called Simon of Cyrene (which came out of the contie, & was father of Alexander and Rufus) to beare his crosse.
22 * And they brought him to a place named Golgotha, which is by interpretation, the place of dead mens skulles.
23 And they gaue him to drink wine mingled *f* with myrrh: but he received it not.
24 And when they had crucified him, they parted his garments, casting lottes for the, what euery man should haue.
25 And it was * the third houre, when they crucified him.
26 And the title of his cause was written aboute, THE KING OF THE IEWES.
27 They crucified also with him two thieues, the one on the right hand, and the other on his left.
28 Thus the Scripture was fulfilled, which saith, * And he was counted among the wicked.
29 And they that went by, railed on him, wagging their heads, and saying, * Hey, thou that destroyest the Temple, & buildest it in three dayes,
30 Saue thy self, and come downe from the crosse.
31 Likewise also euen the hie Priests mocking, said among them selues with the Scribes, He saued other men, him selfe he can not saue.
32 Let Christ the king of Israel now come downe from the crosse, that we may see, & beleue. *h* They also that were crucified with him, reuiled him.
33 ¶ Nowe when the sixth houre was come, darkenes arose ouer *i* al the land vntil the ninth houre.
34 And at the *ninth* houre Iesus cried with a loud voyce, saying, * Eloi, Eloi, lan machabachthani which is by interpretation, My God, my God, why hast thou forsaken me?
35 And some of them that stode by, when they heard it, said, Behold, he calleth Elias.
36 And one ran, and filled a * sponge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone: let vs see if Elias will come and take him downe.
37 And Iesus cryed with a loude voyce, and gaue vp the Ghost.
38 ¶ And the vaile of the Temple was rent in twaine, from the top to the bottome.
39 Now when the * Centurion, which stode ouer against him, sawe that he thus crying gaue vp the Ghost, he said, Truly this man was the Sonne of God.
40 ¶ There were also women, which beheld a farre of, among whome was Marie Magdalene, and Marie (the mother of Iames the lesse, and of Ioses) and Salome,
41 Which

Mat. 27. 32. Iuke. 23. 26. e It was the custome to make him that was condemned, to carie his crosse, but Iesus was not able for weakenes

Mat. 27. 33. Iuke. 23. 33. Iohn. 19. 17. f Which was to hasten his death: but he would not drinke it, because he would waite for the houre that his Father had appointed, that he might render vnto him perfite obedience.

g The Iewes deuided their day into foure parts, so that by the third houre is here ment the third part of the day, which was from six a clock to nine, at what time Mat. saith he was crucified.

Isa. 53. 12. Iohn. 1. 19. h Meaning the one of the that were crucified.

i Because this darkenes was onely ouer the land of Canaan, when the rest of the world was light, the miracle is the greater.

k Which was the third part of the day, and about three of a clock after noone.

Psalm. 124. 1. This was spoken mockingly.

Psalm. 92. m Who had charge ouer an hundred men.

Luk. 8. 2.

Mat. 27. 57.

Luk. 23. 50.

John. 19. 38.

n A graue man
and of great au-
thoritie.o This man shew-
ed his faith
boldly when the
daunger seemed
to be most peri-
lous.

41 Which also when he was in Galile,* fol-
lowed him, and ministred vnto him, and
many other women which came vp with
him vnto Ierusalem.

42 ¶ And now when night was come (be-
cause it was the daye of the preparation,
that is before the Sabbath)

43 Ioseph of Arimathea, an * honorable
Counsellour, which also looked for the
kingdome of God, came, and went in
* boldly vnto Pilate, and asked the bodie
of Iesus.

44 And Pilate marueiled, if he were already
dead, and called vnto him the Centurion,
and asked of him whether he had bene a-
ny while dead.

45 And when he knew the truth of the Cen-
turion, he gaue the bodie to Ioseph,

46 Who bought a linnen cloth, and rooke
him downe, and wrapped him in the lin-
nen cloth, and laide him in a tombe that
was hewen out of a rocke, and rolled a
stone vnto the dore of the sepulchre.

47 And Marie Magdalene, and Marie Ioses
mother behelde where he should be laied.

CHAP. XVI.

1 The women come to the graue. 9 Christ being risen a-
gain, appeareth to Magdalene. 14 Also to the eleuen &
reproach their vnbeliefe. 16 He cometh the preaching
of the Gospel and the ministration of baptisme vnto the.

1 And when the Sabbath day was past,
Marie Magdalene, and Marie the mo-
ther of Iames, and Salome, bought sweete
oyntments that they might come, & em-
baulme him.

2 Therefore earely in the morning, the
first day of the weeke, they came vnto the
sepulchre, when the sunne was yet rising,

3 And they said one to an other, Who shal
rolle vs away the stone from the dore of
the sepulchre?

4 And when they looked, they sawe that
the stone was rolled away (for it was a ve-
rie great one.)

5 * So they went into the sepulchre, and
saw * a young man sitting at the right side,
clothed in a long white robe: and they
were afraide.

6 But he said vnto them, Be not afraide: ye
seeke Iesus of Nazaret, which hath bene

crucified: he is risen, he is not here: be-
holde the place, where they put him.

7 But go your way, and tell his disciples, &
* Peter, that he wil go before you into Ga-
lile: there shall ye see him, * as he said vn-
to you.

8 And they went out quickly, and fled fro
the sepulchre: for they trembled, and were
amased: neither said they any thing to any
man: for they were afraid.

9 ¶ And whe Iesus was risen againe, in the
morow (which was the first day of the weeke)
he appeared first to Marie Magdalene,
* out of whom he had cast seuen deuils.

10 And she went and tolde them that had
bene with him, which mourned and wept.

11 And when they heard that he was aliue,
and had appeared to her, they beleueed
it not.

12 ¶ After that, he appeared vnto two of
them in an other forme, as they walked
and went into the countrey.

13 And they went, and tolde it to the rem-
nant, but they beleueed them not.

14 ¶ Finally, he appeared vnto the eleuen
as they sate together, and reproved the
of their vnbeliefe and hardnes of heart,
because they beleueed not them which
had seene him, being risen vp againe.

15 And he said vnto them, * Go ye into all
the world, and preach the Gospel to * e-
uerie creature.

16 He that shall beleuee and be baptised,
shalbe saued: * but he that wil not beleuee
shalbe damned.

17 And these tokens shall followe them
that beleuee, * In my name they shall cast
out deuils, and * shall speake with newe
tongues,

18 * And shall take away serpents, & if they
shall drinke any deadly thing, it shall not
hurt them: * they shall lay their hands on
the sicke, and they shall recouer.

19 * So after the Lord had spoken vnto the,
he was receiued into heauen, and sate at
the right hand of God.

20 And they went forth, and preached eu-
ery where. And the * Lord wrought with
them, and confirmed the worde with
signes that followed, Amen.

b He especially
maketh mentiō
of Peter to com-
fort him, because
he had fallen
into greater dan-
ger then the rest
Mat. 26. 32.
chap. 14. 28.

John. 20. 16.

Luk. 8. 2.

c They had
sone forgotten
that, that Christ
had tolded the
of his resurre-
ction.

Luk. 24. 13.

Luk. 24. 35.

John. 20. 19.

d Mourning &
praying.

Mat. 28. 19.

e As wele Gen-
tile as Iewe.

John. 13. 48.

f This gift was
but for a time to
cause men the
more willingly
to receiue the
Gospel which
as yet was not
euidently knowe,

Act. 16. 18.

Act. 13. 46 & 10. 46.

g With other
and diuers, as

Luk. faith.

Act. 28. 3.

Act. 18. 18.

Luk. 24. 31.

Ebr. 3. 4.

h The miracles
and signes folow
the doctrine, as
certaine seales, so
that if the do-
ctrine be false,
the miracles can
be no better,
Deut. 13. 3.

Luk. 24. 1.

John. 20. 1.

* Or, not risen.

Mat. 28. 1.

John. 20. 12.

a The Angel of
God in the like-
nes of a young
man.

a Meaning, the
Apostles with
whom he was
conuersant.

b Or of 3 thing:
and it may be re-
ferred either to
Christ or to the
Gospel: and he-
reby is ment y
they were the
ministers of
Christ, who is
called the word:
or ministers of 3
word, y is to say,
of 3 Gospel: and
thus comendeth
the authoritie of
his doctrine, seig
he receiued it of
the Apostles.

THE HOLY GHOSPEL OF IE- SVS CHRIST, according to Luke.

CHAP. I.

Of Zacharias, and Elisabet. 11 The Angell sheweth him
of the nativite of Iohn Baptist. 20 His incredulitie is pu-
nished. 28 The talks of the Angell, and Marie. 48 Her
song. 57 The birth, Circumcision, and graces of Iohn. 68
Zacharias giveth thanks to God, and prophesith.

1 **AND** as much as many haue
taken in hand to set forth
the storie of those things,
whereof we are fully per-
swaded,

2 * As they haue deliuered
them vnto vs, which from the beginning
saw them their selues, and were ministers
of the word,

3 It seemed good also to me (most noble
Theophilus) as sone as I had searched out
perfectly all things from the beginning, to
write vnto thee thereof from point to
point,

4 That thou mightest acknowledge the
certaintie of those things, whereof thou
hast bene instructed.

5 **I**N the time of * Herode king of Iudea,
there was a certaine Priest named Za-
charias, of the course of Abia: & his wife
was of the daughters of Aaron, and her
name was Elisabet.

c The sonne of
Antipater.
d Read, i. Chr.
24. 10.
e By her father:
for by her mo-
thers line she
was of the house
of Dauid.

6 Both

f This perfectio
or iustice is iud-
ged by the frui-
tes and outward
apperance, and
not by the cause:
which onely com-
meth of Gods
free mercie
through Christ.
g The Greeke
word signifieth
justifications;
wherby is ment
the outward ob-
seruation of the
ceremonies com-
manded by
God.
h That is, the
euening & morn-
ing sacrifice, ac-
cording to the
lawe.
i The Temple
was deuided in-
to three partes:
the first was the
hodie of the
Temple called
Atrium, where
the people was:
the second cal-
led Sanctum,
where the
Priests and Le-
uites were: and
the third San-
ctum Sanctoru,
into the which
the hie Priest en-
tered once a yete
to sacrifice.
Exod. 30.7.
Leuit. 16.27.
k Which signi-
fieth the grace
of the Lord.
l The word sig-
nifieth all maner
of drinke which
maketh men
drunken.
Mat. 23.
m As a king in
his royaltie hath
one to go before
him, who signi-
fieth the King to
be at hand.
n When Christ
saith he came to
set the father a-
gainst the sonne.
&c. he meaneth
the successe
which cometh
of the Gospel,
through the
malice of men:
but here he spea-
keth of the true
end and prosper-
itie of the Go-
spell.
o Which signi-
fieth, the
strength or so-
uerantie of
God.
p We must not
measure Gods
promise by our
weake senses.
q While their course endured to sacrifice, they might
not lie wth their wiues, nor drinke any licour f^r might make one drunke.

Both were iust before God, and walked
in al the comaundements and ordina-
nces of the Lord, without reprove.
And they had no childe, because that E-
lisabet was barren: and both were well
stricken in age.
And it came to passe, as he executed the
Priestes office before God, as his course
came in order,
According to the custome of the Priests
office, his lot was to burne incense, when
he went into the Temple of the Lord.
And the whole multitude of the people
were without in prayer, while the incense
was burning.
Then appeared vnto him an Angell of
the Lord standing at the right side of the
altar of incense.
And when Zacharias sawe him, he was
troubled, and feare fell vpon him.
But the Angel said vnto him, Feare not,
Zacharias: for thy prayer is heard, and thy
wife Elisabet shall beare thee a sonne, and
thou shalt call his name Iohn.
And thou shalt haue ioy and gladnes, &
many shall reioyce at his birth.
For he shall be great in the sight of the
Lord, and shall neither drinke wine, nor
strong drinke: and he shall be filled with
the holy Ghost, euen from his mothers
wombe.
And many of the children of Israel shall
he turne to their Lord God.
For he shall go before him in the spi-
rit and power of Elias, to turne the hearts
of the Fathers to the children, and the
disobedient to the wisdom of the iust
men, to make readie a people prepared
for the Lord.
Then Zacharias said vnto the Angell,
Whereby shall I know this? for I am an
olde man, and my wife is of a great age.
And the Angel answered, and said vnto
him, I am Gabriel that stand in the pre-
sence of God, and am sent to speake vnto
thee, and to shewe thee these good ti-
dings.
And behold, thou shalt be domme, and
not be able to speake, vntill the day that
these things be done, because thou belie-
uedst not my wordes, which shall be fulfil-
led in their season.
Nowe the people waited for Zacharias,
and marueiled that he taried so long in
the Temple.
And when he came out, he could not
speake vnto them: then they perceiued
that he had seene a vision in the Temple:
for he made signes vnto them, and remai-
ned domme.
And it came to passe, when the daies of
his office were fulfilled, that he departed
to his owne house.
And after those daies, his wife Elisabet
conceiued, and hid her self siue moneths,
saying,

Thus hath the Lord dealt with me, in the
days wherein he looked on me, to take frō
me my rebuke among men.
¶ And in the sixth moneth, the Angell
Gabriel was sent from God vnto a cite of
Galile, named Nazaret,
To a virgin affianced to a man whose
name was Ioseph, of the house of Dauid,
and the virgins name was Marie.
And the Angell went in vnto her, and
said, Hail thou that art freely beloued: the
Lord is with thee: blessed art thou among
women.
And when she sawe him, she was troubled
at his saying, and thought what maner of
salutation that should be.
Then the Angell said vnto her, Feare
not Marie: for thou hast founde fauour
with God.
For lo, thou shalt conceiue in thy
wombe, and beare a sonne, and shalt call
his name IESVS.
He shall be great, and shall be called the
Sonne of the most High, and the Lord
God shall giue vnto him the throne of his
father Dauid.
And he shall reigne ouer the house
of Iacob for euer, and of his kingdom shall
be none end.
Then said Marie vnto the Angel, How
shall this be, seeing, I know not man?
And the Angel answered, and said vnto
her, The holie Ghost shall come vpon thee,
and the power of the most High shall o-
uershadow thee: therefore also that holie
thing which shall be borne of thee, shall
be called the Sonne of God.
And beholde, thy cousin Elisabet, she
hath also conceiued a sonne in her olde
age: and this is her sixth moneth, which
was called barren.
For with God shall nothing be vnpos-
sible.
Then Marie said, Beholde, the seruant
of the Lord: be it vnto me according to
thy word. So the Angel departed from
her.
¶ And Marie arose in those dayes, and
went into the hill countrey with hast to a
cite of Iuda,
And entred into the house of Zacharias,
and saluted Elisabet.
And it came to passe, as Elisabet heard
the salutation of Marie, the babe sprang
in her bellie, and Elisabet was filled with
the holie Ghost.
And she cried with a loude voyce, and
said, Blessed art thou among women, be-
cause the fruite of thy wombe is bles-
sed.
And whē commeth this to me, that the
mother of my Lord should come to me?
For lo, as soone as the voyce of thy salu-
tation sounded in mine eares, the babe
sprang in my bellie for ioye.

For the barren
women enioyed
not the promise
which God made
to them that
were married, to
haue issue: but
principally they
were depriued
of that promise
which God made
to Abraham,
that he would
increase his seed.
Or, gladnes be to
thee.
Or, receiued into
fauour.
Not for her
merites: but only
through Gods
free mercie,
which God made
to Abraham,
who loued vs
when we were
sinners, y who-
soeuer reioy-
ceth, should re-
ioyce in the
Lord.
Isa. 7. 14.
Mat. 1. 21.
chap. 2. 21.
Because he is
true Sonne of
God, begotten
from before all
beginning, and
manifested in
flesh at the de-
terminate time.
Dan. 7. 14.
Mich. 4. 7.
She would be
resolued of all
doutes, to the
end that she
might more
surely embrace
the promise
of God.
It shall be a se-
crete operation
of the holy
Ghost.
He must be
pure and with-
out sinne, which
must take awaye
the sinnes of the
world.
Norwithstan-
ding that Elisa-
bet was married
to one of the tri-
be of Leui, yet
she was Mariess
cousin, which
was of the stock
of Dauid. For
Law which for-
bade marriage
out of their own
tribe, was onely
that the tribes
should not be
mixt and confu-
ded, which
could not be in
marrying with
Leuites: for
they had no por-
tion assigned vnto
them.

a Which was also called, Kiriath-arba, or Hebron, Ios. 14. 15. & 21. 11.
b This mouing was extraordinarie and not natural, which was to com-
mend the miracle. c She sheweth the cause why Marie was blessed.

45 And blessed is she that beleueed: for those things shalbe performed, which were told her ^d from the Lord.

46 Then Marie said, My ^e soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For he hath looked on the "poore degree of his seruant: for behold, from henceforth shal alages call me blessed.

49 Because, he that is mightie, hath done for me great things, and holy is his Name.

50 And his ^f mercie is from generation to generation on them that feare him.

51 ^g He hath shewed strength with his arme: ^h he hath scattered the proud in the "imagination of their hearts.

52 He hath put downe the mightie from their seates, and exalted them of lowe degree.

53 ⁱ He hath filled the hungrie with good things, and sent away the riche emptye.

54 ^j He hath vpholden Israel his seruant, being mindefull of his mercie,

55 (^k As he hath spoken to our fathers, so wis, to Abraham and his "seede) for euer.

56 ¶ And Marie abode with her about three moneths: after, she returned to her owne house.

57 ¶ Now Elisabeths time was fulfilled, that she should be deliuered, and she brought forth a sonne.

58 And her neighbours, and cousins heard tel how the Lord had shewed his great mercie vpon her, and they reioyced with her.

59 And it was so that on the eight day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and said, not so, but he shalbe called Iohn.

61 And they said vnto her, There is none of thy kinred, that is named with this name.

62 Then they made signes to his father, how he would haue him called.

63 So he asked for writing tables, & wrote, saying, His name is Iohn, and they marvelled al.

64 And his mouth was opened immediately, and his tongue loosed, and he spake and praised God.

65 Then feare came on al them that dwelt nere vnto them, and al these wordes were noysed abroad throughout all the hill country of Iudea.

66 And al they that heard them, layd them vp in their heartes, saying, What maner childe shal this be? and the ^l hand of the Lord was with him.

67 Then his father Zacharias was filled with the holie Ghost, and prophesied, saying,

68 Blessed be the Lord God of Israel, because he hath ^m visited ⁿ and redeemed his people,

69 ^o And hath raised vp the ^p horne of saluation vnto vs, in the house of his ser-

uant Dauid,

70 ^q As he spake by the mouth of his holy Prophets, which were since the worlde began, saying,

71 That he would send vs deliuerance from our enemies, and from the hands of al that hate vs,

72 That he would shewe ^r mercie towards our fathers, and remember his holy Couenant,

73 ^s And the othe which he sware to our father Abraham:

74 Which was, that he would graunt vnto vs, that we being deliuered out of the hands of our enemies, should ^t serue him without feare

75 Al the dayes of our life, in ^u holines and righteousness before him.

76 And thou, babe, shalt be called the Prophet of the most High: for thou shalt go before the face of the Lord, to prepare his wayes,

77 And to giue knowledge of saluation vnto his people, by the ^v remission of their sinnes,

78 Through the tender mercie of our God, whereby ^w the ^x day spring from an high hath visited vs,

79 To giue light to them that sit in darkness, and in the shadowe of death, and to guide our feete into the way of ^y peace.

80 And the childe grewe, and waxed strong in spirit, and was in ^z the wilderness, til the day came, that he should shewe him selfe vnto Israel.

f That is, of all felicitie. ^a He meaneth that part of Iudea which was least inhabited where also the grosse and rude people dwelled.

CHAP. II.

7 The birth and circumcision of Christ. 22 He was re- ceived into the Temple. 28 Simeon and Anna prophesie of him. 46 He was found among the doctors. 51 His obedience to father and mother.

1 **A**ND it came to passe in those dayes, that there came a commandment from Augustus Cesar, that al the "worlde should be ^a taxed.

2 (This first ^b taxing was made when Cyrenius was gouernour of Syria.)

3 Therefore went al to be taxed, euerie man to his owne citie.

4 And ^c Ioseph also went vp from Galile out of a citie called Nazaret, into Iudea, vnto the citie of ^d Dauid, which is called Beth-lehem (because he was of the house and lineage of Dauid)

5 To be taxed with Marie that was giuen him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that she should be deliuered.

7 And she brought forth her ^e first begotten sonne, and wrapped him in swaddling clothes, and laid him in a ^f cratche, because there was no roume for them in the Inne.

8 ¶ And there were in the same country shepherds, abiding in the field, & keeping watche by night because of their flocke.

Eccc.e.j. 9 And

n He declarath the cause and fountaine of our redemption. Gen. 22. 16. 100. 31. 33. ebre. 6. 13.

o This is ^g end of our redemption. 1. Pet. 1. 11. p To whom no hypocritie can be acceptable.

q He sheweth ^h our saluation consisteth in the remission of sinnes, which is ⁱ principal part of the Gospel. Zach. 3. 1. & 6. 12. mal. 4. 2. r Or, branch of a tree, meaning ^j Messias, who is the sonne of righteousness which shineth from heauen.

a So muchas was subiect to the Romanes. b Whereby the people were more charged and oppressed. c He sheweth by what occasiō Iesus was borne in Beth-lehem. Iohn. 7. 42.

d Read Mat. 1. 29 e Whereby appeared his power, & their cruelty, which would not pitie such a case.

- 9 And lo, the Angel of the Lord came vnto them, and the glorie of the Lord shone about them, and they were sore afraid.
- 10 Then the Angel said vnto them, Be not afraide: for Beholde, I bring you tidings of great ioye, that shal be to all the people:
- 11 That is that vnto you is borne this daye in the citie of ¹Dauid, a Sauour, which is Christ the Lord.
- 12 And ²this shal be a signe to you, Ye shal finde the childe swaddled, and laid in a cratch.
- 13 And straight way there was with the Angel a multitude of heauenly souldiers, praising God, and saying,
- 14 Glorie be to God in the high ³heauens, and peace in earth, and towards men ⁴good wil.
- 15 And it came to passe when the Angels were gone away from them into heauen, that the shepherds said one to another, Let vs go then vnto Beth-lehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.
- 16 So they came with haste, and found both Marie & Ioseph, and the babe laid in the cratch.
- 17 And when they had sene it, they published abroade the thing, which was tolde them of that childe.
- 18 And al that heard it, wondered at the thinges which were tolde them of the shepherds.
- 19 But Marie kept al those sayings, and pondered them in her heart.
- 20 And the shepherds returned glorifying and praising God, for al that they had heard & seene, as it was spoken vnto them.
- 21 ¶ And when the eight dayes were accomplished, that they shoulde circumsise the childe, his name was then called ⁵Iesus, which was named of the Angel, before he was conceiued in the wombe.
- 22 * And when the dayes of ⁶her purification after the Law of Moses were accomplished, they brought him to Ierusalem, to present him to the Lord.
- 23 (As it is written in the Law of the Lord, * Euerie man childe ⁷that first openeth the wombe, shal be called holy to the Lord:)
- 24 And to giue an oblation, * as it is commanded in the Law of the Lord, ⁸a paire of turtle dooues, or two yong pigeons.
- 25 And beholde, there was a man in Ierusalem, whose name was Simeon, this man was iust, and feared God, & waited for the consolation of Israel, and the ⁹holy Ghost was vpon him.
- 26 And a reuelation was giuen him of the holy Ghost, that he should not see death, before he had seene the Lords ¹⁰Christ.
- 27 And he came ¹¹by the motion of the spirit into the Temple, & when the parents brought in the childe Iesus, to do for him after the custome of the Law,
- 28 Then he tooke him in his armes, and

praised God, and said,

29 Lord, now lettest thou thy seruant depart in peace, according to thy worde:

30 For mine eyes haue seene thy ¹²saluation,

31 Which thou hast prepared before the face of al people:

32 A light ¹³to be reueiled to the Gentiles, and the glorie of thy people Israel.

33 And Ioseph and his mother marueiled at those thinges, which were spoken touching him.

34 And Simeon ¹⁴blest them, and said vnto Marie his mother, Behold, this childe is appointed for the ¹⁵sal and rising againe of many in Israel, and for a signe which shal be spoken against,

35 (Yea and a ¹⁶sworde shal pearce through thy soule) that the ¹⁷thoughts of manie hearts may be opened.

36 And there was a Prophetesse, one Anna the daughter of Phanuel, of the tribe of Aser, which was of a great age, and had ¹⁸liued with an husband seuen yeres from her virginite.

37 And she was widow about foure score, and foure yeres, and went ¹⁹not out of the Temple, but serued God with fastings and prayers, night and day.

38 She then comming at the same instant vpon them, ²⁰confessed likewise the Lord and spake of him to al that looked for redemption in Ierusalem.

39 And when they had performed al things according to the Law of the Lord, they returned into Galile to their owne citie Nazaret.

40 And the childe grew, and waxed strong in Spirit, and was filled with wisedome, and the grace of God was with him.

41 ¶ Now his parents went to Ierusalem euerie yere, ²¹at the feast of the Passeeuer.

42 And when he was twelue yere old, and they were come vp to Ierusalem, after the custome of the feast,

43 And had finished the dayes ²²thereof, as they returned, the childe Iesus remained in Ierusalem, and Ioseph knew not nor his mother,

44 But they supposing, that he had bene in the companie, went a dayes iourney, and sought him among ²³their kinsfolke, and acquaintance.

45 And when they founde him not, they turned backe to Ierusalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the middes of the ²⁴doctours, both hearing them, and asking them questions.

47 And all that heard him, were astonied at his vnderstanding and answers.

48 So when they saw him, they were amazed, and his mother said vnto him, Sonne, why hast thou thus dealt with vs? behold, thy father and I haue sought thee with heauie

1 Simeon declar-
eth him selfe to
die willingly
since he hath
seene ¹Messias
which was pro-
mised.

m The meane
and substance of
saluation.

Or, for the reue-
lation of.

n That is, pray-
ed to God for
them, & for the
prosperitie of
Christs king-
dome.

o To be the fall
of the reprobate
which perishe
through their
owne default, &
raying vp of ²elect
to whom God
giueth faith.

1sa. 9. 14.
rom. 9. 32.

1. pet. 3. 3.

p That is, so-
rowes shoulde
prance her heart,
as a sworde.

q This chiefly
appeareth when
the crosse is laid
vpon vs, whereby
mens hearts are
tryed.

r She was seuen
yeres married.

s She was conti-
nually in the
Temple.

Or, praised.

Dent. 16. 1.

Gen. 27. 23.

Mat. 2. 21.
chap. 1. 31.
Iohn. 7. 32.

Leuit. 12. 3.
Or, their.

Exod. 13. 2.

nom. 1. 16.

Or, that is first

borne.

Leuit. 12. 6.

i Which offering

was appointed

to them which

were so poore

that they were

not able to offer

a lambe.

k The spirit of

prophecie.

Or, Messias.

Greeke, in the

spirit.

heauie hearts.

^a Our duetie to God is to be preferred before father & mother. ^b For his vocation was not yet manifestly known.

- 49 Then said he vnto them, How is it that ye sought me? ^a knew ye not that I must go about my fathers busines? ^b But they vnderstode not the worde that he spake to them.
- 50 Then he went downe with them, and came to Nazaret, & was subiect to them: and his mother kept all these sayings in her heart.
- 51 And Iesus increased in wisdom, and stature, and in fauour with God and men.

CHAP. III.

^a The preaching, baptisme, and prisonement of Iohn. ^b He is thought to be Christ. ^c Christ is baptised. ^d His age, and genealogie.

NOW in the fiftenth yere of the reigne of Tiberius Cesar, Pontius Pilate being gouernour of Iudea, and Herode being Tetrach of Galile, & his brother Philip Tetrach of Iturea, and of the countrie of Trachonitis, and Lysanias the Tetrach of Abilene,

1 (* When Annas and Caiaphas were the hie Priestes) the worde of God came vnto Iohn, the sonne of Zacharias in the wilderness.

2 * And he came into all the coasts about Iordan, preaching the baptisme of repentance for the remission of sinnes,

3 As it is written in the booke of the sayings of Esaia the Prophet, which saith, * The voice of him that crieth in the wilderness is, Prepare ye the way of the Lord: make his paths straight.

4 Euerie valley shal be filled, and euerie mountaine, and hil shal be brought lowe, & crooked thinges shal be made straight, and the rough wayes shal be made smooth.

5 And al flesh shall see the saluation of God.

6 Then said he to the people that were come out to be baptized of him, * O generations of vipers, who hath forewarned you to flee from the wrath to come? Bring forth therefore fruites worthie amendment of life, and begin not to saye with your selues, We haue Abraham to our father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

7 Now also is the axe laid vnto the roote of the trees: therfore euerie tree which bringeth not forth good fruit, shal be hewen downe, and cast into the fire.

8 ¶ Then the people asked him, saying, What shal we do then?

9 And he answered, and said vnto them, * He that hath two coats, let him part with him that hath none: and he that hath meat, let him do likewise.

10 Then came there Publicanes also to be baptized, and said vnto him, Master, what shal we do?

11 And he said vnto them, Require no more then that which is appointed vnto you.

12 The souldiers likewise demanded of

him, saying, And what shal we do? And he said vnto them, Do violence to no man, neither accuse anie falsly, and be content with your wages.

13 As the people waited, and al men mused in their hearts of Iohn, if he were not the Christ,

14 Iohn answered, and said to them al, * In deede I baptize you with water, but one stronger then I, cometh, whose shoes latched I am not worthie to vnloose: he wil baptize you with the holy Ghost, and with fire.

15 * Whose fanne is in his hand, and he wil make cleane his floore, and wil gather the wheat into his garner, but the chaffe wil he burne vp with fire that neuer shal be quenched.

16 Thus then exhorting with manie other things, he preached vnto the people.

17 * But when Herode the Tetrach was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herode had done,

18 He added yet this about al, that he shut vp Iohn in prison.

19 * Now it came to passe, as al the people were baptized, and that Iesus was baptized and did praye, that the heauen was opened:

20 And the holy Ghost came downe in a bodily shape like a doue, vpon him, and there was a voice from heauen, saying, Thou art my beloued Sonne: in thee I am wel pleased.

21 ¶ And Iesus himselfe began to be about thirtie yeres of age, being as men supposed the sonne of Ioseph, which was the sonne of Eli,

22 The sonne of Matthat, the sonne of Leui, the sonne of Melchi, the sonne of Ianna, the sonne of Ioseph,

23 The sonne of Mattathias, the sonne of Amos, the sonne of Naum, the sonne of Eli, the sonne of Nagge,

24 The sonne of Maath, the sonne of Mattathias, the sonne of Semei, the sonne of Ioseph, the sonne of Iuda,

25 The sonne of Ioanna, the sonne of Rhese, the sonne of Zorobabel, the sonne of Salathiel, the sonne of Neri,

26 The sonne of Melchi, the sonne of Addi, the sonne of Colam, the sonne of Elmodam, the sonne of Er,

27 ¶ The sonne of Iose, the sonne of Eliezer, the sonne of Iorim, the sonne of Matthat, the sonne of Leui,

28 The sonne of Simeon, the sonne of Iuda, the sonne of Ioseph, the sonne of Ionan, the sonne of Eliacim,

29 The sonne of Melea, the sonne of Mainan, the sonne of Mattatha, the sonne of Nathan, the sonne of Dauid,

30 The sonne of Iesse, the sonne of Obed, the sonne of Booz, the sonne of Salmon, the sonne of Naasson,

31 The sonne of Aminadab, the sonne of Aram, the sonne of Esrom, the sonne of Phares.

^a Mat. 3. 17. ^b Mar. 1. 1. ^c Iohn. 1. 28. ^d Ailes. 1. 5. & 1. 4. & 11. 16. & 1. 9. 4.

^e The vertue & force of baptisme standeth in Iesus Christ, and Iohn was but the minister thereof.

^f That is, with a mightie, and vehement spirite: whose proprietie is to consume, & purge our sinnes as fire doeth the mettals.

^g Mat. 3. 12. ^h Mar. 1. 4. 3. ⁱ Mar. 4. 17. ^j k Named Antipas.

^k Mat. 3. 19. ^l Mar. 1. 9. ^m Iohn. 1. 32.

ⁿ Luke ascendeth from the last father to the first, and Matthew descendeth from the first to the last, Matthew extendeth not his rehearsal further then to Abraham, which is for the assurance of the promise for the Iewes. Luke referreth it euen to Adam, whereby the Gentiles also are assured of the promise, because they came of Adam, and are restored in the second Adam: Matthew counteth by the legal descent, and Luke by the natural: finally both two speaking of the same persons apply vnto them diuers names.

^o Or, Iosiah. ^p Or, Iosiah. ^q Or, Mattha. ^r Or, Mattha.

res, the sonne of Iuda,

34 The sonne of Iacob, the sonne of Isaac, the sonne of Abraham, the sonne of Thara, the sonne of Nachor,

35 The sonne of Saruch, the sonne of Ragau, the sonne of Phalec, the sonne of Eber, the sonne of Sala,

36 The sonne of Cainan, the sonne of Arphaxad, the sonne of Sem, the sonne of Noe, the sonne of Lamech,

37 The sonne of Mathusala, the sonne of Enoch, the sonne of Jared, the sonne of Maleleel, the sonne of Cainan,

38 The sonne of Enos, the sonne of Seth, the sonne of Adam, the sonne of God.

in Not y Adam was the sonne of God by generation, but by creation, in the which sence God also cal-eth him selfe Father, Deut. 32.6 and verse 18. and 19.

CHAP. III.

1 Iesus led into the wilderness to be tempted, 13 He overcometh the deuil. 14 He goeth into Galile, 16 Preacheth at Nazaret, and Capernaum. 22 The Jewes despise him. 38 He cometh into Peters house, and healeth his mother in law. 41 The deuil acknowledgeth Christ. 43 He preacheth through the cities.

1 And Iesus full of the holy Ghost returned from Iordan, and was led by the Spirit into the wilderness,

2 And was there fourtie dayes tempted of the deuil, and in those dayes he did eate nothing: but when they were ended, he afterwarde was hungrie.

3 Then the deuil said vnto him, If thou be the Sonne of God, commaunde this stone that it be made bread.

4 But Iesus answered him, saying, It is written, * That man shal not liue by bread only, but by euerie worde of God.

5 Then the deuil toke him vp into an high mountaine, and shewed him all the kingdoms of the worlde, in the twinkeling of an eye.

6 And the deuil said vnto him, Al this power wil I giue thee, and the glorie of those kingdoms: for that is deliuered to me: and to whom soeuer I wil, I giue it.

7 If thou therefore wilt worship me, they shal be al thine.

8 But Iesus answered him, & said, Hence from me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him alone thou shalt serue.

9 Then he brought him to Ierusalem, and set him on a pinnacle of the Temple, and said vnto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, * That he wil giue his Angels charge ouer thee to keepe thee:

11 And with their hands they shal lift thee vp; lest at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and said vnto him, It is said, * Thou shalt not tempt the Lord thy God.

13 And when the deuil had ended all the temptation, he departed from him for a season.

Psal. 91.12. Deut. 6.16. f It is not inough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renew his force and assaile vs more sharply.

14 And Iesus returned by the power of the Spirit into Galile: and there went a fame of him throughout al the region rounde about.

15 For he taught in their Synagogues, and was honoured of al men.

16 And he came to Nazaret where he had bene brought vp, and (as his custome was) went into the Synagogue on the Sabbath day, and stood vp to reade.

17 And there was deliuered vnto him the booke of the Prophet Esaias: and when he had opened the booke, he founde the place, where it was written,

18 * The Spirit of the Lord is vpon me, because he hath anointed me, that I should preach the Gospel to the poore: he hath sent me, that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recovering of sight to the blinde, that I should set at libertie them that are bruised,

19 And that I should preach the acceptable yere of the Lord.

20 And he closed the booke, and gaue it againe to the minister, and satte downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then he began to say vnto them, This day is this Scripture fulfilled in your eares.

22 And al bare him witnes, and wondered at the gracious wordes, which proceeded out of his mouth, and said, Is not this Iosephs sonne?

23 Then he said vnto them, Ye will surely say vnto me this prouerb, Physitiō, heale thy selfe: whatsoeuer we haue heard done in Capernaum, do it here likewise in thine owne country.

24 And he said, Verely I say vnto you, * No Prophet is accepted in his owne country.

25 But I tel you of a trueth, manie widdows were in Israel in the dayes of Elias, when heauen was shut three yeres and six moneths, when great famine was throughout al the land,

26 But vnto none of them was Elias sent, saue into Sarepta, a citie of Sidon, vnto a certeine widdow.

27 Also manie lepers were in Israel, in the time of Eliseus the Prophet: yet none of them was made cleane, sauing Naaman the Syrian.

28 Then al that were in the Synagogue, when they heard it, were filled with wrath,

29 And rose vp, and thrust him out of the citie, & led him vnto the edge of the hill, whereon their citie was built, to cast him downe headlong.

30 But he passed through the middes of them, and went his way,

31 And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

32 And they were astonished at his doctrine: for his worde was with authoritie.

33 And

Mat. 13. 54. mar. 6. 1. ioh. 4. 43.

Isa. 61. 1. g That is, indu- ed with graces.

h He alludeth to the yere of lible, which is mentioned in law, whereby this great deliuerance was signified.

i They approued & commended whatsoeuer he said. k Bestowe thy benefites vpon them, which appertaine more vnto thee.

l Their infidelitie staid Christ from working miracles.

1. King. 17. 19. iam. 5. 17.

m He sheweth by examples, that God oft times preferreth the strangers to the of the household

2. King. 5. 14. n Because they perceived that grace of God should be taken from them and given to others

o And escaped miraculously out of their hands: for his houre was not yet come.

Mat. 4. 13. mar. 1. 21. Mat. 7. 29.

p Full of dignitie & maiestie, which touched the heart of the auditors and caused them to beare reuerence to his wordes.

Mat. 4. 2.

mar. 1. 13.

a This saft was miraculous, to confirme y Gospel, and ought no more of men to be folowed then the other miracles that Christ did.

Deut. 8. 3.

mat. 4. 4.

b That is, by the ordinance, and prouidence of God.

c Greeke, in a moment of time.

e Satan prometh that, which he cannot giue, thinking thereby that he might deceiue y more craftely: for he is but prince of y world by permission, & hath his power limited.

f Or, fall downe before me.

g Greeke, go behind me.

Deut. 6. 13.

Ex. 10. 20.

d Christ sheweth that al creatures ought only to worship & serue God.

e This declareth how hard it is to resist the tentations of Satan: for he giueth not ouer for twise or thrise putting backe.

Psal. 91. 12. Deut. 6. 16. f It is not inough, twise or thrise to resist Satan: for he neuer ceaseth to tempt: or if he relent a litle, it is to the ende that he may renew his force and assaile vs more sharply.

Ma
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a To
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q That is, the motion of the deuill, or that was tormented with a very deuill.

33 And in the Synagogue there was a man which had a spirite of an vncleane deuill, which cried with a loude voyce,

34 Saying, Oh, what haue we to do with thee, thou Iesus of Nazaret? art thou come to destroy vs? I knowe who thou art, *euene* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the deuill throwing him in the middes of *them*, came out of him, and hurt him not.

36 So feare came on them al, and they spake among them selues, saying, What thing is this? for with authoritie and power he commandeth the foule spirites, and they come out?

37 And the fame of him spred abroade throughout al the places of the country round about.

38 ¶ And he rose vp, and came out of the Synagogue, & entred into Simons house. And Simons wifes mother was taken with a great feuer, and they required him for her.

39 Then he stode ouer her, and rebuked the feuer, and it left her: and immediatly she arose, and ministred vnto them.

40 Now when the sunne was downe, al they that had sicke folkes of diuers diseases, brought them vnto him, and he laid his hands on euerie one of them, and healed them.

41 ¶ And deuils also came out of manie, crying, and saying, Thou art the Christ the Sonne of God; but he rebuked them, and suffered them not to say that they knew him to be the Christ.

42 And when it was day, he departed, and went forth into a desert place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But he said vnto them, Surely I must also preache the kingdome of God to other cities: for therfore am I sent.

44 And he preached in the Synagogues of Galile.

CHAP. V.

¶ Christ preacheth out of the ship. ¶ The great draught of fishes. ¶ Certaine disciples are called. ¶ He cleaueth the Leper. ¶ He healeth the man of the palsey. ¶ He calleth Matthewe the customer. ¶ He eateth with sinners. ¶ And excuseth his teaching falling.

¶ Then it came to passe, as the people pressed vpon him to heare the word of God, that he stode by the lake of Genesaret, and sawe two shippes stand by the lake side, but the fishermen were gone out of them, and were washing their nettes.

¶ And he entred into one of the shippes, which was Simons, and required him that he would thrust of a litle from the land: and he sat downe, and taught the people out of the ship.

¶ Now when he had left speaking, he said vnto Simon, Lache out into the depe,

and let downe your nettes to make a draught.

¶ Then Simon answered, and said vnto him, Master, we haue trauailed al night, and haue taken nothing: neuertheles at thy word I will let downe the net.

¶ And when they had so done, they inclosed a great multitude of fishes, so that their net brake.

¶ And they beckened to their parteners, which were in the other ship, that they should come and helpe them, who came then, & filled both the shippes, that they did sinke.

¶ Now when Simon Peter sawe it, he fell downe at Iesus knees, saying, Lord, go from me: for I am a sinfull man.

¶ For he was vtterly astonied, and al that were with him, for the draught of fishes which they rooke.

¶ And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said vnto Simon, Feare not: from hence forth thou shalt catch men.

¶ And when they had brought the shippes to land, they forsooke all, and followed him.

¶ ¶ Now it came to passe, as he was in a certeine citie, behold, there was a man full of leprosie, and when he sawe Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

¶ So he stretched forth his hand, and touched him, saying, I wil, be thou cleane: And immediatly the leprosie departed from him.

¶ And he commanded him that he should tel it no man: but go, saith he, and shewe thy selfe to the Priest, and offer for thy cleansing, as Moses hath commanded, for a witnes vnto them.

¶ But so much more went there a fame abroade of him, & great multitudes came together to heare, and to be healed of him of their infirmities.

¶ But he kept him selfe apart in the wilderness, and prayed.

¶ ¶ And it came to passe, on a certeine day, as he was teaching, that the Pharises and doctours of the Law sate by, which were come out of euerie towne of Galile, & Iudea, and Ierusalem, and the power of the Lord was in him to heale them.

¶ Then beholde, men brought a man lying in a bed, which was taken with a palsey, and they sought meanes to bring him in, and to lay him before him.

¶ And when they could not finde by what way they might bring him in, because of the prease, they went vp on the house, & let him downe through the tiling, bed & al in the middes before Iesus.

¶ And when he sawe their faith, he said vnto him, Man, thy sinnes are forgiven thee.

¶ Then the Scribes and the Pharises began

b The word signifeth him that is made ruler ouer anie thing. c He sheweth his prompt obedience to Christs commandement

d They were so laden that they almost sunke.

e The feeling of Gods preence maketh afraide.

f He appointed him to the office of an Apostle.

Mat. 8. 14. mar. 1. 40.

g Herby he shewed them he would not transgresse the law, & that they should be inexcusable, who seeing the miracle wrought, would not beleue in Christ.

Mat. 14. 4.

Mat. 9. 2. mar. 2. 3.

h Christ reueth the principal cause of all our sinne.

Mat. 8. 14. mar. 1. 40.

Mat. 8. 14. mar. 1. 40. The deuils are constrained to confesse Christ to be the sonne of God, and yet it doeth nothing auail them, because it cometh not of faith.

Mat. 4. 18. mar. 1. 16.

a To the intent that he might not be thronged of the prease, & also that he might the better be heard.

CHAP. VI.

i For as much as his diuinitie was sufficiently shewed by this miracle, he gaue the hereby to vnderstand that he had power to forgive sinnes.

Or, above our expectation.
Mat. 9. 9.
Mat. 9. 14.
Or, Matthews.

i Tim. 1. 15.
k Which seeme to be righteous and yet are but hypocrites.
Mat. 9. 14.
Mar. 3. 18.
Greeke, make prayers.
l The friends & familiars of Christ: and hereby Iesus Christ declareth that he wil not burden him, before that he hath made them able to beare.

m Reade Mat. 9. 17.

n He admonisheth them not to trust to much to their owne sense or iudgement: nor, because they haue accustomed them selues to one thing, to condemne another which is better.

gan to thinke, saying, Who is this that speaketh blasphemies? who can forgive sinnes, but God onely?

22 But while Iesus perceived their thoughts, he answered, and said vnto them, What thinke ye in your heartes?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to saye, Rise and walke?

24 But that ye may know that the Sonne of man hath authoritie to forgive sinnes in earth (he said vnto the sicke of the palfie) I say to thee, Arise: take vp thy bed, and go to thine house.

25 And immediately he rose vp before them, and tooke vp his bed whereon he lay, and departed to his owne house, praying God.

26 And they were all amazed, and prayed God, and were filled with feare, saying, Doubtes we haue seene strange things to day.

27 ¶ And after that, he went forth and sawe a Publicane named Leui, sitting at the receit of custome, and said vnto him, Followe me.

28 And he left all, rose vp, and followed him.

29 Then Leui made him a great feast in his owne house, where there was a great companie of Publicanes, and of other that sate at table with them.

30 But they that were Scribes and Pharises among them, murmured against his disciples, saying, Why eat ye and drinke ye with Publicanes and sinners?

31 Then Iesus answered, & said vnto them, They that are whole, neede not the Physicion, but they that are sicke.

32 ¶ I came not to call the righteous, but sinners to repentance.

33 ¶ Then they said vnto him, Why do the disciples of Iohn fast often, and pray, and the disciples of the Pharises also, but thine eat, and drinke?

34 And he said vnto them, Can ye make the childre of the wedding chamber to fast, as long as the bridegrome is with them?

35 But the dayes wil come, euen when the bridegrome shall be taken awaye from them: then shal they fast in those dayes.

36 Againe he spake also vnto them a parable, No man putteth a piece of a newe garment into an olde vesture: for then the newe renteth it, and the piece taken out of the newe, agreeth not with the olde.

37 ¶ Also no man powreth new wine into olde vessels: for then the newe wine wil breake the vessels, and it wil runne out, and the vessels wil perish.

38 But new wine must be powred into new vessels: so both are preserved.

39 ¶ Also no man that drinketh olde wine, straight way desireth newe: for he saith, The olde is better.

Christ standeth in his disciples defence and his owne, as touching the breach of the Sabbath. 12 After watching and prayer he claueth his Apostles. 18 He healeth and teacheth the people. 20 He sheweth who are blessed. 27 To love our enemies. 37 Not to iudge rashly, 41 And to avoid hypocrisie.

1 And it came to passe on the seconde Sabbath, after the firste, that he went through the corne fieldes, and his disciples plucked the eares of corne, and did eate, and rubbe them in their hands.

2 And certeine of the Pharises said vnto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Iesus answered them, and said, ¶ Haue ye not read this, that Dauid did when he himselfe was an hungred, and they which were with him,

4 How he went into the house of God, and tooke, and ate the shew bread, and gaue also to them which were with him, which was not lawfull to eate, but for the Priests onely?

5 And he said vnto them, The Sonne of man is Lord also of the Sabbath day.

6 ¶ It came to passe also on another Sabbath, that he entred into the Synagogue and taught, and there was a man, whose right hand was dried vp.

7 And the Scribes and Pharises watched him, whether he would heale on the Sabbath day, that they might finde an accusation against him.

8 But he knew their thoughts, and said to the man which had the withered hand, Arise, and stand vp in the middes. And he arose, and stode vp.

9 Then said Iesus vnto them, I will aske you a question, Whether is it lawfull on the Sabbath dayes to do good, or to doe euil? to saue life, or to destroye it?

10 And he behelde them all in compasse, and said vnto the man, Stretche forth thine hande. And he did so, and his hand was restored againe, as whole as the other.

11 Then they were filled full of madnes, and communed one with another, what they might do to Iesus.

12 ¶ And it came to passe in those dayes, that he went into a mountaine to pray, and spent the night in prayer to God.

13 ¶ And when it was day, he called his disciples, and of them he chose twelue, which also he called Apostles.

14 (Simon whom he named also Peter, and Andrew his brother, Iames & Iohn, Philippe, and Bartlemew:

15 Matthew, and Thomas: Iames the sonne of Alphaeus, and Simon called Zelous:

16 Iudas Iames brother, and Iudas Iscariot, which also was the traytor.)

17 Then he came downe with them, and stode in a plaine place, with the copanie of his disciples, and a great multitude of people

Mat. 12. 1.
Mar. 3. 23.
a Those feastes which contained manie daies as the Passouer, and the feast of Tabernacles, had two Sabbathes: the first day of the feast, and the last.

Exod. 29. 32.
Leuit. 23. 31. & 24. 9.

b Hauing power to dispense with, and qualifie the keeping of the Sabbath and other ceremonies.
Mat. 12. 9.
Mar. 3. 1.

Or, a person

Mat. 10. 1.
Mar. 3. 13. & 6. 7.
chap. 9. 1.
c According to the similitude of the twelue Patriarkes, of whom the Church of God is sprung, of Ambassadors or messengers, whom he had elected before, but now inioyneth them their charge.

Or, champion.

people out of al Iudea, and Ierusalem, & from the sea coast of Tyrus and Sidon, which came to heare him, and to be healed of their diseases:

18 And they that were vexed with foule spirits, and they were healed.

19 And the whole multitude fought to touch him: for there went vertue out of him, & healed them al.

Mat. 5. 3.

g They that are humble and submit them selues willingly to obey God.

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20 ¶ And he lifted vp his eyes vpon his disciples, and said, Blessed be ye^e poore: for yours is the kingdome of God.

21 ¶ Blessed are ye that hunger now: for ye shall be satisfied: blessed are ye that weepe now: for ye shall laugh.

22 ¶ Blessed are ye when men hate you, & when they seperate you, & reuile you, & put out your Name as euil, for the Sonne of mans sake.

23 Reioyce ye in that day, and be glad: for beholde, your reward is great in heauen: for after this maner their Fathers did to the Prophets.

24 ¶ But wo be to you that are rich: for ye haue receiued your consolation.

25 ¶ Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall waile and weepe.

26 Wo be to you when al^e men speake wel of you: for so did their fathers to the false Prophets.

27 ¶ But I say vnto you which heare, Loue your enemies: do wel to them which hate you.

28 Bless them that curse you, and pray for them which hurt you.

29 ¶ And vnto him that smiteth thee on the one cheeke, offer also the other: and him that taketh away thy cloke, forbid not to take thy coate also.

30 Giue to euery man that asketh of thee: and of him that taketh away thy goods, aske them not againe.

31 ¶ And as ye would that men should do to you, so do ye to them likewise.

32 ¶ For if ye loue them which loue you, what thanke shall ye haue? for euen the sinners loue those that loue them.

33 And if ye do good for them which do good for you, what thanke shall ye haue? for euen the sinners do the same.

34 ¶ And if ye lend to them of whome ye hope to receiue, what thanke shall ye haue? for euen the sinners lend to sinners, to receiue the like.

35 Wherefore loue ye your enemies, and do good, and lend, looking for nothing againe, and your reward shall be great, and ye shall be the children of the most High: for he is kinde vnto the vnkinde, & to the euil.

36 Be ye therefore merciful, as your Father also is merciful.

of thy goods, that thou shouldest be discouraged to serue God.

Mat. 7. 12. 10. 4. 26. Mat. 5. 46. n They are commonly called sinners, which are of a wicked life, and without al feare of God.

Mat. 5. 47. o Not onely not hoping for profite, but to lose the stocke and principal for as much as Christ byndeth him selfe to repaie the whole with a most liberal interest.

Mat. 5. 48. p He reproveth the hypocritie of such as winke at their owne horrible faulter, & yet are to curious to spie out the least fault in their brother.

Mat. 5. 49. q The name and title are nothing worth to proue that a man is seru of God, except in effect he shew the same.

Mat. 7. 31. r He speaketh not onely to the false Prophets, but to al false pastors, hirelings and hypocrites.

37 ¶ Iudge not, and ye shall not be iudged: Mat. 7. 1. condemne not, and ye shall not be condemned: forgiue, and ye shall be forgiven.

38 Giue, and it shall be giuen vnto you: a good measure, pressed downe, thaken together and running ouer shall men giue into your bosome: for with what measure ye meate, with the same shall men meate to you againe.

39 And he spake a parable vnto them, ¶ Can the blinde lead the blinde? shall they not both fall into the ditch?

40 ¶ The disciple is not about his master: but whosoever wilbe a perfite disciple, shall be as his master.

41 ¶ And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let me pul out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, & then shalt thou see perfectly to pul out the mote that is in thy brothers eye.

43 ¶ For it is not a good tree that bringeth forth euil fruite: neither an euil tree, that bringeth forth good fruite.

44 ¶ For euery tree is known by his owne fruite: ¶ for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth forth good, and an euil man out of the euil treasure of his heart bringeth forth euil: for of the abundance of the heart his mouth speaketh.

46 ¶ But why caly ye me^e Master, Master, & do not the things that I speake?

47 Whosoever commeth to me, and heareth my wordes, and doeth the same, I wil shew you to whome he is like.

48 He is like a man which builde an house, and digged deepe, and laid the foundation on a rocke: and when the waters arose, the flood beat vpon that house, and could not shake it: for it was grounde vpon a rocke.

49 But he that heareth and doeth not, is like a man that built an house vpon the earth without foundation, against which the flood did beate, and it fel by and by: & the fal of that house was great.

CHAP. VII.

¶ He healeth the captaines seruant. 17 He visiteth up the widowes sorow from death to life. 19 He assureth the disciples whome Iohn Baptist sent vnto him.

24 He commendeth Iohn, 31 And reproveth the Iewes for their vnfaithfulness. 36 He eateth with the Pharisee. 37 The woman washeth his feet with her teares, and he forgiveth her finnes.

¶ When he had ended al his sayings in the audience of the people, he entred into Capernaum.

¶ And a certaine Centurions seruant was sicke and readie to die, which was deare

E c c c i i j . v n t o

vnto him.

3 And when he heard of Iesus, he sent vnto him the Elders of the Iewes, beseeching him that he would come and heale his seruant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should do this for him.

5 For he loueth, said they, our nation, and he hath built vs a^b Synagogue.

^bIn building them a Temple for their assemblies, he shewed his zeale towards the true seruice of God.

^cThe friends speake to Iesus in the captaines name.

^dOr, command by a word onely that it so be.

6 Then Iesus went with them: but when he was now not farre from the house, the Centurion sent friendes to him, saying vnto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldst enter vnder my roofo.

7 Wherefore I thought not my selfe worthy to come vnto thee: but^d say the word and my seruant shalbe whole.

8 For I likewise am a man set vnder authoritie, and haue vnder me souldiers, and I say vnto one, Goe, and he goeth, and to another, Come, and he commeth, and to my seruant, Do this, and he doeth it.

9 When Iesus heard these things, he marvelled at him, and turned him, and said to the people, that followed him, I say vnto you, I haue not found so^e great faith, no not in Israell.

^eHe commendeth this heathen captaine because he assureth him self wth Christs word alone.

10 And when they that were sent, turned back to the house, they found the seruant that was sicke, whole.

11 And it came to passe the day after, that he went into a citie called^f Nain, and many of his disciples went with him, and a great multitude.

^fWhich was a towne of Galilee in the tribe of Issachar not far from Tiberias.

12 Now when he came nere to the gate of the citie, beholde, there was a dead man caried out, who was the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord sawe her, hee had compassion on her, and said vnto her, Weepe not.

^gOr, biers.

^gChrist calleth those things that are not, as if they were, and giueth life to them that be dead.

14 And hee went and touched the^h coffin (and they that bare him, stood stil) and he said, Young man, I say vnto thee, Arise.

15 And hee that was dead, sate vp, and began to speake, and he deliuered him to his mother.

16 Then there came a feare on them all, & they glorified God, saying, A great Prophet is raised vp among vs, and God hath visited his people.

^hThat is, to esteem blishe, and restore them.

17 And this rumour of him went forth throughout all Iudea, and throughout all the region round about.

18 ¶ And the disciples of Iohn shewed him of all these things.

19 So Iohn called vnto him two certaine men of his disciples, and sent them to Iesus, saying, Art thouⁱ he that should come, or shal we wait for another?

ⁱTo wit, the Messias, and redeemer.

20 And when the men were come vnto him, they said, Iohn Baptist hath sent vs vnto thee, saying, Art thou he that should

come, or shal we wait for another?

21 And at that time, he cured manye of their sickeneses, and plagues, and of euil spirits, and vnto manye blinde men he gaue sight.

22 And Iesus answered, and said vnto the, k He declareth k He declareth Goe your wayes and shew Iohn, what by the vertues, things ye haue seene and heard: that and power that were in him y he was the Christ. the blinde see, the halt goe, the Lepers are censed, the deafe heare, the dead rise agayne, and the^l poore receiue the Gospel.

^lSuch as feeble their owne miserie & wretchedness.

23 And blessed is he, that shall not be^m offended in me.

^mOr, the Gospel is preached to the poore.

24 And when the messengers of Iohn were departed, he began to speake vnto the people of Iohn, What went ye out into the wilderness to see? Aⁿ reede shaken with the winde?

ⁿThat shalper seuer and not shrink backe for any thing that can come vnto them.

25 But what went ye out to see? A man clothed in soft rayment? beholde, they which are gorgeously apparelled, & liue delicately, are in Kings courtes.

ⁿRead Mat. 11.7

26 But what went ye forth to see? A Prophet? yea, I say to you, and greater then a Prophet.

27 This is he of whome it is written, * Beholde, I send my^o messenger before thy face, which shal prepare thy way before thee.

^oMat. 3.1.

^oOr, Angel.

28 For I say vnto you, there is no greater Prophet then Iohn, among them that are begotten of women: neuertheless, he that is the least in the kingdome of God, is greater then he.

^oOr, borne.

29 Then al the people that heard, and the Publicanes: * iustified God, being baptised with the^p baptisme of Iohn.

^pThey praised him as iust, faithful, good and merciful, so that the fruit of their baptisme appeared in them.

30 But the Pharises and the expounders of the Law despised the counsel of God^q against them selues, and were not baptised of him.

^qThis word comprehendeth the whole doctrine of Iohn taught.

31 * And the Lord said, whereunto shall I liken the men of this generation? & what thing are they like vnto?

^rMeaning to their owne condemnation, or as some reade, with them selues because they durst not openly speak against Iohns doctrine: for they feared the people, Mat. 23.46.

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not daunced: we haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine: and ye say, He hath the deuill.

34 The Sonne of man is come, and eateth and drinketh: and ye say, Beholde, a man which is a glutton, and a drinker of wine, a friend of Publicanes and sinners.

^rThe songs of little children are sufficient to condemn y Pharises & such like.

35 But wildome is^s iustified of al her children.

^sI liueth according to y factions of other men.

36 ¶ And one of the Pharises desired him that he would eat with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when she knewe that Iesus sate at table in the Pharises house, she brought a boxe of oyntement.

^tHe sheweth y the wicked, although they turne fro God, shal nothing hinder the elect to continue in y faith of the Gospel.

38 * And Mar. 14.9.

Mar. 13. 40.
John. 10. 11.

38 *And she stode at his feete behind him weping, and began to wash his feete with teares, & did wipe them with the heares of her head, & kissed his feete, and anointed them with the oynment.

39 Now when the Pharise which bade him, sawe it, he spake within him selfe, saying, If this mā were a Prophet, he would surely haue knowne, who, and what maner of woman this is which toucheth him: for she is a sinner.

40 And Iesus answered, and said vnto him, Simon, I haue somewhat to say vnto thee. And he said, Master, say on.

41 There was a certaine lender which had two detters: the one ought fīue hundred pence, and the other fītie.

42 When they had nothing to pay, he forgauē them both. Which of them therefore, tel me, wil loue him most?

43 Simon answered, and said, I suppose that he, to who he forgauē most. And he said vnto him, Thou hast truly iudged.

44 Then he turned to the woman, and said vnto Simon, Seest thou this woman? I entred into thine house, and thou gauest me no water to my feete: but she hath washed my feete with teares, & wiped them with the heares of her head.

45 Thou gauest me no kisse: but she since the time I came in, hath not ceased to kisse my feete.

46 Mine head with oyle thou didest not anoint: but she hath anointed my feete with oynment.

47 Wherefore I say vnto thee, many sinnes are forgiven her: for she "loued much. To whome a litle is forgiven, he doeth loue a litle.

48 And he said vnto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say within them selues, Who is this that euen forgiveth sinnes?

50 And he said to the woman, Thy faith hath sauē thee: go in *peace.

CHAP. VIII.

1 Christ with his Apostles go from towne to towne, and preach. 3 The women minister vnto them of their goods. 5 He sheweth the parable of the seede. 27 He telleth who is his mother and his brother. 34 He stilleth the raging of the lake. 37 He delivereth the possessed. 43 The devils enter into the heard of swines. 44 He healeth the sicke woman, and lairs daughter.

1 And it came to passe afterward, that he him selfe went through euery citie & towne, preaching, & publishing the kingdom of God, and the twelve were with him.

2 And certeine women, which were healed of euil spirits, and infirmities, as * Mary which was called Magdalene, out of whome went seven deuils,

3 And Ioanna the wife of Chuza Herodes steward, & Susanna, & many other which ministred vnto him of their substance.

4 * Now when much people were gathered

together, and were come to him out of all cities, he spake by a parable,

5 A sower went out to sowe his seede, and as he sowed, some fel by the way side, and it was troden vnder feete, and the foules of heauen deuoured it vp.

6 And some fel on the stones, and when it was sprong vp, it withered away, because it lacked moistnes.

7 And some fel among thornes, and the thornes sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruite, an hundred fold. And as he said these things, he cryed, He that hath eares to^b heare, let him heare.

9 Then his disciples asked him, demanding what parable that was?

10 And he said, Vnto you it is giuē to know the secrets of the kingdom of God, but to other in *parables, that whē^c they see, they should not see, and when they heare they should not vnderstand.

11 * The parable is this, The seede is the worde of God.

12 And they that are beside the way, are they that heare: afterward cometh the deuil, & taketh away the word out of their hearts, lest they should beleue, & be sauē.

13 But they that are on the stones, are they which when they haue heard, receiue the word with ioye: but they haue no rootes, which for a while^d beleue, but in the time of tentation go away.

14 And that which fel among thornes, are they which haue heard, & * after their departure are choked with cares & with riches, and voluptuous liuing, and bring forth no fruite.

15 But that which fell in good ground, are they which with an honest & good heart heare the word, and keepe it, and bring forth fruite with patience.

16 ¶ No^e man when he lighteth a cādel, couereth it vnder a vessell, neither putteth it vnder the^f table, but setteth it on a candelsticke, that they that enter in, may see the light.

17 ¶ For nothing is secret, that shal not be euident: neither any thing hid, that shal not be knowen, and come to light.

18 Take heede therefore how ye heare: * for whosoeuer hath, to him shalbe giuē: and whosoeuer hath not, from him shalbe taken euen that which^g he semeth that he hath.

19 ¶ Thē came to him his mother and his brethren, and could not come nere to him for the prease.

20 And it was tolde him by certeine which said, Thy mother and thy^h brethren stand without, and would see thee.

21 But he answered, and said vnto them, My mother, and my brethren areⁱ these which heare the word of God, and do it.

22 ¶ And it came to passe on a certeine day, confessing together one God, one faith, and one baptisme, louing God a- boue all things & our neighbour as our selues. Mat. 23. mar. 4. 36.

^b That is, to vnderstand, and beleue these things.

^c Which word is here taken for an obscure or darke saying.

Isa. 6. 9.
Mat. 13. 14.
Mar. 4. 13.
John. 13. 40.
Act. 28. 26.
Rom. 11. 8.
Mat. 13. 18.
Mar. 4. 13.

^d That is, acknowledgement and consent to the word and also reuerence it.

^e When they returne home to their affaires.

Chap. 12. 33.

Mat. 5. 15.

Mar. 4. 21.

^f Christ warneth his to do good with their light which they haue receiued, & to set it forth before all mens faces.

Or, bed.

Chap. 12. 35.

Mat. 10. 26.

Mat. 13. 35.

Ex. 25. 39.

Mar. 4. 23.

Chap. 19. 30.

^g Both to him selfe, and to others.

Mat. 12. 46.

Mar. 3. 32.

Or, kinsfolke.

^h The spiritual

kindred is to be

preferred to the

carnal and natu-

ral forasmuch

as thereby of

many we are

made one, con-

fessing together one

God, one faith, and one baptisme, louing God a-

boue all things & our neighbour as our selues.

Mat. 23. mar. 4. 36.

day,

^a This great loue is a signe y she felt her selfe much bound vnto Christ, who had forgiven her so manie sinnes.
^x The peace of conscience cometh onely of faith.

Mar. 16. 9.

^a Whereby they acknowledged y benefite which they had receiued of him, and also shewed their perseuerance, which proued their know-

ledge to be of God.

Or, to them.

Mat. 13. 3.

Mar. 4. 1.

i The word signifieth a deepe or found sleepe.

Mat. 3. 1.
mar. 5. 1.

k Satan is tormented where Christ is present.
Or many a day ago.

l The word signifieth to be enforced with violence, as an horse when he is spurred.

m A Legion, as writeth Vegetius, conteyned 6000 footmen, and 700 horsemen: but here it is takē for an vncertaine and infinite number.

n That is, so to depart that they coulde doe no harme: and this word, chap. 16. 25. is called hell, where the deuils are chayned in obscuritie of darkenes, 2. Pet. 2. 4.

day, that he went into a ship with his disciples, and he said vnto them, Let vs go ouer vnto the other side of the lake. And they ianched forth.

23 And as they sailed, he fel i a sleepe, & there came downe a storme of winde on the lake, and they were filled with water, & were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perith. And he arose, & rebuked the winde, & the waues of water: and they ceased, and it was calme.

25 Then he said vnto them, Where is your faith? and they feared, and wondered among the selues, saying, Who is this that commandeth both the windes & water, and they obey him?

26 ¶ So they sailed vnto the region of the Gadarenes, which is ouer against Galile.

27 And as he went out to land, there met him a certaine man out of the citie, which had a deuil long time, and he ware no clothes, neither abode in house, but in the graues.

28 And when he saw Iesus, he cryed out, and fel downe before him, & with a loude voyce said, What haue I to do with thee, Iesus the Sonne of God, the most high? I beseech thee ^k torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times he had caught him: therefore he was bound with chaines, and kept in fetters: but he brake the bandes, and was ^l caryed of the deuil into wilderesses.)

30 Then Iesus asked him, saying, What is thy name? And he said, ^m Legion, because many deuils were entred into him.

31 And they besought him, that he would not commande them to go out into the ⁿ deepe.

32 And there was there by an heard of many swine, feeding on an hill, and the deuils besought him, that he woulde suffer them to enter into them. So he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choked.

34 When the heardmen sawe what was done, they fled: and when they were departed, they tolde it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and founde the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed and in his right minde: and they were afraid.

36 They also which sawe it, tolde them by what meanes he that was possessed with the deuil, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him,

that he would depart from them: for they were taken with a great feare: & he went into the ship, and returned.

38 Then the man, out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 ¶ Returne into thine owne house, and shew what great things God hath done to thee. So he went his way, and preached throughout al the ^p citie, what great things Iesus had done vnto him.

40 ¶ And it came to passe when Iesus was come againe, that the people receiued him: for they alwayted for him.

41 ¶ And behold, there came a man named Iairus, & he was the ruler of the ^q Synagogue, who fel down at Iesus feete, and besought him that he would come into his house.

42 For he had but a daughter onely, about twelue yeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman hauing an yssue of blood, twelue yeres long, which had spent al her substance vpon phisitions, and coulde not be healed of any:

44 When she came behinde him, she touched the ^r hem of his garment, & immediately her yssue of blood stanchd.

45 Then Iesus said, Who is it that hath touched me? When euery man denied, Peter said and they that were with him, Master, the multitude thrust thee, and treade on thee, and sayest thou, Who hath touched me?

46 And Iesus said, Some one hath touched me: for I perceiue that vertue is gone out of me.

47 When the woman saw that she was not hid, she came trebling, & fel down before him, & tolde him before al the people, for what cause she had touched him, & how she was healed immediatly.

48 And he said vnto her, Daughter, be of good comfort: thy ^s faith hath made thee whole: go in peace.)

49 While he yet spake, there came one from the ruler of the Synagogues house, which said to him, Thy daughter is dead: diseafe not the master.

50 When Iesus heard it, he answered ^t him, saying, Feare not: beleeue onely, and she shalbe made whole.

51 And whē he went into the house, he suffered no man to go in with him, saue Peter, & Iames, & Iohn, & the father & mother of the maide.

52 And al wept, and sorowed for her: but he said, Weepe not: for she is not ^u dead, but sleepeth.

53 And they laught him to skorne, knowing that she was dead.

54 So he ^x thrust them al out, and tooke her by the hand, and cryed, saying, Maid, arise.

55 And her spirit came againe, and she rose straight

o Christ knew that he shoulde better serue him being absent the with him.

p This was his owne citie called Gadaris, whiche was in the countrey of Decapolis, and therefore Luke dissenteth not from Marke who writeth that he preached in Decapolis.

q Of the congregation of the Iewes.

r Being assured of the vertue and power of Iesus Christe and not attributing any vertue to the garment.

s Christe doeth not impute vnto vs the weakenes of our faith, but doth accept it as though it were perfite.

t Meaning, the ruler of the Synagogue.

u Although she was verily dead: yet to Christ it was more easie to restore her to life, then it is for one man to wake another out of his sleepe.

x He meant those which he found in his house.

straight way: and he commanded to giue her meat.

56 Then her parents were astonied: but he commanded them that they should tel no man what was done.

CHAP. IX.

a He sendeth out the twelue Apostles to preache. 7 Herode beareth tell of him. 12 He feedeth five thousand men with five loaves, and two fishes. 19 Diverse opinions of Christ. 21 He transfigureth himselfe vpon the mount. 49 He deliuereth the possessed, 47 And teacheth his disciples to be lowlie. 54 They desire vengeance, but he reproveth them.

1 **T**hen * called he the twelue disciples together, & gaue them power & authoritie ouer al deuils, and to heale diseases.

2 * And he sent them to preach the kingdom of God, and to cure the sicke.

3 And he said to them, * Take nothing to your iourney, neither * stauces, nor scrippe, neither bread, nor siluer, neither haue two coates.

4 And whatsoeuer house ye enter into, there abide, and ^b thence departe.

5 And whosoever wil not receiue you, whē ye go out of that citie, * shake of the verie dust from your feete for a testimonie against them.

6 And they went out, and went through euery town preaching the Gospel, & healing euery where.

7 * Now Herode the Tetrarch heard of al that was done by him: and he doubted, because that it was said of some, that Iohn was risen againe from the dead:

8 And of some, that Elias had appeared: & of some, that one of the old Prophets was risen againe.

9 Then Herode said, Iohn haue I beheaded: who then is this of whome I heare such things? and he desired to see him.

10 * And when the Apostles returned, they told him what great things they had done. * Then he tooke them, and went a side into a solitarie place; ^c nere to the citie called Bethsaida.

11 But when the people knew it, they followed him: and he receiued them, & spake vnto them of the kingdom of God, and healed them that had neede to be healed.

12 * And when the day began to weare away, the twelue came, & said vnto him, Send the people away, that they may go into the townes & villages round about, and lodge, and get meat: for we are here in a desert place.

13 But he said vnto them, * Giue ye them to eate. And they said, We haue no mo but five loaves & two fishes, except wee shoulde go and buy meat for al this people.

14 For they were about five thousand men. Then he said to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and caused al to sit downe.

16 Then he tooke the five loaves, and the two fishes, and looked vp to heauen, and * blessed them, and brake, & gaue to the disciples, to set before the people.

17 So they did al eat, and were satisfied: & there was taken vp of that remained to them, twelue baskets full of broken meat.

18 * And it came to passe as he was alone praying, his disciples were with him, and he asked them, saying, Whome say the people that I am?

19 They answered, and said, Iohn Baptist: and others say, Elias: and some say, that one of the olde Prophets is risen againe.

20 And he said vnto them, But whome say ye that I am? Peter answered, and said, The Christ of God.

21 And he warned, and commanded them, that they should tel that to no man,

22 Saying, * The Sonne of man must suffer manie things, and be reprobued of the Elders, and of the hie Priests and Scribes, & be slaine, and the third day rise againe.

23 * And he said to them al, If anie man wil come after me, let him denie him selfe, and take vp his crosse daily, and followe me.

24 For whosoever shal saue his life, shal lose it: and whosoever shal lose his life for my sake, the same shal saue it.

25 For what auantageth it a man, if he win the whole worlde, and destroy himselfe, or lose him selfe?

26 * For whosoever shalbe ashamed of me, & of my wordes, of him shal the Sonne of man be ashamed, when he shal come in his glory, and in the glorie of the Father, & of the holy Angels.

27 * And I tel you of a suretie, there be some standing here, which shal not tast of death, til they haue seene the * kingdom of God.

28 * And it came to passe about an eyght dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went vp into a mountaine to pray.

29 And as he prayed, the facion of his countenance was changed, and his garment was white and glistered.

30 And behold, two men talked with him, which were Moses and Elias,

31 Which appeared in glory, & told of his departing, which he shoulde accomplish at Ierusalem.

32 But Peter and they that were with him, were heauie with sleepe, & when they awoke, they sawe his glory, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said vnto Iesus, Master, it is good for vs to be here: let vs therefore make three tabernacles, one for thee, & one for Moses, and one for Elias, and wist not what he said.

34 While he thus spake, there came a cloude, and * overshadowed them, & they feared when they were enaring into the cloude.

e Iohn sayth, he gaue thanks, Iohn. 6. 11.

Mat. 16. 19. mar. 13. 37.

f For he knew best his convenient time which was appointed for him to be manifested in.

Mat. 17. 32.

mar. 13. 31.

Chap. 14. 37.

mat. 18. 38.

& 16. 34.

mar. 13. 34.

g For as one day followeth another, so doth one crosse followe in the necke of another.

Chap. 17. 33.

mat. 10. 39.

& 16. 35.

mar. 13. 36.

1. Tim. 3. 12.

Mat. 18. 38.

mar. 9. 1.

h Established and enlarged by the preaching of the Gospel.

Mat. 17. 9.

mar. 9. 2.

i That is, what issue he shoulde haue and how he should die.

k For otherwaies they had not bene able to comprehend his great maiestie.

Mat. 9.17.
Mar. 9.11.

¶ They conceale
it til Christs re-
surrection, as
Marke writeth.

Mat. 17.14.
Mar. 9.17.

¶ Under the
colour that his
disciples coule
not heale the
sicke man, he re-
proueth them,
which woulde
haue diminished
his authoritie.

¶ Greeke, put these
wordes into your
eares.

¶ They were so
blinded wth this
opinion, Christ
should haue a te-
poral kingdom,
that they woulde
not vnderstand
when he spake of
his death.
Mat. 13.1.
Mar. 9.35.

Mar. 9.31.

¶ Forasmuch as
he letteth vs not
and God is glo-
rified by his oc-
casion.

¶ Of his death
whereby he was
exalted.

¶ Or face, or ap-
parel: for they
knew he was a
Iew, and as tou-
ching the Sama-
ritanes opinion
of the Temple,
read Iohn. 4. 20.
also they hated
Iewes, because
they differed
from them in re-
ligion.

35 * And there came a voyce out of the
cloude, saying, This is my beloued
Sonne, heare him.

36 And when the voyce was past, Iesus was
found alone: and they kept it close, & told
no mā in those dayes any of those things
which they had scene.

37 ¶ And it came to passe on the next day,
as they came downe from the mountaine,
much people met him.

38 * And behold, a man of the companie
cried out, saying, Master, I beseech thee,
beholde my sonne: for he is all that I
haue.

39 And lo, a spirit taketh him, and sodenly
he cryeth, and he teareth him, that he fo-
meth, & with much paine departeth from
him, when he hath bruised him.

40 Now I haue besought thy disciples to cast
him out, but they could not.

41 Then Iesus answered, and said, ¶ O ge-
neration faithles, and crooked, how long
now shal I be with you, and suffer you?
bring thy sonne hither.

42 And while he was yet comming, the de-
uill rent him, and tare him: and Iesus rebu-
ked the vnclane spirit, and healed the
childe, and deliuered him to his fa-
ther.

43 ¶ And they were amazed at the migh-
tie power of God: and while they all won-
dered at al things, which Iesus did, he said
vnto his disciples,

44 ¶ Marke these wordes diligently: for it
shal come to passe that the Sonne of man
shal be deliuered into the handes of
men.

45 But they vnderstode not that word: for
it was hid from them, so that they coule
not perceiue it: and they feared to aske
him of that word.

46 ¶ Then there arose a disputation
among them, which of them should be the
greatest.

47 When Iesus saw the thoughts of their
hearts, he tooke a litle childe, and set him
by him,

48 And said vnto them, Whosoever recei-
ueth this litle childe in my Name, recei-
ueth me: and whosoever shal receiue me,
receiue him that sent me: for he that is
least among you al, he shal be great.

49 ¶ And Iohn answered & said, Master, we
sawe one casting out deuils in thy Name
and we forbad him, because he followeth
thee not with vs.

50 Then Iesus said vnto him, Forbid ye him
not: for he that is not against vs, is with
vs.

51 ¶ And it came to passe, when the 7 dayes
were accomplished, that he should be re-
ceiued vp, he seled himselfe fully to go
to Ierusalem,

52 And sent messengers before him: & they
went, and entred into a towne of the Sa-
maritans, to prepare him lodging.

53 But they would not receiue him, because
his behaviour was, as though he woulde

goe to Ierusalem.

54 And when his disciples, Iames and Iohn
saw it, they said, Lord, wilt thou that we
commande, that fire come downe from
heauē, and consume them, euen as Elias
did? *King. 1.10.*

55 But Iesus turned about, & rebuked the,
and said, Ye knowe not of what spirit ye
are.

56 * For the Sonne of man is not come to
destroy mens liues, but to saue the. Then
they went to another towne.

57 ¶ And it came to passe that as they went
in the way, a certaine man said vnto him,
I wil follow thee, Lord, whither soeuer
thou goest.

58 And Iesus said vnto him, The foxes
haue holes, and the birdes of the heauen
haue nests, but the Sonne of man, hath not
wheron to lay his head.

59 But he said vnto another, Follow me: And
the same said, Lord, suffer me first to go &
bury my father.

60 And Iesus said vnto him, ¶ Let the dead
burie their dead: but go thou, and preach
the kingdom of God.

61 Then another said, I will follow thee,
Lord: but let me first go bid them farewell,
which are at mine house.

62 And Iesus said vnto him, No man that
putteth his hand to the plough, and loo-
keth backe, is apt to the kingdom of
God.

serue God. x To be hindered, or entangled with respect of any
worldly comoditie, or stayed to go forward for any paine, or trouble.

CHAP. X.

¶ He sendeth the seuentie before him to preach, & di-
ueth them a charge how to behaue them selues. 12 He
threateneth the obstinate. 21 He giueth thanks to
his heavenly Father. 25 He answereth the Scribe that
tempted him. 33 And by the example of the Sama-
ritane sheweth who is a mans neighbour. 38 Martha
receiveth the Lord into her house. 40 Marius fer-
uent in hearing his word.

1 After these things, the Lord ap-
pointed other seuentie also, and
sent them, two and two, before him into
euery citie and place, whither he himselfe
should come.

2 And he said vnto the, ¶ The harvest is
great, but the labourers are few: pray
therefore the Lord of the harvest to send
forth labourers into his harvest.

3 ¶ Go your wayes: beholde, I send you
forth as Lambes among wolues.

4 Beare no bagge, neither scrippe, nor
shoes, & salute no man by the way.

5 * And into whatsoeuer house ye enter,
first say, Peace be to this house.

6 And if the sone of peace be there, your
peace shal rest vpon him: if not, it shal
turne to you againe.

7 And in that house tarie stil, eating & drin-
king such things as by the shalbes before
you: for the labourer is worthy of his wa-
ge.

¶ He willett they should dis-
patch this iour-
ney wth diligence,
not occupying
them selues about other dueties. *Mat. 10.12. Mar. 6.10.* e It was their
maner of salutation, whereby they wished health and felicitie.

f Which loueth the doctrine of peace and the Gospel. *Deut. 20.14.*
Mat. 10.10. I. Tim. 5.18.

g He would not
that they should
tary long in one
towne, neither
yet be carefull
to change their
lodging.

h Doubt not to
receiue nourish-
ment of them,
for whome you
trauaile.

Mat. 10. 14.

chap. 9. 5.

act. 13. 51. & 18. 6.

i God did pre-
sent himselfe vn-
to you by his
messengers; and
woulde haue
reigned ouer
you.

Mat. 11. 31.

k Which were
the signes of re-
pentance.

l The mo bene-
fices that God be-
stoweth vpon a-
ny people, the
more doth their
ingratitude de-
serue to be pu-
nished.

Mat. 10. 40.

iohn. 13. 20.

m The power
of Satan is bea-
ten down by the
preaching of the
Gospel.

n Or, in his minde.
o He attributeth
it to the free e-
lection of God,
that the wife and
worldlings
knowe not the
Gospell, and yet
the poore base
people vnder-
stand it.

p Christ is our
only meane to
receiue Gods
mercies by.

q Therefore we
must esteeme him
as the fathers
voyce hath

taught vs, & not
accordinge to
mans iudgement

r In whom we
see God as in
his liuely image

Mat. 13. 16.

Mat. 22. 35.

Mat. 12. 31.

ges. Go not from house to house.

But into whatsoeuer citie ye shall enter,
if they receiue you, ^b cate such things as
are set before you,

And heale the sicke that are there, & say
vnto them, The kingdom of God is come
nere vnto you.

10 But into whatsoeuer citie ye shall enter,
if they will not receiue you, goe your
waies out into the stretes of the same, and
say,

11 Euen the verie ^a dust, which cleaueth
on vs of your citie, we wipe of against
you: notwithstanding know this, that the
kingdome of God was come nere vnto
you.

12 For I say to you, that it shalbe easier in
that day for them of Sodom, then for that
citic.

13 ^a Wo be to thee, Chorazin: wo be to thee
Beth-saida: for if the miracles had bene
done in Tyrus and Sidon, which haue bene
done in you, they had a great while agone
repented, sitting ^b in sackcloth and
ashes.

14 Therefore it shalbe easier for Tyrus, ^c &
Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exal-
ted to heauen, shalt be thrust downe to
hell.

16 ^a ¶ He that heareth you, heareth me: and
he that despiseth you, despiseth me: and
he that despiseth me, despiseth him that
sent me.

17 ¶ And the seuentie turned againe with
ioy, saying, Lord, euen the deuils are sub-
dued to vs through thy Name.

18 And he said vnto the, I sawe ^m Satan, like
lightening, fall downe from heauen.

19 Behold, I giue vnto you power to treade
on Serpentes, and Scorpions, and ouer al
the power of the enemye, & nothing shall
hurt you.

20 Neuertheles, in this reioyce not, that the
spirites are subdued vnto you: but rather
reioyce, because your names are written
in heauen.

21 ¶ That same houre reioyced Iesus in the
spirit, and said, I cōfesse vnto thee, Father,
Lord of heauen and earth, that thou hast
hid these things from the ^a wise and lear-
ned, & hast reueiled them to babes: euen
so, Father, because it so pleased thee.

22 Then he turned to his disciples, and said,
All things are ^o giuen me of my Father:
and ^p no man knoweth who the Sonne is,
but the Father: neither who the Father is,
saue the ^q Sonne, & he to whom the Sōne
will reueile him.

23 ¶ And he returned to his disciples, & said
secreetly, ^r Blessed are the eyes, which see
that ye see.

24 For I tell you that many Prophetes and
Kinges haue desired to see those things
which ye see, & haue not seene them: and
to heare those things which ye heare, and
haue not heard them.

25 ¶ Then behold, a certeine expounder

of the Lawe stode vp, and tempted him,
saying, Master, what shall I doe, to inhe-
rite eternall life?

26 And he said vnto him, What is written
in the Lawe? how readest thou?

27 And he answered, and said, ^{Dem. 6. 35.} Thou shalt
loue thy Lord God with all thine heart,
and with all thy soule, and with all thy
strength, and with all thy thought, ^{Leu. 19. 18.} and
thy neighbour as thy selfe.

28 Then he said vnto him, Thou hast answer-
ed right: this do, and thou shalt lue.

29 But he willing to ^{Or, to approve} iustifie him selfe, said
vnto Iesus, Who ^{himselfe as iust.} is then my neigh-
bour?

30 And Iesus answered, and said, A cer-
teine man went downe from Ierusalem
to Iericho, and fell among theeues, and
they robbed him of his rayment, and
wounded him, and departed, leauing him
half dead.

31 And by chance there came down a cer-
teine ^f Priest that same way, and when he
saw him, he passed by on the other side.

32 And likewise also a Leuite, when he was
come nere to the place, went and loo-
ked on him, and passed by on the other
side.

33 Then a certeine ^t Samaritan, as hee
journeyed, came nere vnto him, and
when he saw him, he had compassion on
him,

34 And went to him, and bounde vp his
woundes, and powred in oyle and wine,
and put him on his owne beaste, and
brought him to an Inne, and made proui-
sion for him.

35 And on the morowe when he departed,
he tooke out ^u two pence, and gaue them
to the hoste, and said vnto him, Take care
of him, and whatsoeuer thou spendest
more, when I come againe, I will recom-
pence thee.

36 Which now of these three, thinkest thou,
was neighbour vnto him that fell among
the theeues?

37 And he said, He that shewed mercie on
him. Then said Iesus vnto him, Go, ^x and
do thou likewise.

38 ¶ Now it came to passe as they went, that
he entred into a certeine town, and a cer-
teine woman named Martha, receiued him
into her house.

39 And she had a sister called Marie, which
also sat at Iesus feete, and heard his
preaching.

40 But Martha was combed about much
seruing, and came to him, and said, Ma-
ster, doest thou not care that my sister
hath left me to serue alone? bid her ther-
fore, that she helpe me.

41 And Iesus answered, and said vnto her,
Martha, Martha, thou carest, & art ^z trou-
bled about many things:

42 But one thing is needefull, Marie hath
chosen the good part ^a which shall not be
taken away from her.

Fffffj.

CHAP.

f For so it seemed to mans
iudgement, al-
though this was
so appointed by
Gods counsel &
providence.

t He priuily no-
teth the great
crueltie, which
was among this
people, & chief-
ly the gouer-
nour.

u This nation
was odious to
the Iewes.

x Which was a-
bout nine pence
offspring mo-
ney.

y Help him that
hath neede of
thee although
thou know him
not.

z For she for-
gote the princi-
pall, which was
to heare Gods
worde.

a It was not
meete that she
should haue ben
drawn from so
profitable a
thing whereun-
to she could not
alwayes haue op-
portunitie.

CHAP. XI.

^a He teacheth his disciples to pray. ¹⁴ He driueth out a deuill. ¹⁵ And rebuketh the blasphemous Pharise. ¹⁸ He preferreth the spirituall couerage. ²⁹ They require signes and tokens. ³⁷ He eateth with the Pharise, and reproveth the hypocrysie of the Pharise, Scribes and hypocrites.

ANd so it was, that as he was praying in a certeine place, when he ceased, one of his disciples said vnto him, Master, teache vs to pray, as Iohn also taught his disciples.

Mat. 6. 9.

2 * And he said vnto them, When ye pray, say, Our father, which art in heauen, hallowed be thy Name: Thy kingdom come: Let thy will be done, euen in earth, as it is in heauen:

^a Or every day, or as much as is sufficient for this day.

3 Our daily bread giue vs ^a for the day:

^b Or, pardone.

4 And ^b forgiue vs our sinnes: for euen we forgiue euery man that is indetted to vs: And leade vs not into temptation: but deliuer vs from euill.

^c By this similitude he teacheth vs that we ought not to be discouraged, if we obtaine not incontinently that which we demaunde.

5 ^c Moreouer he said vnto them, ^b Which of you shall haue a friende, and shall go to him at midnight, & say vnto him, Friend, lend me three loaves?

^d Or, in passing by the way.

6 For a friend of mine is come out of the way to me, and I haue nothing to set before him:

7 And he within should answer, and say, Trouble me not: the dore is now shut, & my children are with me in bed: I can not rise and giue them to thee.

^e Or, impudencie.
 Mat. 7. 7. & 21. 22.
 Mar. 11. 34.
 Iohn. 14. 13. & 16. 23.
 Rom. 1. 5.

8 I say vnto you, though he would not arise and giue him, because he is his friend, yet doubtles because of his importunitie, he would rise, and giue him as many as he needed.

9 * And I say vnto you, aske, and it shalbe giuen you: seeke, and ye shal finde: knock, and it shalbe opened vnto you.

10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.

Mat. 7. 9.

11 * If a sonne shall aske bread of any of you that is a father, will he giue him a stone? or if he aske a fishe, will he for a fish giue him a serpent?

12 Or if he aske an egge, will he giue him a scorpion?

13 If ye then which are euill, can giue good gifts vnto your childre, how much more shall your heauenly Father giue ^c the holy Ghost to them, that desire him?

^e The chiefest thing that we can desire of God, is his holy Spirit.

14 * Then he cast out a deuill which was domme: and when the deuill was gone out, the domme spake, and the people wondered.

15 But some of them said, He casteth our deuils through Beelzebub the chiefe of the deuils.

16 And others tempted him, seeking of him a signe from heauen.

Mat. 12. 25.
 Mar. 3. 24.

17 But he knewe their thoughtes, and said vnto them, * Euery kingdome deuided against it self, shalbe desolate, and an house deuided against an house, falleth.

18 So if Satan also be deuided against him selfe, howe shall his kingdome stande, because ye say that I cast out deuils through beelzebub?

19 If I through Beelzebub cast out deuils, by whome do your ^d children cast them out? Therefore shall they be your iudges.

20 But if I by the ^e finger of God cast out deuils, doubtles the kingdome of God is come vnto you.

21 When a strong man armed, kepeth his ^f palace, the things that he possesseth are in peace.

22 But when a stronger then he, commeth vpon him, and ouercommeth him: he taketh from him all his armour wherein he trusted, and deuident his spoiles.

23 He that is not ^g with me, is against me: and he that gathereth not with me, scattereth.

24 * When the vnclane spirit is gone out of a man, he walketh through drye places, seeking ^h rest: and when he findeth none, he saith, I will returne vnto myne house whence I came out.

25 And when he cometh, he findeth it swept and ⁱ garnished.

26 Then ^j goeth he, and taketh to him ^k seuen other spirits worse then him self: and they enter in, and dwell there, * so the last state of that man is worse the first.

27 * And it came to passe as he said these things, a certeine woman of the company lifted vp her voice, & said vnto him, Blessed is the wombe that bare thee, and the pappes which thou hast sucked.

28 But he said, ^l Yea, rather blessed are they that heare the worde of God, and kepe it.

29 * And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be giuen them, but the signe of * Ionas the Prophet.

30 For as Ionas was a signe to the Nineuites, so shall also the Sonne of man be to this generation.

31 * The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmoste partes of the earth to heare the wisdom of Solomon, and behold, a greater then Solomon is here.

32 The men of Nineue shall rise in iudgement with this generation, and shall condemne it: for they ^m repented at the preaching of Ionas: and behold, a greater the Ionas is here.

33 * No man lighteth a candle, and putteth it in a priuie place, neither vnder a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the bodie is the ⁿ eye: therefore when thine eye is ^o single, then is thy whole bodie light: but if thine eye be euill, then thy body is darke.

^d That is to say, your conuersers.

^e The finger of God is taken for the vertue and power of God. And the vertue of the Father & the Sonne is the holy Ghost: for so Matthew doth interprete this place.

^f The word signifies an entrie or porche before an house.

^g They that do not wholly apply themselves to destroy the kingdome of Satan, cannot be counted to be on Christs side, but are his aduersaries: how much more is he against him that maketh open warre with him as Satan doth?

^h To the intent that he might worke according to his malicious nature.

ⁱ More apt to receiue him the is was afore.

^j If by infidelitie we turne back from God, Satan hath greater power ouer vs then he had before.

^k He meaneth an infinite number.

^l Christ gaue her a priuie taste for that she omitted the chief praise which was due vnto him: that was, that they are blessed in deede to who he communicateth himselfe by his worde.

^m Mat. 12. 38. Iohn. 1. 17. 1. King. 10. 1. 2. Chron. 9. 1. Iohn. 3. 5. Chap. 8. 16. Mat. 5. 15. Mar. 4. 21. Mat. 6. 22. Or, candle.

ⁿ Because it should guide and leade the body.

^o Without spot or vice.

35 Take heede therefore, that the light which is in thee, be not darkened.

36 If therefore thy whole body shall be light, hauing no part dark, then shall all be light, euen as when a candle doeth light thee with the brightnes.

37 ¶ And as he spake, a certeine Pharise besought him to dine with him: & he went in, and sat downe at table.

38 And when the Pharise sawe it, he marvelled that he had not first washed before dinner.

39 * And the Lord said to him, In deede ye Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of rauening and wickednes.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 Therefore, ¶ giue almes of those things which are within, and behold, all things shall be cleane to you.

42 But wo be to you, Pharises: for ye tithe the mynt and the rewe, & al maner herbs, and passe ouer iudgement and the loue of God: these ought ye to haue done, and not to haue left the other vndone.

43 * Wo be to you, Pharises: for ye loue the vppermost seats in the Synagogues, and greetings in the markets.

44 Wo be to you, Scribes, and Pharises, hypocrites: for ye are as graues which appere not; and the men that walke ouer them, perceiue not.

45 ¶ Then answered one of the expounders of the Lawe, and said vnto him, Master, Thus saying thou puttest vs to rebuke also.

46 * And he said, Wo be to you also, ye interpreters of the Law: for ye lade men with burdens grievous to be borne, and ye your selues touche not the burdens with one of your fingers.

47 Wo be to you: for ye builde the sepulchres of the Prophets, & your fathers killed them.

48 * Truly ye beare witnes, and allowe the deedes of your fathers: for they killed them, and ye builde their sepulchres.

49 Therefore said the wisdom of God, I will send them Prophets and Apostles, & of them they shall slay and persecute,

50 That the blood of all the Prophets, shed from the foundation of the world, may be required of this generation,

51 From the blood of Abel vnto the blood of Zacharias, which was slaine betwene the altar and the Temple: verely I say vnto you, it shall be required of this generation.

52 Wo be to you, interpreters of the Lawe: for ye haue take away the keye of knowledge: ye entred not in your selues, & the that came in, ye forbade.

53 And as he said these things vnto them, the Scribes and Pharises began to vрге him sore, and to prouoke him to speake of many things,

54 Laying wayte for him, and seeking to catche some thing of his mouth, whereby they might accule him.

CHAP. XII.

1 Christ commadeth to auoide hypocrisie. 2 That we should not feare man but God. 3 To confesse his Name. 4 Blaspheemie against the Spirit. 5 Not to passe our vocation. 6 Not to giue our selues to conuolous care of this life. 7 But to be righteousnes, aimes, watching, patience, wisdom and concord.

1 IN the meane time, there gathered together an innumerable multitude of people, so that they trode one another: & he began to say vnto his disciples, first, Take heede to your selues of the leauen of the Pharises, which is hypocrisie.

2 * For there is nothing couered, that shall not be reueiled: neither hid, that shall not be knowne.

3 Wherefore whatsoeuer ye haue spokē in darknes, it shall be heard in light: & that which ye haue spokē in the eare, in secret places, shall be preached on the houses.

4 * And I say vnto you, my friends, be not afraid of them that kill the bodie, and after that are not able to do any more.

5 But I will forewarne you, whom ye shall feare: feare him, which after he hath killed, hath power to cast into hel: yea, I say vnto you, him feare.

6 Are not fise sparowes bought for two farthings, and yet not one of them is forgotten before God?

7 Yea, and all the heares of your head are nombred: feare not therefore: ye are more of value then many sparowes.

8 * Also I say vnto you, Whosoever shall confesse me before men, him shall the Sonne of man confesse also before the Angels of God.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoever shall speake a worde against the Sonne of man, it shall be forgiven him: but vnto him, that shall blaspheme the holy Ghost, it shall not be forgiven.

11 * And when they shall bring you vnto the Synagogues, and vnto the rulers and princes, take no thought howe, or what thing ye shall answer, or what ye shall speake.

12 For the holy Ghost shall teache you in the same houre, what ye ought to say.

13 And one of the company sayd vnto him, Master, bid my brother deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 Wherefore he said vnto the, Take heede, and beware of couetousnes: for though a man haue abundance, yet his life standeth not in his riches.

16 And he put forth a parable vnto the, saying, The ground of a certeine riche man brought forth frutes plenteously.

17 Therefore he thought with him selfe, saying, What shall I do, because I haue no room, where I may lay vp my frutes?

F ffff. ij. 18 And

Mat. 23. 27.
p Christ here requieth two things: first that we come truly by our meate and drinke: and next, that we distribute part to the poore: for charitie is the perfection of the Law.

Or, of that that you haue.

Or, that which is iust and right.

q He would not breake the verie least commandement before all things were accomplished: but taught them to stick to the chiefest & not preferre the inferior ceremonies which must quickly be abolished.

Chap. 20. 46.
Mat. 23. 6.

mar. 12. 38.
r Whose stinke and infection appere not suddenly.

Act. 15. 10.

f Whereby you kepe in remembrance the execrable deedes of your fathers.

t You shew your selues as great hypocrites as

were your fathers, making men believe ye honor God when you dishonour him.

u They were more curious to builde their graues, then to followe their doctrine.

Or, cruelly expell them.

Gen. 4. 7.

Chro. 24. 21.

x Because they were culpable of the same fault that their ancestors were.

y They hid and tooke away the pure doctrine & true vnderstanding of the Scriptures.

Mat. 16. 3.
Mar. 8. 14.

Mat. 10. 26.
Mar. 4. 22.

a Openly that all men may heare.
Mat. 10. 27.

Chap. 9. 36.
Mat. 10. 33.
Mar. 3. 38.

2. Tim. 1. 12.

b He that shall resist against the worde of God purposely, and against his conscience.

Mat. 10. 19.

mar. 11. 11.

c Be not so doubt full that you should be discouraged or distrust

Or, moment.

d Christ chiefly came to be

iudged and not to iudge, nor

standing he will

leth the Christi-

ans to be iudges

and decide con-

trouersies be-

tween their bre-

thren. 1. Cor. 6. 5.

e Christ con-

demneth the ar-

rogancie of the

riche world-

lings, who as

though they had

God locked vp

in their coffers

and barnes, see

their whole fe-

licitie in their

goodes, not con-

sidering that

God gaue them

life and also can

take it away

when he will.

Eccles. 1. 19.

Or, summe up.

- 18 And he sayd, This will I doe, I will pull downe my barnes, and buyld greater, and therein will I gather all my frutes, and my goods.
- 19 And I will say to my soule, Soule, thou hast much goods laide vp for many yerres: lue at ease, eate, drink & take thy pastime.
- 20 But God said vnto him, O foole, this night will they fetch away thy soule from thee: the whose shal those things be which thou hast provided?
- 21 So is he that gathereth riches to him self, and is not riche in God.
- 22 And he spake vnto his disciples, Therefore I say vnto you, * Take no thought for your life, what ye shall eate: neither for your bodie, what ye shall put on.
- 23 The life is more then meate: and the body more then the raiment.
- 24 Consider the rauen: for they neither sowe nor reape: which neither haue storehouse nor barne, & yet God feedeth the: how much more are ye better the fowles?
- 25 And which of you with taking thought, can add to his stature one cubite?
- 26 If ye then be not able to doe the least thing, why take ye thought for the remnant?
- 27 Consider the lilies how they grow: they labour not, neither spin they: yet I say vnto you, that Solomon him selfe in al his royaltie was not clothed like one of these.
- 28 If then God so clothe the grasse which is to day in the field, and to morowe is cast into the oue, how much more will he clothe you, O ye of little faith?
- 29 Therefore aske not what ye shal eate, or what ye shall drinke, neither stande in doute.
- 30 For all such thinges the people of the world seeke for: and your Father knoweth that ye haue neede of these thinges.
- 31 But rather seeke ye after the kingdome of God, and all these thinges shalbe ministred vnto you.
- 32 Feare not, little flocke: for it is your Fathers pleasure, to giue you the kingdome.
- 33 ¶ Sell that ye haue, and giue almes: make you bagges, which wax not olde, a treasure that can neuer faile in heauen, where no thiefe commeth, neither moth corrupteth.
- 34 For where your treasure is, there will your hearts be also.
- 35 ¶ Let your loynes be gird about, and your lightes burning,
- 36 And ye your selues like vnto men that wait for their master, when he wil returne from the wedding, that whē he commeth and knocketh, they may open vnto him immediatly.
- 37 Blessed are those seruantes, whome the Lord when he commeth shall finde waking: verely I say vnto you, he wil gird him selfe about, and make them to sit downe at table, and will come forth, and serue them.

f To depende onely on his providence knowing that he hath enough for al.
Mat. 6. 25.
1. pet. 5. 7.
psal. 55. 23.

g He exhorteth vs to cast our care on God, and to submit our selues to his providence.

h The liberality of God which shineth in the herbs & floures surmounteth all that man can do by his riches or force.

i Or, make discourse in the ayre.

j Which are but accessories, & are common as wel to the wicked men as to the godly.
k Which is the chiefest thing that can be giue, & therefore you cannot wit those things which are of lesse importance.
Mat. 6. 20.

l Pet. 1. 13.
I Be in a readines to execute the charge which is committed vnto you.

m Because they did vse leg garments the maner was to gird or trusse them vnto when they went about any businesse.

- 38 And if he come in the second watche, or come in the third watche, and shall finde them so, blessed are those seruants.
- 39 * Now vnderstand this, that if the good man of the house had known at what houre the theefe would haue come, hee would haue watched, and would not haue suffered his house to be digged through.
- 40 Be ye also prepared therefore: for the Sonne of man will come at an houre whē ye thinke not.
- 41 Then Peter said vnto him, Master, tellest thou this parable vnto vs, or euen to all?
- 42 And the Lord said, Who is a faithfull steward, and wise, whome the master shall make ruler ouer his householde, to giue them their portion of meate in season?
- 43 Blessed is that seruant, whom his master when he commeth, shall finde so doing.
- 44 Of a trueth I say vnto you, that he will make him ruler ouer all that he hath.
- 45 But if that seruant say in his heart, My master doeth deferre his comming, and shall begin to smite the seruantes, and maidens, and to eate, & drinke, and to be drunken,
- 46 The master of that seruant will come in a day when he thinketh not, & at an houre when he is not ware of, and will cut him of, and giue him his portion with the vnbeleeuers.
- 47 ¶ And that seruant that knewe his masters will, & prepared not him self, neither did according to his will, shalbe beaten with many stripes.
- 48 But he that knewe it not, and yet did commit things worthy of stripes, shalbe beaten with fewe stripes: for vnto whome soeuer much is giue, of him shalbe much required, and to whom men much committe, the more of him will they aske.
- 49 ¶ I am come to put fire on the earth, & what is my desire, if it be all ready kindled?
- 50 Notwithstanding I must be baptized with a baptisme, and how am I grieued, till it be ended?
- 51 * Thinke ye? I am come to giue peace on earth? I tel you, nay, but rather debate.
- 52 For from henceforth there shalbe sive in one house deuided, three against two, and two against three.
- 53 The father shalbe deuided against the sonne, & the sonne against the father: the mother against the daughter, & the daughter against the mother: the mother in law against her daughter in law, & the daughter in lawe, against her mother in lawe.
- 54 ¶ Then said he to the people, When ye see a cloude rise out of the West, straight way ye say, A shower commeth: and so it is.
- 55 And whē ye see the South wind blowe, ye say, that it will be hoate: and it cometh to passe.
- 56 Hipocrites, ye can discern the face of the earth, & of the skie: but why discern ye not this time?

Mat. 24. 42.
1. thel. 12. 35.

n The portion offeruats every moneth was foure peckes of come as Donatus writeth in Phormio.

o Therefore ignorance is excusable.

p To whome God hath giuen many graces.

q The Gospel is as a burning fire most vehement, which maketh a chāg of things through all the worlde.

r If there be great troubles & alterations vpon the earth, which things come not by the propriety of the Gospell, but through the wickednesse of man.

s He compareth his death to baptisme.

Mat. 10. 34.

Mat. 16. 2.

Mat. 13. 23.

^t Though it be
to thy losse and
hinderance.

- 57 Yea, and why iudge ye not of your selues what is right?
- 58 ¶ While thou goest with thine aduersarie to the ruler, as thou art in the waye, giue diligēce in the way, that thou maiest be deliuered frō him, lest he bring thee to the iudge, and the iudge deliuer thee to the iayler, and the iayler cast thee into prison.
- 59 I tell thee, thou shalt not depart thence, till thou hast payed the vtmost mite.

CHAP. XIII.

¹ The crueltie of Pilate. ² VV^e ought not to condemne all to be wicked men which suffer. ³ Christ exhorteth to repentance. ¹¹ He healeth the crooked woman. ¹⁵ Answereth to the master of the Synagogue. ¹⁸ By diuers similitudes he declareth what the kingdome of God is. ²³ Also that the number of them which shalbe samed is small. ³³ Finally he sheweth that no worldly policie or force can let the worke and counsell of God.

^a He murdered them as they were sacrificing: & so their blood was mingled wth the blood of the braffes which were sacrificed.

^b For the Iewes tooke occasion hereby to condemne them as most wicked men.

^c He warneth them rather to consider their own estate, then to reprove other mens.

^d Which towne stood by the riuer Siloe or sith-pool in Ierusalem.

^e Or, detters.

^f By this similitude is declared the great patience that God vseth toward sinners in looking for their amendment: but this de-

^g lay auayleth the nothing, when they stil remaine in their corruption.

^h We see our state, if we bring not forth fruite.

ⁱ For both it is vnfruitfull it selfe, and doeth hurt to the ground where it groweth.

^j Whom Satan had strokē with a disease, as the spirit of couetousnes is spirit, that maketh a man couetous.

^k As they are whose sinewes are thronke.

^l Or, set at libertie out of Satans bandes.

¹ There were certeine me present at the same season, that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifices.

² And Iesus answered, and said vnto them, Suppose ye, that these Galileas were greater sinners then al the other Galileans, because they haue suffered such things?

³ I tel you, nay: but except ye amend your liues, ye shall all likewise perish.

⁴ Or thinke you that those eightene, vpon whome the towne in^d Siloam fell, and slew them, were sinners aboue all men that dwell in Ierusalem?

⁵ I tel you, nay: but except ye amend your liues, ye all shall likewise perish.

⁶ ¶ He spake also this parable: A certeine man had a figge tree planted in his vineyard: and he came & sought fruite there, and found none.

⁷ Then said he to the dresser of his vineyarde, Behold, this three yeres haue I come and sought fruite of this fig tree, and finde none: cut it down: why keepeth it also the ground barren?

⁸ And he answered, & said vnto him, Lord, let it alone this yere also, til I digge round about it, and dung it.

⁹ And if it beare fruite, well: if not, then after thou shalt cut it downe.

¹⁰ ¶ And he taught in one of the Synagogues on the Sabbath day.

¹¹ And behold, there was a woman which had a^b spirit of infirmitie eightene yeres, and was bowed together, and could not lift vp her self in any wise.

¹² When Iesus sawe her, he called her to him, and said to her, Woman; thou art loosed from thy disease.

¹³ And he laid his hands on her, & immediatly she was made straight againe, and glorified God.

¹⁴ And the ruler of the Synagogue answered with indignation because that Iesus had healed on the Sabbath day, and said vnto the people, There are six dayes in which men ought to worke: in them therefore come and be healed, and not on the Sab-

bath day.

¹⁵ Then answered him the Lord, and said, Hypocrite, doeth not each one of you on the Sabbath day loose his ox or his asse from the stall, and leade him away to the water?

¹⁶ And ought not this daughter of Abraham, whome Satan had bounde, lo, eightene yeres, be loosed from this bonde on the Sabbath day?

¹⁷ And when he said these things, al his aduersaries were ashamed: but al the people reioyced at all the excellent things, that were done by him.

¹⁸ ¶ The said he, What is the^a kingdome of God like? or wherto shal I compare it?

¹⁹ It is like a graine of mustarde seede, which a man tooke and sowed in his garden, and it grew, & waxed a great tree, & the fowles of the heauen made nestes in the branches thereof.

²⁰ ¶ And againe he said, Whereunto shal I liken the kingdome of God?

²¹ It is like leaue, which a womā tooke, and hid in three peckes of floure, till all was leauened.

²² ¶ And he went through all cities and townes, teaching, & iourneying towardes Ierusalem.

²³ Then said one vnto him, Lord, are there fewe that shalbe samed? And he said vnto them,

²⁴ ¶ Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.

²⁵ When the good mā of the house is risen vp, & hath shut to the dore, and ye begin to stand without, & to knocke at the dore, saying, Lord, Lord, open to vs, and he shall answer and say vnto you, I knowe you not whence ye are,

²⁶ ¶ Then shall ye begin to say, We haue eaten and drunke in thy presence, & thou hast taught in our stretes.

²⁷ ¶ But he shall say, I tell you, I know you not whence ye are: depart from me, al ye workers of iniquitie.

²⁸ There shalbe weeping and gnashing of teeth, when ye shall see Abraham & Isaac, & Jacob, and all the Prophetes in the kingdome in God, and your selues thrust out at dores.

²⁹ Then shall come many from the^a East, & from the West, and from the North, and from the South, and shal sit at table in the kingdome of God.

³⁰ ¶ And beholde, there are last, which shall be first, and there are first, which shall be last.

³¹ The same day there came certeine Pharisees, and said vnto him, Departe, and goe hence: for Herode will kill thee.

³² Then said he vnto them, Go ye and tell that foxe, Behold, I cast out deuils, & will heale still to day, and to morowe, and the third day I shalbe perfected.

³³ Neuertheles I must walke to day, and to morowe, and the daye following: for it

F f f f f. iij. can

Mat. 13. 31.

mar. 4. 31.

^k By these similitudes, he sheweth the increase, whereby God augmenteth his kingdome, contrary to al mens opinions.

Mat. 9. 31.

mar. 6. 6.

Mat. 7. 13.

^l We must endeavour, and cut off all impediments, which may let vs.

^m He warneth the Iewes, that they deprue not themselves by their owne negligence of that saluation, which was offered vnto them.

ⁿ The people which then were strangers.

^o Christ cutteth off the vaine confidence of the Iewes who gloried in that, that God had chosen them for his people: yet they obeyed him not according to his worde.

^p Neither the enuie of Pharisees, who would haue put him in feare of Herode, nor yet any policie of mā could stay him from that office which God had inioyned him.

^q Meaning a little while.

^r By Christes death we are made perfect for euer.

^s Or, make an ende.

f He noteth their malice, which by all means sought his death more than did the tyrant, of whom they willed him to beware.

Mat. 23. 37.

t Christ forewarneth them of the destruction of the Temple, and of their whole policie.

u When your owne conscience shall reprove you and cause you to confesse that which ye now denie, which shalbe when you shal see me in my maiestie.

can not be, that a Prophet should perishe out of Ierusalem.

34 * O Ierusalem, Ierusalem, which killest the Prophets, & stonest the that are sent to thee, how often would I haue gathered thy children together, as the henne gathereth her broode vnder her winges, and ye would not?

35 Beholde, your house is left vnto you desolate: and verely I tell you, ye shall not see me vntill the time come that ye shall say, "Blessed is he that commeth in the name of the Lord."

CHAP. XIII.

t Iesus eateth with the Pharise, & Healeth the dropsie vpon the Sabbath, & Teacheth to be lowly and to bid the poore to our table. 13 He telleth of the great supper. 28 He warneth them that will followe him, to lay their accounts before, what it will cost them. 34 The salt of the earth.

* Or take his resolution.

1 And it came to passe that when he was entred into the house of one of the chief Pharises on the Sabbath day, to eate bread, they watched him.

2 And beholde, there was a certeine man before him, which had the dropsie.

3 Then Iesus answering, spake vnto the expounders of the Lawe, and Pharises, saying, Is it lawfull to heale on the Sabbath day?

4 And they held their peace. The he tooke him, and healed him, and let him go.

5 And answered the, saying, Which of you shall haue an asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabbath day?

6 And they could not answere him againe to those things.

7 He spake also a parable to the ghestes, When he marked how they chose out the chiefe roomes, and said vnto them,

a Here proueth 8 their ambition, which desire to sit in the chiefe places.

8 When thou shalt be bidden of any man to a wedding, set not thy selfe downe in the chiefe place, lest a more honorable man then thou, be bidden of him,

9 And he that bad both him & thee, come, and say to thee, Giue this man roome, and thou then begin with shame to take the lowest roome.

Pro. 25. 5.

10 * But when thou art bidden, goe and sit downe in the lowest roome, that when he that bade thee, cometh, he may say vnto thee, Friend, sit vp hier: then shalt thou haue worship in the presence of them that sit at table with thee.

Chap. 13. 14.

b Christ reprehendeth onely the blinde affection of man, which regardeth nothing but a worldly recompense.

Pro. 3. 27. tab. 4. 7.

11 * For whosoever exalteth him self, shall be brought lowe, and he that humbleth him self, shall be exalted.

12 ¶ Then said he also to him that had bidden him, * When thou makest a dinner or a supper, call not thy friendes, nor thy brethren, neither thy kinsmen, nor the riche neighbours, lest they also bid thee againe, and a recompense be made thee.

13 But when thou makest a feast, call the

poore, the maimed, the lame, & the blind,

14 And thou shalt be blessed, because they can not recompense thee: for thou shalt be recompensed at the resurrection of the iust.

15 ¶ Now when one of them that sate at table, heard these things, he said vnto him, Blessed is he that eateth bread in the kingdome of God.

16 Then said he to him, * A certeine man made a great supper, and bade many,

Mat. 22. 2.

Luc. 14. 9.

c He casteth the Iewes in the teeth with their ingratitude, which would not eate of those holy meates of Gods worde, which was presented vnto the, and whereunto they were bid a long time before.

17 And sent his seruant at supper time to say to them that were bidden, Come: for all things are now ready.

18 But they all with one minde began to make excuse: The first said vnto him, I haue bought a farme, and I must nedes go out & see it: I pray thee haue me excused.

19 And another sayd, I haue bought five yoke of oxen, and I goe to proue them: I pray thee, haue me excused.

20 And another said, I haue married a wife, and therefore I can not come.

21 So that seruant returned, and shewed his master these things. Then was the good man of the house angry, & said to his seruant, Go out quickly into the places and stretes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

d Here is signified the calling of the Gentiles.

e God will rather receiue all the rascall people of the world to his banquet, then the which are vnthankfull.

22 And the seruant said, Lord, it is done as thou hast commanded, and yet there is roome.

23 Then the master said to the seruant, Go out into the hie wayes, and hedges, and compel the to come in, that mine house may be filled.

f This compulsion commeth of the feeling of the power of Gods worde, after that his worde hath bene preached.

24 For I say vnto you, that none of those men which were bidden, shall tast of my supper.

25 Nowe there went great multitudes with him, and he turned and said vnto them,

Mat. 10. 37. & 18. 24.

26 * If any man come to me, and I hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, & his owne life also, he can not be my disciple.

g That is, he casteth not off all affections & desires which draw vs from Christ.

27 * And whosoever beareth not his crosse and commeth after me, can not be my disciple.

Mat. 16. 24. mtr. 8. 34.

28 For which of you mynding to builde a towre, sitteth not downe before, & counteth the cost, whether he haue sufficient to performe it,

h He that will professe the Gospel, must diligently consider what his profession requireth, and not rashly take in hand so great an enterprise: neither yet when he hath take it in hand, in any case forsake it.

29 Lest that after he hath laid the foundation, and is not able to performe it, al that beholde it, begin to mocke him,

30 Saying, This man began to builde, and was not able to make an end.

31 Or what King going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twenty thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, & desireth conditions of peace.

33 So likewise, whosoever he be of you, that forsaketh

i Hethatis not perswaded to leaue all at euery houre to beflowe himselfe frankly in Gods seruice.

Mat. 9. 13.

k If they that should season others haue lost it them selues, where shoulde a man recouer it? *Or, seasoned. Mat. 23. 24.*

for saketh not all that he hath, he can not be my disciple.

34 * Salt is good: but if salt haue lost his sauour, wherewith shal it be salted?

35 It is neither meete for the land, nor yet for the dunghill, but men caste it out. He that hath eares to heare, let him heare.

CHAP. XV.

1 The Pharisees murmured because Christ receiued sinners. 2 The losing of the hundred sheepe. 3 Ioye in heauen for one sinner. 4 Of the prodigal sonne.

1 Then resorted vnto him all the Publicanes and sinners, to heare him.

2 Therefore the Pharisees and Scribes murmured, saying, He receiueith sinners, and eateth with them.

3 Then spake he this parable to the, saying,

4 * What man of you hauing an hundred sheepe, if he lose one of them, doeth not leaue nintie and nine in the wilderness, and go after that which is lost, vntill hee finde it?

5 And when he hath found it, he layeth it on his shoulders with ioye.

6 And when he cometh home, he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe, which was lost.

7 I say vnto you, that likewise ioye shal be in heauen for one sinner that conuerteth, more then for ninety and nine iust men, which nede none amendment of life.

8 Either what woman hauing ten pieces of siluer, if she lose one piece, doeth not light a candle, and sweepe the house, and seeke diligently till she finde it?

9 And when she hath found it, shee calleth her friends, and neighbours, saying, Reioyce with me: for I haue found the piece which I had lost.

10 Likewise I saye vnto you, there is ioye in the presence of the Angels of God, for one sinner that conuerteth.

11 ¶ He said moreouer, A certaine mā had two sonnes.

12 And the yonger of them said to his father, Father, giue me the portion of the goods that falleth to me. So hee deuided vnto them his substance.

13 So not long after, when the yonger sonne had gathered al together, he toke his iourney into a farre countrey, and there he wasted his goods with riotous liuing.

14 Now when he had spent al, there arose a great dearth throughout that land, and he began to be in necessitie.

15 Then he went and claue to a citizen of that countrey, and hee sent him to his farme, to feede swine.

16 And he would faine haue filled his belly with the huskes, that the swine ate: but no man gaue him.

17 Then he came to him selfe, and said, How many hired seruants at my fathers haue bread ynough, and I die for hunger!

18 I wil rise and go to my father, and say vnto him, Father, I haue sinned against heauen, and before thee.

19 And am no more worthy to be called thy sonne: make me as one of thy hired seruants.

20 So he arose and came to his father, and while he was yet a great way off, his father sawe him, and had compassion, & ran and fell on his necke, and kissed him.

21 And the sonne said vnto him, Father, I haue sinned against heauen, and before thee, and am no more worthy to be called thy sonne.

22 Then the father saide to his seruants, Bring forth the best robe, and put it on him, and put a ring on his hand, and shoes on his feete,

23 And bring the fat calfe, and kill him, and let vs eate, and be merie.

24 For this my sonne was dead, and is aliue againe: and he was lost, but he is found. And they began to be merie.

25 Now the Elder brother was in the field, & when he came and drewe neere to the house, he heard melodie, and dauncing.

26 And called one of his seruants, & asked what those things meant.

27 And he said vnto him, Thy brother is come, & thy father hath killed the fatted calfe, because he hath receiued him safe and sound.

28 Then he was angrie, and would not go in: therefore came his father out and intreated him.

29 But he answered and said to his father, Lo, these many yeeres haue I done thee seruice, neither brake I at any time thy commandement, and yet thou neuer gauest me a kid that I might make mery with my friends.

30 But whe this thy sonne was come, which hath deuoured thy goods with harlots, thou hast for his sake killed the fatted calfe.

31 And he said vnto him, Sonne, thou art euer with me, and all that I haue, is thine. It was meete that we shoulde make merye, & be glad: for this thy brother was dead, and is aliue againe: and he was lost, but he is found.

CHAP. XVI.

1 Christ exhorteth his to wisdom and liberallitie by the example of the steward. 2 None can serue two masters. 3 He reproveth the covetousnes and hypocrisie of the Pharisee. 4 Of the end and force of the Lawe. 5 Of the holy state of marriage. 6 Of the rich and Lazarus.

1 And he said also vnto his disciples,

2 There was a certaine rich mā, which had a steward, and he was accused vnto him, that he wasted his goods.

3 And he called him, and saide vnto him, How is it that I heare this of thee? Giue an accounts of thy stewardship: for thou mayst be no longer steward.

4 Then the steward said within himselfe, What shall I do for my master will take away from mee the stewardship? I can

f That is, against God.

g God preventeth vs and heareth our groanings before we crye to him. h He was touched with the feeling of his sinne, & therefore was ashamed thereof, and heauie in heart.

i God reproveth the cause of such as grudge when God receiueith sinners to mercie.

k Thy parte, which art a few, is nothing diminished by that. Christ was also killed for the Gentiles: for he receiveth not the person, but feedeth indifferently all them that beleue in him, with his body and blood, to life everlasting.

l Christ teacheth hereby, that likewise as he which is in authoritie and hath riches, if he get friends in his prosperitie, may be relieved in his adversities: so our liberallitie towards our neighbour shall stand vs in such steade at the day of iudgement, that God will accept it as done vnto him.

FFFFF. iij. not

Mat. 18. 13.

a Which iustifie themselves, and knowe not their owne fautes.

b The worde is drachma, which is somewhat more in value then five pence of olde sterling money, and was equall with a Romane pennie.

c This declareth that we ought not to desire to haue our portions separate from God, except we wil lose all.

d The Greeke worde signifieth so to wast all that a man referueth nothing to himselfe.

e For no man had pittie vpon him.

not digge, & to begge I am ashamed.

4 I know what I will doe, that when I am put out of the stewardship they maye receiue me into their houses.

5 Then called he euery one of his masters detters, and saide vnto the first, how much owest thou vnto my master?

6 And he said, An hundreth measures of oyle. And he said to him, Take thy writing, and sit downe quickly, and write fiftie.

7 Then said he to another, How much owest thou? An he said, an hundreth measures of wheat. Then he said to him, Take thy writing, and write foure score.

8 And the Lord commended the vniust steward, because hee had done wisely. Wherefore the children of this worlde are in their generation wiser then the children of light.

9 And I say vnto you, Make you friends with the riches of iniquitie, that when ye shall want, they may receiue you into euerlasting habitations.

10 He that is faithfull in the least, he is also faithfull in much: and he that is vniust in the least, is vniust also in much.

11 If then ye haue not bene faithfull in the wicked riches, who will trust you in the true treasure?

12 And if ye haue not ben faithfull in another mans goods, who shall giue you that which is yours?

13 No seruant can serue two masters: for either he shall hate the one, and loue the other: or els he shall seane to the one, and despise the other. Ye can not serue God and riches.

14 All these things heard the Pharises also which were couetous, and they mocked him.

15 Then he said vnto them, Ye are they which iustifie your selues before me: but God knoweth your hearts: for that which is highly esteemed among men, is abomination in the sight of God.

16 The Law and the Prophets endured vntil Iohn: and since that time the kingdome of God is preached, and euery man preache into it.

17 Now it is more easie that heauen and earth should passe away, then that one title of the Law should fall.

18 Whosoever putteth away his wife, and marieth another, committeth adulterie: and whosoever marieth her that is put away from her husband, committeth adulterie.

19 There was a certeine rich man, which was clothed in purple and fine linnen, and fared well and delicately euery day.

20 Also there was a certeine begger named Lazarus, which was laied at his gate full of sores,

21 And desired to be refreshed with the

crommes that fel fro the rich mans table: yea, & the dogs came & licked his sores.

22 And it was so that the begger dyed, and was carryed by the Angels into Abrahams bosome. The riche man also dyed & was buried.

23 And being in hell in torment, he lift vp his eyes, and sawe Abraham a farre off, and Lazarus in his bosome.

24 Then he cried, & said, Father Abraham, haue mercie on me, & send Lazarus that he may dippe the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasures, and likewise Lazarus paines: now therfore is he comforted, and thou art tormented.

26 Besides all this, betwene you and vs there is a great gulfe set; so that they which would go from hence to you, can not: neither can they come from thence to vs.

27 Then he sayd, I pray thee therfore father, that thou wouldest send him to my fathers house,

28 (For I haue fise brethren) that he may testifie vnto them, least they also come into this place of torment.

29 Abraham said vnto him, They haue Moses and the Prophets: let them heare them.

30 And he said, Nay, father Abraham: but if one came vnto them fro the dead, they will amend their liues.

31 Then he said vnto him, If they heare not Moses and the Prophets, neither will they be perswaded, though one rise from the dead againe.

his vaine boasting, who in his life wanted him selfe to be the sonne of Abraham: warning vs also hereby how little glorious titles auayle. Or, good things. Or, euill things. Or, swallowing pit. q Which declareth that it is to late to be instructed by the dead, if in their lifetime they cannot profite by the liuely worde of God. r As faith cometh by Gods worde, so is it maynteyned by the same. So that neyther we ought to looke for Angels from heauen, or the dead to confirme vs therein, but onely the word of God is sufficient to life euerlasting.

CHAP. XVII.

Christ teacheth his disciples to auoide occasions of offence. 2 One to forgive another. 3 VVhat ought to pray for the increase of faith. 4 He magnifieth the vertue of faith. 5 And sheweth the vniuersality of man. 6 Healeth ten lepers. 7 Speaketh of the latter dayes, and of the end of the world.

1 Then said he to the disciples, It can not be auoyded, but that offences wil come, but wo be to him by whom they come.

2 It were better for him that a great millstone were hanged about his necke, and that he were cast into the sea, then that he should offend one of these litle ones.

3 Take hede to your selues: if thy brother trespass against thee, rebuke him: and if he repent, forgive him.

4 And though he sinne against thee seuen times in a day, & seuen times in a day turne againe to thee, saying, It repenteth me,

m As the fathers in the olde Law were said to be gathered into bosome of Abraham, because they receiued the fruit of the same faith with him: so in the newe Testament we say that the members of Christ are ioyned to their head, or gathered vnto him.

n Whereby is signified most blessed life, which they that dye in the faith of Abraham did, shall enioy after this worlde.

o Christ describeth spiritual things by suche manner of speech, as is most proper to our vnderstanding: for our soules haue neither fingers nor eyes, neither are they thirstie or speake: but the Lord as it were in a table, painteth forth the state of the life to come, as our capacite is able to comprehend it.

p In calling him sonne, he teacheth

q

r

s

t

u

v

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God, who doeth here represent the master of the house doth rather commend the prodigal wast of his goodes, and the liberal giuing of the same to the poore, then the strait keeping & hoarding of them. That is, either wickedly gotten or wickedly kept, or wickedly spent: & hereby we be warned to suspect riches which for the most part are an occasion to their possessors of great wickednes. They which cannot well bestowe worldly goodes, will bestowe euill, spiritual treasures: & therefore they ought not to be committed vnto them.

As are riches and suchelike things, which God hath giuen not for your selues onely, but to bestowe vpon others.

Christ calleth the giftes, which he giueth vnto vs, ours.

Mat. 6. 14.

Because they iudged no man happy, but those that were riche.

Which loue outward appearance, and vaine glorie.

Mat. 23. 12.

Their zeale is so inflamed, that they followe the Gospell without respect of worldly things.

Mat. 5. 17.

Mat. 5. 32. and 19. 9. 1 cor. 7. 11.

k That is, which is not lawfully diuorced.

1 By this storie is declared what punishment they shall haue, which liue deliciously and neglect the poore.

me, thou shalt forgive him.

5 ¶ And the Apostles said vnto the Lord, Increase our faith.

6 And the Lord said, * If ye had faith *as much* as is a graine of mustard seede, & should say vnto this mulberie tree, * plucke thy selfe vp by the rootes, and plant thy selfe in the sea, it should euen obey you.

7 ¶ Who is it also of you, that hauing a seruant plowing or feeding cattell, would say vnto him by and by, when he were come from the field, Go, & sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and girde thy selfe, and serue mee, till I haue eaten and drunken, and afterwarde eate thou, and drinke thou?

9 Doeth he thanke that seruant, because he did that which was comanded vnto him? I trow not.

10 So likewise ye, when ye haue done all those things, which are commanded you, say, We are vnprofitable seruants: wee haue done that which was our dutie to doe.

11 ¶ And so it was when he went to Ierusalem, that he passed through the middes of Samaria, and Galile.

12 And as he entred into a certeine towne, there met him ten men that were lepers, which stood a farre of.

13 And they lift vp their voyces and sayd, Iesus, Master, haue mercie on vs.

14 And when he saw them, he said vnto the, Go, shewe your selues vnto the Priests. And it came to passe, that as they went, they were clenfed.

15 Then one of them, when he sawe that he was healed, turned backe, and with a loud voyce prayled God,

16 And fell downe on his face at his feete, and gaue him thanks: and he was a Samaritan.

17 And Iesus answered, and said, Are there not ten clenfed? but where are the nine?

18 There are none found that returned to giue God prayse, saue this stranger.

19 And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

20 ¶ And when he was demanded of the Pharises, when the kingdom of God shuld come, he answered them, and saide, The kingdom of God commeth not with obseruation.

21 Neither shall men saye, Lo here, or loe there: for behold, the kingdome of God is within you.

22 And he said vnto the disciples, The daies will come, when ye shal desire to see one of the dayes of the Sonne of man, and ye shall not see it.

23 * Then they shall saye to you, Beholde here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lighteneth out of the one part vnder heauen, shineth vnto the other part vnder heauen, so shal the Sonne of man be in his day.

25 But first must he suffer many things, and be reprovod of this generation.

26 * And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gaue in marriage vnto the day that Noe went into the Aike: & the flood came, and destroyed them all.

28 * Likewise also, as it was in the dayes of Lot: they ate, they dranke, they bought, they sold, they planted, they buyt.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heauen, and destroyed them all.

30 After these *enamples* shal it be in the day when the Sonne of man shalbe reueiled.

31 At that day he that is ypon the house, and his stuffe in the house, let him not come downe to take it out: and hee that is in the field likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 * Whosoeuer will seeke to saue his soule, shall lose it: and whosoeuer shall lose it, I shal get it life.

34 * I tell you, in that night there shalbe two in one bed: the one shalbe receiued, and the other shalbe left.

35 Two women shalbe grinding together: the one shalbe taken, and the other shalbe left.

36 Two shalbe in the field: one shalbe receiued, and an other shalbe left.

37 And they answered, and saide to him, Where, Lorde? And he saide vnto them, Where soeuer the bodie is, thither will also the Eagles resort.

CHAP. XVIII.

By the example of the widowe, and the Publican, Christ teacheth how to pray. 15 By the example of children, he exhorteth to humilitie. 18 Of the way to be saved, and what things let. 29 The reward promised to him, And of the crosse.

1 And he spake also a parable vnto the, *to this end*, that they ought alwayes to pray, and not to waxe faint,

2 Saying, There was a iudge in a certeine citie, which feared not God, neither reuerenced man.

3 And there was a widowe in that citie, which came vnto him, saying, Doe me iustice against mine aduersarie.

4 And he would not for a time: but afterward hee saide with him selfe, Though I feare not God, nor reuerence man,

5 Yet because this widowe troubleth me, I wil doe her right, lest at the last she come and make me weary.

6 And the Lord said, Heare what the vnrighteous iudge saith.

7 Now shal not God avenge his elect, which cry day and night vnto him, yea, though he suffer long for them?

8 I tell you he wil auenge them quickly: but when the Sonne of man cometh, shal he finde faith on the earth?

9 ¶ Hee spake also this parable vnto certeine

Mat. 17. 20.

c That is, if they haue neuer so little of pure and perfit faith.

d Meaning they should do wonderful and incredible things.

e Hereby is declared that it is not enough to doe a piece of our dutie for a time, but also we must continue to the end.

f For God receueth nothing of vs, whereby he should stande bounde vnto vs.

Leui. 14. 2.

g To whom it did appertene to iudge of theleprouie, Leui. 14. 2 & hereby also the priests shuld haue no occasion to grudge, or murmur.

h He noteth hereby their ingratitude, & that the greatest part neglect the benefite of God.

i It cannot be decerned by any outward shewe, or maiesty, wherby it might the rather be knowe.

Or, among you.

k Either by reason of the worde of God, which is receiued by faith, or that the Messias whome they sought, as absent is now present, euen within their own dores, & yet they know him not, Iohn. 1. 11.

l He speaketh of his first coming into the world.

Mat. 24. 23.

m Meaning his second coming wherein he shall appeare in glorie.

Gen. 7. 1.

mat. 24. 28.

1. pet. 3. 20.

n When men contemned the iudgement of God, wherewith they were before menaced.

Gen. 19. 24.

o We must forget that which we haue left behinde vs, to the end, that we may the better follow our heavenly vocation.

Gen. 1. 20.

Chap. 9. 24. & 16.

25.

mat. 10. 39.

mar. 3. 35.

John. 12. 25.

p This corporall death shal engender life cuerlasting.

Mat. 24. 41.

q He meaneth that no bande or conjunction is so strait, should staye vs.

Mat. 24. 28.

r Nothing can hinder the faithful to be ioyned to their head Iesus Christ: for they shall gather vnto him, as the rauening birdes about a carion.

d Whereby he declared his proude and disdainful heart.

e These were signes of an humble and lowly heart.

Or, and not the other.

Chap. 14. 17.

Mat. 23. 12.

Mat. 19. 13.

Mar. 10. 13.

f The worde signifieth young sucking babes which they carried in their armes.

g He meaneth the babes whom the Apostles rebuked.

h He comprehendeth aswell them that are infants of age, as them also, which are like vnto infants in simplicitie and plainesse.

i Signifying that they ought to lay aside all malice and pride.

Mat. 19. 16.

Mar. 10. 17.

k Because commonly they abused this worde, Iesus sheweth him that he could not confesse him to be good, except also he acknowledged that he was of God.

Exod. 20. 19.

Or, cable rope.

l For he so gouerneth the heartes of his, that their riches do not blinde them.

Mat. 19. 37.

Mar. 10. 25.

m The litle that a man hath with the grace of God, is an hundred fold better then all the abundance that one can haue without him: but the chiefe recompence is in heauen.

reine which trusted in them selues that they were iust, and despised other,

10 Two men went vp into the Temple to pray: the one a Pharise, and the other a Publicane.

11 The Pharisee stood & prayed thus with himselfe, O God, I thanke thee that I am not as other men, extortioners, vniust, adulterers, or euen as this Publicane.

12 I fast twice in the weeke: I giue tithes of all that euer I possesse.

13 But the Publicane standing a farre off, would not lift vp so much as his eyes to heauen, but smot his brest, saying, O God, be mercifull to me a sinner.

14 I tell you, this man departed to his house justified, rather then the other: for eueri man that exalteth him selfe, shall be brought low, and he that humbleth him selfe, shall be exalted.

15 ¶ They brought vnto him also babes that he shoulde touche them. And when his disciples sawe it, they rebuked them.

16 But Iesus called them vnto him, and saide, Suffer the babes to come vnto me, and forbid them not: for of such is the kingdome of God.

17 Verely I say vnto you, whosoever receyueh not the kingdome of God as a babe, he shall not enter therein.

18 ¶ Then a certeine ruler asked him, saying, Good master, what ought I to doe, to inherit eternall life?

19 And Iesus sayd vnto him, Why callest thou me good? none is good, saue one, euen God.

20 Thou knowest the commaundementes, * Thou shalt not commit adulterie: Thou shalt not kill: Thou shalt not steale: Thou shalt not beare false witness: Honour thy father and thy mother.

21 And he saide, All these haue I kept from my youth.

22 Now when Iesus heard that, he said vnto him, Yet lackest thou one thing. Sell all that euer thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, follow me.

23 But when he heard those things, he was very heauie: for he was marueilous rich.

24 And when Iesus sawe him sorowfull, he said, with what difficultie shall they that haue riches, enter into the kingdome of God?

25 Surely it is easier for a camell to goe through a needels eye, then for a richman to enter into the kingdome of God.

26 Then said they that heard it, And who then can be saued?

27 And he said, The things which are vnpossible with men, are possible with God.

28 ¶ Then Peter said, Lo, we haue left all, and haue followed thee.

29 And he said vnto them, Verely I say vnto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdome of Gods sake,

30 Which shall not receiue much more in

this world, and in the world to come life euerlasting.

31 ¶ Then Iesus tooke vnto him the twelve, & said vnto them, Behold, We goe vp to Ierusalem, and all thinges shall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and shall be spitefully entreated, and shall be spitted on.

33 And when they haue scourged him, they will put him to death: but the third daye he shall rise againe.

34 But they vnderstoode none of these things, and this saying was hid from them, neither perceyued they the things, which were spoken.

35 ¶ And it came to passe, that as he was come nere vnto Iericho, a certeine blinde man sate by the way side begging.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazaret passed by.

38 Then he cried, saying, Iesus the Sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that he should hold his peace, but he cried much more, O Sonne of Dauid, haue mercie on me.

40 And Iesus stood still, and commanded him to be brought vnto him. And when he was come nere, he asked him,

41 Saying, What wilt thou that I doe vnto thee? And he said, Lord, that I may receiue my sight.

42 And Iesus said vnto him, Receiue thy sight: thy faith hath saued thee.

43 Then immediatly he receyued his sight, and followed him, praying God: and all the people, when they sawe this, gaue praise to God.

n The people vsed to call the Messias by this name, because they knewe he shoulde come of the stocke of Dauid, Psal. 132. 11. Act. 1. 30. o He was mindfull of the benefite receiued and also the people were moued thereby to glorifie God.

CHAP. XIX.

Of Zaccheus. 12 The ten pieces of money. 31 Christ rideth to Ierusalem, and weepeth for it. 45 He chafereth out the merchants, 47 And his enemies seek to destroy him.

1 N Owe when Iesus entred and passed through Iericho,

2 Behold, there was a man named Zaccheus, which was the chiefe receiuer of the tribute, and he was rich.

3 And he sought to see Iesus, who he shuld be, and could not for the prease, because he was of a low stature.

4 Wherefore he ran before, and climed vp into a wilde figge tree, that he might see him: for he should come that way.

5 And when Iesus came to the place, hee looked vp, and sawe him, and sayde vnto him, Zaccheus, come downe at once; for to day I must abide at thine house.

6 Then he came downe hastily, and receiued him ioyfully.

7 And when all they sawe it, they murmured, saying, that hee was gone in to lodge with a sinfull man.

Or, a man of a wicked life.

8 And

Or, false accusation.

a Zaccheus ad-
optio was a signe
that the whole
family was recei-
ued to mercie.
Notwithstand-
ing this promes
God referueth
to himselfe free
libertie either to
chuse or forsake,
as in Abrahams
house.

b To be the
sonne of Abrahā
is to be chosen
freely, Rom. 9. 8
to walke in the
steppes of the
faith of Abrahā,
Rom. 4. 12. to do
the workes of
Abraham, Iohn,
8. 39. by the
which things, we
are most assured
of life euerslastig
Rom. 8. 29.

Mat. 11. 11.

c This was to
declare to them,
that he must yet
take great paines
before his king-
dome should be
established.

d This piece of
money is called
Mina, and the
whole summe
mounth about
the value of se-
uenteene pound,
esteeming euery
piece about fise
Nobles & seuen
pence.

e God wil not
that his graces
remain idle
with vs.

f Whereby we
learne that the
second coming
of our Sauour
Christ shall be
more glorious,
& excellent then
it doeth now ap-
peare.

g They that sup-
presse the giftes
of God, and liue
in idleness, are
without excuse.

Chap. 1. 18.

Mat. 13. 12. & 23.

29.

Mar. 4. 11.

h He that faith-
fully bestoweth
graces of God,
shal haue them
increased: but
they shalbe takē
away from him
that is vnprofi-
table, and vseth
thē not to Gods
glorie.

8 And Zaccheus stode forth and said vn-
to the Lord, Behold, Lord, the half of my
goods I giue to the poore: and if I haue
taken from any man by forged caullatio,
I restore him foure fold.

9 Then Iesus said to him, This day is salua-
tion come vnto this house, for as much as
he is also become the sonne of Abra-
ham.

10 * For the Sonne of man is come to seke,
and to saue that which was lost.

11 And whiles they heard these things, he
continued and spake a parable, because he
was nere to Ierusalē, & because also they
thought that the kingdom of God should
shortly appeare.

12 He said therefore, * A certeine noble man
went into a farre countrey, to receiue for
him selfe a kingdome, and so to come a-
gaine.

13 And he called his ten seruants, and deli-
uered them ten pieces of money, & said
vnto them, * Occupie till I come.

14 Now his citicens hated him, and sent an
ambassage after him, saying, We will not
haue this man to reigne ouer vs.

15 And it came to passe, when he was come
again, and had receiued his kingdome,
that he comāded the seruants to be cal-
led to him, to whom he gaue his money,
that he might know what euery man had
gayned.

16 Then came the first, saying, Lorde, thy
piece hath encreased ten pieces.

17 And he saide vnto him, Well, good ser-
uant: because thou hast bene faithful in a
very litle thing, take thou authoritie ouer
ten citics.

18 And the second came, saying, Lorde, thy
piece hath encreased fise pieces.

19 And to the same he said, Be thou also ruler
ouer fise citics.

20 So the other came, and saide, Lord, be-
hold thy piece, which I haue laid vp in a
napkin.

21 For I feared thee, because thou art a strait
man: thou takest vp, that thou laidest not
downe, and reapest that thou diddest not
sowe.

22 Then he said vnto him, Of thine owne
mouth will I iudge thee, O euill seruant.
Thou knewest that I am a strait man, ta-
king vp that I layd not downe, and rea-
ping that I did not sow.

23 Wherefore then gauest thou my mo-
ney into the banke, that at my coming
I might haue required it with vantage?

24 And he said to them that stode by, Take
from him that piece, and giue it him that
hath ten pieces.

25 (And they said vnto him, Lorde, he hath
ten pieces.)

26 * For I say vnto you, that vnto al the that
haue, it shalbe giuen: and from him that
hath not, euen that he hath, shalbe taken
from him.

27 Moreouer, those mine enemies, which
would not that I should reigne ouer the,

bring hither, and slay them before me.

28 ¶ And when he had thus spoken, he
went forth before, ascending vp to Ie-
rusalem.

29 * And it came to passe, when he was
come nere to Bethphage, and Bethania,
besides the mount which is called the
mōte of Oliues, he sent two of his disciples

30 Saying, Go ye to the towne which is be-
fore you, wherein, as sone as ye are come, ye
shall find a colte tied, whercon neuer man
sate: loose him, and bring him hither.

31 * And if any mā aske you, why ye loose
him, thus shal ye say vnto him, Because the
Lord hath neede of him.

32 So they that were sent, went their way,
and found it as he had said vnto them.

33 And as they were loosing the colte, the
owners therof said vnto them, Why loose
ye the colte?

34 And they sayd, The Lord hath neede of
him.

35 ¶ So they brought him to Iesus, & they
cast their garmentes on the colte, and set
Iesus thereon.

36 And as he went, they spred their clothes
in the way.

37 And when he was now come nere to
the going downe of the mount of Oliues,
the whole multitude of the disciples be-
gan to reioyce, and to prayse God with a
loude voyce, for all the great workes that
they had seene,

38 Saying, Blessed be the King that com-
meth in the name of the Lorde: peace in
heauen, and glory in the hieft places.

39 Then some of the Pharises of the com-
panie saide vnto him, Master, rebuke thy
disciples.

40 But he answered, and said vnto them,
I tell you, that if these should holde their
peace, the stones would cry.

41 ¶ And when he was come nere, he be-
held the Citie, and wept for it,

42 Saying, * O if thou hadest euen knowen
at the least in this thy day those things,
which belong vnto thy peace: but now are
they hid from thine eyes.

43 For the dayes shal come vpon thee, that
thine enemies shall cast a trench about
thee, and compass thee round, and kepe
thee in on euery side,

44 And shal make thee euē with the ground,
and thy children which are in thee, and
they shall not leaue in thee a stone vpon a
stone, because thou knewest not the time
of thy visitation.

45 ¶ He went also into the Temple, and
began to cast out them that solde therein,
and them that bought,

46 Saying vnto them, It is written, * Mine
house is the house of prayer, * but ye haue
made it a denne of theeues.

47 And he taught daylye in the Tem-
ple. And the high Priestes & the Scribes,
and the chiefe of the people sought to de-
stroy him.

48 But they could not find what they might
do

i Herby we per-
ceiue the excel-
lent constancie
of Christ, who
notwithstanding
he did now fight
against the ter-
rou of death, &
Gods iudgement
yet went before
his fearefull dis-
ciples, & led the
way to death.

Mat. 21. 1.

Mar. 11. 1.

k Christ preuen-
teth suche diffi-
culties as might
haue troubled
his disciples.

Mat. 21. 7.

1 Iohn. 12. 14.

l They wish that
God may be ap-
peased, & recon-
ciled with men:
and so by this
meanes be glo-
rified.

Chap. 21. 6.

Mat. 24. 1.

mar. 13. 1.

m Christ partly
pitieth the Ci-
tie which was
so nere her de-
struction, & par-
ly vbraideth
their malice
which would
not imbrace
Christ their Sa-
uiour, & there-
fore pronoun-
ceth greater pu-
nishment to Ie-
rusalem, then to
other Cities,
which had not
receiued like
graces.

n Meaning

Christ, without
whom there is
no saluation, and
with whom is al
felicitie.

o Through

thine owne ma-
lice thou art
blinded.

p And recei-
uedst not the Re-
deemer, which
was sent thee.

Mat. 21. 13.

mar. 11. 17.

1 Ioh. 5. 6. 7.

Ier. 7. 11.

Or, in this day

time.

g That is, was most attent to heare.

do to him: for al the people ^h changed vp^o him when they heard him.

CHAP. XX.

4 Christ stoppeth his aduersaries mouthes by an other question. 9 Sheweth their destruction by a parable. 22 The authoritie of Princes. 27 The resurrection, and his diuine power. 46 He reproveth the ambition of the Scribes.

Mat. 21. 33.
Mar. 11. 37.

1 And ^a it came to passe, that on one of those dayes, as he taught the people in the Temple, and preached the Gospel, the high Priests & the Scribes came vpon him with the Elders,

2 And spake vnto him, saying, Tell vs by what authoritie thou doest these thinges, or who is he that hath giuen thee this authoritie?

3 And he answered, and saide vnto them, I also will aske you one thing: tel me therefore:

4 The ^a baptisme of Iohn was it from heauen, or of men?

5 And they reasoned within them selues, saying, If we shall say from heauen, he will say, Why then beleeued ye him not?

6 But if we shall say, Of men, all the people will stone vs: for they be perswaded that Iohn was a Prophet.

7 Therefore they answered, that they could not tell whence it was.

8 Then Iesus said vnto them, ^b Neither tel I you, by what authoritie I doe these thinges.

9 ^c Then began he to speake to the people this parable, ^a A certaine man planted a ^a vineyard, and ^d let it forth to husb^ondmen: and went into a straunge countrey, for a great season.

10 And at a tyme he sent a ^e seruant to the husb^ondmen, that they should giue him of the fruite of the vineyard, but the husb^ondmen did beat him, and sent him away emptye.

11 Againe he sent yet another seruant: and they did beat him, & fowle intreated him, and sent him away emptye.

12 Moreover, hee sent the third, and him they wounded, and cast out.

13 Then sayd the Lorde of the vineyard, What shall I doe? I will sende my beloued Sonne: it may be that they will doe reuerence, when they see him.

14 But when the husb^ondmen sawe him, they reasoned with them selues, saying, This is the heire: come, let vs kil him, that the inheritance may be ours.

15 So they cast him out of the vineyard, and killed him. What shall the Lord of the vineyard therefore do vnto them?

16 He wil come and destroy these husb^ondmen, and wil giue out his vineyard to others. But when they heard it, they sayde, God forbid.

17 ^f And he beheld them, and saide, What meaneth this then that is written, ^g The stone that the builders refused, that is made the head of the corner?

18 ^h Whosoeuer shall fall vpon that stone,

shalbe broken: & on whom soeuer it shall fall, it will grinde him to powder.

19 Then the hie Priests, & the Scribes the same houre went about to lay handes on him: (but they feared the people) for they perceiued that he had spoken this parable against them.

20 ⁱ And they ^h watched him, and sent forth spies, which should faine them selues iust men, to take him in his talke, and to deliuer him vnto the power and authoritie of the gouernour.

21 And they asked him, saying, Master, we know that thou sayest, and teachest right, neither doest thou except mans person, but teachest the way of God truly.

22 Is it ⁱ lawfull for vs to giue Cesar tribute or no?

23 But he perceiued their craftines, and said vnto them, Why tempt ye me?

24 Shew me a penie. Whose image and superscription hath it? They answered, and said, Cessars.

25 Then he saide vnto them, ^k Give then vnto Cesar the things which are Cessars, and to God those which are Gods.

26 And they coulde not reprove his saying before the people: but they marueiled at his answer, and held their peace.

27 ^l Then came to him certeine of the Sadducees (which denie that there is any resurrection) and they asked him,

28 Saying, Master, ^m Moses wrote vnto vs, If any mans brother die hauing a wife, and he die without children, that his brother should take ⁿ his wife, and rayse vp sede vnto his brother.

29 Now there were seuen brethren, and the first tooke a wife, and hee dyed without children.

30 And the second tooke the wife, and hee died childles.

31 Then the third tooke her: & so likewise the seuen dyed, and left no children.

32 And last of all, the woman died also.

33 Therefore at the resurrection, whose wife of them shall she be? for seuen had her to wife.

34 Then Iesus answered, & sayd vnto them, The ^o children of this world marrie wiues, and are married.

35 But they which shalbe counted worthie to enioy that world, and the resurrection from the dead, neither marrie wiues, neither are married.

36 ^p For they can dye no more, forasmuch as they are equal vnto the Angels, and are the Sonnes of God, ^q since they are the children of the resurrection.

37 And that the dead shall rise againe, euen ^r Moses shewed it besides the bush, when he said, The Lorde is the God of Abraham, and the God of Isaac, and the God of Iacob.

38 For he is not the God of the ^s dead, but of them which liue: ^t for all liue vnto him.

39 Then certeine of the Pharises answered, and

Mat. 22. 16.
Mar. 12. 13.

h They wayted for a conuenient tyme and place.

i They thought it vnlawfull to pay to a prince being an infidel, that which they were wont to pay to God in his Temple.

k The due tie which we owe to princes, let- teth nothing that which is due vnto God.

Mat. 22. 23.
Mar. 12. 18.

l In this place he calleth all the children of this world which remaine in the same: or els matrimonie should not seeme to apperteine to the children of God, as that wicked monster pope Cyricius taught against the manifest Scriptures. Since marriage is ordeined to mainteine & increase making, when we shalbe immortal, it shal not be in any vse.

n For although the wicked rise againe, yet that life is but death and an eternall destruction.

o Of the which are not, but of them which are. p The immortallitie of the soule can not be separated from the resurrection of the bodie, where of here Christ properly speaketh.

a By baptisme he comprehendeth all Iohns misterie, who bare witness to Christ.

b By this meanes he made the ashamed and astonished.

Mat. 21. 33.
Mar. 12. 1.

Isa. 53. 1.

Mat. 21. 33.

c The Iewes were as Gods plants and his owne grafting. d God committed his people to the gouernours & priests.

e He raised vp Prophets,

Psal. 118. 22.
Isa. 28. 16.

Mat. 21. 33.

1. Pet. 2. 8.

f For by it the buylding is ioyned together, & made strong. g They that shall be and fall on Christ, thinking to oppress him, shal be ouerthrowen themselves and destroyed.

and said, Master, thou hast wel said.

40 And after that, durst they not aske him any thing at al.

Mat. 22. 44.
mar. 12. 35.

41 ¶ Then said he vnto them, How say they that Christ is Dauids sonne?

Psal. 110. 2.

42 And Dauid him selfe saith in the booke of the Psalmes, * The Lord said vnto my Lord, sit at my right hand,

43 Till I shal make thine enemies thy foote-stoole.

44 Seing Dauid calleth him Lord, how is he then his sonne?

¶ For the sonne is not Lord of his father, and therefore it followeth y^e Christ is God.

Chap. 11. 49.
mar. 12. 38.

45 ¶ Then in the audience of al the people he said vnto his disciples,

46 * Beware of the Scribes, which desire to go in long robes, and loue salutations in the markets, and the highest seats in the Synagogues, and the chiefe roomes at feasts:

47 Which deuoure widowes houses, euen vnder a colour of long praying: these shal receiue greater damnation.

CHAP. XXI.

¶ Christ commendeth the poore widowe. 6 He sauereth the destruction of Ierusalem. 8 Of false teachers. 9 Of the tokens and troubles to come. 27 Of the ende of the worlde. 37 And of his dayly exercise.

Mar. 12. 41.

1 And * as he beheld, he saw the riche men, which cast their giftes into the treasure,

2 And he saw also a certaine poore widow, which cast in thither two mites,

3 And he said, of a trueth I say vnto you, that this poore widowe hath cast in more then they al.

¶ A God esteemeth not the gift, or almes by quantity or value, but by the heart and affection.

Chap. 19. 42.
mat. 23. 1.
mar. 12. 41.

4 ¶ For they al haue of their superfluitie cast into the offerings of God: but she of her penurie hath cast in al the liuing that she had.

5 ¶ Now as some spake of the Temple, how it was garnished with goodly stones, and with consecrate things, he said,

6 Are these the things that ye looke vpon? the dayes wil come, wherein a stone shal not be left vpon a stone, that shal not be throwen downe.

7 Then they asked him, saying, Master, but when shal these things be? and what signe shal there be when these things shal come to passe?

Ephe. 1. 6.
1 thes. 5. 2.
¶ Christ then maketh answer of that, which was more necessarie for them, and not to the question they demanded.

8 ¶ And he said, Take heede, that ye be not deceiued: for manie wil come in my Name, saying, I am Christ; and the time draweth nere: followe ye not them therefore.

9 And when ye heare of warrs and seditions, be not afraide: for these things must first come, but the end followeth not by and by.

10 Then said he vnto them, Nation shal rise against nation, & kingdome against kingdome,

Mat. 24. 7.
mar. 13. 8.

11 ¶ And great earthquakes shal be in diuers places, and hunger, and pestilence, and feareful things, and great signes shal there be from heauen.

12 But before al these, they shal lay their

hands on you, and persecute you, deliue- ring you vp to the Synagogues, and into prisons, and bring you before Kings and rulers for my Names sake.

13 And this shal turne to you, for a testi- monial.

14 ¶ Lay it vp therefore in your hearts, that ye premeditate not, what ye shal an- swere.

15 For I wil giue you a mouth and wisdom, where against al your aduersaries shal not be able to speake, nor resist.

16 Yea, ye shalbe betrayed also of your pa- rents, and of your brethren, and kins- men, and friends, & some of you shal they put to death.

17 And ye shalbe hated of al men for my Names sake.

18 ¶ Yet there shal not one heare of your heades perish.

19 By your patience possesse your soules.

20 ¶ And when ye see Ierusalem besieged with souldiers, then vnderstand that the defolation thereof is nere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, en- ter therein.

22 For these be the dayes of vengeance, to fulfill al things, that are written.

23 But woe to them that be with childe, & to them that giue sucke in those dayes: for there shalbe great distresse in this weland, and wrath ouer this people.

24 And they shal fal on the edge of the sword, and shalbe led captiue into al nations and Ierusalem shalbe troden vnder foote of the Gentiles, vntil the time of the Gentiles be fulfilled.

25 ¶ Then there shalbe signes in the Sunne, and in the Moone, and in the starres; and vpon the earth trouble among the nations, with perplexitie: the sea and the wa- ters shal roare.

26 And mens hearts shal faile them for feare, and for looking after those things which shal come on the worlde: for the powers of heauen shal be shaken.

27 And then shal they see the Sonne of m^a come in a cloude, with power and great glory.

28 And when these things begin to come to passe, the looke vp, & lift vp your heads:

29 for your redemption draweth nere.

30 And he spake to them a parable, Behold the fig tree, and al trees,

31 When they now shoute forth, ye seeing them, know of your owne selues, that summer is then nere.

32 So likewise ye when ye see these things come to passe, know ye that the kingdome of God is nere.

33 Verely I say vnto you, This age shal not passe, til al these things be done.

34 Heauen and earth shal passe away, but my words shal not passe away.

35 Take heede to your selues, lest at any time

¶ This their suf- france shal both be a greater confirmation to the Gospel, and also by their constan- cie the tyrannie of their enemies shal at length be manifest before God, and man.

Chap. 12. 12.
mat. 10. 19.
mar. 13. 11.
¶ For though they were so im- pudent to resist, yet trueth euer gaineth the vi- ctorie.

Mat. 10. 30.
¶ That is, liue ioyfully & blef- sedly euen vnder the crosse.

Mat. 24. 15.
mar. 13. 14.
dan. 9. 27.
¶ Gods wrath against this people shal appeare by calamities and plagues; wherewith he wil punish the.

¶ He meaneth, their iniquities to receiue like- wise their pun- ishment after- ward.

Isa. 30. 26.
zech. 14. 7.
mat. 24. 30.
mar. 13. 24.
¶ The effect of that redemption which Iesus Christ hath pur- chased, shal then fully appeare.

Rom. 8. 29.
¶ The effect of that redemption which Iesus Christ hath pur- chased, shal then fully appeare.

¶ For if these things came in fiftie yeres af- ter.

k To catch and intangle them, wherefoever they be in the world.
*Or, that ye may be made worthy.

your hearts be oppressed with surfeiting and drunkenness, and cares of this life, & lest that day come on you at vnwares.

35 For as a *share shal it come on al them that dwell on the face of the whole earth.
36 Watch therefore, and pray continually, that ye may be counted worthy to escape al these things that shal come to passe, & that ye may stande before the Sonne of man.

37 ¶ Now in the day time he taught in the Temple, and at night he went out and abode in the mount that is called *the mount of Oliues*,

38 And al the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

1 Conspiracie against Christ. 7 They ate the Passouer. 19 The institution of the Lords supper. 24 They strue who shal be greatest, and hereprometh them. 42 He prophesie upon the mouit. 47 Iudas treason. 54 They take him, and bring him to the high Priests house. 60 Peter denieth him thrise and yet repenteth. 67 Christ is brought before the Counsell, where he maketh ample confession.

Mat. 26. 1.

Mar. 14. 1.

a The feast was so called, because they could eat no leauened bread for 7 space of seven daies: for so long the feast of the Passouer continued.

b Such as were appointed to keepe the Temple.

c For they were in doubt what way to take before this occasion was offered.

Mat. 26. 17.

Mar. 14. 17.

d According to Gods commandement which was first to offer it, and after to eat it.

NOW *the feast of vnleauened bread drew nere, which is called the Passouer.

2 And the hie Priests and Scribes sought how they might kill him: for they feared the people.

3 Then entred Satan into Iudas, who was called Iscariot, and was of the number of the twelue.

4 And he went his way, and communed with the hie Priests and captaines; how he might betray him to them.

5 So they were glad, and agreed to giue him money.

6 And he consented, and sought opportunitie to betray him vnto them, when the people were away.

7 ¶ Then came the day of vnleauened bread when the Passouer must be sacrificed.

8 And he sent Peter and Iohn, saying, Goe and prepare vs the Passouer, that we may eat it.

9 And they said to him, Where wilt thou, that we prepare it?

10 Then he said vnto them, Behold, when ye be entred into the cite, there shal a man meete you, bearing a pitcher of water: follow him into the house that he entereth in,

11 And say vnto the good man of the house, The Master saith vnto thee, Where is the lodging where I shall eat my Passouer with my disciples?

12 Then he shal shew you a great chamber trimmed: there make it ready.

13 So they went, and founde as he had said vnto them, and made ready the Passouer.

14 ¶ And when the house was come, he sate downe, & the twelue Apostles with him.

15 Then he said vnto them, I haue earnestly desired to eat this Passouer with you, be-

fore I suffer.

16 For I say vnto you, Henceforth I wil not eat of it any more, vntil it be fulfilled in the kingdome of God.

17 And he tooke the cup, & gaue thanks, and said, Take this, and deuide it among you.

18 For I say vnto you, I wil not drinke of the fruite of the vine, vntil the kingdome of God be come.

19 ¶ And he tooke bread, and when he had giuen thanks, he brake it, and gaue to them, saying, This is my body, which is giuen for you: do this in the remembrance of me.

20 Likewise also after supper he tooke the cup, saying, This cup is the new Testament in my blood, which is shed for you.

21 ¶ Yet behold, the had of him that betrayeth me, is with me at the table.

22 And truly the Sonne of man goeth as it is appointed: but wo be to that man, by whome he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should do that.

24 ¶ And there arose also a strife among them, which of them should seeme to be the greatest.

25 But he said vnto them, The Kings of the Gentiles reigne ouer them, and they that beare rule ouer them, are called Gracious Lords.

26 But ye shall not be so: but let the greatest among you be as the least: and the chiefest as he that serueth.

27 For who is greater, he that sitteth at table, or he that serueth? Is not he that sitteth at table? And I am among you as he that serueth.

28 And ye are they which haue continued with me in my tentations.

29 Therefore I appoint vnto you a kingdome, as my Father hath appointed to me.

30 That ye may eat, and drinke at my table in my kingdome, and sit on seates, & iudge the twelue tribes of Israel.

31 ¶ And the Lord said, Simon, Simon, behold, Satan hath desired you, to winnow you, as wheat.

32 But I haue prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 ¶ And he said vnto him, Lord, I am ready to go with thee into prison, & to death.

34 But he said, I tel thee, Peter, the cocke shal not crow this day, before thou hast thrise denied that thou knowest me.

35 ¶ And he said vnto the, ¶ Whē I sent you without bag, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

36 Then he said to them, But now he that hath a bag, let him take it, and likewise a scrip: and he that hath none, let him sell his cloake, and buy a sword.

37 For I say vnto you, that yet the scribe which is written, must be performed in me.

*Euen

He meaneth this is the last time he would be conuersant with them as he was before, or so eat with them.

Mat. 26. 26.

Mar. 14. 22.

1. Cor. 11. 24.

The bread is a true signe and assured testimonie that the body of Iesus Christ is giuen for our soules: likewise wine signifieth that his blood is our drinke to refresh and quicken vs euerlastingly.

The signe of new couenant which is established and ratified by Christs blood.

Iohn. 13. 18.

psal. 41. 9.

Psalme. 40. 10.

i By the secret counsel of God, as Act. 4. 28.

Mat. 20. 25.

mar. 10. 42.

k Meaning, that they haue vaine and flattering titles giuen them, for as much as chei are nothing lesse then their names do signifie.

*Or, yongest.

*Or, leaue by be- queth.

Mat. 19. 28.

l By these similitudes he declar- eth that they shal be partakers of his glorie: for in heauen is neither eating nor drink- ing.

1. Pet. 5. 5.

m Satan seeketh by al meanes to disquiet the church of Christ, to dis- perse it, and to make it from true faith.

n It was sore shaken, but yet not ouerthrowne.

Mat. 16. 34.

mar. 14. 35.

Iohn. 13. 24.

Mat. 10. 9.

o By this he sheweth them that they must susteine great troubles & afflictions.

Mat. 26. 20.

mar. 14. 19.

e Which was in the evening about the twy- light, which

time was appointed to eat the Passouer.

Jsa. 53. 12.

* Euen with the wicked was he nombred: for douteles those things which are writte of mee, haue an ende.

p They were yet so rude that they thought to haue resited w material weapons, whereas Christ warneth them of a spiritual fight, wherein as wel their life as faith should be in danger.

Mat. 26. 36.

mar. 14. 32.

Iohn. 13. 1.

Mat. 26. 42.

mar. 14. 38.

q Meaning, his death and pangs. r The word signifieth y horror that Christ had conceiued not only for feare of death, but of his fathers iudgement and wrath against sinne.

Mat. 25. 47.

mar. 14. 41.

Iohn. 18. 3.

38 And they said, Lord, beholde, here are two swordes. And he said vnto them, It is ynough.

39 ¶ And he came out, & went (as he was wont) to the mount of Oliues; and his disciples also followed him.

40 ¶ And whē he came to the place, he said to them, Pray, lest ye enter into tentatiō.

41 And he gate himself from them, about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cup from me: neuertheles, not my wil, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 But being in anⁱ agoni, he prayed more earnestly: and his sweat was like droppes of blood, trickling downe to the ground.

45 And he rose vp from prayer, and came to his disciples, and found them sleeping for heauines.

46 And he said vnto them, Why sleepe ye? rise and pray, lest ye enter into tentation.

47 ¶ And while he yet spake, beholde a company, and he that was called Judas one of the twelue, went before them, and came nere vnto Iesus to kisse him.

48 And Iesus said vnto him, Judas, betrayest thou the sonne of man with a kisse?

49 Now when they which were about him, saw what would folow, they said vnto him, Lord, shall we smite with swordes?

50 And one of them smote a seruant of the hie Priest, and strake of his right eare.

51 Then Iesus answered, and said, Suffer them thus farre: and he touched his eare, and healed him.

52 Then Iesus said vnto the hie Priests, & captaines of the Temple, and the Elders which were come to him, Be ye come out as vnto a thiefe with swordes & stauies?

53 When I was daily with you in the Tēple, ye stretched not forth the hands against mee: but this is your very houre, and the power of darkenes.

54 ¶ Then tooke they him, and led him, & brought him to the hie Priests house. And Peter followed a farre of.

55 ¶ And when they had kindled a fire in the middes of the hal, and were set down together, Peter also sat downe among them.

56 And a certaine maid behelde him as he sat by the fire, and hauing wel looked on him, said, This man was also with him.

57 But he denied him, saying, woman, I know him not.

58 And after a litle while, another man saw him, and said, Thou art also of them. But Peter said, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely euen this man was with him: for he is also a Galilean.

60 And Peter said, Man, I knowe not what thou sayest. And immediately while ye yet spake, the cocke crewe.

61 Then the Lord turned backe, & looked vpon Peter: and Peter remembered the word of the Lord, how he had said vnto him, * Before the cocke crowe, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ And the men that held Iesus, mocked him, and stroke him.

64 And whē they had blindfolded him, they smote him on the face, & asked him, saying, * Prophecie who it is that smote thee.

65 And manie other things blasphemously spake they against him.

66 ¶ And as sone as it was day, the Elders of the people, and the hie Priests and the Scribes came together, and led him into their Counsel,

67 Saying, * Art thou the Christ? tell vs. And he said vnto them, If I tel you, ye wil not beleue it.

68 And if also I aske you, ye wil not answer me, nor let me go.

69 ¶ Hereafter shal the Sonne of man sit at the right hand of the power of God.

70 Then said they all, Art thou then the Sonne of God? And he said to them, Ye say that I am.

71 Then said they, What neede we any further wtnes? for we our selues haue heard it of his owne mouth.

CHAP. XXIII.

1. Iesus is brought before Pilate and Herode. 19 Of Barabbas. 26 Of Simon the Cyrenian. 27 The women make lamentation. 32 Christ crucified. 34 He prayeth for his enemies. 40 He conuerteth the thiefe & manie others at his death. 53 And is buried.

1 Then * the whole multitude of them arose, and led him vnto * Pilate.

2 And they began to accuse him, saying, We haue found this man peruertering the people, and forbidding to pay tribute to Cesar, saying, That he is Christ a King.

3 ¶ And Pilate asked him, saying, Art thou the King of the Iewes? And he answered him, and said, Thou saiest it.

4 Then said Pilate to the hie Priests, and to the people, I finde no fault in this man.

5 But they were the more fierce, saying, He moueth the people, teaching throughout al Iudea, beginning at Galile, euē to this place.

6 Now when Pilate heard of Galile, he asked whether the man were a Galilean.

7 And whē he knew that he was of Herods iurisdiction, he sent him to Herod, which was also at Ierusalem in those dayes.

8 And when Herod saw Iesus, he was exceedingly glad: for he was desirous to see him of a lōg season, because he had heard many things of him, and trusted to haue scene some signe done by him.

9 Then questioned he with him of manie things: but he answered him nothing.

Gggg. ij. 10 The

Mat. 26. 34.

Iohn. 13. 38.

t They scoffed at him, because y people thought he was a Prophet.

Mat. 27. 1.

mar. 15. 1.

Iohn. 18. 18.

u They asked not to the end that the truth might be known (for y thing was to manifest) but for malice they bare towards Christ.

x At his second coming.

y As in the second place of honour & dignitie.

Mat. 22. 31.

mar. 13. 17.

a Who was the chief gouernour and had the examination of matters of life and death.

Mat. 27. 11.

mar. 15. 2.

Iohn. 18. 39.

b To rid his hands, and to gratifie Herode.

c Or, at that time.

d Of a certaine curiositie.

e Or, miracle.

f For Christ came not to de-

send him selfe

neither yet

would please y

vaine curiositie

of this tyrant.

f For now God gaue libertie to Satan, whose ministers they were, to execute his rage against him: which thing we see is gouerned by the prouidence of God.

Mat. 26. 89.

mar. 14. 66.

Iohn. 18. 25.

<sup>Or, band,
or traine.</sup>

^e Commonly
this was a robe
of honour or ex-
cellencie, but it
was given to
Christ in moc-
kage.

<sup>Or, in bright co-
lour.</sup>

^{Mat. 27. 31.}

^{mar. 15. 14.}

^{john. 19. 1.}

^{Or, by him.}

^f For the Ro-
manes had giuen
such franchises &
liberties to the
Iewes, which
was but a traditi-
on, and not ac-
cording to the
word of God.

^g The iudge gi-
ueth sentence w-
Christ, before
he condemneth
him, whereby
plainly appea-
reth Iesus inno-
cencie.

^{Mat. 27. 31.}

^{mar. 15. 14.}

<sup>Or, women of Je-
rusalem.</sup>

^{Mat. 27. 31.}

^{mar. 15. 14.}

^{john. 19. 1.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

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^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

^{Isa. 53. 7.}

10 The hie Priests also and Scribes stode
forth, and accused him vehemently.

11 And Herod with his men of warre de-
fined him, and mocked him, and arrayed
him in^e white, and sent him againe to
Pilate.

12 * And the same day Pilate and Herode
were made friends together: for before
they were enemies one to another.

13 ¶ Then Pilate called together the hie
Priests, and the rulers, and the people,

14 And said vnto the, Ye haue brought this
man vnto me, as one that perueried the
people: & beholde, I haue examined him
before you, & haue found no fault in this
man, of those things whereof ye accuse him:

15 No, nor yet Herode: for I sent you to
him: and lo, nothing worthy of death is
done^e to him.

16 I wil therefore chastise him, and let him
loose.

17 (For of necessity he must haue let one
loose vnto them at the feast.)

18 The al the multitude cried at once, say-
ing, Away with him, & deliuer to vs Ba-
rabbas:

19 Which for a certaine insurrection made
in the cite, & murder was cast in prison.

20 Then Pilate spake againe to them, wil-
ling to let Iesus loose.

21 But they cried, saying, Crucifie, crucifie
him.

22 And he said vnto the the third time, But
what euil hath he done? I find no cause
of death in him: I wil therefore chastise
him, and let him loose.

23 But they were instant with loud voyces,
and required that he might be crucified:
& the voyces of them & of the hie Priests
prevailed.

24 So Pilate gaue sentence, that it should
be as they required.

25 And he let loose vnto them him that for
insurrection & murder was cast into pri-
son, whom they desired, and deliuered Ie-
sus to do with him what they would.

26 ¶ And as they led him away, they caught
one Simon of Cyrene, coming out of
the field, and on him they laid the crosse,
to beare it after Iesus.

27 And there followed him a great multi-
tude of people, and of women, which wo-
men bewailed and lamented him.

28 But Iesus turned back vnto them, & said,
Daughters of Ierusalem, weepe not for
me, but weepe for your selues, & for your
children.

29 For behold, the dayes wil come, when
men shal say, Blessed are the barren, & the
wombs that neuer bare, & the paps which
neuer gaue sucke.

30 Then shal they begin to say to the moun-
taines, * Falon vs: and to the hilles, Co-
uer vs.

31 For if they do these things to a hie greene
tree, what shalbe done to the dry?

32 And there were two others, which were
cruel doers, led with him to be slaine.

33 And when they were come to the place,
which is called Caluarie, there they cru-
cified him, & the euil doers: one at the
right hand, and the other at the left.

34 Then said Iesus, Father, forgieue them: for
they know not what they do. And they
parted his raiment, and cast lotts.

35 And the people stode, and beheld: & the
rulers mocked him with them, saying, He
saued others: let him saue himselfe, if he
be the Christ, the Chosen of God.

36 The souldiers also mocked him, & came
and offered him^e vineger,

37 And said, if thou be the king of the
Iewes, saue thy selfe.

38 And a superscription was also written o-
uer him in¹ Greeke letters, and in Latin,
& in Hebrew, THIS IS THE KING OF
THE IEVYES.

39 ¶ And one of the euil doers, which were
hanged, railed on him, saying, if thou be
the Christ, saue thy selfe and vs.

40 But the other answered, & rebuked him
saying, Fearest thou not God, seeing thou
art in the same condemnation?

41 We are in dede righteously here: for we
receiue things worthy of that we haue
done: but this man hath done nothing a-
miss.

42 And he said vnto Iesus, Lord, remem-
ber me, when thou comest into thy king-
dome.

43 Then Iesus said vnto him, Verely I say
vnto thee, to day shalt thou be with me
in Paradise.

44 ¶ And it was about the sixth houre: and
there was a darknes ouer al the land, vn-
til the ninth houre.

45 And the sunne was darkened, & the vail
of the Temple rent through the middes.

46 And Iesus cryed with a loude voyce, and
said, Father into thine hands I commend
my spirit. And when he thus had said, He
gaue vp the ghost.

47 ¶ Now when the Centurion saw what
was done, he glorified God, saying, Of a
suertie this man was iust.

48 And al the people that came together
to that sight, beholding the things, which
were done, smote their breasts, and return-
ed.

49 And al his acquaintance stode a far of, &
the women that followed him from
Galile, beholding these things.

50 ¶ And behold, there was a man named
Ioseph, which was a counsellor, a good
man and iust.

51 He did not consent to the counsel & dede
of them, which was of Arimathea, a cite
of the Iewes: who also himselfe waited
for the kingdome of God.

52 He went vnto Pilate, and asked the body
of Iesus.

53 And tooke it downe, and wrapped it in
a linen cloth, and laid it in a tombe, hew-
en out of a rocke, wherein was neuer man
yet laid.

54 And that day was the Preparation, &
the

<sup>Or, the place of
souldiers.</sup>

ⁱ Whome God
hath before al
others appoin-
ted to be Mes-
sias: otherwise
Scriptures cal-
leth them the e-
lect of god, who
he hath chosen
before al begin-
ning to liue euer-
lasting.

^k Mixt with
myrrhe and gall
to hasten his
death.

^l That the thing
might be known
to al nations, be-
cause these three
languages were
most common.
^m The condem-
nation which
thou now suffe-
rest, causeth it
thee not to feare
God?

ⁿ Which was
midday.

^{T same. 31. 5.}

^{Or} Captain.
^o The Romane
Captain, who
had charge ouer
an hundred men

^{Mat. 27. 57.}

^{mar. 15. 43.}

^{john. 19. 38.}

^{Or, had embraced.}
^p He looked for
the redeemer by
whom al should
be restored.

^q When men pre-
pared al things
ready for Iesus.

r That is, began
f same euenig.

the Sabbath drewe on.
55 And the women also that followed after, which came with him fro Galile, beheld the sepulcher, and how his body was laid.
56 And they returned, & prepared odours, and ointments, and rested the Sabbath day, according to the commandement.

CHAP. XXIII.

1 The women come to the graue. 13 Christ appeareth vnto the two disciples that go toward Emmaus. 36 He standeth in the middes of his disciples, and openeth their understanding in the Scriptures. 47 He giueth them a charge. 51 He ascendeth vp to heauen. 52 His disciples worshipped him, 53 And of their dayly exercise.

Mat. 28.1.

Mat. 28.1.

a Which was the first Sabbath of the feast.

b Two Angels in forme of men.

Chap. 9.22.
Mat. 17.23.
Mar. 9.31.

Mar. 16.12.

c Which is about seven miles and an halfe.
d Hereby appeareth that they had faith, although it was weak.
e This declareth that we can neither see, nor vnderstand till God open our eyes.

1 NOW the first day of the weeke early in the morning, they came vnto the sepulcher, and brought the odours, which they had prepared, & certeine women with them.
2 And they found the stone rolled away from the sepulcher,
3 And went in, but found not the body of the Lord Iesus.
4 And it came to passe, that as they were amased therat, behold, two men suddenly stode by them in shining vestures.
5 And as they were afraid, & bowed down their faces to the earth, they said to them, Why seeke ye him that liueth, among the dead?
6 He is not here, but is risen: remember how he spake vnto you, when he was yet in Galile,
7 Saying, that the Sonne of man must be deliuered into the hands of sinful men, & be crucified, & the third day rise againe.
8 And they remembered his words,
9 And returned from the sepulcher, and tolde al these things vnto the eleuen, and to al the remnant.
10 Now it was Mary Magdalene & Ioanna, and Mary the mother of Iames, and other women with the, which tolde these things vnto the Apostles.
11 But their words seemed vnto them, as a fained thing, neither beleued they them.
12 Then arose Peter, & ran vnto the sepulcher, & looked in, & saw the linen clothes laid by themselves, and departed wondering in himselfe at that which was come to passe.
13 ¶ And behold, two of them went that same day to a towne which was from Ierusalem about three score furlongs, called Emmaus.
14 And they talked together of all these things that were done.
15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drew nere, and went with them.
16 But their eyes were holden, that they could not know him.
17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?
18 And the one (named Cleopas) answered,

red, and said vnto him, Art thou onely a stranger in Ierusalem, and hast not known the things which are come to passe therein in these dayes?

19 And he said vnto the, What things? And they said vnto him, Of Iesus of Nazaret, which was a Prophet, mightie in deede and in word before God, and al the people,

20 And how the Priests, and our rulers deliuered him to be condemned to death, & haue crucified him.

21 But we trusted that it had bene he that should haue deliuered Israel, and as touching al these things, to day is the third day, that they were done.

22 Yea, & certaine women among vs made vs astonied, which came early vnto the sepulcher.

23 And when they founde not his bodie, they came, saying, that they had also sene a vision of Angels, which said that he was aliue.

24 Therefore certeine of them which were with vs, went to the sepulcher, and found it euen so as the women had said, but him they saw not.

25 Then he said vnto them, O fooles and slowe of heart to beleue al that the Prophets haue spoken,

26 Ought not Christ to haue suffered these things, and to enter into his glorie?

27 And he began at Moses, and at al the Prophets, and interpreted vnto them in all the Scriptures the things which were written of him.

28 And they drew nere vnto the towne, which they went to, but he made as though he would haue gone further.

29 But they constrained him, saying, Abide with vs: for it is towardes night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as he sate at table with them, he tooke the bread, and gaue thanks, & brake it, and gaue it to them.

31 Then their eyes were opened, and they knew him: but he was taken out of their sight.

32 And they said betwene them selues, Did not our hearts burne within vs, while he talked with vs by the way, and when he opened to vs the Scriptures?

33 And they rose vp the same houre, and returned to Ierusalem, & found the Eleuen gathered together, & them that were with them,

34 Which said, The Lord is risen in deede, and hath appeared to Simon.

35 Then they tolde what things were done in the way, and how he was known of them in breaking of bread.

36 ¶ And as they spake these things, Iesus himselfe stode in the middes of them, and said vnto them, Peace be to you.

37 But they were abashed and afraid, supposing that they had sene a spirit.

38 Then he said vnto them, Why are ye troubled?

f For the thing was so notorious that al men might haue knowen it.

g They vnderstoode not yet what was the deuinance that Iesus Christ purchased for vs, but looked for some worldly prosperitie.

h Infidelitie is reprobred.

i Christ only is the interpreter of the scriptures: for both the beginning and end thereof direct vs to him, because he is our Sauiour & is promised.
k Because christ did both shut their eyes and open them, he would keepe them in suspense till his time came to manifest himselfe vnto them.
l According to the custome: the which maner of praying before meales they vse to this day.

m So fone as he began to breake bread.
Mar. 16.14.
Iohn. 20.19.

G g g g g. iij. troubled.

- troubled? & wherefore do doubt arise in your hearts?
- 39 Behold mine hands and my feet: for it is I my selfe: handle me, and see: for a spirithath not flesh and bones, as ye see me haue.
- 40 And when he had thus spoken, he shewed them *his* hands and feete.
- 41 And while they yet beleueed not for ioye, & wondered, he said vnto the, Haue ye here any meat?
- 42 And they gaue him a piece of a broiled fish, & of an hony combe,
- 43 And he tooke it, and did eat before them.
- 44 And he said vnto them, These are the wordes, which I spake vnto you while I was yet with you, That al must be fulfilled which are written of me in the Law of Moses, and in the Prophets, and in the Psalmes.
- 45 Then opened he their vnderstanding, that they might vnderstand the Scriptures,

- 46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer, and to rise againe from the dead the third day,
- 47 And that repentance, and remission of sinnes should be preached in his Name among al nations, beginning at Ierusalem.
- 48 Now ye are witnesses of these things.
- 49 And behold, I wil send the ^a promes of *Iohn. 3. 26.* my father vpon you: but tarie ye in the citie of Ierusalem, ^b vntil ye be endued with power from an hie. *Act. 1. 4.*
- 50 Afterward he led them out into Bethania, and list vp his hands, and blessed them.
- 51 And it came to passe, that as he blessed them, ^c he departed from them, and was caryed vp into heauen. *Mar. 16. 9.*
- 52 And they worshipped him, and returned to Ierusalem with great ioye,
- 53 And were continually in the Temple, praying, & lauding God, Amen. *all. 1. 9.*

Which was til witfontide, when the holie Ghost was sene from heauen.

THE HOLIE GOSPEL OF IESVS CHRIST, ACCORDING TO IOHN.

CHAP. I.

2. 24. 17. The diuinitie, humanitie, and office of Iesus Christ. 25. The testimony of Iohn. 39 The calling of Andrew, Peter, &c.

^aOr, before the beginning.

^aChrist is God before al time.



N^e the beginning was the Worde, & the word was with ^aGod, and that Word was God. The same was ^bin the

- beginning with God.
- 3 All things were made by it, and ^c without it was made nothing that was made.
- 4 In it was ^d life, & the life was the ^e light of men.
- 5 And the light shineth in ^f the darkenes, & the darkenes comprehended it not.
- 6 ^g * There was a man sent from God, whose name was Iohn.
- 7 The same came for a witnes, to beare witness of the light, that al men through him might beleuee.
- 8 He was not that light, but ^h was sent to beare witness of the light.
- 9 That was the true light, which lighteth euerie man that ⁱ cometh into the world.
- 10 He was in the world, and the world was

Mat. 3. 1. mar. 1. 4. luke. 3. 2. Or, in borne.

^amade by him: & the world ^bknew him not.

- 11 He came vnto ^c his owne, and his owne receiued him not.
- 12 But as manie as receiued him, to them he gaue ^d power to be the sonnes of God, ^e euen to them that beleuee in his Name,
- 13 Which are borne not of blood, nor of the wil of the flesh, nor of the wil of man, but of God.
- 14 ^f * And the word was made ^g flesh, and dwelt among vs, (and we ^h sawe the glory thereof, as the glory of the onely begotten Sonne ⁱ of the Father) ^j * ful of grace & truth.
- 15 ^k ¶ Iohn bare witness of him, & cryed, saying, This was he of whom I said, He that cometh after me, is preferred before me: for he was ^l before me.
- 16 And of his fulnes haue al we receiued, and ^m grace for grace.
- 17 For the Law was giuen by Moses, but grace and truth came by Iesus Christ.
- 18 ⁿ * No man hath seene God at any time: the onely begotten Sonne, which is in the ^o bosome of the Father, he hath ^p declared him.
- 19 ¶ Then this is the record of Iohn, when the Iewes sent Priests and Leuites from Ierusalem, to aske him, Who art thou?
- 20 And he confessed and denied not, and said plainly, I ^q am not the Christ.
- 21 And so God that before was invisible, was made, as it were, visible in Christ. *Mar. 16. 9.*

For. 11. 3. g Because they did not worship him as their God, Rom. 1. 21.

Act. 14. 15. h To the Israelites who were his peculiar people.

i Meaning a privilege, or dignity.

Mat. 1. 18.

luke. 3. 7. k He was formed and made man by the operation of the holy Ghost without the operation of man.

Mat. 17. 3.

2. pet. 1. 17.

Or, proceeding from the Father.

Col. 1. 19. & 2. 9.

Or, more excellent then I.

1. Mpre abundant grace then by Moses.

1. Tim. 3. 16.

2. Iohn 4. 12.

m Meaning, he is most deare & straitly ioyned to his Father not only in loue, but also in nature & vnion.

n And so God that before was invisible, was made, as it were, visible in Christ.

o Whome they
looked for to be
such one as Mo-
ses was, Deut. 18.

15.
1st. 49. 3.
mat. 3. 3.
lake. 3. 4.

Mat. 3. 11.

mat. 3. 7.

lake. 3. 16.

mat. 3. 1. & 11. 16.

& 19. 4.

p Signifying the
original sinne,
which is y foun-
taine of al sinnes
and therewithal
other sinnes.
q That is, by
fight, but only
by the reuelatio
of God.

Mat. 3. 16.

mat. 3. 10.

lake. 3. 22.

r Who giueth
the vertue and
effect to baptisim
accomplishing y
thing which is
therby represen-
ted.

s He alludeth to
y Paschal lambe
which was a fi-
gure of Christ.

t Or where is
thy lodging for
whither goest
thou? For he
dwelled in Na-
zaret, and was
there as a stran-
ger.

u That was, two
houres before
night.
x How Iohn
said, that Iesus
was the lambe
of God.

y Or, she anointed.

21 And they asked him, What then? Art thou Elias? And he said, I am not. Art thou the Prophet? And he answered, No.

22 Then said they vnto him, Who art thou that we may giue an answer to them that sent vs? what sayest thou of thy selfe?

23 He said, I am the voyce of him that crieth in the wilderness, Make straight the way of the Lord, as said the Prophet Esaias.

24 Now they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not the Christ, neither Elias, nor the prophet?

26 Iohn answered them, saying, I baptize with water: but there is one among you, whom ye know not.

27 * He it is that commeth after me, which is preferred before me, whose shoe latcher I am not worthy to vnloose.

28 These things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ The next day Iohn seeth Iesus comming vnto him, and saith, Beholde the lambe of God, which taketh away the sinne of the worlde.

30 This is he of whom I said, After me cometh a man, which is preferred before me: for he was before me.

31 And I knewe him not: but because he should be declared to Israel, therefore am I come, baptizing with water.

32 So Iohn bare recorde, saying, I sawe* the Spirit come downe from heauen, like a doue, and it abode vpon him.

33 And I knew him not: but he that sent me to baptize with water, he said vnto me, Vpon whom thou shalt see the Spirit come downe, and tarie stil on him, that is he which baptizeth with the holy Ghost.

34 And I sawe, and bare record that this is the Sonne of God.

35 ¶ The next day, Iohn stode againe, and two of his disciples:

36 And he beheld Iesus walking by, & said, Behold the lambe of God.

37 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and sawe them follow, and said vnto them, What seeke ye? And they said vnto him, Rabbi (which is to say by interpretation, Master) where dwellest thou?

39 He said vnto them, Come, and see. They came and sawe where he dwelt, & abode with him that daye: for it was about the tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard* it of Iohn, and that followed him.

41 The same found his brother Simon first, and said vnto him, We haue founde the Messias, which is by interpretation, the Christ.

42 And he brought him to Iesus. And Iesus beheld him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas

which is by interpretation, a stone.

* Or, Petrus.

43 ¶ The day following, Iesus would go into Galile, and found Philippe, and said vnto him, Follow me.

44 Now Philippe was of Bethsaida, the citie of Andrew and Peter.

45 Philippe found Nathanael, and said vnto him, We haue found him, of whom * Moses did write in the Law, and the * Prophets, Iesus of Nazaret the Sonne of Ioseph.

Gen. 49. 10.

Deut. 18. 18.

1st. 49. 10. & 42. 6.

& 45. 8.

1st. 23. 5.

2nd. 34. 25.

& 27. 24.

dan. 9. 24.

46 Then Nathanael said vnto him, Can there any good thing come out of Nazaret? Philippe said to him, Come, and see.

47 Iesus saw Nathanael comming to him, and said of him, Behold, in deede an Israelite, in whom is no guile.

48 Nathanael said vnto him, Whence knewest thou me? Iesus answered, & said vnto him, Before that Philip called thee, when thou wast vnder the figge tree, I saw thee.

y Those things which are contemptible to the world, are esteemed and preferred of God: and those things which the world preferreth, God abhorreth.

49 Nathanael answered, and said vnto him, Rabbi, thou art the Sonne of God: thou art the King of Israel.

50 Iesus answered, and said vnto him, Because I said vnto thee, I saw thee vnder the figge tree, beleuest thou? thou shalt see greater things then these.

* Or, thou wilt see.

z Christ openeth

y heauens, & we

may haue access to

to God, and maketh

vs felowes

to the Angels.

Gen. 28. 12.

51 And he said vnto him, Verely, verely I say vnto you, hereafter shal ye see heauen open, & the Angels of God* ascending, and descending vpon the Sonne of man.

CHAP. II.

1 Christ turneth the water into wine. 14 He drineth the buyers, and sellers out of the Temple. 19 He forewarneth his death and resurrection. 23 He converteth many, and discomfitteth man.

1 And the third day, was there a marriage in Cana a towne of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples vnto the marriage.

3 Now when the wine failed, the mother of Iesus said vnto him, They haue no wine.

4 Iesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother said vnto the seruants, Whatsoeuer he saith vnto you, do it.

6 And there were set there, six waterpots of stone, after the maner of the purifying of the Iewes, conteyning two or three firkins a peece.

a Who vsed continual washings to purifie them selues. Which superstition Heron the heretike would haue brought into y Church, & now the Papists haue receiued it.

7 And Iesus said vnto them, Fill the waterpots with water. Then they filled them vnto the brim.

8 Then he said vnto them, Draw out now and beare vnto the gouernour of the feast. So they bare it.

* Or, measures.

9 Now when the gouernour of the feast had tasted the water that was made wine, (for he knew not whence it was: but the seruants, which drew the water, knew) the gouernour of the feast called the bridegrome,

b Whereof euery one contained 15 gallons.

* Or, stewards.

10 And said vnto him, Al me at the beginning set forth good wine, & when men haue wel drunke, then that which is worse: but thou hast kept backe the good wine vntill now.

G gggg. iiii.

11 This

** Or, gues.*

11 This beginning of *miracles did Iesus in Cana a *towne* of Galile, and shewed forth his glorie: and his disciples beleueed on him.

** Or, confus.*

12 After that he went downe into Capernaum, he and his mother, and his brethren, & his disciples: but they continued not many dayes there.

13 For the Iewes Passecouer was at hand. Therefore Iesus went vp to Ierusalem.

*Mat. 26. 13.**Mar. 11. 13.**Luke. 19. 45.*

14 * And he found in the Temple those that sold oxen, and sheepe, and doves, and changers of money, sitting there.

15 Then he made a scourge of small cordes, & draue them al out of the Temple with the sheepe & oxen, & powred out the chaungers money, and ouerthrewe the tables,

16 And said vnto them that sold doves, Take these things hence: make not my Fathers house, an house of merchandise.

17 And his disciples remembred, that it was written, *The zeale of thine house hath eaten me vp.

Psalm. 69. 9.

c This affection was so burning in him, that it surmounted and swallowed vp all the others.

** Or, miracle.**Mat. 26. 61.**Or. 27. 40.**Mar. 14. 58.**Or. 11. 39.*

d Christes body might iustly be called the Temple, because the fulnes of God dwelleth in it corporally,

Colo. 2. 9.

18 Then answered the Iewes, and said vnto him, What signe shewest thou vnto vs, that thou doest these things?

19 Iesus answered & said vnto them, * Destroye this Temple; and in three dayes I wil raise it vp againe.

20 Then said the Iewes, Fourtie & six yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the temple of his body.

22 As sone therfore as he was risen from the dead, his disciples remebred that he thus said vnto them: & they beleueed the Scripture, & the worde which Iesus had said.

23 Now when he was at Ierusalem at the Passecouer in the feast, many beleueed in his name, when they sawe his miracles which he did.

e For he tooke not them for true disciples, as he knew by their inward thoughts, what religion so euer they did pretend outwardly.

24 But Iesus did not commit himselfe vnto them, because he knew them al,

25 And had no neede that any should testifie of man: for he knew what was in man.

CHAP. III.

3 Christ instructeth Nicodemus in the regeneration.

15 Of faith. 16 Of the loue of God towards the world.

23 The doctrine and baptisme of Iohn, 28 And the witness that he beareth of Christ.

1 **T**Here was now a man of the Pharises named Nicodemus, a ruler of the Iewes.

2 He came to Iesus by night, and said vnto him, Rabbi, we know that thou art a teacher come from God: for no man coulde do these miracles that thou doest, except God were with him.

a To enter therein.

3 Iesus answered, and said vnto him, Verely, verely I say vnto thee, except a man be borne againe, he can not see the kingdom of God.

b Which thing is to be assembled and incorporate into the Church of God.

4 Nicodemus said vnto him, How can a man be borne which is olde? can he enter into his mothers wombe againe, & be borne?

c Which is the spiritual water where the holie Ghost doeth wash vs into newnes of life.

5 Iesus answered, Verely, verely I say vnto thee, except that a man be borne of water and of the Spirit, he can not enter into

the kingdome of God.

6 That which is borne of the flesh, is flesh: & that that is borne of the Spirit, is spirit.

7 Maruile not that I said to thee, Ye must be borne againe.

8 The wind bloweth where it listeth, & thou hearest the sound thereof, but canst not tell whence it cometh, & whither it goeth: so is euery man that is borne of the Spirit.

9 Nicodemus answered, & said vnto him, How can these things be?

10 Iesus answered, and said vnto him, Art thou a teacher of Israel, and knowest not these things?

11 Verely, verely I say vnto thee, we speake that we know, and testifie, that we haue seene: but ye receiue not our witness.

12 If when I tell you earthly things, ye beleue not, how should ye beleue, if I shall tell you of heavenly things?

13 For no man ascendeth vp to heauen, but he that hath descended from heauen, the Sonne of man which is in heauen.

14 * And as Moses lift vp the serpent in the wilderness, so must the Sonne of man be lift vp,

15 That whosoever beleueth in him, should not perish, but haue eternal life.

16 * For God so loued the worlde, that he hath giuen his onely begotten Sonne, that whosoever beleueth in him, should not perish, but haue euerlasting life.

17 * For God sent not his Sonne into the world, that he should condene the world, but that the world through him might be saued.

18 He that beleueth in him, shall not be condemned: but he that beleueth not, is condemned already, because he beleueth not in the Name of the only begotten Sonne of God.

19 * And this is the condemnation, that light is come into the world, and men loued darkenes rather than light, because their deedes were euil.

20 For euerie man that euil doth, hateth the light, neither cometh to light, least his deedes should be reprobued.

21 But he that doeth truth, cometh to the light, that his deedes might be made manifest, that they are wrought according to God.

22 ¶ After these things, came Iesus and his disciples into the land of Iudea, & there taried with them, and * baptized.

23 And Iohn also baptized in Enon besides Salim, because there was much water there: and they came, and were baptized.

24 For Iohn was not yet cast into prison.

25 Then there arose a question betwene Iohns disciples and the Iewes, about purifying.

26 And they came vnto Iohn, and said vnto him, Rabbi, he that was with thee beynd Jordan, to whom thou barest witness, be-

g That is, how they might be made cleane before God, which the washings vnder the Law did represent. r They were led with ambition, fearing least their master should haue lost his fame. Chap. 1. 24. hold,

d As the power of God is manifested by the moving of the aire, so is it in changing & renewing vs, although the manner be hid from vs.

e Although he was excellently learned, yet knew he not those things which the verie babes in Christs schole ought to know.

f We may not teach our owne inuentions.

g He reprobued him, for that he did teach things which they vnderstand not, and yet others beleue there: but Christ teacheth things most certaine & knowne, and men wil not receiue his doctrine.

h Which was after a common & grosse manner.

i By reason of the vnion of his Godhead with his manhood.

k His power must be manifest which is not yet knowne.

l John. 4. 9.

Chap. 9. 39. & 12. 47.

m The contempe of Christ, & the finnes of wicked condemne them: yet Christ as a iust iudge giueth sentence against the reprobate.

n Not only the Iewes, but who soeuer shoulde beleue in him.

o In walking roundly, and sincerely.

p As they do which see God only before their eyes, and folowe the rule of his word.

Or, terrorie.

Chap. 4. 1.

hold, he baptizeth, & alme come to him.
27 Iohn answered, and said, A man can receiue nothing, except it be giuen him from heauen.

Chap. 1. 20.

f No man ought to vsurpe anie thing further then God giueth him.

28 Ye your selues are my witneses, that I said, I am not the Christ, but that I am sent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which standeth and heareth him, reioyeth greatly, because of the bridegromes voyce. This my ioye therefore is fulfilled.

30 He must increase, but I must decrease.

e And be exalted, and I esteemed as his servant.
u The minister compared to Christ is but earth.

31 He that is come from an hie, is aboue al: he that is of the earth, is of the earth, and speaketh of the earth: he that is come from heauen, is aboue al.

32 And what he hath seene and heard, that he testifieth: but no man receiueh his testimony.

33 He that hath receiued his testimonie, hath sealed that God is true.

Rom. 3. 4.

x For vnto Christ was giuen the ful abundance of al grace, that we might receiue of him as of the only fountaine.

Mat. 11. 27.

Abou. 2. 4.

1 Iohn. 5. 10.

34 For he whom God hath sent, speaketh the wordes of God: for God giueth him not the Spirit by measure.

35 The Father loueth the Sonne, and hath giuen al things into his hand.

36 He that beleeueth in the Sonne, hath euermore life, and he that obeyeth not the Sonne, shall not see life, but the wrath of God abideth on him.

CHAP. IIII.

1 The communication of Christ with the woman of Samaria. 34 His zeale toward his Father and his harvest.

29 The conversion of the Samaritans; 43 And Galileans. 47 How he healeth the rulers some.

NOW when the Lord knew, how the Pharisees had heard, that Iesus made and baptized mo disciples then Iohn,

2 (Though Iesus himselfe baptized not: but his disciples)

a To giue place to their rage.

3 He left Iudea, and departed againe into Galilee.

4 And he must needs go through Samaria.

Or, Sychem.

Gen. 33. 19.

Ex. 33. 22.

1 I. 24. 32.

b Euen wearie as he was.

c Which was midday.

5 Then came he to a citie of Samaria called Sychar, nere vnto the possession that Iacob gaue to his sonne Ioseph.

6 And there was Iacobs well. Iesus then wearied in the iourney, sat thus on the well: it was about the sixth houre.

7 There came a woman of Samaria to draw water. Iesus said vnto her, Giue me drinke.

8 For his disciples were gone away into the citie, to buye meat.

9 Then said the woman of Samaria vnto him, How is it, that thou being a Iewe, askest drinke of me, which am a woman of Samaria? For the Iewes medle not with the Samaritans.

10 Iesus answered and said vnto her, If thou knewest the gift of God, and who it is that saith to thee, Giue me drinke, thou wouldest haue asked of him, & he would haue giuen thee water of life.

11 The woman said vnto him, Syr, thou hast nothing to draw with, and the well is

deepe: from whence then hast thou that water of life?

12 Art thou greater then our father Iacob, which gaue vs the wel, and he him selfe dranke thereof, and his children, and his cattel?

13 Iesus answered, and said vnto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall giue him, shall neuer thirst: but the water that I shall giue him, shall be in him a well of water, springing vp into euermore life.

Of the spiritual grace. h He shall neuer be dried vp or destitute.

15 The woman said vnto him, Syr, giue me of that water, that I may not thirst, neither come hither to drawe.

16 Iesus said vnto her, Go, call thine husband, and come hither.

17 The woman answered, and said, I haue no husband. Iesus said to her, Thou hast wel said, I haue no husband.

18 For thou hast had fise husbands, and he whom thou now hast, is not thine husband: that saidest thou truly.

19 The woman said vnto him, Syr, I see that thou art a Prophet.

i Till she was liuely touched with her faultes, she mocked and would not heare Christ. Dent. 32. 6.

20 Our fathers worshipped in this mountaine, and ye say, that in Ierusalem is the place where men ought to worship.

21 Iesus said vnto her, Woman, beleeue me, the houre commeth, when ye shall neither in this mountaine, nor at Ierusalem worship the Father.

22 Ye worship that which ye knowe not: we worship that which we know: for saluation is of the Iewes.

2. King. 17. 29.

23 But the houre cometh, and now is, when the true worshippers shall worship the Father in spirit, and truth. For the Father requireth euen such to worship him.

24 God is a Spirit, and they that worship him, must worship him in spirit and truth.

2. Cor. 3. 17.

25 The woman said vnto him, I know wel that Messias shall come, which is called Christ: when he is come, he wil tel vs all things.

26 Iesus said vnto her, I am he, that speake vnto thee.

27 And vpon that came his disciples, and marueiled that he talked with a woman: yet no man said vnto him, What askest thou? or why talkest thou with her?

28 The woman then left her water pot, and went her way into the citie, and said to the men,

29 Come, see a man which hath tolde me al things that euer I did: is not he the Christ?

30 Then they went out of the citie, & came vnto him.

31 In the meane while, the disciples prayed him, saying, Master, eat.

32 But he said vnto them, I haue meate to eat, that ye know not of.

33 Then said the disciples betwene them selues, Had any man brought him meate?

34 Iesus

1 There is nothing, that I hunger for more, or wherein I take greater pleasure.

Mat. 9.37.
Luk. 10.2.

m Without grudging y one at the others labour.

ⁿOr, promise.
n Meaning the Prophets.

o The Samaritans shewed the felues willing to receiue his doctrine, who being but strangers and skariely knowing Christ are a condemnation to yewes, and al others, which neglect Gods word whe it is offered.

p That is had y right and true faith.

Mat. 13.57.
mar. 6.4.
Luk. 4.24.

q Here, by his owne countrey, he meant Ierusalem, and the countrey about.

Chap. 2.1.

r The word signifieth royal or one of the Kings court: and it seemeth, that he was one of Herods court, who was in great estimation with Herode, whom the people called King, Mar. 6.14.

^sOr, come.

^tOr returning.

34 Iesus said vnto them, ¹ My meate is that I may do the wil of him that sent me, and finish his worke.

35 Say not ye, There are yet foure moneths, and then commeth haruest? Behold, I say vnto you, Lift vp your eyes, and looke on the regions: ² for they are white alreadie vnto haruest.

36 And he that reapeth, receiueh wages, & gathereth fruite vnto life eternal, that both he that soweth, and he that reapeth, might ^m reioyce together.

37 For herein is the ⁿ saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: ^o other men laboured, and ye are entred into their labours.

39 Now manie of the Samaritans of that citie ^o beleueed in him, for the saying of the woman which testified, He hath tolde me al things that euer I did.

40 Then when the Samaritans were come vnto him, they besought him, that he would tarie with them: and he abode there two dayes.

41 And manie mo ^p beleueed, because of his owne word.

42 And they said vnto the woman, Now we beleuee, not because of thy saying: for we haue heard him our felues, and know that this is in deede the Christ the Sauour of the world.

43 ^q So two daies after he departed thence, and went into Galile.

44 For Iesus him selfe had ^r testified that a Prophet hath none honour in ^s his owne countrey.

45 Then when he was come into Galile, the Galileans receiued him, which had seene al the things that he did at Ierusalem at the feast: for they went also vnto the feast.

46 And Iesus came againe into ^t Cana a towne of Galile, where he had made of water wine. And there was a certeine ^u ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, he went vnto him, and besought him that he would ^v go downe, and heale his sonne: for he was euen readie to die.

48 Then said Iesus vnto him, except ye see signes and wonders, ye wil not beleuee.

49 The ruler said vnto him, Syr, go downe before my sonne die.

50 Iesus said vnto him, Go thy way, thy sonne liueh: and the man beleueed the word that Iesus had spoken vnto him, and went his way.

51 And as he was now going downe, his seruants met him, saying, Thy sonne liueh.

52 Then enquired he of them the houre when he began to amend. And they said vnto him, Yesterday the seuenth houre the feuer left him.

53 Then the father knewe, that it was the same houre in the which Iesus had said vnto him, Thy sonne liueh. And he beleueed, and al his householde.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

¹ He healeth the man that was sicke eight & thirtie yeres.
² The Iewes accuse him. ³ Christ answereth for him selfe, and reproveth them. ⁴ Shewing by the testimony of his Father. ⁵ Of Iohn. ⁶ Of his worke, ⁷ And of the Scriptures, who he is.

1 After ^a that, there was a feast of the Iewes, & Iesus went vp to Ierusalem.

2 And there is at Ierusalem by ^b the place of the sheepe, a ^c poole called in Ebrewe ^d Bethesda, hauing fise porches:

3 In the which lay a great multitude of sick folke, of blind, halt, and withered, waiting for the moving of the water.

4 For an Angell went downe at a certeine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoeuer disease he had.

5 And a certeine man was there, which had bene diseased eight and thirtie yeres.

6 When Iesus saw him lie, and knewe that he now long time had bene diseased, he said vnto him, Wilt thou be made whole?

7 The sicke man answered him, Syr, I haue no man, whe the water is troubled, to put me into the poole: but while I am coming, another steppeth downe before me.

8 Iesus said vnto him, Rise: ^e take vp thy bed, and walke.

9 And immediately the man was made whole, and rooke vp his bed, and walked: and the same day was the Sabbath.

10 The Iewes therefore said to him that was made whole, It is the Sabbath day: ^f it is not lawfull for thee to cary thy bed.

11 He answered them, He that made mee whole, he said vnto me, Take vp thy bed, and walke.

12 Then asked they him, What man is that which said vnto thee, Take vp thy bed and walke?

13 And he that was healed, knew not who it was: for Iesus had conueyed him self away from the multitude that was in that place.

14 And after that, Iesus found him in the Temple, and said vnto him, Beholde, thou art made whole: ^g sinne no more, least a worse thing come vnto thee.

15 ^h The man departed and tolde the Iewes that it was Iesus, which had made him whole.

16 And therefore the Iewes did persecute Iesus, & sought to slay him, because he had done these things on the Sabbath day.

17 But Iesus answered them, My Father worketh hitherto, and I worke.

18 Therefore the Iewes sought the more to kill him: not onely because he had broken the Sabbath: but said also that God was ⁱ his ^j Father, and made himselfe equall with God.

19 Then answered Iesus, & said vnto them, Verely, verely I say vnto you, The Sonne can do nothing of himselfe, save that he seeth the Father do: for whatsoeuer things he

Leuit. 23.9.

dent. 16.1.

^aOr, The sheepe market.

^b Where the sheepe were washed, that should be sacrificed.

^c Which signifieth the house of powring out, because the water ran out by conduites.

^d This was, to the end that the miracle might be so euidet, y no man coule speake against it.

Leit. 17.22.

^e The afflictions that we endure, are chastisements for our sinnes.

^f That is, proper and peculiar to him alone.

^g It was lawfull for all Israel to cal God their father, Exod. 4.22. but because Christ did attribute to him selfe,

^h he had power ouer al things, and wrought as his father did, they gathered y

ⁱ Christ did not only make him selfe the Sonne of God, but also equal with him.

^j he

he doth, the same things doth the Sonne also.

That is, he doeth communicate with him, hauing the same power and the same wil.

20 For the Father loueth the Sone, & sheweth him all things, whatsoeuer he him selfe doeth, and he wil shew him greater works then these, that ye should maruile.

21 For likewise as the Father raiseth vp the dead, and quickeneth them, so the Sonne quickeneth whom he wil.

In giuing him power and rule ouer al.

22 For the Father iudgeth no man, but hath committed al iudgement vnto the Sonne, because that al men should honour the Sone, as they honour the Father: he that honoureth not the Sone, the same honoureth not the Father, which hath sent him.

24 Verely, verely I say vnto you, he that heareth my word, and beleueth in him that sent me, hath euerlasting life, and shal not come into condemnation, but hath passed from death vnto life.

25 Verely, verely I say vnto you, the houre shal come, and now is, when the dead shal heare the voyce of the Sonne of God: and they that heare it, shal liue.

They that receive it by faith. To communicate it with vs.

26 For as the Father hath life in him selfe, so likewise hath he giuen to the Sonne to haue life in him selfe,

That is, to gouerne and rule al things.

27 And hath giuen him power also to execute iudgement, in that he is the Sonne of man.

28 Maruile not at this: for the houre shal come in the which all that are in the graues, shal heare his voyce.

Mat. 11. 41.

29 And they shal come forth, * that haue done good, vnto the resurrection of life: but they that haue done euill, vnto the resurrection of condemnation.

30 I can do nothing of mine owne selfe: as I heare, I iudge: and my iudgement is iust, because I seeke not mine owne wil, but the wil of the Father who hath sent me.

Chap. 8. 14. Mat. 3. 17. In Christ had respect to their weakness, that heard him, and therefore said his owne witness should not be sufficient. Chap. 1. 27.

31 If I * should beare witness of my selfe, my witness were not true.

32 There is another that beareth witness of me, and I know that the witness, which he beareth of me, is true.

33 * Ye sent vnto Iohn, and he bare witness vnto the truth.

34 But I receiue not the record of man: nevertheless these things I say, that ye might be saved.

Or. Lampe. n But ye left him quickly & did not perseuer.

35 He was a burning, and a shining candle: and ye would for a season haue reioyced in his light.

36 But I haue greater witness then the witness of Iohn: for the works which the Father hath giuen me to finishe, the same works that I do, beare witness of me, that the Father sent me.

Mat. 3. 17. & 17. 5. o In the law and Prophets. Deut. 4. 12.

37 And the * Father him selfe, which hath sent me, * beareth witness of me. Ye haue not heard his voyce at any time, * neither haue ye seene his shape.

38 And his word haue ye not abiding in you: for whom he hath sent, him ye beleue not.

Mat. 7. 21.

39 * Search the Scriptures: for in them ye thinke to haue eternal life, and they are they which testifie of me.

40 But ye wil not come to me, that ye might haue life.

41 I receiue not praise of men.

42 But I knowe you, that ye haue not the loue of God in you.

43 I am come in my Fathers name, and ye receiue me not: if another shal come in his owne name, him wil ye receiue.

44 How can ye beleue, which I receiue * honour one of another, and seeke not the honour that cometh of God alone?

45 Do not thinke that I wil accuse you to my Father: there is one that accuseth you, euen Moses, in whom ye trust.

46 For had ye beleued Moses, ye would haue beleued me: * for he wrote of me.

47 But if ye beleue not his writings, how shal ye beleue my wordes?

iudgement, then the virgine Marie & the Saints vpon whom now they call: but whosoever doth accuse the reprobate, Christe & their owne conscience shal condemne them Gen. 3. 15. & 22. 23. & 49. 10. Deut. 33. 15.

CHAP. VI.

10 Iesus feedeth five thousand men with five loaves & two fishes. 15 He departeth away, that they should not make him King. 26 He reproveth the fleshly hearers of his wordes. 41 The carnal are offended at him. 63 The flesh profiteth not.

1 After these things, Iesus went his way ouer the sea of Galilee, or of Tiberias. 2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.

3 Then Iesus went vp into a mountaine, and there he sate with his disciples.

4 Now the Passcouer, a * feast of the Iewes, was nere.

5 * Then Iesus lift vp his eyes, and seeing that a great multitude came vnto him, he said vnto Philip, Whence shal we buye bread, that these might eat?

6 (And this he said to proue him: for he him selfe knew what he would do)

7 Philip answered him, * Two hundred peny worth of bread is not sufficient for them, that euery one of them may take a litle.

8 Then said vnto him one of his disciples, Andrew, Simon Peters brother,

9 There is a litle boye here, which hath five barlie loaves, and two fishes: but what are they among so manie?

10 And Iesus said, Make the people sit downe. (Now there was muche grasse in that place) Then the men sate downe in number, about five thousand.

11 And Iesus tooke the bread, and gaue thanks, & gaue to the disciples, & the disciples to them that were set downe: & likewise of the fishes as much as they would.

12 And when they were satisfied, he said vnto his disciples, Gather vp the broken meate which remaineth, that * nothing be lost.

13 Then they gathered it together, and filled twelue baskets with the broken meate of the five barlie loaves, which remained vnto them that had eaten.

14 Then the men when they had seene the miracle that Iesus did, said, This is of a truth the Prophet that should come into

p The people are more ready to receiue false Prophets, then Iesus Christ.

q Vaine glorie is a great let for a man to come to God.

Chap. 12. 43.

r As Moses shal accuse the that trust in him: so they shal haue no greater enemies at the day of iudgement.

a Called the lake of Gennesareth.

b Tiberias, Betlsaida, & Capernaum were on this side the lake in respect of Galilee: but it is here said that he went ouer, because there were diuers crickes and turnings, ouer the which men ferried.

Leuit. 23. 5.

deut. 16. 1.

Mat. 14. 16.

mar. 6. 37.

luke. 9. 13.

c This summe amounteth to about five pound sterling.

d Praier and thanksgiving do sanctifie our meate where with we are nourished.

e The abundance of Gods gifts ought not to make vs prodigal to waste them.

into the worlde.

f They imagi-
ned an earthly
kingdome with-
out the testimo-
nie of Gods
word, so that by
this meanes his
spiritual king-
dome shoulde
haue bene abo-
lished.

Mat. 14. 25.

Mat. 6. 47.

g Ouer a corner
of the lake.

h Wherof eight
make a mile.

15 When Iesus therefore perceiued that they would come, and take him to make him a King, he departed againe into a mountaine himselfe alone.

16 ¶ When euen was now come, his disciples went downe vnto the sea,

17 * And entred into a ship, and went ouer the sea towards Capernaum: & now it was darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

19 And when they had rowed about fīue & twentie, or thirtie^h furlongs, they saw Iesus walking on the sea, and drawing nere vnto the ship: so they were afraid.

20 But he said vnto them, It is I: be not afraid.

21 Then willingly they receiued him into the ship, and the ship was by and by at the land, whither they went.

22 ¶ The day following, the people which stode on the other side of the sea, saw that there was none other ship there, saue that one, wherinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,

23 And that there came other shippes from Tiberias nere vnto the place where they ate the bread, after the Lord had giuen thanks.

24 Now when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.

25 And when they had found him on the other side of the sea, they said vnto him, Rabbi, when camest thou hither?

26 Iesus answered them, and said, Verely, verely I say vnto you, ye seeke me not, because ye saw the miracles, but because ye ate of the loaves, and were filled.

27 Labour not for the meat which perisheth, but for the meat that endureth vnto euerlasting life, which the Sonne of man shal giue vnto you: for him hath * God the Father sealed.

28 Then said they vnto him, What shal we do, that we might worke the * workes of God?

29 Iesus answered, and said vnto them, * This is the worke of God, that ye beleue in him, whom he hath sent.

30 They said therefore vnto him, What signe shewest thou then, that we may see it, and beleue thee? what doest thou worke?

31 * Our fathers did eat Manna in the desert, as it is * written, He gaue them bread from heauen to eat.

32 Then Iesus said vnto the, Verely, verely I say vnto you, * Moses gaue you not bread from heauen, but my Father giueth you the true bread from heauen.

33 For the bread of God is he which cometh downe from heauen, and giueth life vnto the worlde.

34 Then they said vnto him, Lord, euer-

more giue vs this bread.

35 And Iesus said vnto them, I am the bread of life: he that commeth to me, shal not hunger, and * he that beleueth in me, shal neuer thirst.

36 But I said vnto you, that ye also haue seene me, and beleue not.

37 Al⁹ that the Father giueth me, shal come to me: and him that commeth to me, I cast not away.

38 For I came downe from heauen, not to do mine owne wil, but his wil which hath sent me.

39 And this is the Fathers wil which hath sent me, that of al which he hath giuen me, I should lose nothing, but should raise it vp againe at the last day.

40 And this is the wil of him that sent me, that euerie man which seeth the Sonne, & beleueth in him, should haue euerlasting life: and I wil raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread, which is come downe from heauen.

42 And they said, * Is not this Iesus the sonne of Ioseph, whose father and mother we know? how then saith he, I came down from heauen?

43 Iesus then answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the Father, which hath sent me, & draw him: and I wil raise him vp at the last day.

45 It is written in the * Prophets, And they shal be al taught of God. Euery man therefore that hath heard, and hath learned of the Father, cometh vnto me,

46 * Not that any man hath seene the Father, saue he which is of God, he hath seene the Father.

47 Verely, verely I say vnto you, He that beleueth in me, hath euerlasting life.

48 I am the bread of life.

49 * Your fathers did eat Manna in the wilderness, & are dead.

50 This is the bread, which cometh downe from heauen, that he which eateth of it, should not die.

51 I am the * liuing bread, which came down from heauen: if any man eat of this bread, he shal liue for euer: and the bread that I wil giue, is my flesh, which I wil giue for the life of the world.

52 Then the Iewes stroue among them selues, saying, How can this man giue vs his flesh to eat?

53 Then Iesus said vnto them, Verely, verely I say vnto you, Except ye eate the flesh of the Sonne of man, & drinke his blood, ye haue * no life in you.

54 Whosoever * eateth my flesh, and drinketh my blood, hath eternal life, and I wil raise him vp at the last day.

55 For my flesh is meat in deede, and my blood is drinke in deede.

56 He * that eateth my flesh, and drinketh my blood, * dwelleth in me, and I in him.

57 As the liuing Father hath sent me, so I

Eccle. 24. 29.

p He shal neuer want spiritual nourishment.

q God doeth regenerate his elect and caueth them to obey Gospel.

Mat. 23. 35.

r That is, or beleue in me.

f By lightning his heart with his holy Spirit.

1 Jo. 5. 4. 13.

1 Jo. 31. 33.

Mat. 11. 27.

Exod. 16. 25.

t Then there is no foode that can nourish our soules, but Iesus Christ.

u Which giue life to the world

x Where Christ is not, there death reigneth.

1. Cor. 11. 37.

y As our bodies are sustained by meat and drinke: so are our soules nourished by the bodie and blood of Iesus Christ.

z To eat flesh of Christ and drinke his blood is to dwell in Christ, and to haue Christ dwelling in vs.

I by

i Wherefore it must needs follow that Christ passed miraculously.

k This was not straight ouer the lake from side to side, but ouer a cricke, or arme of lake, which saued much labour to them, y shoulde haue gone about by land.

l Which nourisheth and augmenteth our faith.

Chap. 1. 32.

mat. 3. 17. & 17. 3.

m For when he appointed him to be Mediator, he set his marke and seale in him to be the only one to reconcile God and man together.

n Such as be acceptable vnto God.

1 Iohn. 3. 23.

Exod. 16. 14.

num. 11. 7.

Psal. 78. 25.

wisd. 16. 20.

o He compareth Moses with the Father, & Manna with Christ, who feedeth vs into euerlasting life, 1. Cor. 10. 3.

I by the Father, and he that eateth me, euen he shall liue by me.

58 This is the bread which came downe from heauen: not as your fathers haue eaten Manna, and are dead. He that eateth of this bread, shall liue for euer.

59 These things spake he in the Synagogue, as he taught in Capernaum.

60 Many therefore of his disciples (when they heard this) said, This is an hard saying: who can ^a heare it?

61 But Iesus knowing in him selfe, that his disciples murmured at this, said vnto the, Doeth this offend you?

62 What then if ye should see the Sonne of man ^b ascende vp? where he was before?

63 It is the Spirit that quickeneth: the flesh profiteth nothing: the words that I speak vnto you, are spirit and life.

64 But there are some of you that beleue not: for Iesus knew from the beginning, which they were that beleueed not, and who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.

66 From that time, many of his disciples went backe, & walked no more with him.

67 Then said Iesus to the twelue, Wil ye also go away?

68 Then Simon Peter answered him, Master, to whom shal we go: Thou hast the words of eternall life:

69 And we beleuee and know that thou art the Christ the Sonne of the liuing God.

70 Iesus answered them, Haue not I chosen you twelue, and ^c one of you is a deuill?

71 Now he spake it of Iudas Iscariot the sone of Simon: for he it was that should betray him, though he was one of the twelue.

CHAP. VII.

6 Iesus reproveth the ambitious of his confess. 12 There are diuers opinions of him among the people. 17 He sheweth how to know the truth. 20 The miria they doe vnto him. 47 The Pharisees rebuke the officers because they haue not taken him, 52 And chide with Nicodemus for taking his part.

1 After these things, Iesus walked in Galilee, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ^a feast of the Tabernacles was at hand.

3 His brethren therefore said vnto him, Depart hence, and go into Iudea, that thy disciples may see thy workes that thou doest.

4 For there is no man that doth any thing secretly, and he him selfe seeketh to be famous. If thou doest these things, shewe thy selfe to the world.

5 For as yet his brethren beleueed not in him.

6 Then Iesus said vnto them, My time is not yet come: but your time is alway ready

7 The world can not hate you: but me it hateth, ^b because I testifie of it, that the workes thereof are euill.

8 Go ye vp vnto this feast: I will ^c not go vp yet vnto this feast: for my time is not yet fulfilled.

9 These things he said vnto them, and abode still in Galilee.

10 But as soone as his brethren were gone vp, then went he also vp vnto the feast, not openly, but as ^d it were priuily.

11 Then the Iewes sought him at the feast, and said, Where is he?

12 And much murmuring was there of him among the people. Some said, He is a good man: other said, Nay: but he deceueth the people.

13 Howbeit no man spake openly of him for feare of the ^e Iewes.

14 Now when halfe the feast was done, Iesus went vp into the Temple and taught.

15 And the Iewes marueyled, saying, How knoweth this man the Scriptures, seeing ^f that he neuer learned?

16 Iesus answered them, and sayde, My doctrine is not ^g mine, but his that sent me.

17 If any man wil do his wil, he shal know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He ^h that speaketh of him selfe, seeketh his owne glory: but he that seeketh his glory that sent him, the same is true, and no ⁱ vnrighteousnes is in him.

19 Did not Moses giue you a Law, and yet none of you keepeth the Law? ^j Why go ye about to kill me?

20 The ^k people answered, and saide, Thou hast a deuill: who goeth about to kill thee?

21 Iesus answered, and said to them, I haue done one worke, and ye all ^l marueile.

22 Moses therefore gaue vnto you circumcision, (not because it is of Moses, but of the ^m fathers) and ye on the Sabbath day circumsise a man.

23 If a man on the Sabbath receiue circumcision, that the Law of Moses shoulde not be broken, be ye angrie with me, because I haue made a man euery whit whole on the Sabbath day?

24 Iudge not according to the appearance, ⁿ but iudge righteous iudgement.

25 Then said some of them of Ierusalem, Is not this he, whom they go about to kill?

26 And beholde, he speaketh ^o openly, and they say nothing to him: doe the rulers know in dede that this is the very Christ?

27 Howbeit we know this man whence he is: but when the Christ cometh, no man shall knowe whence he is.

28 Then cryed Iesus in the Temple as he taught, saying, Ye ^p both knowe me, and knowe whence I am: yet am I not come of my self, but he that sent me, is true, whom ye knowe not.

29 But I know him: for I am of him, and he hath sent me.

30 Then they sought to take him, but no man laid hands on him, because his houre was not yet come.

31 Nowe manie of the people ^q beleueed in him. & said, When the Christ cometh, will he do more miracles then this man hath done?

32 The Pharisees heard that the people murmur ^r H h h h h j.

^d These were the heads of the people who did enuie Christ.

^e Or, Ierlm.

^f In that, that he is man onely.

^g By this marke we may knowe whether the doctrine be of God or man.

^h Nothinge counterfait or vs true.

ⁱ Exod. 12. 3.

^j Chap. 3. 18.

^k Who did not know the fetches of the Scribes.

^l Because I did it on the Sabbath day.

^m Lem. 12. 3.

ⁿ Gen. 17. 10.

^o Or, freely.

^p He speaketh this, as it were scornfully.

^q They were wel minded to heare him: which preparation is here called (although improperly) faith.

^a That is, vnderstand it.

^b He meaneth not that his humanitie descended from heauen: but he speaketh touching the v-nion of both natures, attributing to the one, that which appertaineth to the other.

^c Chap. 3. 13.

^d To wit, if it be separated from Spirit, where of it hath the force: for it cometh of the power of the Spirit, that the flesh of Christ giueth vs life.

^e Then without Christ there is but death: for his worde onely leadeth vs to life.

^f Mat. 26. 16.

^g Although your number be small, yet shall ye be diminished.

^h Lem. 23. 34.

ⁱ At this feast they dwelled seven dayes in the tents, which put them in remembrance, that they had no citie here permanent, but that they must seeke one to come.

^j Or, manifest.

^k Why the worlde hateth Christ.

^l Christ doeth not utterly deny he woulde go to the feast, but signifieth that as yet he was not fully determined.

m He sheweth vnto them that they haue no power ouer him till the time come that his father hath ordeined.

Chap. 13. 33.

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mured these things of him, & Pharises, and high Priests sent officers to take him.

33 Then said Iesus vnto them, Yet am I a little while with you, and then go I vnto him that sent me.

34 * Ye shal seeke me, and shal not finde me, and where I am, can ye not come.

35 Then said the Iewes among themselves, Whither wil he go, that we shall not finde him? Wil he go vnto them that are dispersed among the Grecians? and teache the Grecians?

36 What saying is this that he said, Ye shall seeke me, & shall not finde me? and where I am, can ye not come?

37 Now in the last & great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come vnto me, and drinke.

38 He that beleueth in me, * as saith the Scripture, out of his bellie shall flowe riuers of water of life.

39 (* This spake he of the Spirit which they that beleue in him, should receiue: for the holy Ghost was not yet giuen, because that Iesus was not yet glorified)

40 So many of the people, whē they heard this saying, said, Of a trueth this is the Prophet.

41 Other said, This is the Christ: and some said, But shall Christ come out of Galile?

42 * Saith not the Scripture that the Christ shal come of the seede of Dauid, and out of the towne of Beth-lehem, where Dauid was?

43 So was there dissention among the people for him.

44 And some of them woulde haue taken him, but no man laid hands on him.

45 Then came the officers to the high Priests and Pharises, and they said vnto them, Why haue ye not brought him?

46 The officers answered, Neuer mā spake like this man.

47 Then answered them the Pharises, Are ye also decciued?

48 Doeth any of the rulers, or of the Pharises beleue in him?

49 But this people, which knowe not the Law, are cursed.

50 Nicodemus said vnto them, (* he that came to Iesus by night, and was one of them.)

51 Doeth our Law iudge a man before it heare him, & know what he hath done?

52 They answered and said vnto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

53 And euery man went vnto his owne house.

CHAP. VIII.

11 Christ deliuereth her that was taken in adulterie. 12 He is the light of the world. 13 He sheweth from whence he is come, & whither he goeth. 14 He saith, I am the light of the world. 15 He saith, I am the light of the world. 16 He saith, I am the light of the world. 17 He saith, I am the light of the world. 18 He saith, I am the light of the world. 19 He saith, I am the light of the world. 20 He saith, I am the light of the world. 21 He saith, I am the light of the world. 22 He saith, I am the light of the world. 23 He saith, I am the light of the world. 24 He saith, I am the light of the world. 25 He saith, I am the light of the world. 26 He saith, I am the light of the world. 27 He saith, I am the light of the world. 28 He saith, I am the light of the world. 29 He saith, I am the light of the world. 30 He saith, I am the light of the world. 31 He saith, I am the light of the world. 32 He saith, I am the light of the world. 33 He saith, I am the light of the world. 34 He saith, I am the light of the world. 35 He saith, I am the light of the world. 36 He saith, I am the light of the world. 37 He saith, I am the light of the world. 38 He saith, I am the light of the world. 39 He saith, I am the light of the world. 40 He saith, I am the light of the world. 41 He saith, I am the light of the world. 42 He saith, I am the light of the world. 43 He saith, I am the light of the world. 44 He saith, I am the light of the world. 45 He saith, I am the light of the world. 46 He saith, I am the light of the world. 47 He saith, I am the light of the world. 48 He saith, I am the light of the world. 49 He saith, I am the light of the world. 50 He saith, I am the light of the world. 51 He saith, I am the light of the world. 52 He saith, I am the light of the world. 53 He saith, I am the light of the world. 54 He saith, I am the light of the world. 55 He saith, I am the light of the world. 56 He saith, I am the light of the world. 57 He saith, I am the light of the world. 58 He saith, I am the light of the world. 59 He saith, I am the light of the world. 60 He saith, I am the light of the world. 61 He saith, I am the light of the world. 62 He saith, I am the light of the world. 63 He saith, I am the light of the world. 64 He saith, I am the light of the world. 65 He saith, I am the light of the world. 66 He saith, I am the light of the world. 67 He saith, I am the light of the world. 68 He saith, I am the light of the world. 69 He saith, I am the light of the world. 70 He saith, I am the light of the world. 71 He saith, I am the light of the world. 72 He saith, I am the light of the world. 73 He saith, I am the light of the world. 74 He saith, I am the light of the world. 75 He saith, I am the light of the world. 76 He saith, I am the light of the world. 77 He saith, I am the light of the world. 78 He saith, I am the light of the world. 79 He saith, I am the light of the world. 80 He saith, I am the light of the world. 81 He saith, I am the light of the world. 82 He saith, I am the light of the world. 83 He saith, I am the light of the world. 84 He saith, I am the light of the world. 85 He saith, I am the light of the world. 86 He saith, I am the light of the world. 87 He saith, I am the light of the world. 88 He saith, I am the light of the world. 89 He saith, I am the light of the world. 90 He saith, I am the light of the world. 91 He saith, I am the light of the world. 92 He saith, I am the light of the world. 93 He saith, I am the light of the world. 94 He saith, I am the light of the world. 95 He saith, I am the light of the world. 96 He saith, I am the light of the world. 97 He saith, I am the light of the world. 98 He saith, I am the light of the world. 99 He saith, I am the light of the world. 100 He saith, I am the light of the world.

1 And Iesus went vnto the mount of Oliues, 2 And early in the morning came againe

into the temple, & al the people came vnto him, and he sate down, and taught the.

3 Then the Scribes, and the Pharises brought vnto him a woman taken in adulterie, and set her in the middes,

4 And said vnto him, Master, this woman was taken in adulterie, in the very act.

5 * Now Moses in the Law commanded vs, *Leuit. 24. 17.* that such should be stoned: what saist thou therefore?

6 And this they said to tempt him, that they might haue wherof to accuse him. But Iesus stouped down, and with his finger wrote on the ground.

7 And while they continued asking him, he lift him selfe vp, and saide vnto them, * Let him that is among you without sin, cast the first stone at her.

8 And againe he stouped downe, & wrote on the ground.

9 And when they heard it, being accused by their owne conscience, they went out one by one, beginning at the eldest euen to the last: so Iesus was left alone, and the woman standing in the middes.

10 When Iesus had lift vp him selfe againe, and saw no man, but the woman, he sayde vnto her, Woman, where are those thine accusers? hath no man condemned thee?

11 She said, No man, Lord. And Iesus sayde, Neither doe I condemne thee: go and sinne no more.

12 Then spake Iesus againe vnto them, saying, I am the light of the world: he that followeth me, shal not walke in darkenes, but shall haue the light of life.

13 The Pharises therefore saide vnto him, Thou bearest record of thy selfe: thy record is not true.

14 * Iesus answered, and said vnto them, Though I beare record of my self, yet my recorde is true: for I know whence I came & whither I go: but ye cannot tel whence I come, and whither I go.

15 Ye iudge after the flesh: I iudge no mā.

16 And if I also iudge, my iudgement is true: for I am not alone, but I and the Father, that sent me.

17 And it is also written in your Law, * that the testimonie of two men is true.

18 I am one that beare witness of my selfe, and the Father that sent me, beareth witness of me.

19 Then said they vnto him, Where is thy Father? Iesus answered, Ye neither know me, nor my Father. If ye had knowen me, ye should haue knowen my Father also.

20 These wordes spake Iesus in the treasure, as he taught in the Temple, and no man laid hands on him: for his houre was not yet come.

21 Then said Iesus againe vnto them, I go my way, and ye shall seeke me, and shal die in your sinnes. Whither I go, can ye not come.

22 Then said the Iewes, Wil he kill him selfe because he saith, Whither I go, can ye not come?

a Either for breaking the law if he did deliuer her, or of lightnes, and inconstancie if he did condemne her. *Deut. 17. 7.*

b Iesus woulde not meddle, but with that which did appertaine to his office, to wit, to bring sinners to repentance: & therefore did not abolish the Law against adulterie. *Chap. 1. 1. & 9. 5.* *Or, Iesus.*

c That which Christ denied *Chap. 5. 37.* here he graunteth, to declare vnto the their stubbornnes: and saith that being God he beareth witness to his humanitie: likewise doeth God the father witness the same which are two distinct persons, though but one God.

d In he came from his father, he sheweth that he is not onely man, but God also.

e He would not iudge rashly, as they did. *Deut. 17. 6. & 19. 15.*

f Which place proueth Christ to be verie God, and man.

g That is, the place where the vessel and other things belonging to the Temple, were kept.

h Because of their rebellion wherein they did perseuere.

i He sheweth the difference betweene y^e Gospel, and the subtil wit of man.

^o Or, from the beginning even that I said vnto you.

k That is, who he was, whence he was, and why he came into this world.

l Their endeouours and practises whereby they thinke to destroye him, shall serue to exalte and magnifie his glorie.
m Not to beleue in him, but to be conuicted.
n To wit, the Messias.

o For we were slaues to sinne.
p These were not the believing Iewes, but the mockers that answered thus.

Rom. 6. 20.
2. pet. 2. 19.

q He grauntesth their sayings in such sort, that he sheweth vnto them that their owne deedes proueth the liars.

r Which were his obedience, charitie & such good workes which proceeded of faith.

f For you are carnall and can not vnderstande spiritual things.
1. Iohn. 3. 1.

t Since the first creation of man. u It followeth then that he was once in y^e truth for he was not created euil.

23 And he said vnto them, Ye are from beneath: I am from above: ye are of this world: I am not of this world.

24 I sayd therefore vnto you, That ye shall die in your sinnes: for except ye beleue, that I am he, ye shall die in your sinnes.

25 Then said they vnto him, Who art thou? And Iesus said vnto them, Euen the same thing that I said vnto you^k from the beginning.

26 I haue many things to say, and to iudge of you: but he that lent me, is true, and the things that I haue heard of him, those speake I to the world.

27 They vnderstode not that he spake to them of the Father.

28 Then saide Iesus vnto them, When ye haue^l lift vp the Sonne of man, then shall ye^m knowe that I amⁿ he, and that I doe nothing of my selfe, but as my Father hath taught me, so I speake these things.

29 For he that sent me, is with me: the Father hath not left me alone, because I do alwayes those things that please him.

30 ¶ As he spake these things, many beleueed in him.

31 Then said Iesus to the Iewes which beleueed in him, If ye continue in my word, ye are verely my disciples,

32 And shal knowe the trueth, and the trueth shall make you free.

33 They answered him, ¶ We be Abrahams seede, & were neuer bond to any mā: why sayest thou then, Ye shalbe made free?

34 Iesus answered them, Verely, verely I say vnto you, that whosoever committeth sinne, is theⁿ seruant of sinne.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, ye shalbe free in deede.

37 I^o know that ye are Abrahams seede, but ye seeke to kill me, because my word hath no place in you.

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your father.

39 They answered, and said vnto him, Abraham is our father. Iesus said vnto the, If ye were Abrahams children, ye would doe the^p workes of Abraham.

40 But now ye go about to kill me, a man that haue tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the workes of your father. Then said they to him, We are not borne of fornication: we haue one father, which is God.

42 Therefore Iesus said vnto them, If God were your Father, the would ye loue me: for I proceeded forth, and came from God, neither came I of my selfe, but he sent me.

43 Why do ye not vnderstand my talke? because ye can not^r heare my word.

44 ¶ Ye are of your father the deuill, and the lusts of your father ye will do: he hath ben a murderer^s from the beginning, and^t abode not in the trueth, because there is

no trueth in him. Whē he speaketh a lie, x then speaketh he of his^u owne: for he is a liar, and the father thereof.

45 And because I tell you the trueth, ye beleue me not.

46 Which of you can rebuke me of sinne? & if I say the truth, why do ye not beleue me?

47 ¶ He that is of God, heareth gods words: ye therefore heare them not, because ye are not of God. 1. Iohn. 4. 8.

48 Then answered the Iewes, and said vnto him, Say we not wel that thou art a Samaritan, and hast a deuill?

49 Iesus answered, I haue not a deuill, but I honour my Father, and ye haue dishonoured me.

50 And I seeke not mine owne praise: but there is one that seeketh it, and^y iudgeth.

51 Verely, verely I say vnto you, If a man keepe my word, he shall neuer^z see death.

52 Then said the Iewes to him, Now knowe we that thou hast a deuill. Abraham is dead, and the Prophets, and thou sayst, If a man keepe my word, he shall neuer taste of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makest thou thy selfe?

54 Iesus answered, If I honour my self, mine honour is nothing worth: it is my Father that honoureth me, whom ye say, that he is your God.

55 Yet ye haue not knownen him: but I know him, and if I should say I knowe him not, I should be a liar like vnto you: but I knowe him, and keepe his word.

56 Your father Abraham reioyced to see my^a day, and he sawe it, and was glad.

57 Then said the Iewes vnto him, Thou art not yet fiftie yere olde, and hast thou seene Abraham?

58 Iesus said vnto them, Verely, verely I say vnto you, before Abraham was, b I am.

59 ¶ Then tooke they vp stones, to cast at him, but Iesus hid him selfe, and went out of the Temple ||.

CHAP. IX.

1 Of him that was borne blinde. 11 The cõfession of him that was borne blinde. 39 To what blinde men Christ giueth sight.

1 And as Iesus passed by, he sawe a man which was blinde from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, ¶ Neither hath this man sinned, nor his parents, but that the workes of God should be shewed on him.

4 I must worke the workes of him that sent me while it is^c day: the night commeth when no man can worke.

5 As long as I am in the worlde, ¶ I am the light of the worlde.

6 As sone as he had thus spoken, he^d spat on the grounde, and made clay of the spetle, and anointed the eyes of the blind with the clay,

7 And said vnto him, Go wash in the poole

H h h h h. ij. of

x According to his wont and custome.

y Who wil reuenge the iniurie that you doe against me, or rather against him.
z For the faithful euen in death see life.

a Which was to see the coming of Christ in this fleshe: which thing, Abraham sawe far of with the eyes of faith, Ebr. 11. 10.

b Not onely God, but the Mediatour betweene God and man, appointed from before all eternitie.

Chap. 10. 37.
|| And he passed through the middes of them and so went his way.

a God doth not alwayes punish men for their sinnes.

b When opportunity and the season serueth. (Chap. 1. 9. & 3. 12. & 12. 35.)

c This was not for any vertue that was in the earth, in the spetle, or in the clay to make one see: but it onely pleased him to vse these signes and meane.

d Hereby was prefigured the Messias, who should be sent vnto them.

of Siloam (which is by interpretation, ^d Sent) He went his way therfore, and washed, and came againe seeing.

8 Now the neighbours and they that had seene him before, when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: and others said, He is like him: but he him selfe said, I am he.

10 Therefore they said vnto him, How were thine eyes opened?

11 He answered, and said, The man that is called Iesus, made clay, & anointed mine eyes, and said vnto me, Go to the poole of Siloam and wash. So I went and washed, & receiued sight.

12 Then they said vnto him, Where is he? He said, I cannot tell.

13 ¶ They brought to the Pharises him that was once blind.

14 And it was the Sabbath day, when Iesus made the clay, and opened his eyes.

15 The againe the Pharises also asked him, howe he had receiued sight. And he said vnto them, He laide claye vpon mine eyes, and I washed, and do see.

16 Then saide some of the Pharises, This man is not of God, because he kepeth not the Sabbath day. Others said, Howe can a man that is a sinner, do such miracles? and there was a dissension among them.

17 Then spake they vnto the blinde againe, What saist thou of him, because he hath opened thine eyes? And he said, He is a Prophet.

18 Then the Iewes did not beleue him (that he had bene blinde, and receiued his sight) vntill they had called the parentes of him that had receiued sight.

19 And they asked them, saying, Is this your sonne, whom ye say was borne blind? How doeth he now see then?

20 His parents answered them, and sayde, We knowe that this is our sonne, and that he was borne blinde:

21 But by what meanes he now seeth, we knowe not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he shall answer for him selfe.

22 These wordes spake his parents, because they feared the Iewes: for the Iewes had ordained already, that if any man did confesse that he was the Christ, he should be excommunicate out of the Synagogue.

23 Therefore said his parents, He is old ynough: aske him.

24 The againe called they the man that had ben blind, & said vnto him, Giue glory vn to God: we know that this mā is a sinner.

25 Then he answered, and said, Whether he be a sinner or no, I cannot tell: one thing I know, that I was blind, and now I see.

26 The said they to him againe, What did he to thee? how opened he thine eyes?

27 He answered them, I haue tolde you already, and ye haue not heard it: wherefore would ye heare it againe? will ye also be his disciples?

28 The checked they him, and said, Be thou

his discipule: We be Moses discipules.

29 We know that God spake with Moses: but this man we know not from whence he is.

30 The man answered, and said vnto them, Doubtles, this is a marueilous thing, that ye^k knowe not whence he is, and yet he hath opened mine eyes.

31 Nowe we knowe that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eies of one that was borne blinde.

33 If this man were not of God, he coulde haue done nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinnes, and dost thou teach vs? so they cast him out.

35 Iesus heard that they had cast him out: & when he had found him, he said vnto him, Doeest thou beleue in the Sonne of God?

36 He answered, and said, Who is he, Lord, that I might beleuee in him?

37 And Iesus said vnto him, Both thou hast sene him, & he it is that talketh with thee.

38 Then he said, Lord, I beleuee, and worshipped him.

39 And Iesus said, I am come vnto iudgement into this world, that they which see not, might see: and that they^m which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye should not haue sinne: but now ye say, We see: therefore your sinne remaineth.

k They doubted not of his country or parents, but of his office and authoritie. l Or, wicked men, contemners of God, and such as delight in sinne.

m As all astonished he fel down and worshipped him. n Meaning, with rule and authoritie, to make the poore blinde to see, and the proude seers blinde. Chap. 3. 17. & 12.

o You should not be so much in fault.

CHAP. X.

11 Christ is the true shepheard and the dore. 19 Divers opinions of Christ. 24 He is asked if he be Christ. 32 His workes declare that he is God. 34 The Princes called Gods.

1 Verely, verely I say vnto you, He that entreteth not in by the doore into the sheepfold, but climeth vp an other way, he is a thiefe and a robber.

2 But he that goeth in by the doore, is the shepheard of the sheepe.

3 To him the porter openeth, & the sheepe heare his voyce, and he^a calleth his owne sheepe by name, and leadeth them out.

4 And when he hath sent forth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not followe a stranger, but they flee from him: for they know not the voyce of strangers.

6 This parable spake Iesus vnto them: but they vnderstoode not what thinges they were which he spake vnto them.

7 Then said Iesus vnto them againe, Verely, verely I say vnto you, I am the dore of the sheepe.

8 All^b that euer came before me, are theeeues and robbers: but the sheepe did not heare them.

9 I am the dore: by me if any man enter in, he shalbe saued, & shall go in, and go out and

a That is, there is mutual agreement and consent of faith betwene the pascour and the sheepe.

b He meaneth all the false Prophets, who led not me to Christ but from him.

c He shall be sure of his life,

e They durst not speake the truth for feare they should be excommunicate. f That is, Consider that nothing is hid from God: therefore tel vs the truth that God may be glorified thereby Ios. 7. 29. 1. Sam. 6. 5.

g He spake this in mockerie.

h They thought either to driue him from the truth, or to make him swaue by their oft-times examining him: which practise Satans members euer do obserue in examining the christians.

i He derideth their wilful malice and ignorance.

and finde pasture.

10 The thiefe cometh not, but for to steale, and to kill, and to destroye: I am come that they might haue life, and haue it in abundance.

11 * I am the good shepheard: the good shepheard giueth his life for his sheepe.

12 But an hireling, and he which is not the shepheard, neither the sheepe are his own, seeth the wolfe comming, and he leaueth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepheard, and knowe mine, and am knowne of mine.

15 * As the Father knoweth me, so knowe I the Father: and I lay downe my life for my sheepe.

16 * Other sheepe I haue also, which are not of this folde: them also must I bring, and they shal heare my voyce: and there shal be one shepefolde, and one shepheard.

17 * Therefore doeth my Father loue me, because I lay downe my life, that I might take it againe.

18 No man taketh it from me, but I lay it downe of my selfe: I haue power to lay it downe, and haue power to take it againe: this * commandment haue I receiued of my Father.

19 ¶ Then there was a diffention againe among the Iewes for these sayings.

20 And many of them said, He hath a deuil, and is madde: why heare ye him?

21 Others said, These are not the wordes of him that hath a deuil: can the deuil open the eyes of the blinde?

22 And it was at Ierusalem the * feast of the * Dedication, and it was winter.

23 And Iesus walked in the Temple, in * Solomons porche.

24 Then came the Iewes round about him, and said vnto him, Howe long doest thou make vs doute? If thou be the Christ, tell vs plainly.

25 Iesus answered them, I tolde you, and ye belecue not: the workes that I doe in my Fathers Name, they beare witness of me.

26 But ye beleue not: for ye are not of my sheepe, as I saide vnto you.

27 My sheepe heare my voyce, and I knowe them, and they followe me,

28 And I giue vnto them eternall life, and they shal neuer perishe, neither shal any plucke them out of mine hand.

29 My Father which gaue them me, is greater then al, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 * The Iewes againe tooke vp stones, to stone him.

32 Iesus answered them, Many good workes haue I shewed you from my Father: for which of these workes do ye stone me?

33 The Iewes answered him, saying, For the good worke we stone thee not, but for

blasphemie, and that thou being a man, makest thy selfe God.

34 Iesus answered them, Is it not written in your Law, * I said, ye are gods?

35 If he called them gods, vnto whome the word of God was giuen, and the Scripture can not be broken,

36 Say ye of him, whome the Father hath sanctified, and sent into the worlde, Thou blasphemest, because I said, I am the Sonne of God?

37 If I do not the workes of my Father, beleue me not.

38 But if I do, then though ye beleue not me, yet beleue the workes, that ye may knowe and beleue, that the Father is in me, and I in him.

39 Againe they went about to take him: but he escaped out of their hands,

40 And went againe beyond Iordan, into the place where Iohn first baptized, and there abode.

41 And many resorted vnto him, and saide, O Iohn did no miracle: but all thinges that Iohn spake of this man, were true.

42 And many beleued in him there.

CHAP. XI.

2 Christ raiseth Lazarus from death. 37 The high Priest and Pharisees gather a counsell agaynst him. 50 Caiaphas prophesieth. 54 Christ getteth him out of the way.

1 And a certaine man was sicke, named Lazarus of Bethania, the towne of Marie, and her sister Martha.

2 (And it was that * Marie which anointed the Lord with ointment, and wiped his feete with her heare, whose brother Lazarus was sicke.)

3 Therefore his sisters sent vnto him, saying, Lord, behold, he whom thou louest, is sicke.

4 When Iesus heard it, he said, This sicknes is not vnto death, but for the glorie of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Iesus loued Martha, and her sister, and Lazarus.

6 And after he had heard that he was sick, yet abode he two dayes still in the same place where he was.

7 Then after that, said he to his disciples, Let vs go into Iudea againe.

8 The disciples said vnto him, Master, the Iewes lately sought to * stone thee, and doest thou go thither againe.

9 Iesus answered, Are there not twelue houres in the day? if a man walke in the day, he stumbleth not, because he seeth the light of this worlde.

10 But if a man walke in the night, he stumbleth, because there is no light in him.

11 These things spake he, and after he said vnto them, Our friend Lazarus sleepeth: but I go to wake him vp.

12 Then said his disciples, Lord, if he sleepe, he shal be safe.

13 Howbeit, Iesus spake of his death: but they

Psalm 135.
n Meaning of Princes and Rulers, who for their office Like are called Gods, and are made here in earth as his Lieutenants: wherfore if this noble title be giuen to mā, much more it appertained to him that is the Sonne of God equall with his Father.

Chap. 12. 3.
mat. 26. 7.

a For although he died, yet being restored so one to life, it was almost no death in comparison.

Chap. 7. 30. & 1.
19. & 10. 31.

b He that walketh in his vocation, and hath the light of God for his guide, needeth to feare no dangers. The day also, both sommer & winter was with the Iewes diuided into xii houres. c They labored to slaye Christ from going into Iudea, as though there had bene no needs.

Isa. 40. 11.

Eccl. 34. 29.

d Christ knoweth his because he loueth them, careth and provideth for them. e As the father cannot forget him, no more can he forget vs. f In that he loueth and approacheth me.

g To wit, among the Gentiles, which the were strangers from the Church of God.

Exod. 37. 22.

h Christ euen in that that he is man, hath deserued his Fathers loue and euertlasting life, not to his fleshe onely, but to vs also which by his obedience and perfect iustice are imputed righteous, Rom. 5. 19. Ph. 1. 2. 7.

Isa. 53. 7.

Act. 2. 14.

i Which was institute, that the people might giue thanks to God for their deliuerance, and restoring of their religion and Temple, which Antiochus had corrupted and polluted.

1. Macc. 4. 10.

k Which was builded againe after the paterne of that which Solomon builded.

Or, holdest our minde in suspence.

l The cause wherfore the reprobate cannot beleue.

m Wherby we learne how safely we are preferred against all dangers.

Chap. 8. 19.

*Or, slumbering
sleep.*

*d Which signi-
feth in our ton-
gue, a twine in
birth.*

*e Which were
almost two mile*

*f She sheweth
some sayth,
which notwith-
standing was al-
most overcome
by her affections*

*g Christ resto-
reth vs from
death to giue vs
euerslasting life.*

*h Wherein she
declared her af-
fection and reue-
rence that she
bare to Christ.*

*i For compas-
sion: for he felt
our miseries, as
though he suf-
fered the like.*

*k We readenot
that his affecti-
ons were so ex-
cessiue that he
kept no measure,
as we do in our
sorowes, ioyes
and other affecti-
ons.*

they thought that he had spoken of the
naturall sleepe.

14 Then said Iesus vnto them plainly, La-
zarus is dead.

15 And I am glad for your sakes, that I was
not there, that ye may belecue: but let vs
go vnto him.

16 Then said Thomas (which is called ^dDi-
dymus) vnto his fellowe disciples, Let vs
also go, that we may die with him.

17 ¶ Then came Iesus, & found that he had
lien in the graue foure dayes alreadye.

18 (Now Bethania was nere vnto Ierusalem,
about ^e fiftene furlongs of.)

19 And many of the Iewes were come to
Martha and Marie to comfort them for
their brother.

20 Then Martha, when she heard that Iesus
was comming, went to meete him: but
Marie fate still in the house.

21 Then said Martha vnto Iesus, Lorde, if
thou haddest bene here, my brother had
not bene dead.

22 But now ^f I know also, that whatsoeuer
thou askest of God, God will giue it thee.

23 Iesus said vnto her, Thy brother shall rise
again.

24 Martha saide vnto him, I knowe that he
shall rise againe in the resurrection at the
last day.

25 Iesus said vnto her, ^g I am the resurrectiō
and the life: he that beleueeth in me,
though he were dead, yet shall he liue.

26 And whoeuer liueth, and beleueeth in
me, shall neuer die. Beleuest thou this?

27 She said vnto him, Yea, Lord, I beleue
that thou art the Christ the Sonne of
God, which should come into the worlde.

28 ¶ And when she had so said, she went her
way, and called Marie her sister secretly,
saying, The Master is come, and calleth
for thee.

29 And when she heard it, she arose quickly,
and came vnto him.

30 For Iesus was not yet come into the
towne, but was in the place where Martha
met him.

31 The Iewes then which were with her in
the house, and comforted her, when they
sawe Marie, that she rose vp ^h hastily, and
went out, followed her, saying, She goeth
vnto the graue, to weepe there.

32 Then when Marie was come where Ie-
sus was, and sawe him, she fel downe at his
feete, saying vnto him, Lord, if thou hadest
bene here, my brother had not bene
dead.

33 When Iesus therefore sawe her weepe,
and the Iewes also wepe which came with
her, he ⁱ grieved in the spirit, and was
troubled in him selfe,

34 And said, Where haue ye laid him? They
said vnto him, Lord, come, and see.

35 And Iesus ^k wept.

36 Then said the Iewes, Beholde, howe he
loued him.

37 And some of them said, Could not he,
which opened the eies of the blind, haue

made also, that this man should not haue
died?

38 Iesus therefore againe grieved in him
selfe, and came to the graue. And it was a
caue, and a stone was layd vpon it.

39 Iesus said, Take ye away the stone. Mar-
tha the sister of him that was dead, said vn-
to him, Lord, he stinketh alreadye: for he
hath bene dead foure dayes.

40 Iesus said vnto her, Said I not vnto thee,
that if thou diddest beleue, thou shoulddest
see the ^l glorie of God?

41 Then they tooke away the stone ^m from the
place where the dead was laid. And Iesus
lift vp his eyes, and said, Father, I thanke
thee, because thou hast heard me.

42 I knowe that thou hearest me alwayes,
but because of the people that stand by, I
said it, that they may beleue, that thou
hast sent me.

43 As he had spoken these things, he cryed
with a loude voyce, Lazarus, come
forth.

44 Then he that was dead, came forth,
bound hand and foote with bands, and his
face was bound with a napkin. Iesus saide
vnto them, Loose him, and lette him
go.

45 ¶ Then many of the Iewes, which came
to Marie, and had seene the things, which
Iesus did, beleued in him.

46 But some of them went their way to the
Pharises, and tolde them what things Ie-
sus had done.

47 Then gathered the hie Priests, and the
Pharises a counsell, and said, What shal we
doe? For this man doeth many mira-
cles.

48 If ⁿ we let him thus alone, al men will be-
leue in him, and the Romanes will come
and take away both our place, and the na-
tion.

49 The one of them ^o named Caiaphas, which
was the hie Priest ^p that same yere, said vn-
to them, Ye perceiue nothing at all.

50 Nor yet do you consider that it is expe-
dient for vs, that one mā die for the peo-
ple, and that the whole nation perishe
not.

51 This spake he not of him selfe: but being
hie Priest that same yere, he ^q prophecied
that Iesus shoulde dye for the nati-
on:

52 And not for the nation only, but that he
shoulde gather together in one the chil-
dren of God, which were scattered,

53 Then from that day forth they consulted
together, to put him to death.

54 Iesus therefore walked no more openly
among the Iewes, but went thence vnto
a country nere to the wilderness, into a
citie called Ephraim, and there continued
with his disciples.

55 ¶ And the Iewes Passeouer was at hand,
and many went out of the country vp to
Ierusalem before the Passeouer, to ^r pu-
rifie them selues.

56 Then sought they for Iesus, and spake
among

*l That is, a mi-
racle whereby
Gods Name
should be glori-
fied.*

*m They resist
God, thinking
to hinder his
worke by their
owne policies.*

*n Or, for that
present time.*

*o God made
him to speake,
neither coulde
his impietie let
Gods purpose,
who caused this
wicked mannes
as he did Balaam
to be an instru-
ment of the ho-
ly Ghost.
p Because they
thought hereby
to make them-
selues more ho-
ly against they
should eate the
Passeouer: but
they were not
commanded by
God to vse this
ceremonie.*

among them felues, as they stood in the Temple, What thinke ye, that he cometh not to the feast?

- 57 Now both the hie Priestes and the Pharises had giuen a commandement, that if any man knew where he were, he shoulde shewe it, that they might take him.

CHAP. XII.

7 Christ excuseth Marijs fait. 12 The affliction of some towards him, and the rage of others against him and Lazarus. 25 The commoditie of the crosse. 27 His prayer. 28 The answer of the Father. 32 His death, and the fruit thereof. 36 He exhorteth to faith. 40 The blindness of some, and the infirmities of others.

- 1 **T**HEN Iesus six daies before the passouer came to Bethania, where Lazarus was, which was dead, whome he had raised from the dead.

2 There they made him a supper, & Martha serued: but Lazarus was one of them that sat at the table with him.

3 Then tooke Marie a pound of ointment of spikenard very costly, and anointed Iesus' feete, and wiped his feete with her heare, and the house was filled with the sauour of the ointment.

4 Then said one of his disciples *euē* Judas Iscariot Simons sonne, which should betray him,

5 Why was not this ointment solde for three hundred pence, and giuen to the poore?

6 Nowe he said this, not that he cared for the poore, but because he was a thiefe, & had the bagge, and bare that which was giuen.

7 Then said Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes ye haue with you, but me ye shall not haue alwayes.

9 Then much people of the Iewes knewe that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whome he had raised from the dead.

10 The hie Priestes therfore consulted, that they might put Lazarus to death also,

11 Because that for his sake manie of the Iewes went away, and beleueed in Iesus.

12 ¶ On the morowe a great multitude that were come to the feast, when they heard that Iesus should come to Ierusalem,

13 Tooke branches of palme trees, & went forth to meete him, and cryed, Hosanna, Blessed is the king of Israel that commeth in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written,

15 ¶ Feare not, daughter of Sion: beholde, thy King cometh sitting on an asses colte.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembered they, that these things were written of him, and that they had done these things vnto him.

17 The people therfore that was with him, bare witness that he called Lazarus out of the graue, and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 And the Pharises said among them felues, Perceiue ye howe ye preuaile nothing? Beholde, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that came vp to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galilee, and desired him, saying, Syr, we would see Iesus.

22 Philippe came and told Andrew: and againe Andrew and Philippe told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 Verely, verely I say vnto you, except the wheate corne fall into the ground & die, it bideth alone: but if it dye, it bringeth forth much fruite.

25 ¶ He that loueth his life, shall lose it, and he that hateth his life in this world, shall keepe it vnto life eternall.

26 ¶ If any man serue me, let him followe me: for where I am, there shall also my seruau be: and if any man serue me, him will my Father honour.

27 Now is my soule troubled: and what shall I say? Father, saue me from this houre: but therefore came I vnto this houre.

28 Father, glorifie thy Name. Then came there a voyce from heauen, saying, I haue both glorified it, and will glorifie it again.

29 Then said the people that stood by and heard, that it was a thunder: others said, An Angell spake to him.

30 Iesus answered, & said, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

32 ¶ And I, if I were lift vp from the earth, will drawe all men vnto me.

33 Now this said he, signifying what death he should die.

34 The people answered him, We haue heard out of the Lawe, that the Christ bideth for euer: and how saist thou, that the Sonne of man must be lift vp? who is that Sonne of man?

35 Then Iesus said vnto them, Yet a litle while is the light with you: walke while ye haue light, lest the darknes come vpon you: for he that walketh in the darke, knoweth not whither he goeth.

36 While ye haue light, beleue in the light, that ye may be the children of the light. These things spake Iesus, and departed, & hid him self from them.

37 ¶ And though he had done so many miracles before them, yet beleueed they not on him:

38 That the saying of Esaias the Prophet might be fulfilled, that he said, Lord, who beleueed our reporte? and to whome is the arme of the Lord reuiled?

39 Therefore could they not beleue, because

Or, the priests.

They were of the race of the Iewes, and came out of Asia and Grecia: for els the Iewes would not haue permitted that they should worship with them in the Temple.

f Which is, that the knowledge of him should be manifest thorow al the worlde.

Matth. 10. 39. & 16. 25. mar. 8. 35. Luke 9. 24. and 17. 33.

g If the loue thereof let him from comming to Christ.

h And so loseth it for Christs sake.

Chap. 17. 24.

i Thereformation and restoring of those things, which were out of order.

k The crosse is the meane to gather the church of God together, and to draw men to heauen.

l Not onely the Iewes but also the Gentiles.

Psal. 119. 36. & 110. 4. & 117. 2. reek. 37. 21.

Chap. 1. 9.

15. 33. 1. rem. 10. 18.

m That is, the Gospel, which is the power of God to saluation to euerie one that doeth belieue.

Mat. 26. 7. mar. 14. 3.

a Euen from the head to the feete

b Reade Mar. 14. 5. in our money 9. 4. 6

Chap. 13. 29.

Mat. 21. 8. mar. 11. 9. Luke 19. 35.

c That is, saue, I beseech thee.

d This doeth well declare that his kingdome stood not in outward things. Zach. 9. 9.

H h h h h. iiii. cause

Isa. 6. 9.
mat. 13. 14.
mar. 4. 12.
luk. 8. 10.
alt. 18. 35.
rom. 11. 8.

n By deliuering
them from their
miseries, and gi-
uing them true
felicitie.

^oOr, excommunicate.
Chap. 5. 44.
o To be esteem-
ed of men.

Chap. 3. 19. &
9. 39.

Chap. 3. 17.
^oOr, condemne.
^oOr, condemns.

^oOr, condemneth.
Mar. 16. 16.
p For that day
shall be the ap-
probation of the
Gospell.

Mat. 26. 2.
mar. 14. 1.
luk. 22. 1.

a Because he
sawe the daun-
ger great which
was towards the
therefore he toke
the greater care
for them.
b Which was
the eating of the
Pasche.

- cause that Esaias saith againe,
40 * He hath blinded their eyes, and hard-
ned their heart, that they should not see
with their eyes, nor vnderstand with their
heart, and should be conuerted, and I
should^e heale them.
41 These things said Esaias when he sawe
his glorie and spake of him.
42 Neuertheles euen among the chief ru-
lers many beleueed in him: but because
of the Pharises, they did not cōfesse him,
lest they should^e be cast out of the Syna-
gogue.
43 * For they loued the^e praise of me, more
then the praise of God.
44 And Iesus cryed, and said, He that belee-
ueth in me, beleeueth not in me, but in
him that sent me.
45 And he that seeth me, seeth him that
sent me.
46 I * am come a light into the worlde, that
whosoeuer beleeueth in me, should not a-
bide in darkenes.
47 * And if a man heare my words, and be-
leeue not, I^e iudge him not: for I came not
to^e iudge the worlde, but to saue^e y^e worlde.
48 He that refuseth me, and receiueith not
my wordes, hath one that^e iudgeth him:
* the word that I haue spokē, it shal iudge
him in the^e last day.
49 For I haue not spoken of my selfe: but
the Father, which sent me, he gaue me a
commaundement what I should say, and
what I should speake.
50 And I knowe that his commaundement
is life euerlasting: the thinges therefore
that I speake, I speake them so as the Fa-
ther said vnto me.

CHAP. XIII.

5 Christ washeth the disciples feete, 14 Exhorting them to
humilitie and charitie. 31 Telleth them of Iudas the
traitour, 32 And commaundeth them earnestly to loue
one another. 38 He forewarneth of Peters deniall.

- 1 **N**OW * before the feast of the Pasche-
ouer, when Iesus knew that his houre
was come, that he shoulde departe out of
this worlde vnto the Father, for as much as
he loued his own which were in^e worlde,
vnto the ende he^e loued them.
2 And when^e supper was done (and that
the deuill had now put in the heart of Iu-
das Iscariot, Simons sonne, to betray him)
3 Iesus knowing that the Father had giuen
all thinges into his handes, and that he was
come from God, and went to God,
4 He riseth from supper, and layeth aside
his upper garments, and tooke a towel, and
girded himselfe.
5 After that, he powred water into a basin,
and began to wash the disciples feete, and
to wipe them with the towell, wherewith
he was girded.
6 Then came he to Simon Peter, who said
to him, Lord, dost thou washe my feete?
7 Iesus answered and said vnto him, What
I do, thou knowest not now: but thou shalt
knowe it hereafter.
8 Peter said vnto him, Thou shalt neuer

wash my feete. Iesus answered him, If I
wash thee not, thou shalt haue no parte
with me.

- 9 Simon Peter said vnto him, Lord, not my
feete onely, but also the handes and the
head.
10 Iesus said to him, He that is washed, need-
eth not, saue to^e washe his feete, but is
cleane euery whit: and ye are^e cleane,
but not all.
11 For he knewe who should betraye him:
therefore said he, Ye are not all cleane.
12 ¶ So after he had washed their feete, &
had taken his garments, and was set down
againe, he said vnto them, Know ye what I
haue done to you?
13 Ye call me Master, and Lorde, and ye say
well: for so am I.
14 If I then your Lord, and Master, haue
washed your feete, ye also ought to washe
one an others feete.
15 For I haue giuen you an example, that
ye should do, euen as I haue done to you.
16 Verely, verely I say vnto you, * The ser-
uant is not greater then his master, ney-
ther the ambassadour greater then he
that sent him.
17 If ye knowe these thinges, blessed are ye,
if ye do them.
18 ¶ I speake not of you all: I knowe whom
I haue chosē: but it is that the Scripture
might be fulfilled, * He that eateth bread
with me, hath^e lift vp his heele against me.
19 From henceforth tell I you before it
come, that when it is come to passe, ye
might beleeue that I am^e the.
20 * Verely, verely I say vnto you, If I sende
any, he that receiueith him, receiueith me,
and he that receiueith me, receiueith him
that sent me.
21 When Iesus had said these thinges, he was
troubled in the Spirit, and^e testified, and
said, Verely, verely I say vnto you, that one
of you shal betray me.
22 * Then the disciples looked one on an
other, douting of whom he spake.
23 Now there was one of his disciples,
which leaned on Iesus^e bosome, whome
Iesus loued.
24 To him beckened therefore Simon Pe-
ter, that he should aske who it was of who
he spake,
25 He then, as he leaned on Iesus brest, said
vnto him, Lord, who is it?
26 Iesus answered, He it is, to whome I shall
giue a soppe, whē I haue dipped it: and he
wet a soppe, and gaue it to Iudas Iscariot,
Simons sonne.
27 And after the soppe, ¹ Satan entred into
him. Then said Iesus vnto him, That thou
doest, do quicklie.
28 But none of them that were at table,
knew, for what cause he spake it vnto him.
29 For some of them thought because Iudas
had the bagge, that Iesus had said vnto
him, Buy those thinges that we haue neede
of against the feast: or that he should giue
some thing to the poore.

c And make
thee cleane from
thy finnes.

d That is, to be
continually pur-
ged of his cor-
rupt affectiōs &
worldly cares
which remaine
dayly in vs.
Chap. 15. 3.

e To serue one
another.

Chap. 15. 20.
mat. 10. 24.
luk. 6. 40.

Psal. 41. 9.
f Vnder prettice
of frendship see-
keth his destruc-
tion.

g To wit, the
Christ and re-
deemer of the
worlde.

Mat. 10. 40.
luk. 10. 16.

h For very hor-
rour and indig-
nation of suche
an abominable
act, as Iudas
should commit.
i He did open-
ly affirme.

Mat. 26. 21.
mar. 14. 21.
luk. 22. 21.

k Their fashion
was not to sit at
table, but hauing
their shoes off, &
cushions vnder
their elbowes,
leaned on their
sides, as it were
halfe lying.

1 Satan tooke
full possession of
him.

m Meaning, that his crosse shall ingender a marvellous glorie, and that in it shal shine the infinite bountie of God.

Chap. 7. 34.

Leuit. 19. 18.
mat. 23. 39.
chap. 13. 12.
1. John. 4. 21.

n Whereof we ought to haue continual remembrance as though it were euen newly giuen.

o Whenthou shalt be more strong.

Mat. 26. 33.
mar. 14. 29.

30 Alsoone then as he had receiued the soppe, he went immediatly out, and it was night.

31 ¶ When he was gone out, Iesus said, Now is the Sonne of man glorified, and God is glorified in him.

32 If God be glorified in him, God shal also glorifie him in him selfe, and shall straight way glorifie him.

33 Litle children, yet a litle while am I with you: ye shall seeke me, but as I said vnto the Jewes, Whither I goe, can ye not come: also to you say I now,

34 ¶ A newe commaundement giue I vnto you, that ye loue one another: as I haue loued you, that ye also loue one another.

35 by this shall all men knowe that ye are my disciples, if ye haue loue one to another.

36 Simon Peter said vnto him, Lord, Whyther goest thou? Iesus answered him, Whither I go, thou canst not followe me now: but thou shalt followe me afterwards.

37 Peter said vnto him, Lord, why can I not followe thee now? ¶ I will lay downe my life for thy sake.

38 Iesus answered him, Wilt thou lay downe thy life for my sake? Verely, verely I say vnto thee, The cocke shall not crowe, till thou haue denied me thrise.

CHAP. XIII.

1 He armeth his disciples with consolation against trouble.

2 He ascendeth into heauens to prepare vs a place. 6 The way, the truth, and the life. 10 The Father and Christ one. 13 How we should pray. 23 The promises vnto vs that keepe his worde.

1 And he said to his disciples, Let not your heart be troubled: ye beleue in God, beleue also in me.

2 In my Fathers house are many dwelling places: if it were not so, I woulde haue tolde you: I goe to prepare a place for you.

3 And though I goe to prepare a place for you, I will come againe, and receiue you vnto my selfe, that where I am, there may ye be also.

4 And whither I go, ye know, and the way ye know.

5 Thomas said vnto him, Lord, we know not whither thou goest: how can we then knowe the way?

6 Iesus said vnto him, I am the Way, and the Truth, and the Life. No man cometh vnto the Father, but by me.

7 If ye had knowen me, ye shoulde haue knowen my Father also: and from henceforth ye knowe him, and haue seene him.

8 Philippe said vnto him, Lorde, shewe vs thy Father, and it suffiseth vs.

9 Iesus sayd vnto him, I haue bene so long time with you, and hast thou not knowen me, Philippe? he that hath seene me, hath seene my Father: howe then faist thou, Shewe vs thy Father?

10 Beleuest thou not, that I am in the Father, and the Father is in me? the words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, he doeth the workes.

11 Beleue me, that I am in the Father, and the father in me: at the least, beleue me for the very workes sake.

12 Verely, verely I say vnto you, he that beleueth in me, the workes that I do, he shall do also, and greater then these shall he do: for I go vnto my Father.

13 ¶ And whatsoeuer ye aske in my Name, that will I do, that the Father may be glorified in the Sonne.

14 If ye shall aske any thing in my Name, I will do it.

15 If ye loue me, keepe my commaundements,

16 And I will pray the Father, and he shall giue you another Comforter, that he may abide with you for euer,

17 Euen the Spirit of truth, whome the worlde can not receiue, because it seeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and shalbe in you.

18 I will not leaue you comfortles: but I will come to you.

19 Yet a litle while, and the worlde shall see me no more, but ye shall see me: because I liue, ye shall liue also.

20 At that daye shall ye knowe that I am in my Father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them, is he that loueth me: and he that loueth me, shall be loued of my Father: and I will loue him, and wil shew mine owne selfe to him.

22 Iudas saide vnto him (not Iscariot) Lorde, What is the cause that thou wilt shewe thy selfe vnto vs, and not vnto the worlde?

23 Iesus answered, and said vnto him, If any man loue me, he will keepe my worde, and my Father will loue him, and we will come vnto him, and will dwell with him.

24 He that loueth me not, keepeth not my wordes, and the worde which ye heare, is not mine, but the Fathers which sent me.

25 These things haue I spoken vnto you, being present with you.

26 But the Comforter, which is the holy Ghost, whom the Father will sende in my Name, he shall teache you all things, and bring all thinges to your remembrance, which I haue tolde you.

27 Peace I leaue with you: my peace I giue vnto you: not as the worlde giueth, giue I vnto you. Let not your heart be troubled, nor feare.

27 Ye haue heard howe I said vnto you, I go away, and will come vnto you. If ye loued me, ye would verely reioyce, because I said, I go vnto the Father: For my Father is greater then I.

f For the very fulnes of the diuinitie remaineth in Christ.

g In that, that he is man.

h who declareth his maiestie and and vertue by his doctrine and miracles.

i This is referred to the whole body of the Church, in whos this vertue of Christ doth shine & remaine for euer.

Chap. 16. 23.

mat. 7. 7.

mar. 11. 24.

1. Ion. 1. 3.

k I haue comforted you whiles I was with you, but henceforth the holy Ghost shal comfort you, & preserve you.

l So called, because he worketh in vs the truth.

m Which thing he doeth by the vertue of his Spirit.

n He shall sensibly feele that the grace of God abideth in him.

o But the brother of Iames.

p Whereby he aduertiseth the not to haue respect to the worlde, lest they should be drawn backe by euill example.

q That is, not his alone: for he had nothing separate from his Father.

r All comfort & prosperitie.

c In that, that Christ is become man to be Mediator betweene God and vs.

39 And

1 Satan executeth his rage and tyrannie by the permission of God.

2 Satan shal assaile me with all his force, but he shall not finde in me which he looketh for: for I am that innocent lambe without spot.

29 And nowe haue I spoken vnto you, before it come, that when it is come to passe, ye might belecue.

30 Hereafter will I not speake many things vnto you: for the prince of this worlde commeth, and hath nought in me.

31 But it is that the worlde may knowe that I loue my Father: and as the Father hath commanded me, so I do. Arise, let vs goe hence.

CHAP. XV.

a The sweete consolation, and mutuell loue betwene Christ and his members vnder the parable of the vine. 18 Of their common afflictions and persecutions. 26 The Office of the holy Ghost, and the Apostles.

1 I Am the true vine, and my Father is an husbandman.

Mat. 13. 47.

2 Euery branche that beareth not fruite in me, he taketh away: and euery one that beareth fruite, he purgeth it, that it may bring forth more fruite.

Chap. 13. 10.

3 Now are ye cleane through the word, which I haue spoken vnto you.

4 Abide in me, and I in you: as the branche can not beare fruite of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

a We can bring forth no fruite, except we be ingrafted in Christ

5 I am the vine: ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruite: for without me can ye do nothing.

6 If a man abide not in me, he is cast forth as a branche, and withereth: and men gather them, and cast them into the fire, and they burne.

b We must be rooted in Iesus Christ by faith, which cometh of the worde of God.

7 If ye abide in me, and my wordes abide in you, aske what ye will, and it shalbe done to you.

c So that ye follow Gods word which ye comprehend by faith d Wherewith I loue you.

Herein is my Father glorified, that ye beare much fruite, and be made my disciples.

8 As the Father hath loued me, so haue I loued you: continue in my loue.

9 If ye shall keepe my commandements, ye shall abide in my loue, as I haue kept my Fathers commandements, and abide in his loue.

e Perfect and entier. Chap. 13. 14. 1. Ioh. 1. 9. 1. Ioh. 3. 11. & 4. 26.

11 These things haue I spoken vnto you, that my ioye might remaine in you, & that your ioye might be full.

12 This is my comendement, that ye loue one another, as I haue loued you.

13 Greater loue then this hath no man, when any man bestoweth his life for his friendes.

14 Ye are my friends, if ye do whatsoever I command you.

15 Henceforth, call I you not seruants: for the seruant knoweth not what his Master doeth: but I haue called you friends: for all things that I haue heard of my Father, haue I made knowne to you.

f So that there is nothing omitted that is necessarie for vs, and concerning our saluation. Mar. 13. 19.

16 Ye haue not chosen me, but I haue chosen you, and ordeined you, that ye goe and bring forth fruite, and that your fruite remaine, that whatsoever ye shall aske of the Father in my Name, he may giue

it you.

17 These things commande I you, that ye loue one another.

18 If the worlde hate you, ye knowe that it hated me before you.

19 If ye were of the worlde, the worlde would loue his owne: but because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the worlde hateth you.

20 Remember the worde that I said vnto you, The seruant is not greater then his master. If they haue persecuted me, they will persecute you also: if they haue kept my worde, they will also keepe yours.

Chap. 13. 16.

Mat. 10. 24.

Mat. 24. 9.

g The word also signifieth, to be diligent to espie fautes to trip one in.

h Which is the selfe same word, but called theirs because they preache it.

i But should haue seemed to be innocent, if I had not discovered their malice.

k In that they refused Christ, it taketh from them all excuse wherewith they would haue iustified theselues as if they had bene very holy and without all sinne.

l That is, in the holy Scriptures, Psal. 35. 19.

Chap. 14. 26. Ioh. 14. 49.

21 But all these things wil they do vnto you for my Names sake, because they haue not known him that sent me.

22 If I had not come and spoken vnto them, they should not haue had sinne: but now haue they no cloke for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now haue they both seene, and haue hated both me, and my Father.

25 But it is that the word might be fulfilled, that is written in their Lawe, They hated me without a cause.

26 But when the Comforter shall come, whom I will sende vnto you from the Father, even the Spirit of truth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnes also, because ye haue bene with me from the beginning.

CHAP. XVI.

a He putteth them in remembrance of the crosse, and of their owne infirmitie to come. 7 And therefore doth comfort them with the promise of the holy Ghost. 18 Of the coming againe of Christ. 17 Of his ascension. 27 To aske in the name of Christ. Peace in Christ, and in the world affliction.

1 These things haue I said vnto you, that ye should not be offended.

2 They shal communicate you: yea, the time shall come, that whosoever killeth you, wil thinke that he doeth God seruice.

a And so shrinke from me. b Greeke, put you out of the Synagogue.

3 And these things will they do vnto you, because they haue not knowe the Father, nor me.

4 But these things haue I tolde you, that when the houre shall come, ye might remember, that I tolde you them. And these things I said I not vnto you from the beginning, because I was with you.

b He bare with them because they were but weakelings. c For if you did consider, ye would reioyce.

5 But now I goe my way to him that sent me, and none of you asketh me, Whither goest thou?

6 But because I haue said these things vnto you, your hearts are full of sorowe.

7 Yet I tell you the trueth, It is expedient for you that I go away: for if I go not away, the Comforter will not come vnto you: but if I depart, I will sende him vnto you.

8 And

d Or, conuince. This is to be vnderstand of the coming of the holy Ghost who his vertue and strength shall shine in the Church.
e His enemies which contemned him, and put him to death, shalbe conuict by their owne conscience, for that they did not beleue in him, Act. 2. 37. and shall knowe that without Iesus Christ there is nothing but sin.
f Wherefore the wicked must needs confesse that he was iust, and beloued of his Father, and not condemned by him as a blasphemor or transgressor.
g When they shall knowe that I (whom they called the carpenters sonne, & would to come downe from the crosse) am the very Sonne of God which haue overcome al the power of hel, and reigne ouer all, 2. Cor. 10. 12. Ephe. 1. 19.
h These things are contained in the doctrine of the Apostles which onely is sufficient.
i As touching this spirituall kingdome of God: for the Apostles knewe not that till after the resurrection.
k Mine absence shal not be long: for I will send you the holy Ghost who shall remaine with you for euer.
l From death I passe to glorie, and so will I indue you with mine heavenly vertue.
m By the power and vertue of the holy Ghost.
n For it shall be grounded vpon my resurrection and the grace of the holy Ghost. o For ye shall haue persite knowledge, and shall no more doubt as you were wont. Chap. 14. 13. mat. 7. 7. and 11. 23. mar. 11. 24. luk. 11. 9. ioh. 1. 5. p In respect of that, that you shall obtaine, if you aske in faith.

8 And when he is come, he will^d reprove the worlde of sinne, and of righteousnes, and of iudgement.
9 Of^e sinne, because they beleue not in me:
10 Of righteousnes, because I go to my Father, and ye shall see me no more:
11 Of^f iudgement, because the prince of this worlde is iudged.
12 I haue yet^h manie thinges to say vnto you, but ye can not beare them now.
13 Howbeit, when he is come which is the Spirit of truth, he will leade you into all truth: for he shall not speake of him self, but whatsoeuer he shall heare, shall he speake, and he will shewe you the things to come.
14 He shall glorifie me: for he shall receiue of mine, and shall shew it vnto you.
15 All thinges that the Father hath, are mine: therefore said I, that he shall take of mine, and shew it vnto you.
16 A little while, and ye shall not see me: & againe a little while, and ye shall see me: for I goe to my Father.
17 Then said some of his disciples among them selues, What is this that he saith vnto vs, A little while, and ye shall not see me, And againe, a little while, & ye shall see me, And, For I go to my Father?
18 They said therefore, What is this that he saith, A little while? we knowe not what he saith.
19 Nowe Iesus knewe that they would aske him, and said vnto them, Do ye enquire among your selues, of that I said, A little while, and ye shall not see me: and againe, a little while, and ye shall see me?
20 Verely, verely I say vnto you, that ye shall weepe and lament, and the worlde shall reioyce: and ye shall sorowe, but your sorow shall be turned to ioye.
21 A woman when she trauaileth, hath sorowe, because her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish, for ioye that a man is borne into the worlde.
22 And ye now therefore are in sorow: but I will see you^m againe, and your heartes shall reioyce, and your ioye shallⁿ no man take from you.
23 And in that day shall ye aske me^o nothing. Verely, verely I say vnto you, whatsoeuer ye shall aske the Father in my Name, he will giue it you.
24 Hitherto haue ye asked^p nothing in my Name: aske, and ye shall receiue, that your ioye may be full.
25 These thinges haue I spoken vnto you in parables: but the time will come, when I shall no more speake to you in parables: but I shall shewe you plainly of the Father.
26 At that day shall ye aske in my Name, &

I say not vnto you, that I^q will pray vnto the father for you.

27 For the Father him selfe loueth you, because ye haue loued me, & haue beleued that I came out from God.

28 I am come out from the Father, & came into the worlde: Againe I leaue the worlde, and go to the Father.

29 His disciples said vnto him, Lo, nowe speakest thou plainly, and thou speakest no parable.

30 Nowe knowe we that thou knowest all thinges, & needest not that any man should aske thee. By this we beleue, that thou art come out from God.

31 Iesus answered them, Doe you beleue now?

32 Beholde, the houre commeth, and is already come, that ye shalbe scattered euery man into his owne, and shall leaue me alone: but I am not^r alone: for the Father is with me.

33 These thinges haue I spoken vnto you, that in me ye might haue peace: in the worlde ye shall haue affliction, but be of good cōfort: I haue overcome the worlde.

CHAP. XVII.

The prayer of Christ vnto his Father, both for him selfe and his Apostles, and also for all such as receiue the truth.

1 These thinges spake Iesus, and lift vp his eyes to heauen, and said, Father, the houre is come: glorifie thy Sonne, that thy Sonne also may glorifie thee,

2 As thou hast giuen him^s power ouer all flesh, that he should giue eternal life to al them that thou hast giuen him.

3 And this is life eternall, that they knowe thee to be the onely very God, and whom thou hast sent, Iesus Christ.

4 I haue^t glorified thee on the earth: I haue finished the worke which thou gauest me to do.

5 And now glorifie me, thou Father, with thine owne selfe, with the glorie which I had with thee before the worlde was.

6 I haue declared thy name vnto the men which thou gauest me out of the worlde: thine they were, and thou gauest them me, and they haue kept thy worde.

7 Now they know that all thinges whatsoeuer thou hast giuen me, are of thee.

8 For I haue giuen vnto them the wordes, which thou gauest me, and they haue receiued them, & haue knowne surely that I came out from thee, and haue beleued that thou hast sent me.

9 I pray for them: I pray not for the worlde, but for them which thou hast giuen me: for they are thine.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the worlde, but these are in the worlde, and I come to thee. Holy Father, keepe them in thy Name, euen them whom thou hast giuen me, that they may be^u one, as we are.

12 While I was with them in the worlde, I kept them in thy Name: those that thou

Christ denieth not that he is the Mediatour, but sheweth that they shall obtaine their requests without difficultie or any paine.

Cap. 17. 3.

Mat. 26. 39.

mar. 14. 37.

r Although me forsake Christ, yet is he no whit diminished: for he and his Father are one.

f We haue rest and comfort when we are truly graffed in Christ.

Mat. 28. 18.

a Christ hath al rule and dominion ouer men.

b Which are the elect.

c That is, that they acknowledge both the Father, and the Sonne to be very God.

d Aswell by doctrine as by miracles.

e Our election standeth in the good pleasure of God, which is the onely fundation, and cause of our saluation, and is declared to vs in Christ, through whom we are iustified by faith and sanctified, Rom. 8. 39. Ephe. 1. 4.

Chap. 16. 37.

f That is, the reprobate.

g That they may be ioyned in vnite of faith and spirit.

gauff

h He was fo called, not onely for that he perished, but because God had appointed and ordeined him to this end, Act. 1. 16, and 4. 27. Psal. 109. 7.
i But are separated by the spirit of regeneration.

^a Or, consecrate thyself to thy selfe.
k Renew them with thine heavenly grace, that they onely may seeke thy will.
l Which thing declareth that Christs holiness is ours.

m That the infidels may by experience be conuicted to confess my glorie.
n I haue shewed them the example and paterne of perfit felicitie.

Chap. 12. 16.

o That they may profite and grow vp in such sort that in the end they may enioy the eternall glorie with me.

p For without him we cannot comprehend the loue wherewith God loueth vs.

a Which was a deepe valley through the which a streame ran after a great raine.

1. King. 17. 1. 3.
mat. 26. 36.
mar. 14. 32.
luke. 22. 39.
Mat. 26. 47.
mar. 14. 43.
luke. 22. 47.

b The which he had obtained of the gouernour of the Temple.

gauest me, haue I kept, and none of them is lost, but the^b childe of perdition, that the^c Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might haue my ioye fulfilled in them selues.

14 I haue giuen them thy worde, and the worlde hath hated them, because they are^d not of the worlde, as I am not of the worlde.

15 I pray not that thou shouldest take them out of the worlde, but that thou kepe them from euill.

16 They are not of the worlde, as I am not of the worlde.

17 ^e Sanctifie them with thy trueth: thy word is trueth.

18 As thou diddest send me into the worlde, so haue I sent them into the worlde.

19 And for their sakes sanctifie I my selfe, that they also may be^f sanctified through the trueth.

20 I pray not for these alone, but for them also which shall beleue in me, through their word,

21 That they all may be one, as thou, O Father art in me, and I in thee: euen that they may be also one in vs, that the^g worlde may beleue that thou hast sent me.

22 And the glorie that thou gauest me, I haue giuen them, that they may be one as we are one,

23 I in them, and thou in me, that they may be made perfit in one, & that the worlde may know, that thou hast sent me, & hast loued them, as thou hast loued me.

24 ^h Father, I wil that they which thou hast giuen me, beⁱ with me euen where I am, that they may beholde my glorie, which thou hast giuen me: for thou louedst me before the foundation of the worlde.

25 O righteous Father, the worlde also hath not knownen thee, but I haue knowe thee, and these haue knownen, that thou hast sent me.

26 And I haue declared vnto the^j thy Name, and will declare it, that the loue wherewith thou hast loued me, may be in them, and I in^k them.

CHAP. XVIII.

3 Christ is betrayed. 6 The wordes of his mouth smite the officers to the grounde. 10 Peter smiteth of Malchus eare. 13 Iesus is brought before Annas and Caiaphas. 25 Where Peter denieth him. 36 He telleth Pilate what his kingdome is.

1 **W**hen Iesus had spokē these things, he went forth with his disciples ouer the^a brooke^b Cedro, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him, knewe also the place: for Iesus oft times resorted thither with his disciples.

3 ^c Iudas then after he had receiued a bad of men & officers of the hie Priests, and of the Pharises, came thither with lanternes, and torches, and weapons.

4 Then Iesus, knowing all things, should Come vnto him, went forth and said vnto

them, Whom seeke ye?

5 They answered him, Iesus of Nazaret. Iesus said vnto them, I am he. Nowe Iudas also which betrayed him, stode with them.

6 Assoone then as he had said vnto them, I am he, they went backwardes, and fell to the ground.

7 Then he asked the againe, Whom seeke ye? And they said, Iesus of Nazaret.

8 Iesus answered, I said vnto you, that I am he: therefore if ye seeke me, let these go their way,

9 ^d This was that the worde might be fulfilled which he spake, ^e Of them which thou gauest me, haue I lost none.

10 Then Simō Peter hauing a sword, drew it, & smote the hie Priests seruant, and cut of his right eare. Now the seruants name was Malchus.

11 Then said Iesus vnto Peter, Put vp thy sword into the sheath: shal I not drinke of the cup which my Father hath giuen me?

12 Then the bande and the captaine, and the officers of the Iewes tooke Iesus, and bounde him,

13 And led him away to ^f Annas first (for he was Father in lawe to Caiaphas, which was the hie Priest^g that same yere)

14 ^h And Caiaphas was he, that gaue counsel to the Iewes, that it was expedient that one man should dye for the people.

15 ⁱ Now Simon Peter followed Iesus, & an other disciple, and that disciple was knownen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

16 But Peter stode at the dore without. Then went out the other disciple which was knownen vnto the hie Priest, and spake to her that kept the dore, and brought in Peter.

17 Then said the maide that kept the dore, vnto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the seruants and officers stode there, which had made a fire of coles: for it was colde, and they warmed the selues. And Peter also stode among them, and warmed him selfe.

19 ^j The hie Priest then asked Iesus of his disciples, and of his doctrine.

20 Iesus answered him, I spake^k openly to the worlde: I euer taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret haue I said nothing.

21 Why askest thou me? aske them which heard me what I said vnto them: behold, they knowe what I sayd.

22 When he had spoken these things, one of the officers which stode by, smote Iesus with his rod, saying, Answerest thou the hie Priest so?

23 Iesus answered him, If I haue euill spoken, beare witness of the euill: but if I haue well spoken, why smitest thou me?

24 ^l Nowe Annas had sent him bounde vnto

Chap. 17. 13.
c He both spareth their bodies and also sauereth their soules.
Luke. 3. 2.

d Who sent Christ vnto Caiaphas the hie Priest bounde.
e Although this office was for terme of life by Gods ordinance, yet the ambition & dissension of the Iewes caused the Romanes from time to time to change it either for bribes or fauour.
Chap. 11. 50.
Mat. 26. 58.
mar. 14. 54.
luke. 22. 54.

f That is, frankly, and plainly.

g After that Caiaphas had first sent him to him.

Mat. 26. 57.
mar. 14. 59.
luke. 22. 54.

Mat. 27. 2.
mar. 15. 1.
luke. 23. 1.

Mat. 26. 57.
mar. 14. 59.
luke. 22. 54.

h He spake this
disdainfully, be-
cause they were
so bent against al
right & equitie.
i As if they
shuld say, Thou
wilt not suffer vs
to do it: for he
knewe that it
was not permit-
ted to them by
Romanes to pu-
nish w death.
Mat. 26. 19.
mar. 15. 2.
luke. 23. 3.

k It standeth not
in strength of
me nor in world-
ly defence.

l This was a
mocking & dis-
dainful questiō.
Mat. 27. 15.
mar. 15. 6.
luke. 23. 17.
m This was one
of their blind a-
buses: for the
Law of God
gaue no libertie
to quit a wic-
ked trespasser.
Act. 3. 4.

- vnto Caiaphas the hie Priest)
- 25 * And Simon Peter smote and warmed him selfe, and they said vnto him, Art not thou also of his disciples? He denied it, and said, I am not.
- 26 One of the seruants of the hie Priest, his cousin whose eare Peter smote of, said, Did not I see thee in the garden with him?
- 27 Peter then denied againe, and immediatly the cocke crewe.
- 28 * Then led they Iesus fro Caiaphas into the cōmon hall. Now it was morning, & they themselues went not into the cōmon hall, lest they should be * defiled, but that they might eat the Passeeouer.
- 29 Pilate then went out vnto them, and said, What accusation bring ye against this man?
- 30 They answered and said vnto him, If he were not an euill doer, we would not haue deliuered him vnto thee.
- 31 Then said Pilate vnto them, Take ye him, and iudge him after your owne Law. Then the Iewes said vnto him, It is not lawfull for vs to put any man to death.
- 32 It was that the worde of Iesus * might be fulfilled which he spake, signifying what death he should die.
- 33 * So Pilate entred into the common hall againe, & called Iesus, and said vnto him, Art thou the King of the Iewes?
- 34 Iesus answered him, Saist thou that of thy selfe, or did other tell it thee of me?
- 35 Pilate answered, Am I a Iewe? Thine owne nation, and the hie Priests haue deliuered thee vnto me. What hast thou done?
- 36 Iesus answered, My kingdome is not of this worlde: if my kingdome were of this worlde, my seruants would surely fight, that I shold not be deliuered to the Iewes: But now is my kingdome not from hence.
- 37 Pilate then said vnto him, Art thou a King then? Iesus answered, Thou saist that I am a King: for this cause am I borne, and for this cause came I into the worlde, that I should beare witnes vnto the trueth: euery one that is of the trueth, heareth my voyce.
- 38 Pilate said vnto him, What is trueth? And when he had said that, he went out againe vnto the Iewes, & said vnto them, I finde in him no cause at all.
- 39 * But you haue a custome, that I should deliuer you one loofe at the Passeeouer: will ye then that I loofe vnto you the King of the Iewes?
- 40 * Then cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 Vhen Pilate could not assuage the rage of the Iewes against Christ, he deliuereth him up with his superscription to be hanged betwene two theues. 23 They call lottes for his garments. 26 He commendeth his mother vnto Iohn, 28 Callest for drinke, 33 Dyeth, and his side is perced, and taken downe from the crosse. 38 His is buried.

- 1 T Hen * Pilate tooke Iesus and * scourged him.
- 2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,
- 3 And said, Haile, King of the Iewes. And they smote him with their rodde.
- 4 Then Pilate went forth againe, and said vnto them, Beholde, I bring him forth to you, that ye may knowe, that I finde no faulte in him at all.
- 5 Then came Iesus forth wearing a crowne of thornes, and a purple garment. And Pilate said vnto them, Beholde the man.
- 6 Then when the hie Priests and officers saw him, they cryed, saying, Crucifie, crucifie him. Pilate said vnto them, Take ye him and crucifie him: for I finde no faulte in him.
- 7 The Iewes answered him, We haue a law, and by our law he ought to dye, because he made him selfe the * Sonne of God.
- 8 * When Pilate then heard that worde, he was the more afraide,
- 9 And went againe into the common hall and said vnto Iesus, Whence art thou? But Iesus gaue him none answere.
- 10 Then said Pilate vnto him, Speakest thou not vnto me? Knowest thou not that I haue power to crucifie thee, and haue power to loofe thee?
- 11 Iesus answered, Thou couldest haue no power at all against me, except it were giuen thee from aboue: therefore he that deliuered me vnto thee, hath the greater sinne.
- 12 From thence forth Pilate sought to loofe him, but the Iewes cryed, saying, If thou deliuer him, thou art not Cefars friend: for whosoever maketh him selfe a King, speaketh against Cesar.
- 13 * When Pilate heard that word, he brought Iesus forth, and sate downe in the iudgement seat in a place called the * Pauement, and in Hebrew, Gabbatha.
- 14 And it was the Preparation of the Passeeouer, and about the sixth houre: and he said vnto the Iewes, Beholde your King.
- 15 But they cryed, Away with him, away with him, crucifie him. Pilate said vnto them, Shall I crucifie your King? The hie Priests answered, We haue no King but Cesar.
- 16 Then deliuered he him vnto them, to be crucified. * And they tooke Iesus, and led him away.
- 17 And he bare his crosse, and came into a place named of dead mens Skulles, which is called in Hebrew, Golgotha:
- 18 Where they crucified him, & two other with him, on either side one, and Iesus in the middes.
- 19 * And Pilate wrote also a title, and put it on the crosse, and it was written, IESVS OF NAZARET THE KING OF THE IEWES.
- 20 This title then read many of the Iewes:

Mat. 27. 27.
mar. 15. 16.

a He thought to haue pacified the furie of the Iewes by some indifferent correction.

b He spake in mockerie, because Christ called him selfe King.

c Christ was in deede the sonne of God, & therefore might iustly cal him selfe without breach of the Lawe: wherefore their coloured accusation was falsely applied.

d Hereby he sheweth him, & he ought not to abuse his office and authoritie.

e A place somewhat high and raised vp.
f Which was midday.

Mat. 27. 34.
mar. 15. 31.
luke. 23. 36.

g Which was a place of execution.

liij. j. for

^h Because al nations might vnderstand it.

Mat. 27. 31.
mar. 15. 24.
luke. 23. 34.

ⁱ That which was prefigured in Dauid, was accomplished in Iesus Christ.
Psalme. 131. 1.

^o Or. Cleopas.

Psalme. 69. 22.

^k Or fastened it vpon an Hyssop stalke.

^l It may appeare that the crosse was not hie, seing a man might reach Christes mouth with an Hyssop stalke, which as appeareth, 1. King. 4. 33 was the lowest among herbes, as Cedar was hieft among trees.

^m Mans saluatiō is perfected by his onely sacrifice of Christ: and al the ceremonies of Law are ended. ⁿ Because the day of the Pasche fel on the Sabbath day.

^o Which declarereth that he was dead in deede as he rose again frō death to life.
Exod. 12. 46.
num. 9. 12.
Zach. 12. 10.
Mat. 27. 57.
mar. 15. 42.
luke. 23. 50.

^p That is to say, before Christ's death, but now he declarereth himself manifestly.

for the place where Iesus was crucified, was nere to the citie: and it was written in ^h Hebrew, Greeke, and Latin.

21 Then said the hie Priests of the Iewes to Pilate, Write not, the King of the Iewes, but that he said, I am King of the Iewes.

22 Pilate answered, What I haue written, I haue written.

23 ¶ Then the ^q souldiers, when they had crucified Iesus, tooke his garmets & made foure partes, to euery souldier a parte, & his coate: & the coate was without seame wouen from the top throughout.

24 Therefore they said one to another, Let vs not deuide it, but cast lots for it, whose it shal be: *This was* that the ⁱ Scripture might be fulfilled, which saith, * They parted mygarments among them, and on my coate did cast lottes. So the souldiers did these things in deede.

25 ¶ Then stode by the crosse of Iesus his mother, and his mothers sister, Marie the wife of Cleopas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the discipule standing by, whom he loued, he said vnto his mother, Woman, behold thy sonne.

27 Then said he to the discipule, Beholde thy mother: and from that houre, the discipule tooke her home vnto him.

28 ¶ After, when Iesus knewe that all things were performed, that the ^{*} Scripture might be fulfilled, he said, I thirst.

29 And there was set a vessell full of vinegre: and they filled a sponge with vinegre, and ^k put it about an Hyssope stalke, and put it to his mouth.

30 Now when Iesus had receiued of the vinegre, he said, ^m It is finished, and bowed his head, and gaue vp the Ghost.

31 The Iewes then (because it was the Preparation, that the bodies should not remaine vpon the crosse on the Sabbath day: for that Sabbath was an ⁿ hie day) besought Pilate that their legges might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with Iesus.

33 But when they came to Iesus, and sawe that he was dead already, they brake not his legges.

34 But one of the souldiers with a speare ^o perced his side, & forthwith came there out bloud and water.

35 And he that sawe it, bare recorde, and his recorde is true: and he knoweth that he saith true, that ye might beleuee it.

36 For these things were done, that the ^{*} Scripture should be fulfilled, Not a bone of him shalbe broken.

37 And againe another Scripture saith, ^{*} They shall see him whome they haue thrust through.

38 ^{*} And after these things, Ioseph of Arimathea (who was a discipule of Iesus, but ^p secretly for feare of the Iewes) besought

Pilate that he might take downe the bodie of Iesus. And Pilate gaue him licence. He came then and tooke Iesus bodie.

39 And there came ^{*} also Nicodemus (which ^q first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pounce.

40 ¶ Then tooke they the body of Iesus, and wrapped it in linen clothes with the odours, as the maner of the Iewes is to burie. ^q This honorable burial was as a preparation and entrie vnto the resurrection.

41 And in that place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was neuer man yet laid.

42 There then laid they Iesus, because of the Iewes Preparation day, for the sepulchre was nere.

CHAP. XX.

¹ Marie Magdalene cometh to the sepulchre. ² So do Peter and Iohn. ³ The two Angels appeare. ⁴ Christ appeareth to Marie Magdalene. ⁵ And to all his disciples. ⁶ The incredulitie of Thomas. ⁷ His confession.

1 **N**OW ^{*} the first day of the weeke came Mary Magdalen, earely when it was yet ^{*} darke, vnto the sepulchre, and sawe the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other discipule whom Iesus loued, and said vnto them, They haue taken away the Lord out of the sepulchre, and we knowe not where they haue laid him.

3 Peter therefore went forth, and the other discipule, and they came vnto the sepulchre.

4 So they ranne both together, but the other discipule did out runne Peter, & came first to the sepulchre.

5 And he stouped downe, and sawe the linen clothes lying. yet went he not in.

6 Then came Simon Peter, following him, and went into the sepulchre, and sawe the linen clothes lye.

7 And the ^{*} kerchiefe that was vpon his head, not lying with the linen clothes, but wrapped together in a place by it self.

8 Then went in also the ^b other discipule, which came first to the sepulchre, and he sawe it, and beleueed:

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe vnto their ^{*} owne home.

11 ¶ But Marie stode without at the sepulchre weeping: and as she wept, she bowed her self into the sepulchre,

12 And sawe two Angels in white, sitting, the one at the head, and the other at the feete, where the bodie of Iesus had laine.

13 And they said vnto her, woman, why weepest thou? She said vnto them, They haue taken away my Lord, and I knowe not where they haue laid him.

14 When she had thus said, she turned her self backe, and sawe Iesus standing, and knewe

Mar. 16. 1.
luke. 24. 1.

^a She departed from home before day, and came thither about the sunne rising, Mar. 16. 2

^o Or. napkin.

^b That is, Iohn which wrote this Gospel.

^c He beleueed that Christ's bodie was taken away according as Marie reported.

^o Or, to their company.

Mat. 28. 1.
mar. 16. 5.

knewe not that it was Iesus.

15 Iesus saith vnto her, Womā, why wepest thou? whom seekest thou? She supposing that he had bene the gardener, said vnto him, Syr, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away.

16 Iesus saith vnto her, Mary. She turned her self, & said vnto him, Rabboni, which is to say, Master.

17 Iesus saith vnto her, Touch me not: for I am not yet^d ascended to my Father, but go to my^e brethren, and say vnto them, I ascend vnto my Father, and to your Father, and to my God, and your^f God.

18 Marie Magdalen came and tolde the disciples that he had seene the Lord, and that he had spoken these things vnto her.

19 ¶ The same day then at night, which was the first day of the weeke, and when the^g dores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stode in the middes, and said to them, ^hPeace be vnto you.

20 And when he had so said, he shewed vnto them his hands, and his side. Then were the disciples glad when they had seene the Lord.

21 Then said Iesus to them againe, Peace be vnto you: as my Father sent me, so send I you.

22 And when he had said that, heⁱ breathed on them and said vnto them, Receiue the holy Ghost.

23 ¶ Whoso euer sinnes ye remit, they are remitted vnto them: and whoso euer sinnes ye reteine, they are reteined.

24 ¶ But Thomas one of the twelue, called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord: but he said vnto them, Except I see in his hands the print of the nailes, and put my finger into the^j print of the nailes, and put mine hand into his side, I wil not beleue it.

26 ¶ And eight dayes after againe his disciples were within, & Thomas with them. Then came Iesus, when the dores were shut, and stode in the middes, and said, Peace be vnto you.

27 After, said he to Thomas, Put thy finger here, and see mine hands, and put forth thine hand, and put it into my side, and be not faithles, but faithfull.

28 Then Thomas answered, and said vnto him, Thou art my Lord, and my God.

29 Iesus said vnto him, Thomas, because thou hast seene me, thou beleuest: blessed are they that haue^k not seene, & haue beleued.

30 ¶ And many other signes also did Iesus in the presence of his disciples, which are not written in this booke.

31 But these things are written, that ye might beleue, that Iesus is the Christ the Sonne of God, and that in beleeuing ye might haue life through his Name.

CHAP. XXI.

¹ Christ appeareth to his disciples againe. ¹⁵ He commandeth Peter earnestly to feede his sheepe. ¹⁸ He forewarneth him of his death. ²⁵ And of Christes manifold miracles.

1 After these things, Iesus shewed him selfe againe to his disciples at the^l sea of Tiberias: and thus shewed he^m himselfe.

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and theⁿ sonnes of Zebedeus, and two other of his disciples.

3 Simon Peter said vnto them, I go a fishing. They said vnto him, We also wil go with thee. They went their way, and entered into a ship straight way, & that night caught they nothing.

4 But when the morning was now come, Iesus stode on the shore: neuertheles the disciples knewe not that it was Iesus.

5 Iesus then said vnto them, Syrs, haue ye any meate? They answered him, No.

6 Then he said vnto them, Cast out the net on the right side of the ship, and ye shall finde. So they^o cast out, and they were not able at all to drawe it, for the multitude of fishes.

7 Therefore said the disciple whom Iesus loued, vnto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girde his^p coate to him (for he was naked) and cast him self into the sea.

8 But the other disciples came by shuppe (for they were not farre from land, but about two hundredth cubites) and they drew the net with fishes.

9 Allone then as they were come to land, they sawe hoate coales, and fish laid thereon, and bread.

10 Iesus said vnto them, Bring of the fishes, which ye haue now caught.

11 Simon Peter stepped forth & drewe the net to land, full of great fishes, an hundredth, fiftie & three: and albeit there were so many, yet was not the net broken.

12 Iesus said vnto them, Come, and dyne. And none of the disciples durst aske him, Who art thou, seing they knewe that he was the Lord.

13 Iesus then came, and tooke bread, and gaue them, and fish likewise.

14 This is now the third time that Iesus shewed him self to his disciples, after that he was risen againe from the dead.

15 ¶ So when they had dined, Iesus said to Simon Peter, Simon sonne of Iona, louest thou me more then these? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, feede my lambes.

16 He said to him againe the second time, Simon the sonne of Iona, louest thou me? He said vnto him, Yea Lord, thou knowest that I loue thee. He said vnto him, Feede my sheepe.

17 He said vnto him the^q third time, Simon pōstle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

liiij. ij.

the

^a Because she was to much addicted to the corporal presence, Christ teacheth her to lift vp her mind by faith into heauen, where onely after his ascension he remaineth, and where we sit w him at the right hand of f Father. ^e That is, f disciples: for he was the first borne among many brethren, Psal. 22. 12 Rom 8. 29. Colos. 1. 18. ^f He is our Father & our God, because Iesus Christ is our brother.

Mat. 16. 14.

luk. 24. 36.

1. cor. 15. 5.

^g So that no man opened him the dores, but by his diuine power he caused them to open of their owne accord, as of Peter is read, Act. 1. 19. & 12. 10 ^h Oral prosperitie: which manner of greeting f Iewes vsed.

ⁱ To giue them greater power & vertue to execute that weightie charge f he would commit vnto them.

Mat. 18. 18.

^o Or, place.

^k Which depend vpon the simplicitie of Gods word, & ground not them selues vpon mans sense and reason. Chap. 21. 25.

^l Or, lake of Genesareth.

^o Or, children.

^p Albeit they knewe him not, yet they followed his counsel, because they had al night taken paines in vaine. ^q It was some linen garment, which fishers vsed to weare, which being trusted vnto him, couered his nether partes, & also letted not his swimming.

^r The minister cannot wel teach his congregation, except he loue Christ effectually, which loue is not in them that feede not the flocke. ^d Because Peter should be established in his office of an Apostle, Christ causeth him by these three times confessing, to wipe away the shame of his three times denying.

^e In steade of a girdle, thou shalt be tyed w bands & cordes: & whereas now thou goest at libertie, then thou shalt be drawen to punishment when thy flesh shal after a sort resist.

Chap. 1. 1. 2.

the sonne of Iona, louest thou me? Peter was sorie because he said to him the third time, Louest thou me: and said vnto him, Lord, thou knowest al things: thou knowest that I loue thee. Iesus said vnto him, Feede my sheepe.

18 Verely, verely I say vnto thee, When thou wast yong, thou girdedst thy self, and walkedst whither thou wouldst: but when thou shalt be olde, thou shalt stretch forth thine hands, & another shal^e girde thee, and leade thee whither thou wouldst not.

19 And this spake he, signifying by what death he should glorifie God. And when he had said this, he said to him, Followe me.

20 Then Peter turned about, and sawe the discipule whom Iesus loued, following, which had also^{*} leane on his breast at supper, and had said, Lord, which is he

that betrayeth thee?

21 When Peter therefore sawe him, he said to Iesus, Lord, what shall this man do?

22 Iesus said vnto him, If I wil that he tarie till I come, what is it to thee? followe thou me.

23 Then went this worde abroad among the brethren, that this discipule should not dye. Yet Iesus said not to him, He shal not dye: but if I wil that he tary till I come, what is it to thee?

24 This is that discipule, which testifieth of these things, and wrote these things, and we know that his testimonie is true.

25 * Now there are also many other things which Iesus did, the which if they should be written euery one, I suppose the world could not cōtēne the bookes that should be written, Amen.

therefore that we haue so much as is necessarie, we ought to content our selues and praise his mercie.

Chap. 20. 30.
But god would not charge vs with so great an heape: seeing

THE ACTES OF THE HOLIE APOSTLES, WRITTEN BY LUKE THE EVANGELISTE.

THE ARGUMENT.

Christ, after his ascension, performed his promes to his Apostles, and sent them the holy Ghost, declaring thereby, that he was not onely mindefull of his Church, but would be the head and mainreiner thereof for euer. Wherein also his mightie power appeareth, who now withstanding that Satan and the world resisted neuer so much against this noble worke, yet by a fewe simple men of no reputation, replenished al the worlde with the founde of his Gospell. And here, in the beginning of the Church, and in the increase thereof, we may plainly perceiue the practise and malice which Satan continually useth to suppress, and overthrowe the Gospell: he raiseth conspiracies, tumults, commotions, persecutions, slanders and all kinde of crueltie. Againe we shal here beholde the prouidence of God, who overthroweth his enemies euery prif, deliuereth his Church from the rage of tyrants, strengitheneth, and encourageth his most valiantly & constantly to followe their captaine Christ, leaning as it were by this historie a perpetuall memorie to the Church, that the crosse is so ioyned with the Gospell, that they are fellowes inseperable, and that the end of one affliction, is but the beginning of another. Yet neuertheles God turneth the troubles, persecutions, imprisonings and tentations of his, to a good issue, geuing them as it were, in sorowe, ioye: in bonds, freedome: in prison, deliuerance: in trouble, quietnes: in death, life. Finally, this booke conteineth many excellent sermons of the Apostles and disciples, as touching the death, resurrection, and ascension of Christ. The mercie of God. Of the grace and remission of sinne through Iesus Christ. Of the blessed immortalitie. An exhortation to the ministers of Christs flocke. Of repentance, and feare of God, with other principall points of our faith: so that this onely historie in a manner may be sufficient to instruct a man in all true doctrine and religion.

CHAP. I.

7 The wordes of Christ and his Angels to the Apostles.
9 His ascension. 14 VVherein the Apostles are occupied till the holy Ghost be sent. 26 And of the election of Matthias.



HAVE made the former treatise, O theophilus, of al that Iesus began to^a do, and teach,

Vntill the day, that he wastaken vp, after that he through the holy Ghost, had giuen^b commandementes vnto^c the Apostles, whome he

had chosen:

3 To whome also he presented him selfe alieue after that he had suffred, by many infallible tokens, being seene of them by the space of fourtie dayes, and speaking of those things which appertaine to the^d kingdome of God.

4 And when he had^e gathered them together, he commanded them, that they should not departe from Ierusalem, but to wait for the promes of the Father^{*} which, said heye haue heard of me.

5 * For Iohn in deede baptized with water, but ye shalbe baptized with the^f holy Ghost within these fewe dayes.

6 When they therefore were come together they asked of him, saying, Lord, wilt

and 19. 4. f That is, with those spirituall graces which Iesus onely giueth by his Spirit.

^a Whereby is ment Christs doctrine, & his miracles declared for the confirmation of the same.

^b To preach the Gospell.

^c Who as they were called by God, so had they their consciences assured by his holy Spirit.

^d Whereby God reigneth in vs.

^e Because they should be al witnesses of his ascension.

Luke. 24. 49.
Iohn. 14. 26.
and 15. 26. & 16. 7.

Mat. 3. 11.
mar. 1. 8.
luke. 3. 16.

Iohn. 1. 33.
chap. 2. 2.
and 11. 16.

thou

THE DESCRIPTION OF THE COVNTREIS AND PLACES ME
lie on the West part vnto the Medes and Persians towards the East, containing about
and other of the Apostles, and for the vnderstanding

N O



THE NAMES OF THE YLES AND
countreis mencioned in this mappe.

Achaia.	Creta or Candia yle.	Media.
Arabia the desert.	Cyprus.	Pamphilia.
Arabia the stonie.	Galatia.	Persia.
Armenia.	Grecia. Italic.	Pontus.
Asia the lesse.	Illyria, or Sclauonie.	Phenicia.
Bythinia.	Iudea.	Pisidia.
Cappadocia.	Lesbos yle.	Phrygia.
Chios yle.	Lycaonia.	Rhodes yle.
Cilicia.	Lycia.	Samos yle.
Chaldea.	Malta yle.	Samothracia yle.
Claudia yle.	Macedonia.	Sicilia yle.
Coos yle.	Myfia.	Syria.

SOV
The Ton

Amphipolis.
Antiochia of S
Antiochia of I
Apollonia
Aifos
Athenes
Attalia
Babylon
Beroe
Cenchrea hau
Cesarea Strato
Charram
Corinthus
Damascus
Derbe
Ephesus

ES MENCIONED IN THE ACTES OF THE APOSTLES FROM ITA-
 ing about 2200 mile in length. The which description serueth for the peregrination of S. Paul,
 understanding of manie things contained in this booke.

NORTH.



SOUTH.

The Townes specified in this mappe and their situation with the obseruation of the length and breadth.

Philippi	50,0: 41,30	Fayre hauens	56,46: 35,10	Philippi	50,45: 41,46
iochia of Syria	70,15: 37,20	Gaza	65,10: 31,40	Ptolemais	66,50: 32,58
iochia of Pisidia	62,30: 39,0	Gnidum	57,10: 35,30	Puteoli	39,50: 41,0
allonia	49,30: 40,30	Iconium	64,30: 38,45	Rhegium	40,0: 39,0
os	56,0: 40,15	Ierusalem	66,0: 31,55	Rome.	56,40: 41,40
enes	52,45: 37,15	Ioppe	66,40: 31,55	Salamine yle	
alia	62,15: 36,30	Laodicea	68,30: 35,5	of Cyprus	66,40: 35,30
ylon	79,0: 35,0	Lyftri	64,0: 39,0	Samaria	66,20: 32,19
oe	48,45: 39,50	Miletum	58,0: 37,0	Seleucia	68,35: 25,40
chres hauens	51,20: 37,0	Myra	61,36: 40,0	Sidon	67,15: 33,30
rea Straton	66,16: 32,25	Mytilene	55,0: 35,0	Syracuse	39,30: 37,15
ram	73,55: 37,10	Neapolis	51,15: 41,40	Tarfus	67,40: 36,50
inthus	51,15: 36,55	Paphos in Cyprus	65,0: 36,0	Theffalonica	49,50: 40,30
nascus	68,55: 33,0	Patara	60,30: 36,0	Troas.	55,0: 41,0
be	64,20: 38,15	Perge	62,15: 36,56	Tyrus	67,3: 33,20
efus	57,40: 37,40.	Phenix an hauens	53,45: 34,20		

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g This declar-
eth mans impa-
cience who can
not abide quiet-
ly til Gods ap-
pointed time
come, but wolde
haue al things
accomplished ac-
cording to their
affections, Reade
Zach. 6. 14.
h For this pas-
seth our capaci-
tie, and God re-
serueth it to
him selfe.
i To stand in the
face of y^e whole
world which
signifieth that
they must enter
into heauen by
afflictions, and
therefore must
fight before they
get the victorie.
k Hereby they
might learne y^e
the Messias was
not onely for the
Iewes, but also
for the Gentiles
Luk. 24. 37.
l Whereby they
knew certainly
whither he wēt.
m Which were
Angels in mens
forme.
n And seeking
him with carnal
eyes.
o As the true re-
deemer to ga-
ther vs vnto
him.
p Which was
two mile, accord-
ing to y^e Iewes
tradition, albeit
it was not so ap-
pointed by the
Scriptures.
q A liuely pa-
terne to learne
how to dispose
our selues to re-
ceiue y^e gifts of y^e
holie Ghost.
r Partly to ob-
taine the holie
Ghost, & partly
to be deliuered
from the present
dangers.
Or, viues.
Or, man.
s The offence,
which might
haue come by
Iudas fall, is he-
reby taken away
because y^e Scrip-
ture had so fore-
warned.
Psalme. 41. 9.
Iohn. 13. 27.
Or, porcion.
t Perpetual infa-
mie is y^e reward
of al such as by
vniawfully got-
ten goods buy anything. Mat. 23. 5. Psal. 69. 25. Or, mi-
nistrie. Or, Greek, went in, and went out.

thou at this time restore the kingdome
to Israel.

7 And he said vnto them, It is not for you
to knowe the times, or the seasons, which
the Father hath put in his owne power,
But ye shall receiue power of the holy
Ghost, when he shall come on you: and ye
shalbe witnesses vnto me both in Ierusa-
lem and in all Iudea, and in Samaria, and
vnto the vttermost part of the earth.

8 And when he had spoken these things,
while they behelde, he was taken vp: for
a cloude tooke him vp out of their sight.

9 And while they looked stedfastly toward
heauen, as he went, beholde, two men
stode by them in white apparel,

10 Which also said, Ye men of Galile, why
stand ye gazing into heauen? This Iesus
which is taken vp from you into heauen,
shal come, as ye haue scene him go in-
to heauen.

11 ¶ Then returned they vnto Ierusalem
from the mount that is called the mount of
Olues, which is nere to Ierusalem, con-
teining a Sabbath dayes iourney.

12 And when they were come in, they went
vp into an vpper chamber, where abode
both Peter, and Iames, and Iohn, and An-
drew, Philippe, and Thomas, Barthel-
mewe, and Mattheu, Iames the sonne of
Alpheus, and Simon Zelotes, and Iudas
Iames brother.

13 These all continued with one accord
in prayer and supplication with the wo-
men, and Maie the mother of Iesus, and
with his brethren.

14 ¶ And in those dayes Peter stode vp in
the middes of the disciples, and said (now
the number of names that were in one
place, were about an hundred & twentie)

15 Ye men and brethren, this Scripture
must needs haue bene fulfilled, which
the holy Ghost by the mouth of Dauid
spake before of Iudas, which was guide
to them that tooke Iesus.

16 For he was nombred with vs, & had ob-
tained fellowship in this ministration.

17 He therefore hath purchased a field with
the reward of iniquitie: and when he
had throwen downe him selfe head-
long, he brast a fonder in the middes, and
all his bowels gushed out.

18 And it is known vnto all the inhabi-
tants of Ierusalem, in so muche, that that
field is called in their owne language, Ac-
celdama, that is, The field of blood.

19 For it is written in the booke of Psalmes,
Let his habitation be voyde, and let no
man dwell therein: also, Let another
take his charge.

20 Wherefore of these men which haue
companied with vs, all the time that the
Lord Iesus was conuersant among vs,

21 Beginning from the Baptisme of Iohn
vnto the day that he was taken vp from
vs, must one of them be made a witnes

with vs of his resurrection.

22 And they presented two, Ioseph called
Barfabas, whose surname was Iustus, and
Matthias.

23 And they prayed, saying, Thou Lord,
which knowest the hearts of all men, shew
whether of these two thou hast chosen,

24 That he may take the roume of this mi-
nistration and Apostleship, from which
Iudas hath gone astray, to go to his owne
place.

25 Then they gaue forth their lottes: and
the lot fell on Matthias, and he was by a
common consent counted with the Ele-
uen Apostles.

CHAP. II.

The Apostles hauing receiued the holy Ghost, make their
heauens astonished. 14. When Peter had stopped the
mouthes of the mockers, he sheweth by the visible graces
of the holy Spirit that Christ is come. 42. He baptizeth
a great number that were conuerted. 43. The godlie exer-
cise, charitie, and diuers vertues of the faithfull.

1 And when the day of Pentecoste was
come, they were all with one accord
in one place.

2 And sodainly there came a sounde
from heauen, as of a rushing and mightie
winde, and it filled all the house where
they fate.

3 And there appeared vnto them clouen
tongues, like fire, and it sate vpon eche
of them.

4 And they were all filled with the holy
Ghost, & began to speake with other ton-
gues, as the Spirit gaue them vtterance.

5 And there were dwelling at Ierusalem
Iewes, men that feared God, of every na-
tion vnder heauen.

6 Now when this was noised, the multi-
tude came together & were astonied, be-
cause that euery man heard them speake
his owne language.

7 And they wondered all, and marueiled,
saying among them selues, Beholde, are
not all these which speake, of Galile?

8 How then heare we euery man our owne
language, wherein we were borne?

9 Parthians, & Medes, and Elamites, & the
inhabitants of Mesopotamia, & of Iudea,
and of Cappadocia, of Pontus, and Asia,
and of Phrygia, & Pamphilia, of Egypt,
and of the partes of Lybia, which is beside
Cyrene, and strangers of Rome, & Iewes,

and Profelytes,
10 Cretes, and Arabians: we heard them
speake in our owne tongues the wonder-
full workes of God.

11 They were all then amased, and dou-
ted, saying one to another, What may
this be?

12 And others mocked, and said, They are
full of newe wine.

13 ¶ But Peter standing with the Eleuen,
lift vp his voyce, and said vnto them, Ye
men of Iudea, and ye all that inhabit Ieru-

salem, and ye all that feare God, heare these
wordes. ¶ For these men which stand by
you, are they which were conuerted with
us, when we were yet in Ierusalem: and
they haue bene with vs all the tyme that
Iesus liued among vs, beginning from the
Baptisme of Iohn vnto the day that he was
taken vp from vs: and they haue bene
witnesses of all things which he did among
vs.

u In that he men-
cioneth y^e princi-
pal article of our
faith, he com-
prehendeth also
the rest.

x To the intent
that he that
should take in
hand that excel-
lent office of an
Apostle, might
be chosen by the
authoritie of
God.

a The holy
Ghost was sent
when much peo-
ple was assem-
bled in Ierusalem
at the feast, Exo.
23. 16. Leu. 23.
16 Deut. 16. 9.
because y^e thing
might not only
be knowne
there, but also
through the
world.

b That is, the
Apostles.

c Chap. 1. 5.
6. 11. 13.
and 19. 4.
mat. 2. 11.
mar. 1. 8.

d Luke 2. 1. 6.

e Whereby is
signified the ho-
ly Ghost.

f This signe a-
greeth with the
thing which is
signified there-
by.

g To declare the
vertue and force
that should be in
them.

h Or, to speake.

i How the Apo-
stles spake diuers
languages.

j For they could
speake al lan-
guages, so that
they were able
to speake to eu-
rie man in his
owne lan-
guage.

k Or, those that
dwelt at Rome.

l Whose an-
cestors were not of
the Iewish nation,
but were conuer-
ted to the Iewish
religion, which
their children did
professe.

m That is, such as were conuerted to the Iewish religion,
which were before Paganims and idolaters. n There is no worke of
God so excellent, which the wicked scoffers do not deride. Or, Iesus.

salem, be this known vnto you and hearken vnto my wordes.

15 For these are not drunken, as ye suppose, since it is but the third houre of the day.

16 But this is that, which was spoken by the Prophet ¹ Joel,

17 And it shalbe in the last dayes, saith God, I wil powre out of my spirit vpon all^m flesh, and your sonnes, and your daughters shal prophesie, and your young men shal see visions, and your^o olde men shal dreame dreames.

18 And on my seruants, and on mine handmaidens I wil^o powre out of my Spirit in those dayes, and they shal prophesie.

19 And I wil shewe wonders in heauen aboue, and tokens in the earth beneth, bloud, and fire, and the vapour of smoake.

20 * The^o Sunne shalbe turned into darke-nes, & the Moone into bloud, before that great and notable day of the Lord come.

21 And it shalbe, * that whosoeuer shall call on the¹ Name of the Lord, shalbe saued.

22 Ye men of Israell, heare these wordes, Iesus of Nazaret, a man approued of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selues also knowe:

23 Him, I say, haue ye taken by the hands of the wicked, being deliuered by the¹ determinate counsel, and foreknowledge of God, and haue crucified and slaine:

24 Whom God hath raised vp, and loosed the¹ sorowes of death, because it was vnpossible that he should be holden of it.

25 For Dauid saith concerning him, * I be- held the Lord alwayes before me: for he is at my^o right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreouer also my flesh shall rest in^o hope,

27 Because thou wilt not leaue my^o soule in graue, neither wilt suffer thine holy one to see corruption.

28 Thou hast shewed me the¹ wayes of life, and shalt make me full of ioye with thy countenance.

29 Men and brethren, I may boldly speake vnto you of the Patriarke Dauid, * that he is both dead and buried, and his sepulchre remaineth with vs vnto this day.

30 Therefore, seeing he was a^o Prophet, and knewe that God had^o sworne with an oth to him, that of the fruite of his loynes he would raise vp Christ concerning the flesh to set him vpon his throne,

31 He knowing this before, spake of the resurrection of Christ, that^o his soule should not be left in^o graue, neither his flesh should see corruption.

32 Therefore, seeing he was a^o Prophet, and knewe that God had^o sworne with an oth to him, that of the fruite of his loynes he would raise vp Christ concerning the flesh to set him vpon his throne,

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32 This Iesus hath God raised vp, wherof we all are witnesses.

33 Since then that he by the^o right hand of God hath bene exalted, and hath^o receiued of his Father the promes of the holy Ghost, he hath shed forth this which ye now see and heare.

34 For Dauid is not ascended into heauen, but he saith, * The Lord said to my Lord, * Sit at my right hand,

35 Vntill I^o make thine enemies thy foete- stole.

36 Therefore, let al the house of Israell knowe for a suretie, that God hath^o made him both Lord, & Christ, this Iesus, I say, whome ye haue crucified.

37 Now when they heard it, they were pricked in their hearts, and said vnto Peter, & the other Apostles, Men and brethren, What shal we do?

38 Then Peter said vnto them, Amend your liues, and be^o baptized euery one of you in the Name of Iesus Christ for the remis- sion of sinnes; and ye shal receiue the^o gift of the holy Ghost.

39 For the promes¹ is made vnto you, and to your children, and to all that are a^o farre of, euē as many as the Lord our God shall call.

40 And with many other wordes he^o be- sought & exhorted them, saying, Saue your selues from this froward generation.

41 Then they that gladly receiued his word, were baptized: and the same day, there were added to the Church about three thousand^o soules.

42 And they continued in the Apostles do- ctrine, and^o fellowship, and^o breaking of bread, and prayers.

43 ¶ And feare came vpon euery soule: and many wonders and signes were done by the Apostles.

44 And all that beleued, were in one place, and had all things^o common.

45 And they solde their possessions, and^o goods, and parted them to all men, as euery one had neede.

46 And they continued daily with one ac- corde in the Temple, * and^o breaking bread^o at home, did eat their meat toge- ther with gladnes and singlenes of heart,

47 Praying God, & had fauour with all the people: & the Lord added to the Church^o from day to day, such as should be saued.

48 ¶ Now Peter stood up in the midst, and said, Men brethren, I knowe that ye all knowe that in the last dayes, as it is written by the Prophet Joel, that I would poure out my spirit vpon all flesh, and your sonnes and your daughters should prophesie, and your young men should see visions, and your old men should dream dreames, and I would poure out my spirit vpon my seruants and vpon my handmaidens, and they should prophesie, and I would shewe wonders and tokens in the heauen above, and in the earth beneath, bloud, and fire, and vapour of smoke, and I would turne the sunne into darke-nes, and the moone into bloud, before that great and notable day of the Lord come: and I would cause that euery one that should call vpon the name of the Lord should be saued.

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CHAP. III.

7 The lame is restored to his feet. 12 Peter preacheth Christ vnto the people.

1 Now Peter and Iohn went vp toge- ther into the Temple, at the^o ninthe^o houre of prayer.

2 And a certaine man which was a creeple euening sacrifice, at which the Apostles were present to teach that the shadowes of the Lawe were abolished by that lambe that tooke away the sinnes of the world.

from

1 He expouñdeth Iuels mind wout bnding him self to his words.

Isa. 44.2.

2 In Or man: mea- ning yong and old, man & wo- man.

3 Meaning, that God wil shewe him selfe very fa- miliarly & plain- ly both to olde and yong.

4 Euen in great abundance.

Isa. 44.2.

5 God wil shewe such signes of his wrath through al the world, that men shalbe no lesse a- mased then if the whole order of nature were changed.

Isa. 44.2.

6 He teacheth this remedie to auoide, & wrath, and threatnings of God, and to obtaine saluati- on.

7 God caused their wickednes to set forth his glorie, contrarie to their mindes. f As Iudas trea- son & the Iewes crueltie towards christ were most detestable, so were they not onely knowne to the eternal wisdom of god, but also directed by his immuta- ble counsel to a most blessed end

Or, prouidence.

8 Both as tou- ching the paine, and also & hor- rour of Gods wrath and curse.

Psalm. 116.9.

9 To signifie & nothing can co- fort vs in our af- flictions except we knowe that God is present with vs.

10 Our hope stan- deth in Gods defence.

Or, life, or person.

Or, feele.

11 In restoring me from death to life.

2. King. 2.10. chap. 13.38.

12 And so knewe by reuelation and special promes that which els he could not haue knowne.

Psalm. 138.11. Psalm. 138.11.

Or, person.

13 The word signifieth a place where one can see no- thing.

Or, feele.

b By the verue and power.

c He obtained of his father po- wer to accom- plish the promes which he made to his Apostles, as touching the holy Ghost to be sent vnto the.

Psalm. 110.1. d And therefore Christ doeth farre excel Da- uid.

e Christ is the onely redeemer vnto whome al powers are sub- iect and must o- bey.

f That is, hath appointed as King and ruler: and note, that in al this sermon Peter speaketh of Christs man- hode, as he was dead, buried, ri- sen and ascended to heauen.

g He speaketh not here of the forme of bap- tisme, but tea- cheth that the whole effect therof consisteth in Iesus Christ.

h The visible signes. i Christ is pro- mised both to the Iewes and Gentiles, but the Iewes haue the first place.

Or, protested be- fore God.

Or, persons.

k Which stan- deth in brother- ly loue, and li- beralitie, Rom.

15.26. 2. Cor. 9.

13. Ebr. 13.16.

l Which was & ministrati- on of the Lords su- per.

Chap. 4.32.

m Not & their goods were min

n They did eat toge- ther, and at these feastes did vse to minister the Lords supper, 1. Cor.

11.21. Iude 12. Or, from house to house.

o Wherby we see that the Apostles trauailed not in vaine.

1. Which is with vs three a clock after noone, which was their

b Because his disease was incurable, he gaue him selfe to liue of almes.

from his mothers wombe, was caried, whom they laid dayly at the gate of the Temple called Beautiful, to aske almes of them that entred into the Temple.

Who seeing Peter and Iohn, that they would enter into the Temple, desired to receiue an almes.

4 And Peter earnestly beholding him with Iohn, said, Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then said Peter, Siluer and gold haue I none, but such as I haue, that giue I thee: In the Name of Iesus Christ of Nazaret rise vp, and walke.

e He had 3 gift of healing sicknesses.

d In the vertue of Iesus: for Christ was the author of this miracle, & Peter was 3 minister.

7 And he tooke him by the right hand, & lift him vp, and immediatly his feete and ancle bones receiued strength.

8 And he leaped vp, stood, & walked, and entred with them into the Temple, walking, and leaping and praying God.

9 And all the people saw him walke, and praying God,

10 And they knewe him, that it was hee which fate for the almes at the Beautifull gate of the Temple: and they were amazed, and fore astonied at that which was come vnto him.

11 ¶ And as the creeple which was healed, held Peter and Iohn, all the people ran amased vnto them in the porch which is called Solomons.

12 So when Peter saw it, he answered vnto the people, Ye me of Israel, why marueile ye at this? or why looke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go?

e He correcteth the abuse of me, who attribute that to mans holines, which only appertaineth to God.

Chap. 5. 20.

Mat. 27. 20.

Mar. 11. 11.

Luke. 22. 18.

Iohn. 11. 49.

f To wit, Barabbas.

g To wit, Gods Name, whereby it appeareth that they did strue against God.

1. Pet. 1. 3.

Or, in Christ.

h He doeth not excuse their malice, but because that ignorance

& a blind zeale led many, he putteth them in hope of saluati.

i He meaneth some & not al.

k When Iesus shal come to iudge the world

ye shal knowe he wil be your redeemer, & not your iudge.

l We therefore beleuee constantly, he is in none other place.

13 The GOD of Abraham, and Isaac, & Iacob, the GOD of our fathers hath glorified his Sonne Iesus, whom ye betrayed, and denied in the presence of Pilate, whē he had iudged him to be deliuered.

14 * But ye denied the holy one and the iust, and desired a murderer to be giuen you,

15 And killed the Lord of life, whom God hath raised from the dead, whereof we are witnesses.

16 And his Name hath made this man sound, whom ye see, and knowe, through faith in his Name: and the faith which is by him, hath giuen to him this disposition of his whole bodie in the presence of you al.

17 And now brethren, I know that through ignorance ye did it, as did also your gouernours.

18 But those things which God before had shewed by the mouth of al his Prophets, that Christ should suffer, he hath thus fulfilled.

19 Amend your liues therefore, & turne, that your sinnes may be put away, when the time of refreshing shall come fro the presence of the Lord.

20 And he shal send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must containe vn-

til the time that al things be restored, which God had spoken by the mouth of all his holy Prophets since the worlde began.

22 * For Moses said vnto the Fathers, The Lord your God shal raise vp vnto you a Prophet, *even* of your brethren like vnto me: ye shal heare him in al things, whatsoeuer he shal say vnto you.

23 For it shalbe that euery person which shal not heare that Prophet, shalbe destroyed out of the people.

24 Also al the Prophets from Samuel, and thenceforth as many as haue spokē, haue likewise foretolde of these dayes.

25 Ye are the children of the Prophets, & of the couenant, which God hath made vnto our fathers, saying to Abraham, * Euen in thy seede shal al the kindreds of the earth be blessed.

26 First vnto you hath God raised vp his Sonne Iesus, & him he hath sent to blesse you, in turning euery one of you from your iniquities.

m Which is begun & continueth: but the full accomplishment and perfection is deferred to the last day.

Deut. 18. 15.

chap. 7. 37.

n Of the stocke of Abraham.

o Because they came of 3 same Nation, & there fore were heires of the same promises which appertained to the whole bodie of the people.

Gen. 12. 3. Gal. 3. 29.

p Both Iewes and Gentile.

q None are blessed but in Christ

r So that our regeneration and newnes of life is inclosed vnder this blessing.

CHAP IIII.

1 Peter and Iohn deliuered out of prison, preache the Gospel boldly. 10 They confesse plainly the name of Christ. 16 They are commanded to preache no more in that name. 24 They pray for the good successe of the Gospel. 32 The increase, vniuite, and charitie of the Church.

1 And as they spake vnto the people, the Priests & the Capitaine of the Temple, & the Sadduces came vpon them,

2 Taking it grieuouly that they taught the people, and preached in Iesus name the resurrection from the dead.

3 And they laid hands on them, and put them in hold, vntil the next day: for it was now euentide.

4 Howbeit, many of them which heard the word, beleueed, and the number of the men was about fise thousand.

5 ¶ And it came to passe on the morowe, that their rulers, and Elders, and Scribes, were gathered together at Ierusalem,

6 And Annas the chiefe Priest, and Caiaphas, & Iohn, & Alexander, and as many as were of the kindred of the hie Priests.

7 And when they had set the before the, they asked, By what power, or in what Name haue ye done this?

8 Then Peter ful of the holy Ghost, said vnto them, Ye rulers of the people & Elders of Israel,

9 Forasmuch as we this day are examined of the good deede done to the impotent man, by what meanes he is made whole,

10 Be it knowen vnto you al, & to al the people of Israel, that by the Name of Iesus Christ of Nazaret, whom ye haue crucified, whom God raised againe from the dead, *even* by him doeth this man stand here before you, whole.

11 * This is the stone east aside of you builders, which is become the head of the corner.

12 Neither

a It is to be thought 3 this was the capitaine of the Romanes garison. b The Sadduces were great enemies to this doctrine.

c The whole Church was increased to this number.

d By whose authoritie or commandement e For he coulde not haue so spoken of him selfe. f Iudges ought not to condemne but approue and commend that which is wel done.

Psal. 118. 22.

Isa. 28. 16.

Mat. 21. 42.

Mar. 12. 10.

Luke. 20. 17.

Rom. 9. 33.

1. Pet. 2. 7.

g Meaning Priests, Elders, & gouernours.

h For to vphold the weight and force of the building.

i That is, none other cause or meane.

k The wicked still rage against Christ, though their owne conscience do condemne them.

l They gaue commandement to preach Christ no more.
m They preferre their authoritie to the ordinance of God.
n To the intent that we should beare witness and preach them.
o God hath put a ring through the wickednes of them from their mischieuous purposes.

p To encourage one another and to glorifie God.
q They ground their prayers vpon Gods promises who had assured he would enlarge the kingdome of Christ.
r This is the verifying of the prophesie.
s And appointed to be King.
t Power and iustice.
u All things are done by the force of Gods purpose, according to the decree of his wil, Ephe. i. 11.
x Aswaie their rage and malice which they enterprise against thee.
y They seeke not how to liue at ease, but wher by they may most glorifie God.

12 Neither is there saluation in any other. for among men there is giuen none other name vnder heauen, whereby we must be saued.

13 Now when they saw the boldenes of Peter & Iohn, & vnderstoode that they were vilearned me & without knowledge, they meruciled, & knewe them, that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commanded them to go aside out of the Councel, and conferred among them selues,

16 Saying, What shall we do to these men? for surely a manifest signe is done by the, & it is openly knowne to all them that dwell in Ierusalem: and we can not denie it.

17 But that it be noised no farther among the people, let vs threaten & charge the, that they speake henceforth to no man in this Name.

18 So they called them, & commanded the, that in no wise they should speake or teach in the Name of Iesus.

19 But Peter & Iohn answered vnto them, and said, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we can not but speake the thinges which we haue scene and heard.

21 So they threatened them, and let them go, and found nothing how to punish the, because of the people: for all men praised God for that which was done.

22 For the man was aboute fourty yere old, on whom this miracle of healing was shewed.

23 Then assone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had said vnto them.

24 And when they heard it, they lift vp their voyces to God with one accord, & said, O Lord, thou art the God which hast made the heauen and the earth, the sea, & all things that are in them.

25 Which by the mouth of thy seruāt Dauid hast said, Why did the Gētiles rage, & the people imagine vaine things?

26 The Kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For douteles, against thine holy Sonne Iesus, whom thou hadest anointed, both Herod and Pontius Pilate, with the Gentiles & the people of Israel gathered the selues together,

28 To do whatsoeuer thine hand, & thy counsell had determined before to be done.

29 And now, O Lord, behold their threatenings, & graunt vnto thy seruants with all boldenes to speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes, and wonders may be

done by the Name of thine holy Sonne Iesus.

31 And whe as they had prayed, the place was shaken where they were assembled together, & they were all filled with the holy Ghost, and they spake the wordes of God boldly.

32 And the multitude of them that beleued, were of one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne but they had all things common.

33 And with great power gaue the Apostles witness of the resurrection of the Lord Iesus: & great grace was vpon them all.

34 Neither was there any among the, that lacked: for as many as were possesours of lands or houses, sold them, & brought the price of the things that were sold,

35 And laid it downe at the Apostles feete, & it was distributed vnto euery man, according as he had neede.

36 Also Ioses, which was called of the Apostles, Barnabas (that is by interpretation the sonne of consolation) being a Leuite, & of the cuntry of Cyprus,

37 Where as he had land, sold it, & brought the money, & laid it downe at the Apostles feete.

were not alike deuided among all, but as euerie man had want, so was his necessitie moderately relieved.

CHAP. V.

1 The hypocrisis of Ananias and Sapphira is punished.
2 Miracles are done by the Apostles. 17 They are taken, but the Angell of God bringeth them out of prison. 29 Their bold confession before the Councell.
34 The Councell of Gamaliel. 40 The Apostles are beat, and reioyce in trouble.

1 **B**Vt a certē mā named Ananias, with Sapphira his wife, sold a possession,

2 And kept away part of the price, his wife also being of counsell, & brought a certē part, and laid it downe at the Apostles feete.

3 Then said Peter, Ananias, why hath Satan filled thine heart, that thou shouldst lie vnto the holy Ghost, & keepe away part of the price of the possession?

4 Whiles it remained, appertained it not vnto thee: & after it was sold, was it not in thine owne power? how is it that thou hast conceiued this thing in thine heart? thou hast not lied vnto men, but vnto God.

5 Now when Ananias heard these words, He fell downe, & gaue vp the ghost. The great feare came on all them that heard these things.

6 And the yong men rose vp, & tooke him vp, caried him out, and buried him.

7 And it came to passe about the space of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter said vnto her, Tell me, soldest thou the land for so much? And she said, Yea, for so much.

9 Then Peter said vnto her, Why haue ye agreed

2 This was signe of Gods presence and the performance of his promises.

a This boldnes and constancie declared their prayer tooke effect.

b Of one minde, wil, consent and affection.

c Their hearts were so ioyned in God, that being all members of one body, they could not suffer their fellowe members to be destitute.

chap. 3. 44. d As the Apostles suffred none to lacke, so S. Paul commandeth that no idle loyters be maintained.

2 Thes. 3. 10. e The goods had want, so was

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f And to mocke him, as if he should not haue knowne your craftie fetch, which declareth that when men do any thing of an euil conscience, they do not onely pronounce the sentence of damnation vpon them selues, but also prouoke the wrath of God, because they do proue, as it were purposely, whether God be righteous & almighty.

g Reade the annotation vpon figure, 1. King 6. leafe. 141.

h Because of their owne euil consciences which made them to trouble for they that were not assured of Gods mercies in Christ, were astonished at these his strange iudgements.

i That is, they gaue them great praise.

k Which then were the chiefe among them.

l They were full of blinde zeale, emulation and ielousie, in defence of their superstition.

m That is, of his liuely doctrine, whereby his way to life is declared.

n So that there was no fraude nor deceit, nor negligence, but it liuely setteth forth the power of God and his prouidence for his.

agreed together, to tempt the Spirit of the Lord: behold, the feete of them which haue buried thine husband, are at the dore and shal cary thee out.

10 Then she fell downe straight way at his feete, & yelded vp the ghost: & the yong men came in, and found her dead, and carried her out, and buried her by her husband.

11 And great feare came on al the Church, & on as many as heard these things.

12 Thus by the hands of the Apostles were many signes & wonders shewed among the people, and they were al with one accord in Solomons porche.

13 And of the other durst no man ioyne him selfe to them: neuertheles the people magnified them,

14 Also the number of them that beleued in the Lord, both of men & women, grew more and more)

15 In so much that they brought the sicke into the streetes, & laid them on beddes, & couches, that at the least way the shadow of Peter, whē he came by, might shadow some of them.

16 There came also a multitude out of the cities round about vnto Ierusalem, bringing sicke folkes, & them which were vexed with vnclane spirits, who were al healed.

17 ¶ Then the chiefe Priest rose vp, and al they that were with him, which was the sect of the Sadduces, and were full of indignation.

18 And laid hands on the Apostles, & put them in the common prison.

19 But the Angel of the Lord, by night opened the prison dores, and brought the forth, and said,

20 Go your way, and stand in the Temple, & speake to the people al the words of this life.

21 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Priest came, & they that were with him, & called the Counsel together, & al the Elders of the children of Israel, and sent to the prison, to cause them to be brought.

22 But when the officers came, & found them not in the prison, they returned and told it,

23 Saying, Certainely we found the prison shut as sure as was possible, and the keepers standing without before the dores: but when we had opened, we found no man within.

24 Then when the chiefe Priest, & the capteine of the Temple, and the hie priests heard these things, they doubted of them, whereunto this would grow.

25 Then came one & shewed them, saying, Behold, the men that ye put in prison, are standing in the Temple, and teach the people.

26 Then went the capteine with the officers, and brought them without violence

(for they feared the people, least they should haue bene stoned)

27 And when they had brought them, they set them before the Counsel, & the chiefe Priest asked them,

28 Saying, Did not we straitly commande you, that ye shoulde not teach in this Name? and behold, ye haue filled Ierusalem with your doctrine, and ye would bring this mans blood vpon vs.

29 Then Peter & the Apostles answered, & said, We ought rather to obey God then men.

30 The God of our fathers hath raised vp Iesus, whom ye slew, and hanged on a tree.

31 Him hath God lift vp with his right hād, to be a prince and a Sauour, to giue repentance to Israel, and forgiveness of sinnes.

32 And we are his witnesses concerning these things which we say: yea, & the holy Ghost, whom God hath giuen to them that obey him.

33 Now when they heard it, they braist for anger, and consulted to slay them.

34 Thē stode there vp in the counsel a certain Pharise named Gamaliel, a doctour of the Law, honoured of al the people, & commanded to put the Apostles forth a litle space.

35 And said vnto them, Men of Israel, take heede to your selues, what ye intend to do touching these men.

36 For before these times, rose vp Theudas boasting himself, to whom resorted a number of men, about a foure hundreth, who was slaine: & they al which obeyed him, were scattred, & brought to nought.

37 After this man, arose vp Iudas of Galile, in the dayes of the tribute, & drew away much people after him: he also perished, and al that obeyed him, were scattred abroad.

38 And now I say vnto you, refraine your selues from these men, & let them alone: for if this counsel, or this work be of men, it will come to nought:

39 But if it be of God, ye can not destroye it, lest ye be found euen fighters against God.

40 And to him they agreed, and called the Apostles: & when they had beaten them, they commanded that they shoulde not speake in the Name of Iesus, & let the go.

41 So they departed from the Counsel, reioicing, that they were counted worthy to suffer rebuke for his Name.

42 And dayly in the Temple, and frō house to house they ceased not to teach, and preach Iesus Christ.

CHAP. VI.

¶ Scem Deacons are ordained in the Church. ¶ The graces & miracles of Steuen, whom they accused falsely.

1 And in those dayes, as the number of the disciples grewe, there arose a murmuring of the Grecians towards the Hebrewes, because their widowers were

o He accuseth them of rebellious and sedition.

p And so make vs guiltie of Christs death.

q When they command, or forbid vs anie thing contrarie to the word of God.

r Meaning, that he is the Mediator and onely meane between God and man.

s That is, Christ

t This Theudas was about thirtie yerres before him, of whome Iosephus mentioneth, li. 20. de Antiq. chap. 4.

u That was after the death of Herode the great, when Archelaus his sonne was at Rome, at what time Iudea was full of insurrection: so that it is not sure to give credit to Eusebius in this point.

v Of him maketh mention Iosephus, lib. 18. where he speaketh of the taxing, Luke. 2. 1.

x He groundeth vpon good principles, but he doubteth of the qualitie of the cause, neither dare affirm whether it be good or bad: wherein appeareth he was but a world ling.

b They were not looked vnto in ² distribution of ³ almes.

e That is, to make prouision for ³ maintenance of ³ poore, forasmuch as they were not able to satisfie both the offices.

d He ioyneth faith wth the other gifts of the holy Ghost.

Chap. 21. 1.

e Meaning one ³ was turned to ³ Iewish religion.

f This ceremonie ³ Iewes obserued in solemne sacrifices, *Leui. 3. 2.* & also in prayer and priuate blessings, *Gen. 48. 14* Likewise in ³ primitive Church it was vsed, either when they made ministers, or gaue the gifts of ³ holy Ghost: which gifts being now taken away, ³ ceremonie must cease.

g That is, to the Gospel, which is receiued by faith ^h Or college: diuers nation had colleges at Ierusalem wherein their youth was instructed, as we see in vniuersities.

i That is, instructed & set forth false witnesses: & thus malice seeketh false shuffles when trueth faileth her.

k They speake this in contempt.

l Not onely a certaine confidence, but also great maiestie appearing in him.

were ^b neglected in the dayly ministring.

2 Then the twelue called the multitude of the disciples together, and said, It is not meete that we should leaue the worde of God to serue the ³ tables.

3 Wherefore brethren, looke ye out among you seuen men of honest report, & full of the holy Ghost, & of wisdom, which we may appoint to this busines.

4 And we will giue our selues continually to prayer, and to the ministracion of the worde.

5 And the saying pleased the whole multitude: and they chose Steuen a man full of ^a faith & of the holy Ghost, & ^a Philippe, & Prochorus, and Nicanor, and Timon, & Parmenas, & Nicolas a ^a profelyte of Antiochia,

6 Which they set before the Apostles: and they prayed, and ³ laid their handes on them.

7 And the word of God increased, and the number of the disciples was multiplied in Ierusalem greatly, and a great company of the Priests were obedient to the ³ faith.

8 ¶ Now Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there arose certaine of the ^b Synagogue, which are called Libertines, & Cyrenians, & of Alexandria, and of them of Cilicia, and of Asia, and disputed with Steuen.

10 But they were not able to resist the wisdom & the Spirit by the which he spake.

11 Then they ⁱ suborned men, which said, We haue heard him speake blasphemous words against Moses, and God.

12 Thus they moued the people and the Elders, & the Scribes: & ruing vp^o him, caught him, and brought him to the Cōsill.

13 And set forth false witnesses, which said, This man ceaseth not to speake blasphemous words against this holy Place, and the Law.

14 For we haue heard him say, that ^k this Iesus of Nazaret shal destroy this place, & shal change the ordināces, which Moses gaue vs.

15 And as al that sate in the Counsel, looked stedfastly on him, they saw his face as ⁱ it had bene the ¹ face of an Angel.

CHAP. VII

a Steuen maketh answere by the Scriptures to his accusations. *51* Here buketh the hardnecked Iewes. *57* And is stoned to death. *58* Saul kepeth the tormentours clothes.

1 Then said the chiefe Priest, Are these things so?

2 And he said, Ye ^{mē}, brethren & fathers, hearken. The God of ^b glory appeared vnto our father Abraham, while he was in ^c Mesopotamia, before he dwelt in Charran.

3 ¶ And said vnto him, Come out of thy country, and from thy kinred, & come into the land, which I shall shew thee.

country, and from thy kinred, & come into the land, which I shall shew thee.

4 Thē came he out of the land of the Chaldeans, & dwelt in Charrā. And after that his father was dead, God brought him thence into this land, wherein ye now dwell,

5 And he gaue him none inheritance in it, no, nor the breadth of a foote: yet he promised that he would giue it to him for a possession, & to his seede after him, when as yet he had no childe.

6 But God spake thus, that his ^a seed should be a sojourner in a strange land, and that they should keepe it in bondage, & entreat it euil ^d foure hundreth yeres.

7 But the nation to whome they shalbe in bondage, will I ^e iudge, saith God: and after that, they shal come forth & serue me in this place.

8 ¶ He gaue him also the couenant of circumcision: and so Abraham begate ^a Isaac, & circumcised him the eight day: & Isaac begate ^a Iacob, and Iacob the twelue ^a Patriarkes.

9 And the Patriarkes moued with enuie sold ^a Ioseph into Egypt: but God was ^f with him,

10 And deliuered him out of al his afflictions, & ^a gaue him fauour & wisdom in the sight of Pharaο King of Egypt, who made him gouernour ouer Egypt, & ouer his whole house.

11 ¶ Then came there a famine ouer al the land of Egypt & Canaā, & great afflictio, that our fathers found no sustenance.

12 But when ^a Iacob heard that there was corne in Egypt, he sent our fathers first.

13 ¶ And at the second time, Ioseph was knowne of his brethren, & Iosephs kinred was made knowne vnto Pharaο.

14 Then sent Ioseph & caused his father to be brought, & al his kinred, euen ³ three score and fiftene soules.

15 So ^a Iacob went downe into Egypt, and he ^a dyed, and our fathers,

16 And were remoued into ^a Sychem, and were put in the sepulcher, that ^a Abraham had bought ^a for money of the sonnes of Emor, ^f some of Sychem.

17 But when the time of the promes drew nere, which God had sworne to Abraham, the people ^a grewe and multiplied in Egypt,

18 Til another King arose, which knew not Ioseph.

19 The same dealt ⁱ subtilly with our kinred, & euil intreated our fathers, & made them to cast out their yong children, that ^a they should not remaine aliue.

20 ¶ The same time was Moses borne, and was acceptable vnto God, which was nourished vp in his fathers house three moneths.

21 And when he was cast out, Pharaοs daughter tooke him vp, & nourished him for her owne sonne.

22 And Moses was learned in al the wisdom

d Beginning to reckon the yeres from the time ³ Isaac was borne. **e** Take vengeance of them and deliuer my people.

Gen. 17. 9.
Gen. 21. 31.
Gen. 25. 24.
Gen. 29. 33.
Ex. 30. 5. & 33. 23.

Gen. 37. 28.
f That is, preferred & brought al things to a good issue.

Gen. 41. 37.

Gen. 41. 1.

Gen. 45. 4.

g After the Hebrew threescore and ten.

Gen. 46. 3.

Gen. 49. 33.

Gen. 50. 7.

1 of 34. 20.

h It is probable ³ some writer

through negligence put in Abraham in this

place, in steade of

Iacob, who

bought this field

Gen. 33. 19. or by

Abraham he

meaneth the posterity of Abraham.

Gen. 23. 18.

Exod. 1. 7.

i He inuented craftie wayes

both to destroye

the Israelites &

ouer much labour, and also to

get great profit by them, *Exod.*

1. 10.

Or, that their race

should faile.

Exo. 2. 2.

Exo. 11. 23.

a Steuen was accused that he denied God, and therefore he is more diligent to purge this crime

b Hereby he is discerned from ³ false Gods.

c He speaketh here of Mesopotamia, as it containeth Babylon and Chaldaea in it. *Gen. 11. 1.*

dome of the Egyptians, and was mightie in wordes and in deedes.

33 Now when he was ful fourtie yere olde, it came into his heart to visite his brethre the children of Israel.

Exod. 2. 17.

24 * And when he sawe one of them suffer wrong, he defended him, & auenged his quarrel that had the harme done to him, & smote the Egyptian.

25 For he supposed his brethren would haue vnderstand, that God by his hand should giue them deliuerance: but they vnderstoode it not.

Exod. 2. 27.

26 * And the next day, he shewed him selfe vnto them as they stroue, and would haue set them at one againe, saying, Sirs, ye are brethre: why do ye wrong one to another?

27 But he that did his neighbour wrong, thrust him away, saying, Who made thee a prince, and a iudge ouer vs?

28 Wilt thou kill me, as thou didest the Egyptian yesterday?

29 Then fled Moses at that saying, and was a stranger in the land of Madian, where he begate two sonnes.

30 And when fourtie yeres were expired, there appeared to him in the wilderness of mount Sina, an Angel of the Lord in a flame of fire, in a bush.

Exod. 3. 1.

k This fire represented the furnace of affliction, wherein the people of God were. I seeing this Angel called him selfe God, it declareth that he was Christ the Mediator, who is the eternal God. m In signe of reuerence, reade Exod. 3. 5.

31 And when Moses saw it, he wondred at the sight: and as he drew nere to consider it, the voyce of the Lord came vnto him, saying,

32 I am the God of thy fathers, the God of Abraham, & the God of Isaac, & the God of Iacob. Then Moses trembled, and durst not behold it.

33 Then the Lord said to him, m Put of thy shooes fro thy feete, for the place where thou standest, is holy ground.

34 I haue seene, I haue seene the affliction of my people, which is in Egypt, & I haue heard their groning, and am come downe to deliuer them: and now come, and I will send thee into Egypt.

35 This Moses whom they forsoke, saying, Who made thee a prince & a iudge? the same God sent for a prince, & a deliuerer by the hands of the Angel, which appeared to him in the bush.

Exod. 7. 3. 9. 10. 22.

14. chapters.

Exod. 16. 1.

Deut. 18. 15.

chap. 3. 22.

n He proueth

that Christ is

end of the Lawe

& the Prophets.

Exod. 19. 2.

o Moses was

Angels, or

Christ's mini-

ster, and a guide

to the fathers.

p By oracle is

ment sayings

that God spake

to Moses.

Exod. 22. 1.

q Figures, or

testimonies of

the presence of God

36 He * brought them out, doing wondrous, & miracles in the land of Egypt, & in the red sea, and in the wilderness fourtie yeres.

37 This is that Moses, which said vnto the children of Israel, * A Prophet shal the Lord your God raise vp vnto you, *even* of your brethren, like vnto me: him shall ye heare.

38 * This is he that was in the Congregation, in the wilderness with the Angel, which spake to him in mount Sina, and with our fathers, who receiued the liuely oracles to giue vnto vs.

39 To whom our fathers would not obey, but refused, & in their hearts turned back againe into Egypt,

40 Saying vnto Aaron, * Make vs gods

that may go before vs: for we knowe not what is become of this Moses that brought vs out of the land of Egypt.

41 And they made a calfe in those dayes, & offered sacrifice vnto the idole, & reioycied in the workes of their owne hands.

42 Then God turned him selfe away, and gaue them vp to seruise the host of heauen, as it is written in the booke of the Prophets, * O house of Israel, haue ye offered to me slain beasts & sacrifices by the space of fourtie yeres in the wilderness?

43 And ye * tooke vp the tabernacle of Moloch, & the starre of your god Remphan, figures, which ye made to worship them: therefore I wil carry you away beyond Babilon.

44 Our fathers had the tabernacle of witnesses in the wilderness, as he had appointed, speaking vnto Moses, that he should make it according to the facion that he had seene.

45 Which tabernacle also our fathers receiued, and brought in with Iesus into the possession of the Gentiles, which God draue out before our fathers, vnto the dayes of Dauid:

46 * Who found fauour before God, & desired that he might finde a tabernacle for the God of Iacob.

47 * But Solomon built him an house.

48 Howbeit the most High dwelleth not in temples made with hands, as saith the Prophet,

49 Heauen is my throne, and earth my footstole: what house wil ye build for me, saith the Lord? or what place is it that I should rest in?

50 Hath not mine hand made al these things?

51 * Ye stifnecked, and of vncircumcised hearts & eares, ye haue alwaies resisted the holy Ghost: as your fathers did, so do you.

52 Which of the Prophets haue not your fathers persecuted? & they haue slaine them, which shewed before of the coming of that lust, of whom ye are now the betrayers and murthers.

53 * Which haue receiued the Law by the ordinance of Angels, & haue not kept it.

54 But when they heard these things, their hearts braste for anger, and they gnashed at him with their teeth.

55 But he being ful of the holy Ghost, looked stedfastly into heauē, & saw the glory of God, & Iesus standing at the right hand of God,

56 And said, Behold, I see the heauens open, and the Sonne of man standing at the right hand of God.

57 Then they gaue a shout with a loud voyce, & stopped their eares, & rane vpon him al at once,

58 And cast him out of the citie, & stoned him: & the witnesses laid downe their clothes at a yong māns feete, named Saul.

59 And they stoned Steuen, who called on God, & said, Lord Iesus, receiue my spirit.

r Yet they knew he was absent for their commoditie, and so would shortly returne and bring them the Law.

Rom. 1. 24.

s As the sunne, moone & other starres, Deut.

17. 3.

Amos. 1. 25.

t Your fathers began in wilderness to contemne mine ordinances, & you now passe them in impietie.

u And caried it vpon your shoulders.

Leuit. 26. 2.

x They ought to haue bene content w this covenant only, & not to haue gone after their lewde fantasies.

Exod. 25. 40.

1. Cor. 8. 5.

1. Cor. 1. 14.

1. Sam. 16. 13.

1. Sam. 7. 2.

Psal. 132. 5.

1. Chron. 17. 12.

1. King. 8. 1.

Chap. 17. 24.

y He reproveth the grosse dulnes of people, which abused the power of God, in they would haue contained it within the temple.

1. Cor. 14. 1.

z God can not be contained in anie space of place.

1. Cor. 9. 26.

1. Cor. 4. 9.

a Which neither forsake your old wickednes, nor so much as heare when God speaketh to you, but still rebel.

b Which is Iesus Christ, who is not only iust for his innocencie, but because al true iustice cometh of him.

Exod. 16. 1.

c By their ministerie or office.

d And reigning in his flesh, when he had suffered

e This was done of furious violence, and by no forme of iustice.

Chap. 22. 22.

f I sawe Iesus when he was alive

1. Cor. 15. 8.

1. Cor. 15. 9.

1. Cor. 15. 10.

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1. Cor. 15. 104.

1. Cor. 15. 105.

1. Cor. 15. 106.

1. Cor. 15. 107.

1. Cor. 15. 108.

1. Cor. 15. 109.

1. Cor. 15. 110.

1. Cor. 15. 111.

1. Cor. 15. 112.

1. Cor. 15. 113.

1. Cor. 15. 114.

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1. Cor. 15. 116.

1. Cor. 15. 117.

1. Cor. 15. 118.

1. Cor. 15. 119.

1. Cor. 15. 120.

1. Cor. 15. 121.

1. Cor. 15. 122.

1. Cor. 15. 123.

1. Cor. 15. 124.

1. Cor. 15. 125.

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1. Cor. 15. 127.

1. Cor. 15. 128.

1. Cor. 15. 129.

1. Cor. 15. 130.

1. Cor. 15. 131.

1. Cor. 15. 132.

1. Cor. 15. 133.

1. Cor. 15. 134.

1. Cor. 15. 135.

1. Cor. 15. 136.

1. Cor. 15. 137.

1. Cor. 15. 138.

1. Cor. 15. 139.

1. Cor. 15. 140.

1. Cor. 15. 141.

Mat. 5. 44.
Luce. 23. 34.
1. Cor. 4. 12.

60 And he kneeled downe, & cryed with a loud voyce, * Lord, lay not this sinne to their charge. And when he had thus spoken, he slept.

CHAP. VIII.

1 Steven is lamented and buried. 2 The rage of the Jewes and of Saule against them. 3 The faithfull scattered, preach here and there. 4 Samaria is Seduced by Simon the forcerer, but was converted by Philippe, and confirmed by the Apostles. 18 The conceitnes and hypocrisis of Simon, 26 And conversion of the Eunuche.

1 **A**ND Saul consented to his death, & at that time, there was a great persecution against the Church which was at Ierusalem, and they were all scattered abroad through the regions of Iudea and of Samaria, except the Apostles.

2 Then certaine men fearing God, * caried Steven among them, to be buried, & made great lamentation for him.

3 But Saul made hauooke of the Church, and entred into euery house, & drew out both men & womē, & put the into prison. Therefore they that were scattered abroad, went to and fro preaching the word.

4 ¶ Then came Philippe into the citie of Samaria, and preached Christ vnto the.

5 And the people gaue heede vnto those things which Philippe spake, with one accord, hearing, and seeing the miracles which he did.

6 For vncleane spirits crying with a loude voyce, came out of many that were possessed of them: & many taken with palfies, & that halted, were healed.

7 And there was great ioye in that citie.

8 And there was before in the citie a certaine man called Simō, which vsed witchcraft, & bewitched the people of Samaria, saying, that he him self was some great man.

9 To whom they gaue heede from the least to the greatest, saying, This man is the great power of God.

10 And they gaue heede vnto him, because that of long time he had bewitched the with forceries.

11 But as sone as they beleued Philippe, which preached the things that concerned the kingdom of God, & in the Name of Iesus Christ, they were baptized both men and women.

12 Then Simon him selfe beleued also & was baptized, & continued with Philippe, and wondred, when he saw the signes and great miracles which were done.

13 ¶ Now when the Apostles, which were at Ierusalem, heard say, that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

14 Which when they were come downe, prayed for them, that they might receiue the holy Ghost.

15 (For as yet, he was come down on none of them, but they were baptized onely in the Name of the Lord Iesus)

16 Then laid they their hands on them, & they receiued the holy Ghost.

18 And when Simon sawe, that through laying on of the Apostles hands the holy Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on whomsoeuer I lay the hands he may receiue the holy Ghost.

20 Then said Peter vnto him, Thy money perish with thee, because thou thinkest that the gift of God may be obtained with money.

21 Thou hast neither part nor fellowship in this busines: for thine heart is not right in the sight of God.

22 Repent therefore of this thy wickednes, and pray God, that if it be possible, the thought of thine heart may be forgiven thee.

23 For I see that thou art in the gall of bitterness, and in the bond of iniquitie.

24 Then answered Simon, and said, Pray ye to the Lord for me, that none of these things which ye haue spoken, come vpon me.

25 ¶ So they, when they had testified and preached the worde of the Lord, returned to Ierusalem, and preached the Gospel in many townes of the Samaritans.

26 The Angel of the Lord spake vnto Philippe, saying, Arise, and go towards the South vnto the way that goeth down fro Ierusalem vnto Gaza, which is a wast.

27 And he arose & went on: and behold, a certaine Eunuch of Ethiopia Candaces the Queene of the Ethiopias chiefe Gouernour, who had the rule of al her treasure, & came to Ierusalem to worship:

28 And as he returned sitting in his charret, he read Esaias the Prophet.

29 Then the Spirit said vnto Philippe, Goe nere & ioyne thy selfe to yonder charret.

30 And Philippe ranne thither, and heard him reade the Prophet Esaias, & said, but vnderstandest thou what thou reade?

31 And he said, How can I, except I had a guide? And he desired Philippe, that he would come vp and sit with him.

32 Now the place of the Scripture which he read, was this, * He was led as a sheepe to the slaughter: & like a lambe domme before his shearer, so opened he not his mouth:

33 ¶ In his humilitie his iudgement hath bene exalted: but who shal declare his generation? for his life is taken from the earth.

34 Then the Eunuch answered Philippe, and said, I pray thee of whome speaketh the Prophet this? of him selfe, or of some other man?

35 Then Philippe opened his mouth, and began at the same Scripture, & preached vnto him Iesus.

suffred, was the beginning of his glorie. r That is, how long his age shal endure: for being risen from death, death shal no more reigne, neither shal his kingdom euer haue end: or els we may take generation for his Church which neuer shal haue end: for now they sit in heavenly places w Christ their head, as Ephe. 2. 6. f And he now reigneth in heaue. t He declared at length this matter of so great importance.

i Thou art not worthy to be of the number of the faithful.

k That is, turne away from thy wickednes.

l Hereby he would make him to feele his sinne, and not he doubted of Gods mercies, if he could repent.

m Or thine heart is full of despitful malice, and deuils poison of impietie, so now Satan hath thee tyed as captiue in his bands.

Deut. 32. 18.

n After that Alexander had destroyed it, it was not much peopled, as it was afore, & therefore in respect was as wast.

o Eunuche signifieth him that is gelded: but he cause in the East partes great affaires were committed to such, it came in vfe y noble men were called Eunuches, although they were not gelded: also al manner of officers and seruants that were put in credit or necessarie affaires, were called by this name, as Isa. 39. 7

Isa. 53. 7.

p Albeit Christ was in graue and in deaths bands feeling also his Fathers anger against sinne, yet he brake the bands of death and was exalted, Act. 2. 24.

q The punishment which he

ment which he

36 And

a From the place where he was stoned.

b When the Church is depriued of anie worthe member, there is iust cause of sorrow: and note that here is no mention of anie relikes or prayers for the dead, or worshipping.

c The conversion of Samaria was as it were y first fruites of y calling of the Gentiles.

d This declareth how much more we are inclined to follow the illusions of Satan, then the truth of God.

e This is y craft of Satan, to couer al his illusions vnder the name of God.

f The maiestie of Gods word forced him to confesse y truth: but yet was he not regenerate therefore.

g Meaning the particular gites of the holie Spirit.

h They had onely receiued the common grace of adoption and regeneration which are offered to al y faithful in baptism, and as yet had not receiued the gift to speake in diuers languages, and to do miracles.

u With a pure & perfect heart.

x This was to the intent that he might knowe so much the better that Philip was sent to him by God.

*Or, perceived him for a tobe.

y Some thinke this cite was also called Af-dod, Ios, 5.47.

CHAP. IX.

3 The Conuerſion of Saul. 15 His vocation to the Apoſtleſhip. 20 His zeale to execute the ſame. 25 How hee ſcapeſe the Iewes conſpiracies. 26 His acceſſe to the Apoſtles. 31 The proſperitie of the Church. 34 Peter healeth Aeneas. 40 Raiſeth Tabitha. 42 He conuerteth many to Chriſt. 43 And lodgeth in a Tawners houſe.

Rom. 9.3.

gal. 1.13.

a He perfecuted with a great rage and crueltie the innocent blood which he thruſted for: which declareth whereunto man is led by his raſh zeale, before he haue the true knowledge of God.

b That is of that ſect, or ſort.

Chap. 22.6.

1. Cor. 15.8.

e That is, to reſiſt God when he pricketh and ſolliciteth our conſciences.

d Meaninge, Saules voyce, as Chap. 22.9.

e For onely Saule knew that Ieſus ſpoke vnto him.

f For he was blinde.

g He was ſo rauſhed with the viſion that he did meditate nothing but heauenly things & therewith was ſatiſfied.

36 And as they wēt on their way, they came vnto a certeine water, and the Eunuche ſaid, See, *here is water*: what doeth let me to be baptized?

37 And Philippe ſaid vnto him, If thou beleeueſt with ^u all thine heart, thou maiſt. Then he answered, and ſaid, I beleeue that Ieſus Chriſt is the Sonne of God.

38 Then he commanded the charet to ſtand ſtill: and they went downe both into the water, both Philippe and the Eunuche, & he baptized him.

39 And aſſone as they were come vp out of the water, the Spirit of the Lord caught away Philippe, that the Eunuche ^x ſaw him no more: ſo he went on his waye reioycing.

40 But Philippe ^y was found at Azorus, and he walked to and fro preaching in all the cities, till he came to Ceſarea.

and ſeeke in the houſe of Iudas after one called Saul of Tarſus: for beholde, he prayeth.

12 (And he ſawe in a viſion a man named Ananias comming in to him, and putting his hands on him, that he might receiue his ſight.)

13 Then Ananias answered, Lord, I haue heard by many of this man, howe much euill he hath done to thy Saintes at Ieruſalem.

14 Moreouer here he hath authoritie of the hie Priests, to binde all that call on thy Name.

15 The Lord ſaid vnto him, Go thy way: for he is a ^b choſen veſſell vnto me, to beare my Name before the Gentiles, and Kings, and the children of Iſraell.

16 For I will ſhewe him, how many thinges he muſt ſuffer for my Names ſake.

17 Then Ananias went his way, and entred into the houſe, and put his hands on him, and ſaid, Brother Saul, the Lord hath ſent me (*euen Ieſus that appeared vnto thee in the way as thou cameſt*) that thou mighteſt receiue thy ſight, & be filled with the holy Ghoſt.

18 And immediatly there fell from his eyes as it had bene ſcales, and ſodenly he receiued ſight, and aroſe, and was baptized,

19 And receiued meate, and was ſtrengthened. So was Saul certeine dayes with the diſciples which were at Damafcus.

20 And ſtraight way he preached Chriſt in the Synagogues, that he was the Sonne of God,

21 So that all that heard him, were amaſed, and ſaid, Is not this he, that deſtroyed the which called on this Name in Ieruſalem, and came hither for that intent, that he ſhould bring them bounde vnto the hie Priests?

22 But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damafcus, ^k confirming, that this was the Chriſt.

23 And after ^l that many dayes were fulfilled, the Iewes tooke counſell together, to kill him.

24 But their laying awaie was knowne of Saul: now they ^m watched the gares daye and night, that they might kill him.

25 Then the diſciples tooke him by night, and put him through the wall, and let him downe in a baſket.

26 And when Saul was come to Ieruſalem, he aſſaied to ioine him ſelfe with the diſciples: but they were all afraid of him, & beleeued not that he was a diſciple.

27 But Barnabas tooke him, & brought him to the Apoſtles, and declared to them, how he had ſeene the Lord in the way, & that he had ſpoken vnto him, and howe he had ſpoken boldly at Damafcus in the Name of Ieſus.

28 And he ⁿ was conuerſant with ^o them at Ieruſalem,

29 And ſpake boldly ^p in the Name of the Lord

h A worthe ſeruant of God and endued with excellent graces a-boue others.

i To beare me witnes, and ſet forth my glorie

k Prooting by the conference of the Scriptures 1 That was after three yerres, that he had remayned at Damafcus, and in the countrie about, Gal. 1.18.

2. Cor. 11.32.

m The Gouernour at their requeſt appointed a watche as he declareth to the Corinthians.

n Had of w^e a

o Greek, w^ent in

out, as Barnabas

p With Peter

and James, Gal.

1.19.

o Making open

profeſſion of the

Gospel.

kkkkk.j.

p Which were Jewes, but so called because they were dispersed through Grecia and other countreys.

q Because it was his owne country, and there he might haue some authoritie.

r Or, trusse thy couch together.

r Meaning, the greatest part.

f A place so called, and not a citie.

t That is, a deer, or, roe bucke.

u Or, rich.

u To the intent they might burye her afterwards: for this was their custome.

x For she was restored to life, rather than others might haue occasion to belieue, and glorifie God, the for her owne sake.

Or, carrier.

Lord Iesus, & spake and disputed with the Grecians: but they went about to slay him.

30 But when the brethren knewe it, they brought him to Cefarea, & sent him forth to Tarsus.

31 Then had the Churches rest through all Iudea, and Galile, and Samaria, & were edified, & walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghost.

32 And it came to passe, as Peter walked throughout all quarters, he came also to the Saints which dwel at Lydda.

33 And there he found a certeine man named Aeneas which had kept his bed eight yeres, and was sicke of the palfie.

34 Then said Peter vnto him, Aeneas, Iesus Christ maketh thee whole: arise and make vp thy bed. And he arose immediately.

35 And all that dwelt at Lydda & Saron, sawe him, and turned to the Lord.

36 There was also at Ioppa a certein woman a discipule named Tabitha (which by interpretation is called Dorcas) she was full of good works and almes which she did.

37 And it came to passe in those dayes, that she was sicke and dyed: & when they had washed her, they layde her in an vpper chamber.

38 Nowe for as much as Lydda was nere to Ioppa, & the disciples had heard that Peter was there, they sent vnto him two me, desiring that he would not delay to come vnto them.

39 Then Peter arose and came with them: and when he was come, they brought him into the vpper chamber, where all the widowes stood by him weeping and shewing the coates and garments, which Dorcas made, while she was with them.

40 But Peter put them all forth, and kneeled downe, and prayed, and turned him to the bodie, and said, Tabitha, arise. And she opened her eyes, and when she sawe Peter, sate vp.

41 Then he gaue her the hand and lift her vp, and called the saintes and widowes, & restored her aliu.

42 And it was knowne throughout all Ioppa, and many beleueed in the Lord.

43 And it came to passe that he taried many dayes in Ioppa with one Simon a tanner.

CHAP. X.

1 Cornelius admonished by the Angell, 7 He sendeth to Ioppa. 11 The vision that Peter sawe. 17 Howe he was sent to Cornelius. 19 The Gentiles also receive the Spirit, and are baptized.

1 Furthermore there was a certeine man in Cefarea called Cornelius, a capteine of the band called the Italian band.

2 A deuout man, and one that feared God with all his household, which gaue much almes to the people, and prayed God continually.

3 He sawe in a vision euidently (about the ninth houre of the daye) an Angel of God comming in to him, and saying vnto him, Cornelius.

4 But when he looked on him, he was afraid, and said, What is it, Lord: And he said vnto him, Thy praier and thine almes are come vp into remembrance before God.

5 Now therefore send men to Ioppa, & call for Simon, whose surname is Peter.

6 He lodgeth with one Simon a Tanner, whose house is by the Sea side: he shall tell thee what thou oughtest to do.

7 And when the Angell which spake vnto Cornelius, was departed, he called two of his seruants, & a souldier that feared God, one of them that waited on him,

8 And told them all things, & sent them to Ioppa.

9 On the morowe as they went on their journey, and drew nere vnto the citie, Peter went vp vpon the house to pray, about the sixt houre.

10 Then waxed he an hungred, and would haue eat: but while they made some thing readie, he fell into a trance.

11 And he sawe heauen opened, and a certeine vessel come down vnto him, as it had bene a great sheet, knit at the foure corners, and was let downe to the earth.

12 Wherein were all manner of foure footed beastes of the earth, and wilde beasts and creeping things, and fowles of the heauen.

13 And there came a voyce to him, Arise Peter: kill, and cate.

14 But Peter said, Not so, Lord: for I haue neuer eaten any thing that is polluted, or vncleane.

15 And the voyce spake vnto him againe the second time, The things that God hath purified, pollute thou not.

16 This was so done thrise: and the vessel was drawn vp againe into heauen.

17 ¶ Now while Peter doubted in him selfe what this vision which he had seene, meant, beholde, the men which were sent from Cornelius, had inquired for Simons house, and stood at the gate,

18 And called, and asked, whether Simon, which was surnamed Peter, were lodged there.

19 And while Peter thought on the vision, the Spirit said vnto him, Behold, three men seeke thee.

20 Arise therefore, and get thee down, & go with them, & doute nothing: for I haue sent them.

21 ¶ Then Peter went downe to the men, which were sent vnto him from Cornelius, and said, Behold, I am he whom ye seeke: what is the cause wherefore ye are come?

22 And they said, Cornelius, a capteine, a iust man, & one that feareth God, & of good report among al the nation of the Jewes, was warned from heauen by an holy Angel, to sende for thee into his house, and to heare thy wordes.

23 Then called he the in, & lodged the, and the next day, Peter went forth with the, & certein brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Cefarea. Now Cornelius waited for them, & had

b That is, God did except them: whereof it followeth, he had faith: for els it is impossible to please God.

c He shall speake words vnto thee whereby thou shalt be saved, and all thine house.

e Which was midday.

d As camels, horses, dogs, oxen, sheepe, swine, and such like which man nourisheth for his vse.

Or, summe.

e In taking away the difference betwixt vncleane beastes & cleane he sheweth there is no difference betwixt the Jewes and Gentiles.

f Take it not for polluted and impure.

g The true obedience which proceedeth of faith, ought to be without doubt or questioning.

Or, Peter.

h Shewed to much reuerence and farre passing decent order as though Peter had ben God.

"Or, common.

Deut. 10. 17.
2. Chron. 19. 7.
1. Reg. 34. 19.
1. Reg. 16. 8.
Eccl. 35. 15.
Rom. 2. 11.
Gal. 2. 8.
Eph. 6. 9.
1. Cor. 13. 13.

i By this speech the Ebrewes meane the whole religion of God, which without faith profiteth vs nothing.
k That is, he that is vpright and doeth hurt to no man, but doeth good to all.
l Meaning, the reconciliation betweene God & man through Christ Iesus, Luk. 2. 14.
m That is, endued him with graces & gifts aboue al others.

1. Cor. 31. 34.
1. Tim. 7. 11.
1. Tim. 1. 9.

- had called together his kinsmen, and speciall friends.
- 25 And it came to passe as Peter came in, that Cornelius met him, and fell downe at his feet, and^b worshipping him.
- 26 But Peter tooke him vp, saying, Stand vp: for euen I my selfe am a man.
- 27 And as he talked with him, he came in, & found many that were come together.
- 28 And he said vnto them, Ye knowe that it is an vnlawfull thing for a man that is a Iewe, to companie, or come vnto one of another nation: but God hath shewed me, that I should not call any man^a polluted, or vncleane.
- 29 Therefore came I vnto you without saying nay, when I was sent for. I aske therefore, for what intent haue ye sent for me?
- 30 Then Cornelius said, Foure daies ago, about this houre, I fasted, and at the ninth houre I prayed in mine house, and behold, a man stood before me in bright clothing,
- 31 And said, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the sight of God.
- 32 Send therefore to Ioppa, and cal for Simoⁿ, whose surname is Peter (he is lodged in the house of Simon a Tanner by the sea side) who when he commeth, shall speake vnto thee.
- 33 Then sent I for thee immediatly, & thou hast wel done to come. Now therefore are we all here present before God, to heare all things that are commanded thee of God.
- 34 Then Peter opened his mouth, and said, Of a trueth I perceiue, that *God is no acceptor of persons.
- 35 But in euery nation he that¹ feareth him, and worketh² righteousnes, is accepted with him.
- 36 Ye know the word which God hath sent to the children of Israel, preaching¹ peace by Iesus Christ, which is Lord of all.
- 37 Euen the worde which came through all Iudea, beginning in Galile, after the baptism which Iohn preached,
- 38 To witte, how God³ anointed Iesus of Nazaret with the holy Ghost, & with power: who went about doing good, and healing all that were oppressed of the deuill: for God was with him.
- 39 And we are witnesses of all things which he did both in the land of the Iewes, and in Ierusalem: whome they slewe, hanging him on a tree.
- 40 Him God raised vp the third day, & caused that he was shewed openly:
- 41 Not to all the people, but vnto the witnesses chosen before of God, euen to vs which did eate and drinke with him, after he arose from the dead.
- 42 And he commanded vs to preache vnto the people, and to testifie, that it is he that is ordained of God a iudge of quicke and dead.
- 43 To him also giue all the * Prophetes

- witnes, that through his Name all that beleue in him, shall receiue remission of finnes.
- 44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.
- 45 So they of the circumcision which beleued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holie Ghost.
- 46 For they heard them speake with tongues, and magnifie God. Then answered Peter,
- 47 Can any man^a forbid water, that these should not be baptized, which haue receiued the holy Ghost, as well as we?
- 48 So he commanded them to be baptized in the Name of the Lord^{||}. Then prayed they him to tary certeine dayes.

n We ought not to debarre them of baptisme who God testifieth to be his: for seeing they haue the principal, that is lesse ought not to be denied them.
|| Iesus Christ.

CHAP. XI.

4 Peter sheweth the cause wherefore he went to the Gentiles. 18 The Church approacheth it. 21 The Church increaseth. 22 Barnabas and Paule preache at Antiochia. 28 Agabus prophesieth dearth to come. 29 And the remedie.

- 1 **N**OW the Apostles & the brethren that were in Iudea, heard, that the Gentiles had also receiued the word of God.
- 2 And when Peter was come vp to Ierusalem, they of the circumcision^a contended against him,
- 3 Saying, Thou wentest in to men vncircumcised, and hast eaten with them.
- 4 Then Peter began, & expounded the thing in order to^b them, saying,
- 5 I was in the citie of Ioppa, praying, and in a trance I saw this vision, A certein vessell comming downe as it had bene a great sheete, let downe frō heauen by the foure corners, and it came to me.
- 6 Toward the which when I had fastened mine eyes, I considered, & sawe foure footed beastes of the earth, and wilde beastes, & creeping things, and foules of the heauen.
- 7 Also I heard a voyce, saying vnto me, Arise, Peter: slay and eate.
- 8 And I said, God forbid, Lord: for nothing polluted or vncleane hath at any time entered into my mouth.
- 9 But the voyce answered me the second time from heauen, The things that God hath purified, pollute thou not.
- 10 And this was done three tymes, and all were taken vp againe into heauen.
- 11 Then beholde, immediatly there were three men already come vnto the house where I was, sent from Cesarea vnto me.
- 12 And the Spirit said vnto me, that I should go with them, without doubting: moreouer these six brethren came with me, and we entred into the mans house.
- 13 And he shewed vs, how he had scene an Angell in his house, which stood and said to him, Send men to Ioppa, and cal for Simon whose surname is Peter.
- 14 He shal speake words vnto thee, wherby both thou & al thine house shalbe saved.

a For they could not yet comprehend this secret, which was hid from the Angels themselves, euen from the creation of the world, Eph. 3. 8 Col. 1. 26.
b He purgeth his fact before the Church.

¶ k k k k k. ij. 15 And

Chap. 2. 4. & 4.

31.

Chap. 1. 5. &

19. 4.

mat. 3. 17.

mar. 1. 8.

luk. 3. 16.

john. 1. 17.

c That is, indu-
ed with the gra-
ces of the holy
Ghost.

|| Not so give
them the holy
Ghost.

d Their mode-
stie declareth,

that they were

not ashamed to

vsay that wher-

of they had vn-

justly blamed

Peter.

e This repen-

tance dependeth

vpon faith.

Chap. 1. 1.

Or, trouble.

f He meaneth

not the Iewes

whiche beeing

scattered abroad

in diuers coun-

treys were cal-

led by this name,

but the Grecians

which were Gen-

tiles.

g The power &

vertue.

h This was the

most famous ci-

tie of Syria, and

bordered vpon

Cilicia.

i Or, continue with

the Lord.

i Whereas be-

fore they were

called disciples,

now they are na-

med Christians.

k This prophesie

was an occasion

to the Antiochi-

ans to relieue the

necessity of their

brethren in Ieru-

salem.

l To signifie that

it came of a cha-

ritable mind to-

wardes them.

15 And as I began to speake, the holy Ghost
fell on them,* euen as vpon vs at the be-
ginning.

16 Then I remembred the worde of the
Lord, how he said, * Iohn baptizd with
water, but ye shalbe^c baptizd with the
holy Ghost.

17 For as much then as God gaue them a
like gift, as he did vnto vs, when we beleue-
ued in the Lord Iesus Christ, who was I,
that I could let God || ?

18 When they heard these thinges, ^d they
held their peace, and glorified God, say-
ing, Then hath God also to the Gentiles
Graunted ^e repentance vnto life.

19 ¶ And they which were * scatted abroad
because of the^f affliction that arose about
Steuen, walked throughout till they came
vnto Phenice and Cyprus, and Antiochia,
preaching the worde to no man, but vnto
the Iewes onely.

20 Now some of them were men of Cyprus
& of Cyrene, which when they were come
into Antiochia, spake vnto the^g Grecians,
and preached the Lord Iesus.

21 And the^h hand of the Lord was with theⁱ,
so that a great number beleueued and tur-
ned vnto the Lord.

22 Then tidings of those things came vnto
the cares of the Church, which was in Ie-
rusalem, and they sent forth Barnabas, that
he should go vnto^b Antiochia.

23 Who when he was come and had seene
the grace of God, was glad, and exhorted
all, that with purpose of heart, they would
cleaue vnto the Lord.

24 For he was a good man, and full of the
holy Ghost, and faith, and much people
ioyned them selues vnto the Lord.

25 ¶ Then departed Barnabas to Tarsus to
seeke Saul:

26 And whē he had found him, he brought
him vnto Antiochia, and it came to passe
that a whole yere they were conuersant
with the Church, and taught much peo-
ple, in so much that the disciples were first
called^j Christians in Antiochia.

27 In those dayes also came Prophets from
Ierusalem vnto Antiochia.

28 And there stode vp one of them named
Agabus, and signified by the^k Spirit, that
there should be great famine throughout
all the worlde, which also came to passe
vnder Claudius Cesar.

29 Then the disciples, euery man according
to his abilitie, ^l purposed to sende succour
vnto the brethren which dwelt in Iudea.

30 Which thing they also did, and sent it to
the Elders, by the handes of Barnabas
and Saul.

1 **N**Owe about that time, ^a Herode the
King stretched forth his hands to vex
certeine of the Churche.

2 And he killed Iames the^b brother of Iohn
with the sworde.

3 And when he sawe that it^c pleased the
Iewes, he proceeded further, to take Peter
also (then were the dayes of vnleauened
bread.)

4 And whē he had caught him, he put him
in prison, and deliuered him to ^d foure
quaternions of souldiers to be kept, inten-
ding after the Passeouer to bring him
forth to the people.

5 So Peter was kept in prison, but earnest
prayer was made of the Church vnto God
for him.

6 And when Herode would haue brought
him out vnto the people, the same night
slept Peter betwene two souldiers, bound
with two chaines, and the keepers before
the dore, kept the prison.

7 * And behold, the Angell of the Lord
came vpon them, and a light shined in the
house, and he smote Peter on the side, and
raised him vp, saying, Arise quickly. And
his chaines fell off from his handes.

8 And the Angel said vnto him, Gird thy self
and bind on thy^e sandales. And so he did.
Then he said vnto him, Cast thy garment
about thee, and followe me.

9 So Peter came out and followed him, and
knewe not that it was true, which was
done by the Angell, but thought he had
seene a vision.

10 Nowe when they were past the first and
the second watch, they came vnto the iron
gate, that leadeth vnto the citie, which
opened to them by it owne accorde, and
they went out, and passed through one
strete, and by and by the Angell departed
from him.

11 ¶ And when Peter was come to him self,
he said, Now I know for a trueth, that the
Lord hath sent his Angell and hath deli-
uered me out of the hand of Herode, and
from all the^f waiting for of the people of
the Iewes.

12 And as he considered the thing, he came to
the house of Marie, the mother of Iohn,
whose surname was Marke, where many
were gathered together, and prayed.

13 And when Peter knocked at the entrie
dore, a maide came forth to hearken, na-
med Rhode.

14 But when she knewe Peters voyce, she
opened not the entrie dore for gladnes,
but ran in, and tolde how Peter stode be-
fore the entrie.

15 But they said vnto her, Thou art mad.
Yet she affirmed it constantly, that it was
so. Then said they, It is his^g Angell.

16 But Peter continued knocking, & when
they had opened it, & sawe him, they were
astonied.

17 And he beckened vnto them with the
hand to holde their peace, and told them
how the Lord had brought him out of the
prison.

a Who was cal-
led Agrippa the
sonne of Aristob-
ulus: he was ne-
phew vnto He-
rode the great,
and brother of
Herodias.

b There was a-
nother so named
which was the
sonne of Alphe-
us.

c It came then
of no zeale nor
religion, but on-
ly to flatter the
people.

d The number
being sixtene
was deuised by
foures, to keepe
diuers wards.

Chap. 5. 19.

e Reade Mar.
6. 9.

f For they
thought that
Herode woulde
haue put him to
death, as he had
purposed.

g For they did
know by Gods
worde, that An-
gels were appoin-
ted to defend the
faithfull, and al-
so in those dayes
they were accu-
stomed to see
such sights.

CHAP. XII.

1 Herode persecuteth the Christians. 2 He killeth Ia-
mes. 3 And putteth Peter in prison. 4 Whome the
Lord deliuereth by an Angell. 5 The horrible death
of Herode. 6 The Gospell flourisheth. 7 Bar-
nabas and Saul returning to Antiochia, take Iohn Marke
with them.

h Which was
Iesse suspect, oy
reason of the
brethren.

i Both by flatter-
ring wordes, and
also by bribrie.
k Which he
should haue don
if he had puni-
shed the flatter-
ers, of whose
vanitie he com-
plained, when he
was a dyng, as
Iosephus writeth.

l The vilenesse
of the punish-
ment declareth
howe God detesteth

pride & ty-
ranny: his grand
father also was
eaten of lice.

m The more
that tyrants go
about to sup-
presse Gods
worde, the more
doeth it increase.

n Which was to
distribute the
almes sent from
Antiochia, Chap
11. 29.

prison. And he said, Go shewe these things
vnto Iames & to the brethren: and he de-
parted and went into^b another place.

18 ¶ Nowe al lone as it was daye, there was
no small trouble among the souldiers,
what was become of Peter.

19 And when Herode had sought for him,
and found him not, he examined the ke-
pers, and commanded them to be led to
be punished. And he went downe from Iu-
dea to Cesarea, and there abode.

20 Then Herode intended to make warre
against them of Tyrus and Sidon, but they
came al with one accord vnto him, & per-
suaded Blastus the kings chamberlaine, &
they desired peace, because their countrey
was nourished by the kings land.

21 And vpo a day appointed, Herode arayed
him self in royall apparell, and sate on the
iudgement seat, and made an oration vnto
them.

22 And the people gaue a shout, saying, The
voice of God, and not of man.

23 But immediatly the Angell of the Lord
smote him, because he gaue not glory vn-
to God, so that he was eaten^l of wormes,
and gaue vp the Ghost.

24 And the word of God^m grewe, and mul-
tplied.

25 So Barnabas and Saul returned from Ie-
rusalem, when they had fulfilled theirⁿ
office, & tooke with them Iohn, whose
surname was Marke.

CHAP. XIII.

a Paul and Barnabas are called to preache among the
Gentiles. 7 Of Sergius Paulus, and Elymas the forcerer.
23 The departure of Marke. 24 Pauls preacheth at
Antiochia. 42 The faith of the Gentiles. 43 The Iewes
reuelled. 48 They that are ordained to life, beleeue. 52
The fruit of faith.

1 **T**HERE were also in the church that was
at Antiochia, certeine Prophetes and
teachers, as Barnabas, and Simeon called
Niger, and Lucius of Cyrene, and^a Mana-
hen (which had bene brought vp with
Herode the Tetrarch) and Saul.

2 Now as they^b ministred to the Lord, and
fasted, the holy Ghost said, Separate me
Barnabas and Saul, for the worke where-
vnto I haue called them.

3 Then fasted they & prayed, and laid their
hands on them, and let them go.

4 And they, after they were^c sent forth of
the holy Ghost, came downe vnto Seleu-
cia, and from thence^d they sailed to Cy-
prus.

5 And whe they were at Salamis, they prea-
ched the worde of God in the Synagogues
of the Iewes: & they had also Iohn to their
minister.

6 So when they had gone throughout the
yle vnto Paphus, they found a certein for-
cerer, a false prophet, being a Iewe, named
Barieus,

7 Which was with the Deputie Sergius
Paulus, a prudent man. He called vnto him
Barnabas and Saul, and desired to heare

the worde of God.

8 But Elymas, the forcerer (for so is his
name by interpretation) withstode them,
and fought to turne away the Deputie fro
the faith.

9 Then Saul (which also is called Paul) being
full of the holy Ghost, set his eyes on him,

10 And said, O full of all subtilie and al mi-
chief, the childe of the deuill, and enemy
of all righteousness, wilt thou not cease to
peruerthe the straites wayes of the Lord?

11 Now therefore behold, the hande of the
Lord is vpon thee, and thou shalt be blind,
& not see the Sunne for a season. And im-
mediatly there fel on him a mist & a dark-
nes, & he went about, seeking some to leade
him by the hand.

12 Then the Deputie when he sawe what
was done, beleueed, and was astonied at
the doctrine of the Lord.

13 Now when Paul and they that were with
him were departed by ship from Paphus,
they came to Perga^e a cite of Pamphylia:
then Iohn departed from them, and re-
turned to Ierusalem.

14 But whe they departed from Perga, they
came to^f Antiochia a cite of Pisidia, and
went into the Synagogue on the Sabbath
day, and sate downe.

15 And after the lecture of the law and pro-
phetes, the rulers of the Synagogue sent
vnto them, saying, Ye men and brethren, if
ye haue any word of^g exhortation for the
people, say on.

16 Then Paul stode vp & beckned with the
hand, and said, Men of Israell, and ye that
feare God, hearken.

17 The God of this people of Israell chose
our fathers, and exalted the people when
they dwelt in the land of^h Egypt, & with
anⁱ high arme brought them out there-
of.

18 And about the time^j of fourtie yeres,
suffered he their^k maners in the wylder-
nes.

19 And he destroyed seuen nations in the
land of Chanaan, and^l deuided their land
to them by lot.

20 Then afterward he gaue vnto them^m Iud-
ges about foure hundreth and fifty yeres,
vnto the time of Samuel the Prophet.

21 So after that they desired aⁿ King, and
God gaue vnto them^o Saul, the sonne of
Cis, a man of the tribe of Benjamin, by the
space of fourtie yeres.

22 And after he had taken him away, he rai-
sed vp^p Dauid to be their King, of whom
he witnessed, saying, I haue founde Dauid
the sonne of Iesse, a man after mine owne
heart, which will do all things that I wil.

23 Of this mans seede hath God^q according
to his promes raised vp to Israell, the Sau-
our Iesus:

24 When^r Iohn had first preached before
his coming the baptisme of repentance
to all the people of Israell.

25 And when Iohn had fulfilled his^s course,
he

c Which are the
doctrine of the
Apostles, that
only leadeth vs
to God.

d This was ano-
ther Antiochia
then that which
was in Syria.

e This declareth
that the Scrip-
ture is giuen to
teache & exhort
vs, & that they
refused none
that had gifts to
set forth Gods
glorie and to edi-
fy his people.

f Exod. 1. 9.

g Exod. 13. 24.

h Exod. 16. 1.

i Here is decla-
red the great pa-
cience and long
suffering of God
before he puni-
sheth.

j Josh. 14. 1.

k Iudg. 3. 9.

l For these 450.
yeres were not
fully accompli-
shed, but there
lacked 5. yeres
counting from
the birth of Ise-

m act to the distri-
bution of land
of Chanaan.

n 1. Sam. 8. 5.

o 1. Sam. 9. 15.

p 10. 1.

q 1. Sam. 16. 13.

r Iudg. 19. 31.

s Iudg. 1. 1.

t Mat. 3. 1.

u mar. 1. 3.

v Iudg. 3. 2.

w When his of-
fice drew to an
ende, he sent his
disciples to
Christ.

a This declareth
that God calleth
of all sorts both
hie and low.

b The word sig-
nifieth to exe-
cute apublyke
charge, as the
Apostleship was:
so that here is
shewed, y they
preached, and
propheciel.
Chap. 1. 26.

c Iudg. 1. 1.
d Iudg. 1. 1.
e Iudg. 1. 1.
f Iudg. 1. 1.
g Iudg. 1. 1.
h Iudg. 1. 1.
i Iudg. 1. 1.
j Iudg. 1. 1.
k Iudg. 1. 1.
l Iudg. 1. 1.
m Iudg. 1. 1.
n Iudg. 1. 1.
o Iudg. 1. 1.
p Iudg. 1. 1.
q Iudg. 1. 1.
r Iudg. 1. 1.
s Iudg. 1. 1.
t Iudg. 1. 1.
u Iudg. 1. 1.
v Iudg. 1. 1.
w Iudg. 1. 1.

Mar. 1.7.
solm. 1.20.
1 That is, this
message and ty-
dings of saluati-
on.
k He rebuketh
them for their
ignorance.
l Although they
read the Lawe
yet their hearts
are couered that
they cannot vn-
derstand, 2. Cor.
3.14.
Mat. 27.22.
mar. 15.13.
luk. 23.23.
solm. 1.9.6.
m In Christ all
the promises are
Yea, & Amen,
2. Cor. 1.20.
Mat. 23.2.
mar. 16.6.
luk. 24.6.
solm. 30.13.

n In that he was
borne and incar-
nate.
Psal. 2.7.
chr. 1.5. & 1.5.
Isa. 55.3.
o Meaning, that
he would faith-
fully accomplish
the promises,
which he made
of his free mercy
with the forefa-
thers: & he shew-
eth that as the
grace, whiche
God hath giuen
to his Sonne, is
permanent for-
euer, so likewise
the life of the
Sonne is eternal.
Psal. 16.11.
chap. 2.31.
1. King. 3.10.
chap. 2.29.
Habak. 3.5.
p He reproveth
them sharply
because softnes
would not pre-
uaile.
q Which is ven-
geance vnspak-
able, for the con-
tempt of Gods
worde.

he said, * Whom ye thinke that I am, I am
not he: but beholde, there commeth one
after me, whose shoe of his feete I am not
worthy to loose.
26 Ye men & brethren, children of the ge-
neration of Abraham, and whosoever a-
mong you seareth God, to you is the word
of this saluation sent.
27 For the inhabitants of Ierusalem, & their
rulers, because they knewe him not, nor
yet the words of the Prophets, which are
read euery Sabbath day, they haue fulfil-
led them in condemning him.
28 And though they founde no cause of
death in him, * yet desired they Pilate to
kill him.
29 And when they had fulfilled all things
that were written of him, they tooke him
downe from the tree, and put him in a se-
pulchre.
30 But God * raised him vp from the dead.
31 And he was seene many dayes of them,
which came vp with him from Galile to
Ierusalem, which are his witnesses vnto
the people.
32 And we declare vnto you, that touching
the promes made vnto the fathers,
33 God hath fulfilled it vnto vs their childre
in that he raised vp Iesus, euen as it is wri-
ten in the second Psalme, * Thou art my
Sonne: this day haue I begotten thee.
34 Now as concerning that he raised him vp
from the dead, no more to returne to the
grauie, he hath said thus, * I will giue you
the holy thinges of Dauid, which are
faithfull.
35 Wherefore he saith also in another place,
* Thou wilt not suffer thine Holy one to
see corruption.
36 Howbeit, Dauid after he had serued his
time by the counsell of God, he * slept, &
was laid with his fathers, and sawe corrup-
tion.
37 But he whome God raysted vp, sawe no
corruption.
38 Be it known vnto you therefore, men
& brethren, that through this man is
preached vnto you the forgiuenes of
sinnes.
39 And from al things, from which ye could
not be iustified by the Lawe of Moses, by
him euery one that beleueth, is iustified.
40 Beware therefore, lest that come vpon
you, which is spoken of in the Prophets,
41 * Behold, ye despisers, and wonder, and
vanish away: for I worke a worke in your
daies, a worke which ye shall not beleue,
if a man would declare it you.
42 ¶ And when they were come out of the
Synagogue of the Iewes, the Gentiles be-
sought, that they would preache these
wordes to them the next Sabbath day.
43 Now when the Congregation was dissol-
ued, manie of the Iewes, and profelytes
that feared God, followed Paul and Barna-
bas, which spake to them, and exhorted
them to continue in the grace of God.
44 And the next Sabbath day came almost

the whole cite together, to heare the
worde of God.
45 But whē the Iewes sawe the people, they
were full of enuie, and spake against those
things, which were spoken of Paul, contra-
rying them, and rayling on them.
46 Then Paul and Barnabas spake boldly,
and said, * it was necessarie that the word
of God should first haue bene spoken vnto
you: but seeing ye put it from you, & iudge
your selues vnworthy of euerlasting life,
lo, we turne to the Gentiles.
47 For so hath the Lord commanded vs, say-
ing, * I haue made thee a light of the Gen-
tiles, that thou shouldest be the saluation
vnto the end of the world.
48 And whē the Gentiles heard it, they were
glad, and glorified the worde of the Lord:
and as many as were ordeined vnto eter-
nall life, beleueed.
49 Thus the worde of the Lorde was publi-
shed throughout the whole cuntry.
50 But the Iewes stirred certaine deuoute
and honourable women, and the chief men
of the cite, and raised persecution against
Paul and Barnabas, & expelled them out
of their coasts.
51 But they shooke of the dust of their
feete against them, and came vnto Ico-
nium.
52 And the disciples were filled with ioye,
and with the holy Ghost.

r They disdain-
ed that the Gen-
tiles should be
made equal with
them.
Mat. 10.6.
f Which is, to
know one onely
God and whome
he hath sent, Ie-
sus Christ.
1/4.49.6.
luk. 2.31.
t None can be-
lieue, but they
whome God
doeth appointe
before all begin-
nings to be sa-
ued.
u He meaneth
superstitious wo-
men and such, as
were led with a
blinde zeale, al-
beit the common
people esteemed
them godly: and
therefore Luke
speaketh as the
world esteemed
them.
Mat. 10.14.
mar. 6.11.
luk. 9.5.
chap. 1.6.

CHAP. XIII.

¶ God giueth successe to his worde. ¶ Paul and Barna-
bas preache at Iconium and are persecuted. 13 At Ly-
stra they would do sacrifice to Barnabas and Paul, which
refuse it, and exhorte the people to worship the true God.
19 Paul is stoned. 22 They confirme the disciples in
faith and patience, 23 Appoint ministers, 26 And
passing through many places, make reports of their dili-
gence at Antiochia.
1 And it came to passe in Iconium, that
they went both together into the Sy-
nagogue of the Iewes, and so spake, that a
great multitude both of the Iewes and of
the Grecians beleueed.
2 But the vnbeleueing Iewes stirred vp,
and corrupted the mindes of the Gentiles
against the brethren.
3 So therefore they abode there a long
time, and spake boldly in the Lord, which
gaue testimonie vnto the worde of his
grace, and caused signes and wōders to be
done by their hands.
4 But the people of the cite were deuided:
and some were with the Iewes, and some
with the Apostles.
5 And whē there was an assault made both
of the Gentiles, & of the Iewes with their
rulers, to doe them violence, and to stone
them,
6 They were ware of it, and fled vnto Ly-
stra, and Derbe, cities of Lycaonia, and vn-
to the region round about,
7 And there were preaching the Gospel.
8 ¶ Now there sat a certaine man at Ly-
stra, impotent in his feete, which was a
creeple

a Which would
not obey the do-
ctrine, neither
suffer themselves
to be persuaded
to believe the
trueth & to im-
brace Christ.
¶ In somuch that
all the people
were moued at
the doctrine. So
both Paul and
Barnabas remai-
ned at Lystra.

creple from his mothers wombe, who had neuer walked.

9 He heard Paule speake: who beholding him, and perceiuing that he had faith to be healed,

10 Said with a loud voyce, || Stand vpriight on thy feete. And he leaped vp, and walked.

11 Then when the people sawe what Paul had done, they lift vp their voyces, saying in the speach of Lyaonia, Gods are come downe to vs in the likenes of men.

12 And they called Barnabas, Iupiter: and Paul, Mercurius, because he was the chief speaker.

13 Then Iupiters Priest, which was before their citie, brought bulles with^b garlands vnto the^c gates, and would haue sacrificed with the people.

14 But when the Apostles, Barnabas and Paul heard it, they^d rent their clothes, & ran in among the people, crying,

15 And saying, O men, why doe ye these things? We are euen men^e subiect to the like passions that ye^f be, and preache vnto you, that ye should turne from these vaine idoles vnto the liuing God, which made heauen and earth, and the sea, & al things that in them are.

16 Who in times past^g sufficed al the Gentiles to walke in their owne^h wayes.

17 Neuertheless, he left not him self withoutⁱ witnes, in that he did good & gaue vs raine from heauen, & fruitfull seasons, filling our hearts with foode, and^j gladnes,

18 And speaking these things, scarce refrained they the people, that they had not sacrificed vnto them ||.

19 Then there came certeine Iewes frō Antiochia and Iconium, which whē they had perswaded the people, || stoned Paul, and drew him out of the citie, supposing hee had bene dead.

20 Howbeit, as the disciples stood round about him, he arose vp, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 And after they had preached to that citie, and had taught many, they returned to Lystra, and to Iconium, and to Antiochia,

22 Confirming the disciples hearts, and exhorting them to continue in the faith, affirming that we must through many afflictions enter into the kingdome of God.

23 And when they had ordeyned them Elders by^k election in euery Church, and prayed, and fasted, they commended the to the Lord in whom they beleueed.

24 Thus they went throughout Pisidia, and came to Pamphilia.

25 And when they had preached the worde in Perga, they came downe to Attalia,

26 And thence sailed to Antiochia, from whence they had bene commended vnto the grace of God, to the worke which they had fulfilled.

27 And when they were come, and had ga-

thered the Church together, they rehearsed all the things that God had done^l by^k them, and how he had opened the dore of faith vnto the Gentiles.

28 So there they abode a long time with the disciples.

CHAP. XV.

1 Variance about circumcision. 22 The Apostles send their determination to the Churches. 35 Paul and Barnabas preach at Antiochia. 39 And separate compoie because of Iohn Marke.

1 THEN came downe^a certeine from Iudea, and taught the brethren, saying, Except ye be circumcised after the manner of Moses, ye can not be saued.

2 And when there was great dissention, & disputation by Paul and Barnabas against them, they ordeyned that Paul & Barnabas, and certeine other of them should go vp to Ierusalem vnto the Apostles & Elders about this question.

3 Thus being sent forth by the Church, they passed through Phenice, & Samaria, declaring the conuersion of the Gentiles: and they brought great ioye vnto all the brethren.

4 And when they were come to Ierusalem, they were receiued of the Church, and of the Apostles and Elders, & they declared what things God had done by them.

5 But sayd they, certeine of the secte of the Pharises, which did beleue, rose vp, saying, that it was nedefull to circumcise the, and to command them to keepe the Lawe of Moses.

6 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose vp, and saide vnto them, Ye men & brethren, ye know that a good while ago, among vs God chose out me, that the Gentiles by my mouth should heare the word of the Gospel, and beleue.

8 And God which knoweth the hearts, bare them witnes, in giuing vnto them the holy Ghost, euen as he did vnto vs.

9 And he put no^c difference betweene vs and them, after that by faith he^d had purified their hearts.

10 Now therefore, why^e tempt ye God, to lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleue, through the^f grace of the Lord Iesus Christ to be saued, euen as they are.

12 Then all the multitude kept silence, and heard Barnabas & Paul, which tolde what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men & brethren, hearken vnto me.

14 Simeon hath declared, howe God first did visit the Gentiles, to take of them a people vnto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

K k k k iij.

16 * After

|| I say to thee in the name of the Lord Iesus Christ.

b That is, trimmed with flowers & garlands.

c He meaneth before the gates of the houle where the Apostles lodged: for the temple was without y town, and therefore y Priest brought the sacrifice (as he thought) to the Gods themselves.

d In signe of detesting and abhorring it.

e That is, not without our infirmities & sins, and also subiect to death.

f Gen. 1. 1. Psal. 146. 5. reuel. 14. 7. Psal. 113. 3.

g To liue after their owne fantasies not prescribing vnto them any religion.

h That being satisfied they might reioyce.

i But that they should go euery man home. And whiles they tarried and laughs, there came, &c.

|| And disputing boldly perswaded the people to forsake the: for, said they, they say nothing true but lye in all things.

2. Cor. 11. 25.

i The word signifieth to elect by putting vp the hands which declareth that ministers were not made without the consent of the people.

Chap. 13. 1.

l By their ministry.

a As Cerinthus & others: so writeth Epiphanius against the Cerinthians: also the same of the place whence they came, did much trouble to persuade a-broade.

Gal. 3. 1.

b Which were factious & giuen to dissention.

c As touching adoption, & eternal life.

d By faith God purifieth the heart.

1. Cor. 1. 2. chap. 10. 43.

e They purpose to tempt God which lay greater charges on mens consciences, then they are able to beare.

Mat. 23. 4.

f And not by the Lawe: for it is a clog to the conscience, and we cannot be delivered thereby.

2. Pet. 1. 1.

Annot. 5. 11.

g. That is, the Church wherof the Temple was a figure.

h. Which are gathered into one familie with the Iewes to the intent they should acknowledge all one God, and one Sauour Christ Iesus.

i. For some thought it none offence to be present in the idoles temples, & there to banquet: which S. Paule faith is to drinke the cup of the deuils, 1. Cor. 10. 21.

k. The heathen thought this no vice, but made it a common custome. As touching a strangled thing & blood, they were not vnlawfull of them selues, and therefore were obserued but for a time.

l. And whatsoeuer they would not should be done to themselves, that they should not do it to others.

m. Therefore the ceremonies commanded by God could not so sone be abolished, till the libertie of the Gospel were better known.

n. Whom the holy Ghost hath moued & directed to ordayne, and write these things, not as the authors of this doctrine, but as the ministers of Gods ordinance, Exod. 14. 31. iudge. 7. 10. Hag. 1. 12.

o. And whatsoeuer ye would not that men should do vnto you, doe not so others.

p. Or comforted.

q. Having desired leaue of the Church, the brethren praised god to prosper their journey.

r. Who for iust causes, changed his minde.

16 * After this I will returne, and will build againe the tabernacle of Dauid, which is fallen downe, and the ruines thereof will I build againe, and I will set it vp,

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my Name is called, faith the Lord which doeth all these things.

18 From the beginning of the world God knoweth all his workes.

19 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we write vnto them, that they abstaine them selues from filthines of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of old time hath in euery citie them that preach him, seeing he is read in the Synagogues euery Sabbath day.

22 Then it seemed good to the Apostles & Elders with the whole Church, to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: to wit, Iudas whose surname was Barsabas and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this manner, THE APOSTLES, AND the Elders, and the brethren, vnto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 Forasmuch as we haue heard, that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised & keepe the Law: to whom we gaue no such commandement,

25 It seemed therefore good to vs, when we were come together with one accord, to send chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue giuen vp their liues for the Name of our Lord Iesus Christ.

27 We haue therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 For it seemed good to the Holy Ghost, and to vs, to lay no more burden vpon you, then these necessarie things,

29 That is, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: || from which if ye keepe your selues, ye shall doe well. Fare ye well.

30 Nowe when they were departed, they came to Antiochia, and after that they had assembled the multitude, they deliuered the epistle.

31 And whe they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophetes, exhorted the brethren with many wordes, and strengthened them.

33 And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles.

34 Notwithstanding Silas thought good

to abide there still ||.

35 Paul also and Barnabas continued in Antiochia, teaching & preaching with many other the worde of the Lord.

36 ¶ But after certaine dayes, Paul said vnto Barnabas, Let vs returne, & visite our brethren in euery citie, where we haue preached the word of the Lord, and see howe they do.

37 And Barnabas || counselled to take with them Iohn, called Marke.

38 But Paul thought it not meete to take him vnto their companie, which departed from them from Pamphilia, and went not with them to the worke.

39 Then were they so stirred, that they departed a sunder one fro the other, so that Barnabas tooke Marke, and sailed vnto Cyprus.

40 And Paul chose Silas and departed, being commended of the brethren vnto the grace of God.

41 And he went through Syria and Cilicia, stablishing the Churches.

CHAP. XVI.

¶ When Paul had circumcised Timotheus, hee took him with him. 7 The Spirit calleth them from one country to another. 24 Lydia is converted. 28 Paul and Silas imprisoned, comfort the Iailer, 37 And are deliuered as Romans.

1 Then came he to Derbe and to Lystra: & behold, a certaine disciple was there named * Timotheus, a womans sonne, which was a Jewesse & beleued, but his father was a Grecian.

2 Of whom the brethren which were at Lystra and Iconium, reported well.

3 Therefore Paul would that he shoulde go forth with him, and tooke and circumcised him, because of the Iewes, which were in those quarters: for they knewe all, that his father was a Grecian.

4 And as they went through the cities, they deliuered them the decrees to keepe, ordeined of the Apostles and Elders, which were at Ierusalem.

5 And so were the Churches stablished in the faith, and encreased in number dayly.

6 ¶ Nowe when they had gone throughout Phrygia, and the region of Galatia, they were forbidden of the holy Ghost to preach the word in Asia.

7 Then came they to Mysia, and sought to go into Bithynia: but the Spirit || suffered them not.

8 Therefore they passed through Mysia, & came downe to Troas,

9 Where a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come into Macedonia, and helpe vs.

10 And after he had seene the vision, immediately we prepared to go into Macedonia, being assured that the Lord had called vs to preach the Gospell vnto them.

11 Then went we forth from Troas, and a straight course came to Samothracia, and

¶ And onely Iudas went.

¶ would take Iohn, &c.

p. God suffreth the most perisse to fall, and yet turneth their infirmities to the sitting forth of his glorie, as this breache of company caused the worde to be preached in mo places.

Rom. 16. 26. phil. 2. 10. 1. thess. 3. 2.

a. Least the Iewes should disdaine him as one that were prophane, & without God.

b. God choseth not onely men, but also appointeth countreys where his word shalbe preached, and onely as he will.

c. Meaning, Asia the lesse.

d. Called also Antigonis, and Alexandria.

e. We ought not to credit visions, except wee be assured thereof by the Spirit of God.

f Which is in the borders of Thracia & Macedonia.

g In Greeke and Latin the worde is called Colonia, which can not otherwise be wel expressed, but by such circumstance of wordes.

h Where the Christians accustomed to assemble their Church when the iudels persecuted them.

Leu. 20. 17.

Deut. 15. 10.

1. Sam. 13. 7.

i Which could gesse and foredecide of things past, present and to come: which knowledge in many things God permitteeth to the deuil.

k Satan, although he spake the truth, yet was his malicious purpose to cause the A. o. files to be troubled as feditious persons, and teachers of strange religion.

l For Satans subtilie increased, and also it might seeme that Satan and the Spirit of god taught both one doctrine, Reade Mar. 1. 34.

m To wit, the clothes of Paule and Silas.

2. Cor. 11. 3.

1. thess. 2. 3.

"Or, in the bottome of the prison, or in a dungeon.

and the next day to Neapolis,

12 ¶ And from thence to Philippi, which is the chief citie in the partes of Macedonia, and whose inhabitants came from Rome to dwel there, and we were in that citie abiding certeine dayes.

13 And on the Sabbath day, we went out of the citie, besides a riuer, where they were wont to pray: and we sate downe, & spake vnto the women, which were come together.

14 And a certeine woman named Lydia, a feller of purple, of the citie of the Thyatirians, which worshipped God, heard vs: whose heart the Lord opened, that she attended vnto the things, which Paul spake.

15 And when shee was baptized, and her housholde, she besought vs, saying, If yee haue iudged me to be faithful to the Lord, come into mine house, and abide there: & she constrained vs.

16 And it came to passe that as we went to praier, a certeine maid hauing a spirit of diuination, met vs, which gate her masters much vantage with diuining.

17 She followed Paul and vs, and cried, saying, These men are the seruants of the most high God, which shewe vnto vs the way of saluation.

18 And this did she many dayes: but Paul being grieved, turned about, and saide to the spirit, I command thee in the Name of Iesus Christ, that thou come out of her. And he came out the same houre.

19 Now when her masters saw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place vnto the Magistrates,

20 And brought them to the Gouvernours, saying, These men which are Iewes, trouble our citie,

21 And preache ordinances, which are not lawful for vs to receiue, neither to obserue, seeing we are Romanes.

22 The people also rose vp together against them, and the Gouvernours rent their clothes, and commanded them to be beaten with roddes.

23 And when they had beaten them sore, they cast them into prison, commanding the iayler to keepe them surely.

24 Who hauing receiued such commandement, cast them into the inner prison, and made their feet fast in the stocks.

25 Nowe at midnight Paul and Silas prayed, & sung a psalme vnto God: & the prisoners heard them.

26 And sodenly there was a great earthquake, so that the foundation of the prison was shaken: and by and by all the doores opened, and euery mans bandes were loosed.

27 Then the keeper of the prison waked out of his sleepe, and when he sawe the prison doores open, he drewe out his sworde, and would haue killed him selfe, supposing the prisoners had bene fled.

28 But Paul cryed with a loude voyce, say-

ing, Do thy selfe no harme: for we are all here.

29 Then he called for a light, and leaped in, and came trembling, and fell down before Paul and Silas,

30 And brought them out, and saide, Syrs, what must I do to be sau'd?

31 And they said, Beleeue in the Lord Iesus Christ, and thou shalt be sau'd, and thine hould.

32 And they preached vnto him the worde of the Lord, & to al that were in his houle.

33 Afterward he toke them the same houre of the night, and washed their stripes, and was baptized with all that belonged vnto him, straight way.

34 And when hee had brought them into his house, he set meat before them, and reioyced that he with all his hould beleeued in God.

35 And when it was day, the gouernours sent the sergeants, saying, Let those me go.

36 Then the keeper of the prison told these wordes vnto Paul, saying, The gouernours haue sent to loose you: now therefore get you hence, and go in peace.

37 Then said Paul vnto them, After that they haue beaten vs openly vncondemned, which are Romanes, they haue cast vs into prison, and nowe woulde they put vs out priuely? nay verely: but let them come and bring vs out.

38 And the sergeants told these words vnto the Gouvernours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and desired them to depart out of the citie.

40 And they went out of the prison, and entred into the house of Lydia: and when they had seene the brethren, they comforted them, and departed.

CHAP. XVII.

1 Paul cometh to Thessalonica, & vnto where some receiue him, and others persecute him. 11 To search the Scriptures. 17 He dispueth at Athens, and the fruite of his doctrine.

1 Now as they passed through Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabbath dayes disputed with them by the Scriptures,

3 Opening, and alleading that Christ must haue suffered, and risen agayne from the dead: and this is Iesus Christ, whom, sayd he, I preach to you.

4 And some of them beleeued, and ioyned in companie with Paul and Silas: also of the Grecians that feared God a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, moued with enuie, tooke vnto the certeine vagabonds & wicked fellowes, and when they had assembled the multitude, they made a tumult in the citie, & made assault against

"Or, wounded or, hurted.

"Greeke, he set the table.

The Gouvernours assembled together in the market and remembering the earthquake that

was, they feared that they were sent, &c. No man had authority to beat, or put to death a citizen Roman, but the Romanes themselves by the consent of the people.

For the punishment was great against them that did iniurie to a citizen Roman.

^a Like quarell-
piking they vsed
against Christi: &
these be the wea-
pons wherewith
the worlde con-
tinually fighteth
against the mem-
bers of Christi,
treason and sedi-
tion.

^b Or, a sufficient as-
surer.

^c Not more ex-
cellent of birth,
but more prout,
and courageous
in receiuing the
worde of God:
for he compa-
reth them of Be-
rea with them of
Thessalonica
who persecuted
the Apostles in
Berea.

^d John. 1. 39.

^e This was not
onely to trie if
these things
which they had
heard, were true,
but also to con-
firme theselues
in the same, and
to increafe their
faith.

^f Or, had the charge
to conduct him
safely.

^g That cite
which was the
fountaine of all
knowledge, was
now the sinke of
most horrible
idolatrie.

^h Such was his
feruent zeale to-
wardes Gods
glorie, that he
laboured to am-
plifie the same
both in season, &
out of season, as
he taught after-
warde, to Timo-
thee.

ⁱ Who helde
that pleasure was
mans whole fel-
icitie.

^j Who taught
that vertue was
onely mans fel-
icitie, which not-
withstanding
they neuer attai-
ned vnto.

^k Or, rascal, or,
crisler.

^l Where iudge-
ment was giuen
of waighie mat-
ters, but chiefly
of impetie a-
gainst their gods,
whereof Paule
was accused: or
els was lead th-
ther because of
therefort of peo-
ple whose eares
euer tickled to
heare newes.

pagus.

the house of Iason, and sought to bring
them out to the people.

6 But when they found them not, they drew
Iason and certeine brethre vnto the heads
of the cite, crying, These are they which
haue subuerted the state of the world, and
here they are,

7 Whom Iason hath receiued, and these all
do against the decrees of Cesar, saying,
that there is another King, one Iesus.

8 Then they troubled the people, and the
heads of the cite when they heard these
things.

9 Notwithstanding when they had recey-
ued sufficient assurance of Iason & of the
other, they let them go.

10 And the brethren immediatly sent away
Paul and Silas by night vnto Berea, which
when they were come thither, entred into
the Synagogue of the Iewes.

11 These were also more noble men then
they which were at Thessalonica, which
receiued the worde with all readines, and
searched the Scriptures dayly, whether
those things were so.

12 Therefore many of them beleued, & of
honest women, which were Grecians, and
men not a few.

13 ¶ But when the Iewes of Thessalonica
knew, that the word of God was also prea-
ched of Paul at Berea, they came thither
also, and moued the people.

14 But by and by the brethren sent away
Paul to go as iwere to the sea: but Silas &
Timotheus abode there still.

15 And they that did conduct Paul, brought
him vnto Athens: and when they had recei-
ued a commendement vnto Silas and
Timotheus that they should come to him
at once, they departed.

16 ¶ Nowe while Paul waited for them at
Athens, his spirit was stirred in him, when
he sawe the cite subiect to idolatrie.

17 Therefore he disputed in the Synagogue
with the Iewes, and with them that were
religious, and in the market dayly with
whom soeuer he met.

18 Then certeine Philosophers of the Epi-
cures, and of the Stoikes, disputed with
him, and some said, What wil this babler
say? Others said, He seemeth to be a setter
forth of strange gods (because he preached
vnto them Iesus, and the resurrection.)

19 And they tooke him, and brought him
into Mars strete, saying, May wee not
know, what this new doctrine, whereof
thou speakest, is?

20 For thou bringest certeyne straunge
things vnto our eares: we woulde knowe
therefore, what these things meane.

21 For all the Athenians, and strangers
which dwelt there, gaue them selues to
nothing els, but either to tell, or to heare
some newes.

22 Then Paul stood in the middes of
Mars streat, and saide, Ye men of Athe-

^a Or, had leisure. i Which was also called Areo-

nes, I perceyue that in al things ye are to
superstitious.

23 For as I passed by, and beheld your de-
uotions, I founde an altar wherein was
written, VNTO THE VNKNOVEN
GOD. Whom ye then ignorantly worship,
him shew I vnto you.

24 God that made the world, and all things
that are therein, seeing that he is Lord of
heauen & earth, dwelleth not in temples
made with hands,

25 Neither is worshiped with mens hãds,
as though he needed any thing, seeing he
giueth to all life and breth and all things,

26 And hath made of one blood all man-
kinde, to dwell on all the face of the earth,
and hath assigned the times which were
ordained before, and the bounds of their
habitation,

27 That they shoulde seeke the Lord, if so
be they might haue groped after him, and
found him, though doubtles he be not
farre from euery one of vs.

28 For in him we liue, and moue, and haue
our being, as also certeine of your owne
Poets haue said, for we are also his gene-
ration.

29 ¶ For asmuch then, as we are the gene-
ration of God, we ought not to think that
the Godhead is like vnto gold, or siluer,
or stone grauen by art and the inuention
of man.

30 And the time of this ignorance God
regarded not: but now he admonisheth
all men euery where to repent,

31 Because he hath appointed a daye in the
which he will iudge the worlde in righte-
ousnes, by that man whom he hath ap-
pointed, wherof he hath giuen an assurance
to al men, in that he hath raised him from
the dead.

32 Now when they heard of the resurrecti-
on fro the dead, some mocked, and other
said, We will heare thee againe of this
thing.

33 And so Paul departed fro among them.

34 Howbeit certeine men claue vnto Paul,
and beleued: among whome was also
Denis Arcopagita, and a woman named
Damaris, and other with them.

CHAP. XVIII.

¹ Paul laboureth with his hands, and preacheth at Corin-
thus. ² He is detested of the Iewes, ³ & is receyued of
many: ⁴ And comforted of the Lord. ⁵ Gallio resus-
teth to medle with religion. ⁶ Pauls vow. ⁷ His faith
in the prouidence of God. ⁸ And care for the brethren.

⁹ The prayse of Apollos.

1 After these things, Paul departed from
Athenes, and came to Corinthus,
2 And found a certeine Iewe named A-
quila, borne in Pontus, lately come from
Italic, and his wife Priscilla (because that
Claudius had commanded all Iewes to
depart from Rome) & he came vnto the.
3 And because he was of the same crafte, he
abode with them and wrought (for their
craft was to make tentes.)

^k Hereby Paul
taketh an occasi-
on to bring the
to the true God.

^l Chap. 7. 48.
^m Psal. 50. 1.

ⁿ Before man
was created, God
had appointed
his state and con-
dition.

^o This is meant
as touching the
fundrie changes
of the worlde, as
when some peo-
ple depart out
of a countrey, &
others come to
dwell therein.

^p Men grope in
darkenesse till
Christ the true
light shine in
their hearts.

^q As Aratus &
others.

^r Isa. 40. 19.

^s He condem-
neth the matter
and the forme
wherewith God
is counterfayted.
^t But pardoned
it, and did not
punish it as it de-
serued.

^u This is meant
of the vniuersall
worlde, and not
of euery particu-
lar man: for who
soeuer sinneth
without the law
shal dye without
the Lawe.

^v Or, a iudge of
Mars streat.

^w Rem. 16. 5.
^x This was Clau-
dius Cesar who
then was Empe-
rour.

^y Thus he vsed
where euer he
came: but princi-
pally at Corin-
thus, because of
the false Apo-
stles which prea-
ched without
wages to winne
the peoples fa-
uour.

^z Or, pauillions
which then were
made of skinces.

d And boyled with a certeine zeale.

Chap. 13. 31.
mat. 10. 34.

e Because they haue none excuse, he denounceth the vengeance of God against them through their owne faulte.

1. Cor. 1. 14.

f God promiſeth him a ſpeciall protection, whereby hee would defend him fro the violent rage of his enemies.
Or, Grecia.

g They accuſed him becauſe he tranſgreſſed the ſeruiſe of God appointed by the Law.

h Of whome is ſpoken, 1. Cor. 1. 11.

i Paul did thus beare with the Iewes infirmities which as yet were not ſufficiently inſtructed.
Rom. 6. 11.
chap. 31. 34.

k Called Ceſarea Stratonis.

- 4 And he diſputed in the Synagogue every Sabbath day, and exhorted the Iewes, and the Grecians.
- 5 Nowe when Silas and Timotheus were come from Macedonia, Paul^d burned in ſpirit, teſtifying to the Iewes that Ieſus was the Chriſt.
- 6 And when they reſiſted and blaſphemed, he^e ſhook his raiment, and ſaide vnto them, *Your blood be vpon your owne head: I am cleane: from henceforth will I go vnto the Gentiles.
- 7 So he departed thence, and entred into a certeine mans houſe, named Iuſtus, a worſhipper of God, whoſe houſe ioyned harde to the Synagogue.
- 8 * And Criſpus the chief ruler of the Synagogue, beleueed in the Lord with all his houſholde: and many of the Corinthians hearing it, beleueed and were baptized.
- 9 Then ſaid the Lord to Paul in the night by a viſion. Fear not, but ſpeake, and hold not thy peace.
- 10 For I am with thee, and no man ſhall lay hands on thee to hurt thee: for I haue much people in this citie.
- 11 So he continued there a yere and ſix monethes, and taught the worde of God among them.
- 12 ¶ Nowe when Gallio was Deputie of Achaia, the Iewes aroſe with one accord againſt Paul, and brought him to the iudgement ſeat,
- 13 Saying, This fellowe perſwadeth men to worſhip God contrarie to the^h Law.
- 14 And as Paul was about to open his mouth, Gallio ſaide vnto the Iewes, if it were a matter of wrong, or an euill deede, O ye Iewes, I would according to reaſon mainteine you.
- 15 But if it be a queſtion of wordes, and names, and of your Law, looke ye to it your ſelues: for I will be no iudge of thoſe thinges.
- 16 And he draue them from the iudgement ſeat.
- 17 Then tooke all the Greciansⁱ Soſthenes the chief ruler of the Synagogue, & beat him before the iudgement ſeat: but Gallio cared nothing for thoſe things.
- 18 But when Paul had taried there yet a good while, he toke leaue of the brethren, and ſayled into Syria (and with him Priscilla and Aquila) after that he had^j ſhorne his head in Cenchrea: for he had a^k vowe.
- 19 Then he came to Epheſus, and left them there: but he entred into the Synagogue and diſputed with the Iewes.
- 20 Who deſired him to tarie a longer time with them: but he would not conſent,
- 21 But bade them farewell, ſaying, I muſt needs keepe this feaſt that commeth, in Ieruſalem: but I will returne againe vnto you, * if God will. So he ſayled from Epheſus.
- 22 ¶ And when he came down to^k Ceſarea, he went ſo Ieruſalem: and when he had ſaluted the Church, he went downe vnto Antiochia,

- 23 Now when he had taried there a while, he departed and went through the countrey of Galacia and Phrygia by order, ſtrengthening all the diſciples.
- 24 And a certeine Iewe named * Apollos, borne at Alexandria, came to Epheſus, an eloquent man, and^l mightie in the Scriptures.
- 25 The ſame was^m inſtructed in the way of the Lord, and he ſpake ſeruently in the ſpirit, and taught diligently the thinges of religion: and by the Lord, and knew but theⁿ baptiſme of Iohn onely.
- 26 And he began to ſpeake boldly in the Synagogue. Whome when Aquila and Priscilla had heard, they tooke him vnto them, and^o expounded vnto him the way of God more perfectly.
- 27 And when he was minded to go into Achaia, the brethren exhorting him, wrote to the diſciples to receyue him: and after he was come thither, he holpe them much which had beleueed through grace.
- 28 For mightily he confuted publickly the Iewes with great vehemencie, ſhewing by the Scriptures, that Ieſus was the Chriſt.

CHAP. XIX.

6. The holy Ghoſt is giuen by Pauls hands. 9. The Iewes blaſpheme his doctrine, which was confirmed by miracles. 13. The reaſon, and puniſhment of the conſiderers, and the fruites that came thereof. 24. Demetrius reiſeth ſedition vnder the pretence of Diana. 41. Tei God deliuereth him, and appeaſeth it by the towne clarks.

- 1 And it came to paſſe, while Apollos was at Corinthus, that Paul when he paſſed through the vpper coaſtes, came to Epheſus, and ſouped certeine diſciples,
- 2 And ſaid vnto them, Haue ye receiued the^a holy Ghoſt ſince ye beleueed? And they ſaid vnto him, We haue not ſo much as heard whether there be an holy Ghoſt.
- 3 And he ſaid vnto them, Vnto what were ye then baptized? And they ſaide, vnto Iohns baptiſme.
- 4 Then ſaid Paul, * Iohn verely baptized with the baptiſme of repentance, ſaying vnto the people, that they ſhould beleue in him, which ſhould come after him, that is, in Chriſt Ieſus.
- 5 So when they heard it, they were^b baptized in the name of the Lord Ieſus.
- 6 And Paul laide his hands vpon them, and the holy Ghoſt came on them, and they ſpake the tongues, and prophesied.
- 7 And all the men were about twelue.
- 8 ¶ Moreouer, he went into the Synagogue, and ſpake boldly for the ſpace of three monethes, diſputing and exhorting to the thinges that appertaine to the kingdome of God.
- 9 But when certeine were hardened, & diſobeyed, ſpeaking euill of the way of God before the multitude, he departed from them, & ſeparated the diſciples, & diſputed dayly in the ſchole of one^c Tyrannus.
- 10 And this was done by the ſpace of two yeres, ſo that al they which dwelt in Aſia, heard

1. Cor. 1. 12.
Or, wel inſtructed
That is, was ſomewhat entred.
m He had but as yet the firſt principles of Chriſts religion: and by baptiſme is here meant the doctrine.
n This great learned and eloquent man diſdained not to be taught of a poore crafts mā.
o The way to ſaluation.

a That is, the particular giſtes of the Spirit: for as yet they knew not the viſible giſtes.
b Meaning, what doctrine they did profeſſe by their baptiſme: for to be baptized in Iohns baptiſme, ſignifieth to profeſſe the doctrine which he taught, and ſealed with the ſigne of baptiſme to be baptized in the Name of the Father, &c is to be dedicate and conſecrate vnto him: to be baptized in the death of Chriſt, or for the dead, or into one bodie, vnto remiſſion of ſinnes, is, that ſinne by Chriſtes death may be ſholliſhed, and dye in vs, and that we may growe in Chriſt our head, and that our ſinnes may be waſhed away by the blood of Chriſt.

Mat. 3. 11.
mar. 1. 8.
luk. 3. 16.
Iohn. 1. 27.

chap. 1. 5. & 2. 2. & 11. 16. c Indued with ſo viſible graces of the holy Ghoſt.
d That is, of a certeine man ſo called. || From ſine a clocke vnto ſen.

Or, napkins.

e This was to authorize the Gospel, and to confirme Pauls ministerie, not to cause men to worship him, or his napkins.

Or, counters.

f They abuse Pauls authoritie, and without any vocation of God, vsurp that which is not in mans power.

g That is, declared by confession of their sinnes & by their good workes that they were faithful.

h This mounteth to of our money about 20000. markes.

i By the motion of holy Ghost, he vnderooke this journey.

k That is, about the state of the Christians: for they contemned the Christians because they left the old religion, and brought in another trade of doctrine.

Or, shames.

l What impietie doeth not couetousnes drive a man vnto?

m He was moued with his profit: & the others for their bellies, so that they would rather lose both their liues and religion then their filthy gaine.

n Meaning their art and occupation.

o Religion is his second argument which he lesse esteemeth when his profite, and therefore putteth it last, which thing is contrary to the doings of faithful: for they preferre religion aboue al.

p He groundeth his religion vpon the multitude & authoritie of the worlde, as do the Papistes.

heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his bodie were brought vnto the sicke, kercheifs or handkercheifs, and the diseases departed from them, and the euill spirits went out of them.

13 Then certeine of the vacabonde Iewes, exorcistes, tooke in hande to name ouer them which had euill spirits, the Name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certeine sonnes of Sceua a Iewe, the Priest, about seuen which did this)

15 And the euill spirit answered, and said, Iesus I acknowledge, and Paul I knowe: but who are ye?

16 And the man in who the euill spirit was, ran on them, & ouercame them, and preuailed against them, so that they fled out of that house, naked, and wounded.

17 And this was knowen to al the Iewes and Grecians also, which dwelt at Ephesus, and feare came on them all, & the Name of the Lord Iesus was magnified.

18 And many that beleueed, came and confessed, and shewed their workes.

19 Many also of them which vsed curious artes, brought their bookes, and burned them before all men, and they coisted the price of them, and founde it fiftie thousand pieces of siluer.

20 So the worde of God grew mightely, and preuailed.

21 Nowe when these things were accomplished, Paul purposed by the Spirit to passe through Macedonia & Achaia, & to go to Ierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he remained in Asia for a season.

23 And the same time there arose no small trouble about that way.

24 For a certeine man named Demetrius a siluer smith, which made siluer temples of Diana, brought great gaines vnto the craftes men:

25 Who he called together with the workmen of like things, and said, Sirs, ye know, that by this craft we haue our goods.

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout al Asia this Paul hath perswaded, & turned away much people, saying, That they be not gods which are made with handes:

27 So that not onely this thing is dangerous vnto vs, that the state should be reproued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the worlde worshippeth, should be destroyed.

28 Now when they heard it, they were full

of wrath, and cryed out, saying, Great is Diana of the Ephesians.

29 And the whole citie was ful of confusion, and they rushed into the common place with one assent, and caught Gaius, and Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in vnto the people, the disciples suffred him not.

31 Certeine also of the chiefe of Asia which were his friends, sent vnto him, desiring him that he would not present himselfe in the common place.

32 Some therefore cryed one thing, and some another: for the assemblie was out of order, and the more part knewe not wherefore they were come together.

33 And some of the companie drew forth Alexander, the Iewes thrusting him forwards. Alexander then beckened with the hand, and would haue excused the matter to the people.

34 But when they knew that he was a Iewe, there arose a shout almost for the space of two houres, of all men crying, great is Diana of the Ephesians.

35 Then the towne claue when he had stayed the people, said, Ye me of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipp of the great Goddesse Diana, and of the image which came downe from Iupiter?

36 Seeing then that no man can speake against these things, ye ought to be appeased, and to do nothing rashly.

37 For ye haue brought hither these men, which haue neither committed sacriledge, neyther do blaspheme your goddesse.

38 Wherefore, if Demetrius and the crafts men which are with him, haue a matter against any man, the law is open, and there are deputies: let them accuse one another.

39 But if ye inquire any thing concerning other matters, it may be determined in a lawfull assemblie.

40 For we are euen in ieopardie to be accused of this daies sedition, forasmuch as there is no cause, whereby we may giue a reason of this concourse of people.

41 And when he had thus spoken, he let the assemblie depart.

CHAP. XX.

Paul goeth into Macedonia and into Grecia. 7 He celebrateth the Lords supper and preacheth. 9 At Throhes rayseth vp Eutychus. 17 At Ephesus he callith the Elders of the Church together, committeth the keeping of Gods stocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth by shipp towards Ierusalem.

1 Nowe after the tumult was ceased, Paul called the disciples vnto him, & embraced them, and departed to go into Macedonia.

2 And when he had gone through those partes, and had exhorted them with many words, he came into Grecia.

3 And

Rom. 16. 23.
1 Cor. 1. 14.
Colos. 4. 10.

q And set him in his place where the people could not come nere him but whence they might wel heare his voyce.

r Antiquitie and the couetousnes of the Priestes brought in this superstition: for it is written that the Temple being repaired seuen times, this idole was neuer changed, Plin. li. 16. 40. by such delusions the worlde is most easily abused.
s He pacifieth the people by worldly wisdom, and hath no respect to religion.

3 And hauing taried *there* three moneths, because the Iewes laid waite for him, as he was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia Sopater of Berea, and of them of Thessalonica Aristarchus, & Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia Tychicus, and Trophimus.

5 These went before, and taried vs at Troas.

6 And we sailed forth from Philippi, after the dayes of vnleauened bread, and came vnto them to Troas in fīue daies, where we abode seuen dayes.

7 And ^b the first day of the weeke, the disciples being come together to breake bread, Paul preached vnto them, ready to depart on the morow, and continued the preaching vnto midnight.

8 And there were many lightes in an upper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong^a man, named Eutychus, fallen into a deepe sleepe: & as Paul was long preaching, he ouercome with sleepe, fel down from the third loft, & was taken vp dead.

10 But Paul went downe, and laid him selfe vpon him, and embraced him, saying, Trouble not your selues: for his life is in him.

11 So when Paul was come vp againe, and had broken bread, and eaten, he communed a long while til the dawning of the day, and so he departed.

12 And they brought the boye aliue, & they were not a litle comforted.

13 ¶ Then we went forth to ship, and sailed vnto *the citie* ^d Assos, that we might receiue Paul there: for so had he appointed; and would himselfe go afoote.

14 Now when he was come vnto vs to Assos, and we had receiued him, we came to Mitylenes.

15 And we sailed thence, and came the next day ouer against Chios, & the next day we arriued at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile by Ephesus, because he would not spend the time in Asia: for he hasted to be, if he could possible, at Ierusalem, at the day of

17 ¶ Wherfore from Miletū he sent to Ephesus, & called the Elders of the Church.

18 Who when they were come to him, he said vnto them, Ye knowe from the first day that I came into Asia, after what manner I haue bene with you at all seasons, seruing the Lord with al^e modestie, and with many teares, & tēuations, which came vnto me by the layings awaye of the Iewes,

19 And how I kept^f backe nothing that was profitable, but haue shewed you, & taught you openly, and throughout euery house,

20 Witnesing both to the Iewes, & to the Grecians the^h repentance towarde God, & ⁱ faith toward our Lord Iesus Christ.

21 And now beholde, I go^k bounde in the spirit vnto Ierusalem, and know not what things shal come vnto me there, saue that the holy Ghost^l witnesseth in euery citie, saying, that bands and afflictions abide me.

22 But I passe not at al, neither is my life deare vnto my self, so that I may fulfil my course with ioye, & the ministratio^m which I haue receiued of the Lord Iesus, to testify the Gospell of the grace of God.

23 And now beholde, I know that henceforth ye al, through whome I haue gone preaching the kingdome of God, shal see my face no more.

24 Wherfore I take you to recorde this day, that I am pure from theⁿ blood of al men.

25 For I haue kept nothing backe, but haue shewed you^o al the counsel of God.

26 Take heede therefore vnto your selues, and to all the flocke, whereof the holy Ghost hath made you Ouerseers, to feede the Church of God, which he hath purchased with his^p owne blood.

27 For I knowe this, that after my departing shal grievous wolues enter in among you, not sparing the flocke.

28 Moreover, of your owne selues shal arise speaking^q peruerse things, to draw disciples after them.

29 Therefore watch and remember, that by^r the space of three yeres I ceased not to warne euery one, both night & day with teares.

30 And now brethren, I commend you to God, and to the word of his grace, which^s is able to builde further, and to giue you an^t inheritance: among al them which are sanctified.

31 I haue coveted no mans siluer, nor gold, nor apparel.

32 Yea, ye knowe, that these hands haue ministered vnto my^u necessities, and to them that were with me.

33 I haue shewed you al things, how that so labouring, ye ought to support the weak, and to remember the words of the Lord Iesus, how that he said, It is a blessed thing to giue, rather then to receiue.

34 And when he had thus spoken, he kneeled downe, and prayed with them all.

35 Then they wept al^v abundantly, and fell on Pauls necke, and kissed him.

36 Being chiefly sory for the words which he spake, That they should see his face no more. And they accompanied him vnto the ship.

37 The common prayers of the faithfull. ¶ Philippes four daughters prophesied. 38 Pauls constancie to beare the crosse, as Agabus and others forespake, although he was otherwise counselled by the Brethren. 39 The great danger that he was in, and how he escaped.

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profitable, but haue shewed you, & taught you openly, and throughout euery house, Witnesing both to the Iewes, & to the Grecians the^h repentance towarde God, & ⁱ faith toward our Lord Iesus Christ.

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25 And now beholde, I know that henceforth ye al, through whome I haue gone preaching the kingdome of God, shal see my face no more.

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CHAP. XXI

1 The common prayers of the faithfull. ¶ Philippes four daughters prophesied. 2 Pauls constancie to beare the crosse, as Agabus and others forespake, although he was otherwise counselled by the Brethren. 3 The great danger that he was in, and how he escaped.

Lillilj. 1 And

h Which is the turning to God by newnes of life.

i Which is the receiving of the grace, which Christ doeth offer vs.

k That is, by ^j impulsion and commandment of ^j holy ghost, who draweth me as w^a a band.

l By ^j Prophets. || In Ierusalem.

m I am not the occasion of any of your destructions.

n Which concerneth your saluation.

o That which appertaineth to the humanitie of Christ, is here attributed to his diuinitie, because of the communion of the proprietaries, and vnion of ^j two natures in one person.

p Through their ambition, which is mother of al heresie and wickednes.

q To increase you ^j further graces, and to finish his worke in you.

r He promisseth to the faithfull continual increase of grace, til they enter into the possession of that inheritance, which is prepared for them.

s 1 Cor. 4. 12. 1 Thes. 3. 9. 2 Thes. 3. 8.

t Although this be not orderly so written in any one place, yet it is gathered of diuers places of the Scripture in effect.

a He remained there these daies, because he had better oportunitie to teach: also the abolishing of the Lawe was not yet knownen.

b Which we call Sunday. Of this place and also of the 1. Cor. 16. 2. we gather that ^j Christians vsed to haue their solenne assemblies this day, laying aside the ceremonie of the Iewish Sabbath.

c To celebrate ^j Lords Supper, Chap. 2. 46.

d Or, we.

e Or, boye.

d Which was a citie of Mysia, called otherwise Apollonia, Plin. lib. 5. chap. 50.

Or, Vitisfentide.

e In my vocatio and ministerie.

f This vertue is contrary to boasting and hie minded: which vices are detestable in the seruants of Iesus Christ.

g I neither helde my tongue for feare, nor dissembled for gaime.

- 1** And as we launched forth, and were departed from them, we came with a straight course vnto Coos, & the day following vnto the Rhodes, & from thence vnto Patara.
- 2** And we found a ship that went ouer vnto Phenice, & went aborde, and set forth.
- 3** And when we had discouered Cyprus, we left it on the left hand, and sailed toward Syria, and arriued at Tyrus: for there the ship vnladed the burden.
- 4** And when we had founde disciples, we taried there seuen dayes. And they tolde Paul^a through the^b Spirit, that he should not go vp to Ierusalem.
- 5** But when the dayes were ended, we departed and went our way, and they all accompanied vs with their wiues and children, euen out of the citie: and we kneeling downe on the shore, prayed.
- 6** Then when we had embraced one another, we toke ship, & they returned home.
- 7** And when we had ended the course from Tyrus, we arriued at Ptolemais, and saluted the brethren, and abode with them one day.
- 8** And the next day, Paul & they that were with him, departed, and came vnto Cesarea: & we entred into the house of^c Philippe the Euangelist, which was one of the^d seuen Deacons, and abode with him.
- 9** Now he had foure daughters virgins, which did prophesie.
- 10** And as we taried there many dayes, there came a certeine Prophet from Iudea, named Agabus.
- 11** And whē he was come vnto vs, he tooke Pauls girdel, and bound his owne hands and feete, and said, ^d Thus saith the holy Ghost, So shal the Iewes at Ierusalem binde the man that oweth this girdle, and shall deliuer him into the hands of the Gentiles.
- 12** And when we had heard these things, both we and other of the same place besought him that he would not go vp to Ierusalem.
- 13** Then Paul answered, and said, What do ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Ierusalem for the Name of the Lord Iesus.
- 14** So when he would not be perswaded, we ceased, saying, The wil of the Lord be doe.
- 15** And after those dayes we trusted vp our fardeles, and went vp to Ierusalem.
- 16** There went with vs also certeine of the disciples of Cesarea, & brought with the one Mnason of Cyprus, an olde disciple, with whom we should lodge.
- 17** And when we were come to Ierusalem, the brethren receiued vs gladly.
- 18** And the next day Paul went in with vs vnto^e James: and al the Elders were there assembled.
- 19** And when he had embraced them, he tolde by order al things, that God had wrought among the Gentiles by his mi-

^a By the reuelation of Gods Spirit.

^b The holie Spirit reueiled vnto them the persecutions^f Paul should haue made against him, and^g the same Spirit also strengthened Paul to sustaine them.

^c Chap. 8. 5.

^d This office of Deaconship was but for a time, according as the congregation had neede or otherwise.

^e God would haue his seruants bands knowne, to^f intent that no man should thinke that he cast him self into wilful danger.

^f This was not to make Paul afraid, but to encourage him against the brunt.

^g Who was the chief or superintendent of the Church of Ierusalem.

nistration.

20 So whē they heard it, they glorified the Lord, and said vnto him, Thou seest, brother, how many thousand Iewes there are which beleue, and they are al zealous of the Law.

21 Now they are informed of thee, that thou teachest al the Iewes, which are among the Gentiles, to forsake Moses, and saist, that they ought not to circumcise their children, neither to liue after the^h customes.

22 What is then to be done? the multitude must needs come together: for they shal heare that thou art come.

23 Do therfore this that we say to thee. We haueⁱ foure mē, which haue made a vow.

24 Them take, and^j purifie thy selfe with them, & contribute with them, that they may^k shauē their heads: and al shal know that those things, wherof they haue bene informed concerning thee, are nothing, but that thou thy selfe also walkest & keepest the Law.

25 For as touching the Gentiles, which beleue, we haue written, and determined^l that they obserue no such thing, but that they keepe them selues from things offered to idoles, & from blood, and frō that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, & entred into the Temple, ^m declaring the accomplishment of the dayes of the purification, vntil that an offering should be offred for euery one of them.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia (whē they saw him in the Temple) moued al the people, andⁿ laid hands on him,

28 Crying, men of Israel, helpe: this is the man that teacheth al men euery where against the people, and the Law, and this place: moreouer, he hath brought Grecians into the Temple, and hath^o polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the citie, whom they supposed that Paul had brought into the Temple.

30 Then al the citie was moued, and the people ran together: & they tooke Paul & drewe him out of the Temple, & forth with the dores were shut.

31 But as they went about to kill him, tydings came vnto the chiefe captaine of the band, that al Ierusalem was on an uproare.

32 Who immediatly toke souldiers &^p Centurions, and ran downe vnto them: and when they sawe the chiefe Captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came nere & tooke him, and commaunded him to be bound with two chaînes, and demanded who he was, and what he had done.

34 And one cryed this, another that, among the people. So when he could not knowe the

^g That is according to the manner that our fathers obserued, which were commanded by God.

^h Who as yet were not well instructed in Christ.

ⁱ The end of this ceremonie was thanksgiving, and was instituted by God, and partly of ignorance and infirmity retained: therefore S. Paul supported there in the weakness of others, and made him self al to al men, not hindering his conscience.

^j Numb. 6. 1. 2.

^k Chap. 18. 18.

^l Chap. 15. 20.

^m Nomb. 6. 1. 2.

ⁿ Chap. 24. 18.

^o In thinking to appease^p faithful, and to support the infirme he falleth into^q hands of his enemies.

^p By bringing in such as were not circumcised.

^q Which were vndercaptaines and had charge ouer an hundred souldiers.

^r A notable example, of Gods providence for the defence of his.

the certaintie for the tumult, he comāded him to be led into the castle.

35 And when he came vnto the grieues, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And as Paul should haue bene lead into the castle, he said vnto the chiefe Capitaine. May I speake vnto thee? Who said, Canst thou speake Greeke?

38 Art not thou the * Egyptiā who before these dayes raised a sedition, and lead out into the wildernes foure thousand men that were murderers?

39 Then Paul said, Doubteles I am a man which am a Iewe, and citizen of * Tarsus, a famous citie in Cilicia, & I besech thee, suffer me to speake vnto the people.

40 And when he had giuen him licence, Paul stode on the grieues, and beckned with the hand vnto the people: and when there was made great silence, he spake vnto thē in the Hebrewe tongue, saying,

CHAP. XXII.

g Paul's rendeth an account of his life and doctrine. 35 He is with the whippers by reason he was a citizen of Rome.

Y E men, brethren and fathers, heare my^a defence now towards you.

2 (And when they heard that he spake in the Hebrewe tongue to them, they kept the more silence, and he said)

3 I am verely a man, *which am* a Iewe, borne in * Tarsus in Cilicia, but brought vp in this citie at the * feete of Gamaliel, & instructed according to the perfect maner of the Law of the Fathers, and was zealous toward God, as ye all are this day.

4 * And I persecuted this way vnto the death, binding and deliuering into prison both men and women,

5 As also the chief Priest doeth beare me witness, and al the state of the Elders: of whom also I receiued letters vnto the ^bbrethre, and went to Damascus to bring them which were there, bound vnto Ierusalem that they might be punished.

6 ¶ And so it was, as I iourneyed and was come nere vnto Damascus about noone, that sodenly there shone from heauen a great light round about me.

7 So I fel vnto the earth, & heard a voice, saying vnto me, Saul, Saul, why persecutest thou me?

8 Then I answered, who art thou, Lorde? And he said to me, I am Iesus of Nazaret, whom thou persecutest.

9 Moreouer they that were with me, sawe in deede a light and were afraid: but they heard not the voyce of him that spake vnto me.

10 Then I said, What shal I doe, Lorde? And the Lord said vnto me, Arise, and go into Damascus: and there it shalbe tolde thee of al things, which are appointed for thee to do.

11 So when I could not see for the glorie of that light, I was lead by the hande of

them that were with me, and came into Damascus.

12 And one Ananias, a godly man, as pertaining to the Law, hauing good reporte of al the Iewes which dwelt there,

13 Came vnto me, and stode, and said vnto me, Brother Saul, receiue thy sight: and that same houre I looked vpon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest knowe his wil, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witness vnto al men of the things, which thou hast seene and heard.

16 Now therefore why tarieest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the * Name of the Lorde.

17 ¶ And it came to passe, that when I was come againe to Ierusalem, and prayed in the Temple, I was in a trance,

18 And sawe him, saying vnto me, Make hast, and get thee quickly out of Ierusalem: for they wil not receiue thy witness concerning me.

19 Then I said, Lorde, they knowe that I * prisoned, and beat in euery Synagogue them that beleued in thee.

20 And when the blood of thy marryr Steuen was shed, I also * stode by, and consented vnto his death, & kept the clothes of them that slewe him.

21 Then he said vnto me, Depart: for I will send thee farre hence vnto the Gentiles.

22 ¶ And they heard him vnto this word, but then they lift vp their voyces, & said, Away with such a fellowe from the earth: for it is not meete that he should liue.

23 And as they cryed and cast of their clothes, and threw dust into the aire,

24 The chief capitaine commanded him to be lead into the Castle, and bade that he shoulde be scourged, and examined, that he might knowe wherefore they cryed so on him.

25 And as they bound him with thongs, Paul said vnto the Centurion that stode by, Is it lawful for you to scourge one that is a * Romane, and not condemned?

26 Now when the Centurion heard it, he went, and tolde the chief capitaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chief capitaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chief capitaine answered, With a great summe obtained I this burgheship.

Then Paul said, But I was so borne.

29 Then straight way they departed from him, which should haue examined him: and the chiefe Capitaine also was afraid, after he knew that he was a Romane, and that he had bound him.

30 On the next day, because he would haue knowne the certaintie wherefore he was

c This may be referred to the eternal counsell of God, or els to the execution & declaration of some which seeme th here to be more proper. d Which is Christ, 1. Iohn. 2. 1. e He sheweth sinnes can not be washed away, but by Christ who is the substance of Baptisme: in whom also is comprehended the Father and the Holy Ghost.

Chap. 3. 3.

Chap. 7. 3.

f Not because he was borne at Rome, but by reason of his citie: for Tarsus was inhabited by 3 Romanes, and was their Colonia, whereof reade chap. 16. 12

g This priuiledge was oftentimes giuen in recompense of seruice to them that were farre of Rome, and to their children, though they were not borne in the citie.

L III Lij. ac-

Chap. 1. 36. o Ioseph li. Antiq. 10. cha. 11. & de bello Iuda. li. 2. chap. 12.

Chap. 22. 3.

^a Or, reason, or excuse.

Chap. 31. 39. a Where by he declareth his modestie, diligence and docilitie.

Chap. 5. 3. ^b Or, this profession of the Christians.

b To the Iewes to whome the letters were directed.

accused of the Iewes, he loosed him from his bondes, and comanded the hie Priests and all their Counsell to come together: and he brought Paul, and set him before them.

CHAP XXIII.

3 The answer of Paul being smit, and the overthrow of his enemies. 11 The Lord encourageth him. 29 And because the Iewes laid waite for him, he is sent to Cesarea.

AND Paul beheld earnestly the Counsell, and said, Men and brethren, I haue in all good conscience serued God vntill this day.

2 Then the hie Priest Ananias comanded them that stood by, to smite him on the mouth.

3 Then said Paul to him, God will smite thee, thou whited wall: for thou sittest to iudge me according to the Lawe, and comandest thou me to be smitten contrary to the Law?

4 And they that stood by, said, Reuilest thou Gods hie Priest?

Then said Paul, I knowe not, brethren, that he was the hie Priest: for it is writtē, ** Thou shalt not speake euil of the Ruler of thy people.*

6 But when Paul perceiued that the one part were of the Sadduces, and the other of the Pharises, he cryed in the Counsell, Men and brethren, * I am a Pharise, the sonne of a Pharise: I am accused of the hope and resurrection of the dead.

7 And when he had said this, there was a dissention betwene the Pharises and the Sadduces, so that the multitude was deuided.

8 * For the Sadduces say that there is no resurrection, neither Angel, nor spirit: but the Pharises confesse both.

9 Then there was a great crye: and the Scribes of the Pharises part rose vp, and stroue, saying, We finde none euil in this man: but if a spirit or an Angel hath spoken to him, let vs not fight against God.

10 And when there was a great dissention, the chief captaine, fearing lest Paul should haue bene pulled in pieces of them, comanded the souldiers to go downe, and to take him from among them, & to bring him into the castell.

11 ¶ Now the night following the Lorde stood by him, and said, Be of good courage, Paul: for as thou hast testified of me in Ierusalem, so must thou beare witness also at Rome.

12 And when the day was come, certaine of the Iewes made an assemblie, & bound theselues with an othe, saying, that they woulde neither eate nor drinke, til they had killed Paul.

13 And they were more the fourtie, which had made this conspiracie.

14 And they came to the chiefe Priests & Elders, and said, We haue bounde our selues with a solemne othe, that we will eate nothing, vntill we haue slaine Paul.

15 Now therefore, ye and the Counsell signifie to the chiefe captaine, that he bring him forth vnto you to morowe, as though ye would know some thing more perfectly of him, and we, or euer he come nere, will be ready to kill him.

16 But when Pauls sisters sonne heard of their laying await, he went, and entred into the castell, and tolde Paul.

17 And Paul called one of the Centurions vnto him, and said, Bring this yong man vnto the chiefe captaine: for he hath a certaine thing to shew him.

18 So he tooke him, and brought him to the chiefe captaine, and said, Paul the prisoner called me vnto him, and prayed me to bring this yong man vnto thee, which hath some thing to say vnto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, & asked him, what hast thou to shew me?

20 And he said, The Iewes haue conspired to desire thee, that thou wouldest bring forth Paul to morow into the Counsell, as though they would inquire some what of him more perfectly.

21 But let them not persuaide thee: for there lie in waite for him of them, more then fourtie men, which haue bound them selues with an othe, that they wil neither eate nor drinke, til they haue killed him: and now are they ready, and wait for thy promise.

22 The chiefe captaine then let the yong man departe, and charged him to speake it to no man, that he had shewed him these things.

23 And he called vnto him two certaine Centurions, saying, Make ready two hundred souldiers that they may go to Cesarea, and horsemen three score and ten, & two hundred with darters, at the third houre of the night.

24 And let them make ready an horse that Paul being set on, may be brought safe vnto Felix the Gouvernour.

25 And he wrote an epistle in this manner: Claudius Lysias vnto the most noble Gouvernour Felix sendeth greeting.

27 As this man was taken of the Iewes, & should haue bene killed of them, I came vpon them with the garison, and rescued him, perceiuing that he was a Romane.

28 And when I would haue knowen the cause, wherefore they accused him, I brought him forth into their counsell.

29 There I perceiued that he was accused of questions of their Lawe, but had no crime worthy of death, or of bondes.

30 And when it was shewed me, how that the Iewes laid wait for the man, I sent him straight way to thee, and comanded his accusers to speake before thee the things that they had against him. Fare wel.

31 Then the souldiers as it was comanded them, tooke Paul, and brought him by night to Antipatris.

32 And the next day, they left the horsemen to

f This declareth that God hath so manie meanes to deliuer his children out of danger as there are creatures in world, so that the aduersaries can not conspire so craftely against the, but he hath infinite meanes to defeat their wicked practises.

g Greeke, that thou hast shewed these things to me.

g This letter was written partly in the fauour of Paul, that his aduersaries might not oppress him. h The captaine dissembleth to commend his owne diligence: for he did not know that Paul was a Romane before he had rescued him, and giuen him to be straitly examined.

e The worde signifieth curling, as when a man either sweareth, voweth or wisheth him selfe to die, or to be giuen to the deuil, except he bring his purpose to passe.

to goe with him, and returned vnto the Caste.

33 Now when they came to Cesarea, they deliuered the epistle to the Gouvernour, & presented Paul also vnto him.

j By this name
Romans called
euerie country
which they had
subdued.

34 So when the Gouvernour had read it, he asked of whatⁱ prouince he was: & when he vnderstoode that he was of Cilicia,
35 I wil heare thee, said he, when thine accusers also are come, and comanded him to be kept in Herods iudgement hall.

CHAP. XXIIII.

10 Paul being accused, answereth for his life and doctrine against his accusers. 25 Felix greiveth him, thinking to haue a bribe, 28 And after leaueth him in prison.

1 Now after fise dayes, Ananias the hie Priest came downe with the Elders, and with Tertullus a certeine Orator, which appeared before the Gouvernour against Paul.

a For Felix by
his diligece had
taken Eleazarus
the captaine of
murderers, and
put the Egyptia
to flight, which
raised vp tu-
multes in Iudea:
for these ora-
tour praiseth
him: otherwife
he was both cru-
el & couetous,
reade Ioseph. ii.
20. Antiq. chap.
11. & 12. & li. 2.
de bello Iudaico
chap. 12.

2 And when he was called forth, Tertullus bega to accuse him, saying, Seeing that we haue obtained great quietnes through thee, & that many worthy thigs are done vnto this natio through thy prouidence,
3 We acknowledge it wholly, & in al places, most noble Felix, with al thanks.

4 But that I be not tedious vnto thee, I pray thee, that thou wouldest heare vs of thy courtesie a fewe wordes.

5 Certainly we haue found this man a pestilent fellowe, and a mouer of sedition among al the Iewes throughout the world, & a chiefe maintainer of the^b secte of the Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, & would haue iudged him according to our Law:

7 But the chief captaine Lyfias came vpon vs, and with great violence tooke him out of our hands,

8 Commanding his accusers to come to thee: of whom thou maist (if thou wilt inquire) knowe al these things whereof we accuse him.

9 And the Iewes likewise affirmed, saying that it was so.

10 Then Paul, after that the gouernour had beckned vnto him that he should speake, answered, I do the more gladly answer for my selfe, for as much as I knowe that thou hast bene of many yeres a^c iudge vnto this^e nation,

11 Seeing that thou maist know, that there are but twelue dayes since I came vp^f to worshippe in Ierusalem.

12 And they neither found me in the Temple disputing with any man, neither making vproare among the people, neither in the Synagogues, nor in the citie.

13 Neither ca they proue the things, whereof they now accuse me.

14 But this I confesse vnto thee, that after the way (which they call^h heresie) so worship I the God of my fathers, beleeuing al things which are written in the Law & the Prophets,

15 And haue hope towardes God, that the resurrection of the dead which they them selues looke for also, shalbe both of iust and vniust.

16 And herein I endeouour my selfe to haue alway a cleare conscience toward God, & toward men.

17 Now after^b many yeres, I came and brought^a almes to my Nation and offerings.

18 At what time, certeine Iewes of Asia found me purified in the Temple,

19 Neither with multitude, nor with tumult.

20 Whoⁱ ought to haue bene present before thee, and accuse me, if they had ought against me.

21 Or let these them selues say, if they haue found any vniust thing in me, while I stode in the Counsel,

22 Except it be for this one voyce, that I cryed standing among them, Of the resurrection of the dead am I accused of you this day.

23 Now when Felix heard these things, he deferred them, & said, When I shal more perfectly knowe the things which concerne this^h way, by the comming of Lyfias the chiefe Captaine, I wil decise your matter.

24 Then he commanded a Centurion to keepe Paul, and that he should haue ease, and that he should forbid none of his acquaintance to minister vnto him, or to come vnto him.

25 And after certeine dayes, came Felix with his wife Drusilla, which was a^b Jewesse, and he called forth Paul, and heard him of the faith in Christ.

26 And as he disputed of righteousnes and temperance, & of the iudgment to come, Felixⁱ trembled, and answered, Go thy way for this time, and when I haue convenient time, I will cal for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 When two yeres were expired, Porcius Festus came into Felix roome: and Felix willing to^g get fauour of the Iewes, left Paul bound.

CHAP. XXV

1 The Iewes accuse Paul before Festus. 8 He answereth for himselfe, 11 And appealeth vnto the Emperour. 14 His matter is rehearsed before Agrippa, 29 And he is brought forth.

1 When Festus was then come into the prouince, after three dayes he went vp from Cesarea vnto Ierusalem.

2 Then the hie Priest, & the chief of the Iewes appeared before him against Paul: and they besought him,

3 And desired fauour against him, that he would send for him to Ierusalem: & they laid waite to kil him by the way.

4 But Festus answered, that Paul shoulde be kept at Cesarea, and that he him selfe would shortly depart thither.

LIIII. iij.

5 Let

h Meaning, that
it was a long time
since he had ben
at Ierusalem,
which was whē
he brought
almes.

Chap. 11. 29.

Rom. 15. 26.

2. cor. 9. 2.

Chap. 21. 27.

i For his accusers spake but
vpon a false re-
port, which
these bellows
of Satan had
blowne abroad,
and durst not
them selues ap-
peare.

Chap. 23. 7.

Or, scilicet.

k By whose
counsel Felix
called for Paul.

l The word of
God maketh
verie wicked a-
stonished, and
therefore to
them it is the fa-
uour of death
vnto death.

Or, to do a pleasure.

a The enuious
sute of the Priests
against Paul.

5 Let them therefore, said he, which among you are able, come downe with vs: and if there be any wickednes in the man, let them accuse him.

b Which may most commodiously.

6 ¶ Now when he had taried among them no more then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seat, and commanded Paul to be brought.

7 And when he was come, the Iewes which were come from Ierusalem, stood about him and laid many and grieuous complaints against Paul, which they could not proue,

c Paul defendeth him selfe in iudgement.

8 Forasmuch as he answered, that he had neither offended any thing against the Lawe of the Iewes, neither against the Temple, nor against Cesar.

**Or, so do pleasure.*

9 Yet Festus willing to get fauour of the Iewes, answered Paul, and said, Wilt thou go vp to Ierusalem, and there be iudged of these things before me?

d Seing him selfe

10 Then said Paul, I stand at Cesar's iudgement seat, where I ought to be iudged: to the Iewes I haue done no wrong, as thou very wel knowest.

e I tis lawful to

11 For if I haue done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things whereof they accuse me, no man can deliuer me to them: I appeale vnto Cesar.

f Without whose consent he could do nothing.

12 Then when Festus had spokē with the Counsel, he answered, Hast thou appealed vnto Cesar? vnto Cesar shalt thou go.

g This was his owne sister who he entertained.

13 ¶ And after certeine dayes, King Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And whē they had remained there many dayes, Festus proposed Pauls cause vnto the King, saying, There is a certaine mā left in prison by Felix.

15 Of whom when I came to Ierusalem, the high Priests and Elders of the Iewes informed me, and desired to haue iudgement against him.

16 To whom I answered, that it is not the maner of the Romans for fauour to deliuer any man to the death, before that he which is accused, haue the accusers before him, and haue place to defend him selfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seat, and commanded the man to be brought forth.

18 Against whom when the accusers stode vp, they brought no crime of such things as I supposed:

19 But had certeine questions against him of their owne^b superstition, and of one Iesus which was dead, whom Paul affirmed to be aliue.

h This word doeth also signifie religion: but he speaketh in contempt of the true doctrine.

20 And because I doubted of such maner of question, I asked him whether he would go to Ierusalem, and there be iudged of these things.

21 But because he appealed to be referred to the examination of Augustus, I com-

manded him to be kept, till I might sende him to Cesar.

22 Then Agrippa said vnto Festus, I would also heare the man my selfe. To morowe, said he, thou shalt heare him.

23 And on the morowe when Agrippa was come and Bernice with great pompe, and were entred into the^c Common hall with the chiefe captaines & chiefe men of the citie, at Festus commandement Paul was brought forth.

**Or, audisorie.*

24 And Festus said, King Agrippa, and al men which are present with vs, ye see this man, about whom al the multitude of the Iewes haue called vpon me, both at Ierusalem, and here, crying, that he ought not to liue any longer.

25 Yet haue I founde nothing worthy of death, that he hath committed: neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him.

26 Of whom I haue no certaine thing to write vnto my^d Lord: wherefore I haue brought him forth vnto you, and specially vnto thee, King Agrippa, that after examination had, I might haue somewhat to write.

i Flatterers first vsed to cal Tyrants by this name, and after it so growed into vse, that vertuous Princes refused it not, as appeareth by Plinies epistles to Traiane.

27 For me thinketh it vnreasonable to send a prisoner, and not to shewe the causes which are layed against him.

CHAP. XXVI

1 The innocencie of Paul is approved by rehearsing his conversation. 25 His modest answer against the iniurie of Festus.

1 Then Agrippa said vnto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for him selfe.

2 I thinke my selfe happie, King Agrippa, because I shal answer this day before thee of al the things whereof I am accused of the Iewes:

3 Chiefly, because thou hast knowledge of al customes, and questions which are among the Iewes: wherefore, I beseeche thee,^a to heare me patiently.

a Forasmuch as he best vnderstoode the religion, he ought to be more attentive.

4 As touching my life from my^b childhood, and what it was frō the beginning among mine owne nation at Ierusalem, know all the Iewes,

5 Which knewe me heretofore (if they would testifie) that after the most straitest^b sect of our religion I liued a Pharise.

b Paul speaketh of this sect according to the peoples estimation, who preferred it as most holie about all others: for their doctrine was least corrupt.

6 And now I stand and am accused for the hope of the promes made of God vnto our fathers.

7 Whereunto our twelue tribes instantly seruing God day & night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God shoulde raise againe the dead?

9 I also verely thought in my selfe, that I ought to do many contrary things against the Name of Iesus of Nazaret.

10 Which thing I also did in Ierusalem: *Chap. 8. 3.* for many of the Saints I shut vp in prison, hauing

^e That is, I approved their crueltie which they vsed against him.

Chap. 9. 3.

Chap. 9. 4. and 11. 7.

d Of the Iewes.

^e Although this properly apper- teineth vnto God, yet he applieth this vnto his ministes vn to whom he gi- ueth his holie Spirit.

Chap. 9. 22. 26. and 12. 14.

Chap. 21. 30.

^f He knew that the Law and the Prophets were of God, but he did not vnder- stand the true applying of the same.

hauing receiued authoritie of the high Priests, and when they were put to death, I gaue my sentence.

11 And I punished them throughout all the Synagogues, and compelled them to blas- pheme, & being more mad against them, I persecuted them, euen vnto strange ci- ties.

12 At which time, euen as I went to * Da- mascus with authoritie and commission from the high Priests,

13 At midday, O King, I sawe in the way a light from heauen, passing the brightnes of the sunne, shine round about me, and them which went with me.

14 So when we were all fallen to the earth, I heard a voice speaking vnto me, & saying in the Hebrew tongue, * Saul, Saul, why persecutest thou me? It is hard for thee to kicke against prickes.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand vp on thy feete: for I haue appeared vnto thee for this pur- pose, to appoint thee a minister and a wit- nes, both of the things which thou hast seene, and of the thinges in the which I wil appeare vnto thee,

17 Deliuering thee from the ^d people, and from the Gentiles, vnto whom now I send thee,

18 To ^e open their eyes, that they may turne from darkenes to light, and from the po- wer of Satan vnto God, that they may re- ceiuue forgiuenes of sinnes, and inheri- tance among them, which are sanctified by faith in me.

19 Wherefore, King Agrippa, I was not di- sobedient vnto the heauenly vision,

20 * But shewed first vnto them of Dama- scus, and at Ierusalem, and throughout all the coastes of Iudea, and then to the Gen- tiles, that they should repent, and turne to God, and do workes worthe amende- ment of life.

21 For this cause the Iewes caught me in the * Temple, and went about to kil me.

22 Neuertheles, I obtained helpe of God, and continue vnto this day, witnessing both to smal and to great, saying none o- ther things, then those which the Pro- phets and Moses did say should come,

23 To wit, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light vnto the people, and to the Gentiles.

24 And as he thus answered for him selfe, Festus said with a loude voyce, Paul, thou art besides thy selfe: much learning doeth make thee mad.

25 But he said, I am not mad, O noble Fe- stus, but I speake the wordes of truth and sobernes.

26 For the King knoweth of these things, be- fore whome also I speake boldly: for I am perswaded that none of these things are hid from him: for this thinge was not done in a corner.

27 O King Agrippa, beleueest thou the Pro- phets? I know that thou beleueest.

28 Then Agrippa said vnto Paul, Almost thou perswadest me to become a Chri- stian.

29 Then Paul said, I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bondes.

30 And when he had thus spoken, the King rose vp, and the gouernour, and Bernice, and they that fate with them.

31 And when they were gone aparte, they talked betwene them selues, saying, This man doeth nothing worthy of death, nor of bondes.

32 Then said Agrippa vnto Festus, This man might haue bene loosed, if he had not appealed vnto Cesar.

CHAP. XXVII.

¹ Pauls dangerous voyage and his companie toward Rome. 44. How, and where they arrive.

1 **N**OW when it was concluded, that we should saile into Italie, they deliue- red both Paul, and certeine other priso- ners vnto a Centurion named Iulius, of the band of Augustus.

2 And * we entred into a ship of Adramit- ^{2. Cor. 12. 13.} tium purposing to saile by the coastes of Asia, and launched forth, and had Ari- starchus of Macedonia, a Theffalonian, with vs.

3 And the next day we arriued at Sidon: and Iulius courteously entreated Paul, and gaue him libertie to go vnto his friends, that they might refresh him.

4 And from thence we lanchd, and sailed hard by * Cyprus, because the windes were contrarie.

5 Then sailed we ouer the sea by Cilicia, and Pamphylia, and came to Myra, ^a a citie in Lycia.

6 And there the Centurion founde a ship of Alexandria, sailing into Italie, and put vs therein.

7 And when we had sailed slowly many dayes, and scarce were come against Gni- dum, because the winde suffred vs not, we sailed hard by * Candie, nere to ^b Sal- mone,

8 And with much a do sailed beyonde it, and came vnto a certeine place called the Faire hauens, nere vnto the which was the citie Lasea.

9 So when much time was spent, and sai- ling was now ieopardous, because also the * Fast was nowe passed, Paul exhor- ted them,

10 And said vnto them, Syrs, I see that this voyage will be with hurt and much do- mage, nor of the lading and ship onely, but also of our liues.

11 Neuertheles the Centurion beleued rather the gouernour and the Master of the ship, then those things which were spoken of Paul.

12 And because the hauen was not commo- dious to winter in, manie tooke counsell

L l l l l. iij. to

^a From Sidon to Myra they should haue sail- ed North, and by West: but the windes caused them to saile to Cyprus plaine North: thence to Cilicia North and by East, and so to Pamphylia and Myra plaine West.
^b Which was an high hil of Can- die bowing to ³ seaward.

^c This fast the Iewes obserued about the mo- neth of October in the Feast of their expiation, Leuit. 23. 37. So that Paul thought it bet- ter to winter there, then to saile in the deepe of winter which was at hand.

to departe thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an haven of Candie, and lieth toward the Southwest and by West, and Northwest and by West.

13 And when the southerne wind blew softly, they supposing to obtaine their purpose, loosed nerer, and sailed by Candie.

14 But anon after, there arose by it a stormie winde called ^d Euroclydon.

15 And when the ship was caught, & could not resist the winde, we let her go, and were caryed away.

16 And we ran vnder a litle Ile named ^e Clauda, and had much a do to get the boat.

17 Which they tooke vp and vsed al helpe, vndergirding the ship, fearing lest they should haue fallen into Syrtes, and they let downe the vessel, and so were carried.

18 The next day when we were tossed with an exceeding tempest, they lightened the ship.

19 And the third day we cast out with our owne handes the takling of the ship.

20 And when neither sunne nor starres in many dayes appeared, & no smal tempest lay vpon vs, all hope that we should be saued, was then taken away.

21 But after long abstinence, Paul stode forth in the middes of them, and said, Syrs, ye should haue hearkened to me, & not haue loosed from Candie: so should ye haue gained this hurt and losse.

22 But now I exhort you to be of good courage: for there shalbe no losse of any mans life among you, saue of the ship onely.

23 For there stode by me this night the Angel of ^g God, whose I am, and whome I serue,

24 Saying, Feare not, Paul: for thou must be brought before Cesar: and lo, God hath giuen vnto ^h thee all that faile with thee.

25 Wherefore, sirs, be of good courage: for ⁱ I beleue God, that it shalbe so as it hath bene tolde me.

26 Howbeit, we must be cast into a certaine lland.

27 And when the fourteenth night was come, as we were caried to and fro in the

^k Adriaticall sea about midnight, the shipmen demed that some countrey approached vnto them,

28 And founde, and founde it twentie fathoms: & when they had gone a litle further, they founde againe, and founde fiftene fathoms.

29 Then fearing lest they should haue fallen into some rough places, they cast foure ancores out of the sterne, and wished that the day were come.

30 Now as the mariners were about to flee out of the ship, and had let downe the boat into the sea vnder a colour as though they would haue cast ancores out

of the foreship,

31 Paul said vnto the Centurion and the souldiers, Except these abide in the ship, ^l ye cannot be safe.

32 Then the souldiers cut of the ropes of the boat, and let it fall away.

33 And when it began to be day, Paul exhorted them all to take meat, saying, This is the fourteenth day that ye haue taried, and continued ^m fasting, receiuing nothing.

34 Wherefore I exhorte you to take meate: for this is for your sauegarde: for there shal not ⁿ an heare fall from the head of any of you.

35 And when he had thus spoken, he tooke bread, and gaue thanks to God, in presence of them all, and brake it, and began to eat.

36 Then were they all of good courage, and they also tooke meate.

37 Now we were in the ship in all two hundred three score and sixtene soules.

38 And when they had eaten ynough, they lightened the ship, and cast out the wheat into the sea.

39 And when it was day, they knew not the countrey, but they spied a certeine creek with a banke, into the which they were minded (if it were possible) to thrust in the ship.

40 So when they had taken vp the ancores, they committed the ship vnto the sea, and loosed the rudder bondes, and hoysed vp the maine saile to the winde, and drew to the shore.

41 And when they fell into a place, where two seas met, they thrust in the ship: and the fore parte stucke fast, and could not be moued, but the hynder part was broken with the violence of the waues.

42 Then the souldiers counsell was ^o to kill the prisoners, lest any of them, when he had swome out should flee away.

43 But the Centurion willing to saue Paul, staied them from this counsell, and commanded that they that coulde swimme, shoulde cast them selues first into the sea, and go out to land:

44 And the other, some on boardes, and some on certaine pieces of the ship: and so it came to passe, that they came all safe to land.

CHAP. XXVIII.

^a Paul with his companie are gently intreated of the barbarous people. ^b The viper hurteth him not. ^c He healeth Publius father and others, and being furnished by them of things necessarie, he saied towards Rome, ^d VVhere being receiued of the brethren, he declareth his busines, ^e And there preacheth two yerres.

1 And when they were come safe, then they knew that the Ile was called ^f Melita.

2 And the Barbarians shewed vs no litle kindenes: for they kindled a fire, and receiued vs euery one, because of the present shoure, and because of the colde.

3 And when Paul had gathered a number of stickes, and laid them on the fire, there

^l I Paul would use such meanes as God had ordeined, lest he should seeme to haue tempted him.

^m He meaneth an extraordinary abstinence, which came of the feare of death, & so toke away their appetite.

ⁿ By this Hebrewe phrase is ment that they should be in all points safe and sound, 1 Sam. 14. 45. 1 King. 1. 32. Mat. 10. 30.

^o This declareth the great & barbarous ingratitude of the wicked, which can not be wonne by anie benefites.

^f Now called Malta.

^g Or, heape, came

^d That is, the Northeast wind or euerie East winde that is furious & stormie. ^e This yle was West and by South from Candie straight toward the goulfe Syrtes, which were certaine boyling sandes that swallowed vp all that they caught. ^f Or, boat. ^g Or, call out the wares.

^h That is, ye should haue saued the losse by auoyding the danger.

^g They coulde not the reprove him of rashnes, seeing that this was the ordinance of God.

^h The graces & blessing, which God giueth to his children, profit many times the enemies, which are vnworthie to receiue the fruite thereof.

ⁱ Faith is grounded vpon the word of God.

^k This sea in Strabos time was takē for all part, which was about the mountaines called Ceraunij, and so divideth Italie fro Dalmatia, and goeth vp to Venice.

came a viper out of the hear, and leapt on his hand.

b Such is the peruers judgement of men, they condemne such as they see in anie affliction. c Whome they made a goddesse and called her Dice, or Nemesis.

d Beholde the extremitie of these infidels, & how much they are bent to superstition: for after one rage and error they felin to another.

e These the Paimins fained to be Iupiters childre, and Goddes of sea.

f These places were distant fro Rome a daies journey, or there about.

g Or, shoppes.

g No dout the captaine vnderstoode both by Festus letters, & also by the report of the vnder captaine that Paul had committed no fault.

4 Now when the Barbarians sawe the worme hang on his hand, they said among them selues, This man surely is a murtherer, whome, though he haue escaped the sea, yet Vengeance hath not suffred to liue.

5 But he shoke of the worme into the fire, and felt no harme.

6 Howbeit they wayted when he shoulde haue swolne, or fallen downe dead suddenly: but after they had looked a great while, and sawe no inconuenience come to him, they changed their mindes, and said, That he was a God.

7 In the same quarters, the chiefe man of the Ile (whose name was Publius) had possessions: the same receiued vs, and lodged vs three dayes courteously.

8 And so it was, that the father of Publius lay sicke of the feuer, and of a bloudie flux: to whome Paul entred in, and when he prayed, he laid his hands on him, and healed him.

9 When this then was done, other also in the Ile, which had diseases, came to him, and were healed,

10 Which also did vs great honour: and when we departed, they laded vs with things necessarie.

11 ¶ Now after three moneths we departed in a ship of Alexandria, which had wintred in the Ile, whose badge was Castor and Pollux.

12 And when we arriued at Syracuse, we tarried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium: and after on daye, the South winde blew, and we came the seconde day to Putoli,

14 Where we found brethren, and were desired to tary with them seuen dayes, and so we went towarde Rome.

15 ¶ And from thence, when the brethren heard of vs, they came to meete vs at the Market of Appius, and at the Three taurnes, whome when Paul sawe, he thanked God, and waxed bolde.

16 So when we came to Rome, the Centurion deliuered the prisoners to the general Captaine: but Paul was suffred to dwell by him self with a souldier that kept him.

17 And the third day after, Paul called the chiefe of the Iewes together: and when they were come, he said vnto them, Men and brethren, though I haue committed nothing against the people, or Lawes of the fathers, yet was I deliuered prisoner

from Ierusalem into the handes of the Romanes.

18 Who when they had examined me, woulde haue let me go, because there was no cause of death in me.

19 But when the Iewes spake contrarie, I was constrained to appeale vnto Cesar, not because I had ought to accuse my nation of.

20 For this cause therefore haue I called for you, to see you, and to speake with you: for the hope of Israels sake, I am bound with this chaine.

21 Then they said vnto him, We neither receiued letters out of Iudea concerning thee, neither came any of the brethren that shewed or spake any euill of thee.

22 But we will heare of thee what thou thinkest: for as concerning this secte, we knowe that euery where it is spoken against.

23 And when they had appointed him a day, there came many vnto him into his lodging, to whome he expounded and testified the kingdome of God, and preached vnto them concerning Iesus, both out of the Law of Moses and out of the Prophets, from morning to night.

24 And some were periwaded with the things, which were spoken, and some beleued not.

25 Therefore when they agreed not among them selues, they departed, after that Paul had spoken one worde, so wis, Well spake the holy Ghost by Esayas the Prophet vnto our fathers,

26 Saying, *k Go vnto this people, and say, by hearing ye shal heare, and shal not vnderstand, and seing ye shal see, and not perceiue.

27 For the heart of this people is waxed fat, and their eares are dull of hearing, and with their eyes haue they winked, lest they should see with their eyes, and heare with their eares, and vnderstand with their hearts, and should returne that I might heale them.

28 Be it knowne therefore vnto you, that this saluation of God is sent to the Gentiles, and they shal heare it.

29 And when he had said these things, the Iewes departed, and had great reasoning among them selues.

30 And Paul remained two yeres full in an house hired for him selfe, and receiued all that came in vnto him,

31 Preaching the kingdome of God, and teaching those things which concerne the Lord Iesus Christ, with al boldenes of speache, without let.

h That is, for Iesus Christs cause, whome they had long looked for as he that should be the redeemer of the world.

i That this kingdome, which was spoken of by the Prophets was offered vnto them by the coming of Christ.

Isa. 6. 9.
mat. 13. 14.
mar. 4. 12.
luke. 8. 10.
john. 12. 40.
rom. 11. 8.

k Hereby the hearts of the infidels ought to be molified, and the weakelings confirmed that they be not offended by the stubburnes of the wicked.

l The word of God healeth when the vertue of the Spirit is ioyned with it: and it is preached generally, that al might be inexcusable.

THE

THE EPISTLE OF THE APOSTLE PAUL TO THE ROMANES.

THE ARGUMENT.

THe great mercie of God is declared toward man in Christ Iesus, whose righteousness is made ours through faith. For when man by reason of his owne corruption could not fulfill the Lawe, yea, committed most abominably, both against the Law of God & nature, the infinite bountie of God, mindefull of his promes made to his seruant Abraham, the father of all beleeuers, ordeined that mans saluation should onely stand in the perfect obedience of his Sonne Iesus Christ: so that not onely the circumcised Iewes, but also the vncircumcised Gentiles should be saved by faith in him: euen as Abraham before he was circumcised, was counted iust onely through faith, and yet afterward received circumcision, as a seale or badge of the same righteousness by faith. And to the intent, that none should thinke that the covenants which God made to him, and his posteritie, was not performed: either because the Iewes received not Christ (which was the blessed seede) or els beleeued not that he was the true redemer, because he did not onely, or at least more notably preferre the Iewes, the exâples of Ismael & Esau declare, that at are not Abraham's posteritie, which come of Abraham according to the flesh: but also the verie strangers & Gentiles grafted in by faith, are made heires of the promes. The cause whereof is the onely wil of God: for as much as of his free mercie he electeth some to be saved, & of his iust iudgement reiecteth others to be damned, as appeareth by the testimonies of the Scriptures. Yet to the intent that the Iewes should not be too much beaten downe, nor the Gentiles too much puffed up, the example of Elias proueth, that God hath yet his elect out of the natural posteritie of Abraham, though it appeareth not so to mans eye: & for that preferment that the Gentiles haue, it proceedeth of the liberal mercie of God, which he at length wil stretch toward the Iewes againe: & so gather the whole Israel (which is his Church) of this both. This good worke of faith & doctrine layed, instructions of Christian manners follow: teaching euery man to walke in yowndnes of conscience in his vocation, with al patience & humblenes, reuerencing & obeying the magistrate, exercising charitie, putting of the olde man, & putting on Christ, beauring with the weak, & louing one another according to Christs exâple. Finally S. Paul after his commendations to the brethren exhorteth the to vnitie, & to flee false preachers & flatterers, & so cōcludeth with a prayer.

CHAP. I.

^a Paul sheweth by whom and to what purpose he is called.
¹³ He readie wil. ¹⁵ VVhat the Gospel is. ²⁰ The use of creatures and wherefore they were made. ^{27.} ²⁸ The ingratitude, perversitie and punishment of al mankind.



Paul a seru-
uant of I E-
sus Christ,
called to be
an Apostle,
put a part
to preache
the Gospel
of God,
(Which
he had pro-
mised afore by his * Prophets in the ho-
lie Scriptures)

^a Or, minister.
² Through Gods mercie, & also appointed by commande- ment to this A- postleship.
^b Or chosen by the eternal coun- sel of God, or by
² declaration of
the same counsel.
Act. 13. 2.
Dent. 18. 15.
Act. 13. 22.
^c The Scrip- tures onely set forth the great benefite of God promised & per- formed to the world in Iesus Christ.
^d Meaning of posteritie, and of the flesh of the virgin Marie.
^e By the Spirit he declareth
Christ is God, whose power did so fastise his humanitie, & it could not feeble corruptio, nor yet remaine in death.
f Which was that most liberrall benefite to preach the vncsearchable riches of Christ.
g That is, by the mercy of God are adopted in Iesus Christ. *1 Cor. 1. 3. galat. 1. 3. 2. Tim. 1. 2.*
h The free mercy of God, and prosperous successe in all things.

Promised afore by his * Prophets in the ho-
lie Scriptures)
3 Concerning his Sonne Iesus Christ our
Lord (which was made of the ^d seede of
Dauid according to the flesh,
4 And declared mightely to be the Sonne
of God, touching the Spirit of ^e sanctifica-
tion by the resurrection from the dead)
5 By whom we haue receiued ^f grace and
Apostleship (that obedience might be gi-
uen vnto the faith) in his Name among al
the Gentiles,
6 Among whome ye be also the ^e called of
Iesus Christ:
7 To all you that be at Rome beloued of
God, called to be Saintes: ^h Grace be with
you, and peace from God our Father, and
from the Lord Iesus Christ.
f Which was that most liberrall benefite to preach
the vncsearchable riches of Christ. g That is, by the mercy of God
are adopted in Iesus Christ. *1 Cor. 1. 3. galat. 1. 3. 2. Tim. 1. 2.*
h The free mercy of God, and prosperous successe in all things.

8 First I thanke my God through I E S V S
Christ for you al, because your faith is pu-
blished throughout the whole worlde.
9 For God is my witness (whom I seue in my
spirit in the Gospel of his Sonne) that
without ceasing I make mention of you
10 Alwayes in my prayers, beseeching, that
by some means one time or other I might
haue a prosperous journey by the will of
God, to come vnto you.
11 * For I long to see you, that I might be-
stowe among you some spiritual gifte, to
strengthen you,
12 That is, that I might be comforted toge-
ther with you, through our mutual faith,
both yours and mine.
13 Now my brethren, I would that ye should
not be ignorant, how that I haue often
times purposed to come vnto you (but
haue bene ^m let hitherto) that I might
haue some ⁿ fruite also among you, as I
haue among the other Gentiles.
14 I am detter both to the Grecians, and to
the Barbarians, both to the wisemen and
vnto the vnwise.
15 Therefore, as much as in me is, I am rea-
die to preach the Gospel to you also that
are at Rome.
16 For I am not ^o ashamed of the Gospel of
Christ: for it is the ^p power of God vnto
saluation to euery one that beleueth, to
the Iewe first, and also to the Grecian.
17 For by it the ^q righteousness of ^r God is
reueiled, from faith to faith: as it is writ-
ten, * The iust shall lue by faith.

i That is,
through al chri-
stian Churches.
k Earnestly, and
from the heart.
l In preaching
the Sonne of God,
that is, reconcili-
ation and peace
through Christ.
Chap. 13. 22.

m Either by Sa-
tan, 1. Thel. 2. 18.
or by the holie
Ghost, Act. 16. 6
or called to
some other
place to preach
the Gospel, Chap.
15. 20.
n Whereof is spo-
ken, Iohn. 15. 16.
o He passeth
not for the mock-
ing of the wic-
ked.
p *1 Cor. 1. 18.*
Or, effectual
instrument.
q Or, Gentile.
r The perfectio,
and integritie
which whosoe-
uer hath, appea-
reth before God
holie, blameles,
and can be ac-
cused of no fault:
and this iustice is
reueiled by faith which daily increaseth, Psal. 84. 7.
r Which God

contrarie to mans iustice, or the iustice of workes, and onely is appre-
hended by faith which daily increaseth, Psal. 84. 7.
approueth. *Habak. 2. 4. galat. 3. 11. abt. 10. 38.*

[He deuised] **Law of nature** corrupt into vn-
godlines, and vn-
righteousnes.

Vngodlines con-
tame the false
worshipping of
God: vnrighte-
ousnes, breache
of loue towards
man.
In that they
neither worship
God, as nature
partly teacheth
them, nor loue
one another.

Eph. 4. 18.
They wor-
shipped him not
as he prescribed,
but after their
good intentions.
Or deliuered
them as a iust
iudge.

Seeing men
would not accor-
ding to know-
ledge that God
gaue them, wor-
ship him a right
he smote their
hearts wth blind-
nes, that they
should not know
them selues, but
do iniurie one to
another, and co-
mit such horri-
ble villenie.

*Or, about the
Creator.*

Or, appetite.

That is, such
one as was dete-
ritute of ali iudg-
ment.

Which Lawe
God writ in
their consciences,
and the Philoso-
phers called it
the Law of na-
ture: Lawyers,
the Law of na-
tions, whereof
Moses Lawe is a
plaine exposition.

Or, righteousness.
Or consent to them: which is the full measure of all iniquitie.

CHAP. II.

He seareth the hypocrites with Gods iudgement, 7 And comforteth the faithfull. 13 To beate downe all vaine pretence of ignorance, holines, and of alliance with God, he proueth all men to be sinners, 15 The Gentiles by their conscience, 17 The Lawes by the Law written.

18 For the wrathe of God is reueiled from heauen against all vngodlines, and vnrighteousnes of men, which withhold the truth in vnrighteousnes,

19 For asmuch as that, which may be knowe of God, is manifest in them: for God hath shewed it vnto them.

20 For the inuisible thinges of him, that is, his eternall power & Godhead, are seene by the creation of the worlde, being considered in his workes, to the intent that they should be without excuse:

21 * Because that when they knew God, they glorified him not as God, neither were thankfull, but became vaine in their imaginations, and their foolish heart was full of darkenes.

22 When they professed them selues to be wise, they became fooles.

23 For they turned the glory of the incorruptible God to the similitude of the image of a corruptible man, & of birds, & foue footed beasts, and of creeping thinges.

24 Wherefore also God gaue them vp to their hearts lustes, vnto vncleannes, to defile their owne bodies betwene them selues:

25 Which turned the truth of God vnto a lie, and worshipped and serued the creature, forsaking the Creator, which is blessed for euer, Amen.

26 For this cause God gaue them vp vnto vile affections: for euen their women did change the naturall vse into that which is against nature.

27 And likewise also the men left the naturall vse of the woman, and burned in their lust one toward another, and man with man wrought filthines, and receiued in them selues such recompense of their error, as was meete.

28 For as they regarded not to knowe God, euen so God deliuered them vp vnto a reprobate minde, to do those thinges which are not convenient,

29 Being full of all vnrighteousnes, fornication, wickednes, couetousnes, maliciousnes, full of enuie, of murder, of debate, of deceit, taking all thinges in the euil part, whisperers,

30 Backbiters, haters of God, doers of wrong, proude, boasters, inuencers of euil thinges, disobedient to parents, without vnderstanding, couenant breakers, without naturall affection, such as can neuer be appeased, merciles.

31 Which men, though they knew the Law of God, how that they which commit such thinges, are worthy of death, yet not onely do the same, but also fauoure them that do them.

Or, righteousness.
Or consent to them: which is the full measure of all iniquitie.

1 Therefore thou art inexcusable, O man, whoseuer thou art that iudgeth: for in that thou iudgeth another, thou condemnest thy selfe: for thou that iudgeth, doest the same thinges.

2 But we knowe that the iudgement of God is according to truth, against them which commit such thinges.

3 And thinkest thou this, O thou man, that iudgeth them which do such thinges, and doest the same, that thou shalt escape the iudgement of God?

4 Or despisest thou the riches of his bountifullnes, and patience, and long sufferance, not knowing that the bountifullnes of God leadeth thee to repentance?

5 But thou, after thine hardnes, and heart that can not repēt, heapest vnto thy self wrath, against the day of wrath, & of the declaration of the iust iudgement of God,

6 * Who will reward euery man according to his workes:

7 That is, to them which by continuance in well doing seeke glory, and honour, and immortalitie, eternal life:

8 But vnto them that are contentions and disobey the truth, and obey vnrighteousnes, shall be indignation and wrath.

9 Tribulation and anguish shall be vpon the soule of euery man that doeth euil: of the Iewe first, and also of the Grecian.

10 But to euery man that doeth good, shall be glorie, and honour, and peace, to the Iewe first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as manie as haue sinned without the Law, shall perish also without the Law: and as manie as haue sinned in the Law, shall be iudged by the Law.

13 (* For the hearers of the Lawe are not righteous before God: but the doers of the Law shall be iustified.

14 For when the Gentiles which haue not the Law, do by nature the things contained in the Law, they hauing not the Law, are a Law vnto them selues,

15 Which shewe the effect of the Lawe written in their hearts, their conscience also bearing witnes, and their thoughts accusing one another, or excusing)

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospel.

17 Beholde, thou art called a Iewe, and retest in the Law, and gloriest in God,

18 And knowest his wil, and allowest the thinges that are excellent, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which are in darkenes.

20 An instructor of them which lacke discretion, a teacher of the vnlerned, which hast the forme of knowledge, and of the truth in the Law.

And conscience in the Law. Chap. 9. 4. Or, priest the things that differ from it. 1 The way to teache others in the knowledge of the truth.

21 Thou

Or, blame.
Neither they
which do ap-
proue euil do-
ers, nor they
which reprove
the, are excusa-
ble before God.

Mat. 7. 1.
1 Cor. 4. 5.
b For either
thou art guilty
of some faulte
or the like.

c For he iudgeth
the heart, & re-
gardeth not the
outward person.

1 Pet. 3. 9.
Iam. 1. 3.
d The wicked
shall be condem-
ned, & the faith-
ful deliuered.

Psalm. 62. 12.
Ierem. 12. 12.

Mat. 16. 27.

e The common
sort of men are
most vnable to
be iustified by
their workes, see-
ing Abraham
father of belie-
uers hath no-
thing to glorie
of before God,
and therefore al
mens workes shall
condemne the,
and they onely
shall be saued,

which apprehend
Iesus Christ by
faith to be their
only iustice and
sanctification.

f By the Grecian
he vnderstandeth
the Gentile, and
euerie one that
is not a Iewe.

Deut. 10. 17.
1 Chron. 19. 7.

Job. 34. 19.
Gal. 3. 12.

g As touching
anie outward
qualitie, but as
the potter be-
fore he make
his vessels, he
doeth appointe
some to glorie,
and others to
ignomie.

h That is, with-
out knowledge
of the Law writ-
ten, which was
giuen by Moses.

Mat. 7. 12.
Rom. 1. 21.

i For mans con-
science sheweth
him when he
doeth good or
euil.

k He awaketh
Jewes, which
were a sleepe
through a cer-
taine securi-
tie.

Isa. 53. 3.
zech. 10. 10.

m The end of
circumcisiō was
the keeping of
Law, and the Sa-
crament separa-
ted from his end
is of none effect.

^oOr condemne.

n When ^f Lawe
is called the let-
ter or that it pro-
uoketh death in
vs, or that it kil-
leth, or is the mi-
nisterie of death,
or that it is the
strēth of sinne,
it is ment as we
consider the law
of it selfe wout

- 21 Thou therefore, which teachest another,
teachest thou not thy selfe? thou that
preachest, A man should not steale, doest
thou steale?
- 22 Thou that saist, A man should not com-
mit adulterie, doest thou commit adulte-
rie? thou that abhorrest idoles, commit-
test thou sacrilege?
- 23 Thou that gloriest in the Law, through
breaking the Law dishonourest thou God?
- 24 For the Name of God is blasphemed a-
mong the Gentiles through you, * as it is
written.
- 25 For circumcision verely is profitable, if
thou do the Law: but if thou be a trasgres-
sor of the Law, thy ^m circumcision is made
vncircumcision.
- 26 Therefore if the vncircumcision keepe
the ordinances of the Law, shall not his vn-
circumcision be couēted for circumcision?
- 27 And shal not vncircumcision which is
by nature (if it keepe the Law) iudge
thee, which by the ⁿ letter and circumci-
sion art a transgressor of the Law?
- 28 For he is not a Iewe which is one out-
ward: neither is that circumcision, which
is outward in the flesh:
- 29 But he is a Iewe which is one within, and
the * circumcision is of the heart, in the
* spirit, not in the letter, whose praise is
not of men, but of God.

Christ. Col. 3. 11. o In the inwardman and heart.

CHAP. III.

ⁱ Having granted some prerogative to the Iewes, because
of Gods free and stable promises, 10 He prometh by the
Scriptures, both Iewes and Gentiles to be sinners, 21.
24 And to be iustified by grace through faith, and not
by workes. 31 And so the Law to be established.

1 **W**hat is then the pferment of the
Iewe? or what is the profite of cir-
cumcision?

^oOr, wordes.

Isa. 48. 13.

chap. 9. 6.

2. tim. 1. 13.

^oOr, promes.

Iohn. 3. 33.

Psalme. 118. 10.

Psalme. 51. 6.

a That thou
maist be decla-
red iust, and thy
goodnes and
trueth in per-
forming thy pro-
mises may ap-
peare, when man
either of curio-
sitie or arrogan-
cie would iudge
thy workes.

b He sheweth
how the wicked
do reason a-
gainst God.

c Whose carnal
wisdome wil
not obey the wil
of God.

d Least ^f Iewes
should be puffed
vp in that he pre-

- 2 Much euerie maner of way: for chiefly,
because vnto them were committed the
* oracles of God.
- 3 For what, though some did not belecue?
shal their * vnbelief make the * faith of
God without effect?
- 4 God forbid: yea, let God be * true, & * e-
uerie man a liar, as it is written, * That
thou mightest be * iustified in thy wordes,
and ouercome, when thou art iudged.
- 5 Now if ^b our vnrighteousnes commend the
righteousnes of God, what shal we
say? Is God vnrighteous which punisheth?
(I speake ^c as a man)
- 6 God forbid: els how shall God iudge the
worlde?
- 7 For if the veritie of God hath more a-
bunded through my lie vnto his glorie,
why am I yet condemned as a sinner?
- 8 And (as we are blamed, & as some affirme
that we say) why do we not cuil, that good
may come thereof? whose dānation is iust.
- 9 What then ^d are we more excellent?
No, in no wise: for we haue already pro-

ferred them to the Gentiles, he sheweth that this their pferment
standeth onely in the mercie of God, forasmuch as bothe Iewe
and Gentil through sinne are subiect to Gods wrath, that they might
both be made equall in Christ.

ued, that al, both Iewes and Gentiles are
* vnder sinne.

Gal. 3. 22.

10 As it is written, * There is none righ-
teous, no not one.

Psal. 14. 1. & 53. 4.

11 There is none that vnderstandeth: there
is none that seeketh God.

12 They haue all gone out of the way: they
haue bene made altogether vnprofitable:
there is none that doeth good, no not
one.

Psalme. 5. 10.

Psalme. 140. 3.

13 * Their throte is an open sepulchre: they
haue vsed their tongues to deceit: * the
poison of aspes is vnder their lippes.

Psalme. 10. 7.

14 * Whose mouth is full of cursing and
bitternes.

Isa. 59. 7.

prou. 1. 16.

15 * Their feete are swift to shed blood.

c A peaceable &
innocent life.

Psalme. 36. 1.

16 Destruction and calamitie are in their
wayes,

f That is, the
olde testamēt.

17 And the * way of peace they haue not
known.

g The Lawe
doeth not make
vs guiltie, but
doeth declare ^f

we are guiltie be-
fore God, & de-
serue condem-
nation.

Gal. 3. 16.

h He meaneth ^f

Law either writ-
ten or vnwritten
which com-
mandeth or for-
biddeth anie
thing, whose
workes cannot
iustifie because
we can not per-
forme them.

Chap. 3. 17.

i The word sig-
nifieth them
which are left
behinde in the
race and are not
able to runne
to the marke, ^f

is to euerlasting
life, which here
is called the glo-
rie of God.

k Or fidelitie in
performing his
promes.

l The Lawe of
faith is ^f Gospel
which offereth
saluation w con-
dition (if thou be
leeuest) which
condition also
Christ freely gi-
ueth to vs. So ^f

condition of the
Law is (if thou
doest all these
things) ^f which
only Christ
hath fulfilled for
vs.

m Meaning,
that they are all
iustified by one
meanes, and if
they wil haue a-
nie difference it onely standeth in wordes: for in effect there is none.

n The doctrine of faith is the ornament of the Law: for it embraceth
Christ, who by his death hath satisfied the Law: so that the
Law which could not bring vs to saluation by reason of our owne
corruption, is now made effectual to vs by Christ Iesus.

19 Now we know that whatsoeuer the ^f Law
saith, it saith it to the which are vnder the
Law, that euery mouth may be stopped, &
al the worlde be sculpable before God.

20 * Therefore by the workes of the ^b Lawe
shal no flesh be iustified in his sight: for by
the Law commeth the knowledge of sinne.

21 But now is the * righteousness of God
made manifest without the Law, hauing
witnes of the Law and of the Prophets,

22 To wit, the righteousness of God by the
faith of Iesus Christ, vnto all, and vpon all
that belecue.

23 For there is no difference: for all haue
sinned, and are ⁱ deprived of the glorie of
God,

24 And are iustified freely by his grace,
through the redemption that is in Christ
Iesus,

25 Whome God hath set forth to be a re-
conciliation through faith in his blood, to
declare his ^k righteousness, by the forgiue-
nes of the sinnes that are passed through
the patience of God,

26 To shew at this time his righteousness,
that he might be iust, and a iustifier of him
which is of the faith of Iesus.

27 Where is then the reioicing? It is ex-
cluded. By what Law? of workes? Nay: but
by the ^l Law of faith.

28 Therefore we conclude that a man is iu-
stified by faith without the workes of the
Law.

29 God, is he the God of the Iewes onely,
and not of the Gentiles also? Yes, even of
the Gentiles also.

30 For it is one God who shal iustifie cir-
cumcision ^m of faith, and vncircumcision
through faith.

31 Do we then make the Law of none ef-
fect through faith? God forbid: yea ⁿ we
establishe the Law.

32 For if we should say that we have a-
nie difference it onely standeth in wordes: for in effect there is none.

33 The doctrine of faith is the ornament of the Law: for it embraceth
Christ, who by his death hath satisfied the Law: so that the
Law which could not bring vs to saluation by reason of our owne
corruption, is now made effectual to vs by Christ Iesus.

Chap. 3. 17.

i The word sig-
nifieth them
which are left
behinde in the
race and are not
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is to euerlasting
life, which here
is called the glo-
rie of God.

k Or fidelitie in
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l The Lawe of
faith is ^f Gospel
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dition (if thou be
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condition also
Christ freely gi-
ueth to vs. So ^f

condition of the
Law is (if thou
doest all these
things) ^f which
only Christ
hath fulfilled for
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m Meaning,
that they are all
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n The doctrine of faith is the ornament of the Law: for it embraceth
Christ, who by his death hath satisfied the Law: so that the
Law which could not bring vs to saluation by reason of our owne
corruption, is now made effectual to vs by Christ Iesus.

CHAP. III.

1. 17 He declareth that iustification is a free gift, *enuey* by them them selves, of whom the lawes most looked, as of Abraham and of Dauid, 25 And also by the office of the Law and faith.

a That is, by workes.

b He might pretend some merit or work worthy to be recompensed.

Gen. 15. 6.

gal. 3. 6.

rom. 2. 23.

c Meriteth by his workes.

d That dependeth not on his workes, neither thinketh to merit by them.

e Which maketh him that is wicked in himselfe, iust in Christ.

Rom. 3. 21.

f Vnder this excellent sacrament he comprehendeth the whole lawe.

g This may not be vnderstand of fruites of faith (for thereof the apostle doth here after expressly intreat) but of the faith it selfe.

h In fulfilling the workes thereof.

i And thinke to performe y same by workes.

k If it be requisite to fulfill the law for him that shalbe of Abrahams inheritance, then it is in vaine to beleue the promise: for it serueth to no vse.

l Through our default, and not of it selfe.

m That is, no breach of commandement.

n Which belieue

o By a spiritual kinred whiche God chiefly accepteth.

p Abraham begateth the circumcised, euen by the vertue of faith, and not by the power of nature which was extinguished: so the Gentiles whiche were nothing, are called by the power of God to be of the number of the faithfull.

1 What shall we say then, that Abraham our father hath founde concerning the flesh?

2 For if Abraham were iustified by workes, hee hath wherein to ^b reioyce, but not with God.

3 For what faith the Scripture? * Abraham beleueed God, and it was counted to him for righteousness.

4 Nowe to him that ^c worketh, the wages is not counted by fauour, but by dette, ^d But to him that ^e worketh not, but beleueeth in him that ^f iustifieth the vngodly, his faith is counted for righteousness.

5 Euen as Dauid declareth the blessednes of the man, vnto whome God imputeth righteousness without workes, saying,

6 * Blessed are they, whose iniquities are forgiven, and whose sinnes are couered.

7 Blessed is the man, to whome the Lorde imputeth not sinne.

8 Came this blessednes then vpon the ^f circumcision onely, or vpon the vncircumcision also? For we say, that faith was imputed vnto Abraham for righteousness.

9 How was it then imputed? when he was circumcised, or vncircumcised? not when he was circumcised, but when he was vncircumcised.

10 * After he receiued the signe of circumcision, as the seale of the righteousness of the faith which he had, when he was vncircumcised, that he should be the father of al them that beleue, not being circumcised, that righteousness might be imputed to them also,

11 And the father of circumcision, not vnto them onely which are of the circumcision, but vnto them also that walke in the ^g steppes of the faith of our father Abraham, *which he had* when he was vncircumcised.

12 For the promes that he shoulde be the heire of the world, was not ^h giuen to Abraham, or to his seede, through the ⁱ Lawe, but through the righteousness of faith.

13 For if they which ^j are of the Law, be ^k heires, faith is made voide, and the promise is made of none effect.

14 For the Law causeth ^l wrath: for where no Law is, there is no ^m transgression.

15 Therefore ⁿ it is by faith, that ^o is might come by grace, and the promes might be sure to ^p al the seede, not to that onely which is of the Law: but also to that which is of the faith of Abraham, who is the father of vs al,

16 (As it is written, * I haue made thee a father of many nations) ^q euen ^r before God whom he beleueed, who quickeneth the ^s dead, and calleth those things which be not, as though they were.

18 Which Abraham about hope, beleueed vnder hope, that he shoulde be the father of many nations: according to that which was spoken to him, * So shall thy seede be.

19 And he ^t not weake in the faith, considered not his owne bodie, which was now dead, being almost an hundred yere old, neither ^u the deadnes of Saras wombe.

20 Neither did he doute of the promes of God through vnbelief, but was strengthened in the faith, and gaue ^v glorie to God,

21 Being fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousness.

23 Now it is not written for him onely, that it was imputed to him for righteousness,

24 But also ^w for vs, to whome it shalbe imputed for ^x righteousness, which beleue in him that raised vp Iesus our Lorde from the dead.

25 Who was deliuered to death for our sinnes, and ^y is risen againe for our iustification.

CHAP. V.

1 He declareth the fruite of faith, 7 And by comparison setteth forth the loue of God and obedience of Christ which is the foundation and ground of the same.

1 Then being iustified by faith, we haue ^a peace toward GOD through our Lord Iesus Christ.

2 By whom also we haue accesseth through faith vnto this grace, wherein we stande, and reioyce vnder the hope of the glorie of God.

3 Neither do we ^b so onely, but also we ^c reioyce in tribulations, knowing that tribulation bringeth forth patience,

4 And patience experience, & experience hope,

5 And hope maketh not ^d ashamed, because the ^e loue of God is shed abroad in our hearts by the holy Ghost, which is giuen vnto vs.

6 For Christ, when we were yet of no strength at ^f his time, died for the ^g vngodly.

7 Doubtes one wil scarce dye for a ^h righteous man: but yet for a ⁱ good man it may be that one dare dye.

8 But God setteth out his loue toward vs, seeing that whyle we were yet sinners, Christ dyed for vs.

9 Much more then, being nowe iustified by his blood, we shalbe sauued from wrath through him.

10 For if when we were ^j enemies, we were reconciled to God by the death of his Sonne, much more being reconciled, we shalbe sauued by his life.

11 And not onely ^k so, but we also reioyce in God through our Lorde Iesus Christ, by whom we haue now receiued the atonement.

12 Wherefore, as by one man sinne entred into the world, and death by sinne, and so death went ouer all men: forasmuch as all

M m m m m. j. men

q But most strong and constant.

r In that she was past child bearing.

s For his merry and true.

t For our instruction: for we shall be iustified by the same means.

u To accomplish & make perfect our iustification.

a By peace here is meant that incredible & most constant ioy of minde when we are deliuered from al terror of conscience, and fully persuaded of the fauour of Gods and this peace is fruit of faith.

b For it hath euer good successe.

c He meaneth that loue wherewith God loueth vs.

d By this comparison he amply setteth forth the death of Christ.

e That is, for such one of whome he hath receiued good.

f Because of sinners yet freed by the grace of Christ.

- g** From Adam to Moyses. **13** For vnto the ⁸time of the Law was sinne in the worlde, but sinne is not imputed, while there is no Law.
- h** He meaneth younge babes, which neither had the knowledge of the law of nature, nor any motion of concupiscence, much lesse committed any actual sinne: & this may also comprehend the Gentiles.
- i** Yet all man kinde, as it were sinned whē they were as yet inclosed in Adams loynes.
- k** Which was Christ.
- l** For by Christ we are not onely deliuered from the finnes of Adam, but also from all such as wee haue added thereunto.
- m** The iustice of Iesus Christ which is imputed to the faithfull.
- n** Which belieue to be saued in Iesus Christ.
- o** The Lawe of Moyses.
- p** That it might be more manifestly known, and set before all mens eyes.
- 14** But death reigned from Adam to Moyses, euen ouer them also that sinned not after the like maner of the transgression of Adam, which was the figure of him that was to come.
- 15** But yet the gift is not so, as is the offence: for if through the offence of one, many be dead, much more the grace of God, & the gift by grace, which is by one man Iesus Christ, hath abounded vnto many.
- 16** Neither is the gift so, as that which entred in by one that sinned: for the fault came of one offence vnto cōdemnation: but the gift is of many offences to iustification.
- 17** For if by the offence of one, death reigned through one, much more shall they which receiue the abundance of grace, and of the gift of righteousness, reigne in life through one, that is, Iesus Christ.
- 18** Likewise then as by the offence of one, the fault came on al men to condemnation, so by the iustifying of one, the benefite aboundeth toward all men to the iustification of life.
- 19** For as by one mans disobedience, many were made sinners, so by the obedience of one, shall many also be made righteous.
- 20** Moreover the Lawe entred thereupon that the offence should abound: neuertheless, where sinne abounded, there grace abounded much more:
- 21** That as sinne had reigned vnto death, so might grace also reigne by righteousness vnto eternal life, through Iesus Christ our Lord.

CHAP. VI.

Because no man should glorie in the flesh, but rather seeke to subdue it to the Spirit, 2 He sheweth by the vertue and end of Baptisme, 3 That regeneration is ioyned with iustification, and therefore exhorteth to godly life, 4 Setting before mens eyes the rewards of sinne and righteousness.

- 1** What shall we say then? Shall we continue still in sinne, that grace may abound? God forbid.
- 2** How shall we, that are dead to sinne, liue yet therein?
- 3** Know ye not, that al we which haue bene baptised into Iesus Christ, haue bene baptised into his death?
- 4** We are buried then with him by baptism into his death, that like as Christ was raised vp from the dead by the glorie of the Father, so we also should walke in newnes of life.
- 5** For if we be grafted with him to the similitude of his death, euen so shall we be to the similitude of his resurrection,
- 6** Knowing this, that our olde man is crucified with him, that the body of sinne
- a** He dyeth to sinne in whome the strength of sinne is broken by the vertue of Christ, and so nowe liueth to God.
- b** Which is, that growing together with him, we might receiue vertue to kill sinne, and raise vp our new man.
- c** The Greeke word meaneth that we growe vp together with Christ, as we see moiste, yuie, mistletowe, or such like grow vp by a tree and are nourished with the iuyce thereof.
- d** If we by his vertue dye to sinne.
- e** The flesh wherein sinne sticketh fast.

might be destroyed, that henceforth we should not serue sinne.

- 7** For he that is dead, is freed from sinne.
- 8** Wherefore, if we be dead with Christ, we beleue that we shall liue also with him,
- 9** Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion ouer him.
- 10** For in that he died, he died once to sin: but in that he liueth, he liueth to God.
- 11** Likewise thinke ye also, that ye are dead to sinne, but are alieue to God in Iesus Christ our Lord.
- 12** Let not sinne reigne therefore in your mortall body, that ye should obey it in the lustes thereof.
- 13** Neither giue ye your members as weapons of vnrighteousnes vnto sin: but giue your selues vnto God, as they that are alieue from the dead, & giue your members as weapons of righteousness vnto God.
- 14** For sinne shall not haue dominion ouer you: for ye are not vnder the Lawe, but vnder grace.
- 15** What then? shall we sinne, because we are not vnder the Law, but vnder grace? God forbid.
- 16** Know ye not, that to whomsoever ye giue your selues as seruants to obeye, his seruants ye are to whom ye obey, whether it be of sinne vnto death, or of obedience vnto righteousness?
- 17** But God be thanked, that ye haue bene the seruants of sin, but ye haue obeyed fro the heart vnto the forme of the doctrine, whereunto ye were deliuered.
- 18** Being then made free from sinne, ye are made the seruants of righteousness.
- 19** I speake after the maner of man, because of the infirmite of your flesh: for as ye haue giuen your members seruants to vncleannes and to iniquitie, to commit iniquitie, so nowe giue your members seruants vnto righteousness in holines.
- 20** For when ye were the seruants of sinne, ye were freed from righteousness.
- 21** What fruite had ye then in those things, wherof ye are now ashamed? For the end of those things is death.
- 22** But now being freed from sinne, & made seruants vnto God, ye haue your fruite in holines, and the end, euerlasting life.
- 23** For the wages of sinne is death: but the gift of God is eternall life through Iesus Christ our Lord.

pacitie, I vse these similitudes of seruitude & freedom, that ye might the better vnderstand f Or, the rewarte and recompence. t Sinne is copared to a tyrant which reigneth by force, who giueth death as an allowance to them that were preferred by the Lawe.

CHAP. VII.

1, 7, 12. The vse of the Law, 6, 24. And howe Christ hath deliuered vs from it. 16 The infirmite of the faithfull. 23 The dangerous fight betweene the flesh and the Spirit.

- 1** Now ye not, brethren, (for I speake to them that knowe the Lawe) that the Law hath dominio

f Because that being dead, we cannot sinne.

g That he might destroy sinne in our flesh.

h And stitheth as the right hande of the Father.

i We may gather that we are dead to sinne, when sin beginneth to dye in vs: which is by the participation of Christs death, by whom also being quickened, we liue to God, that is, to righteousness.

k In that ye are led with the Spirit of God.

l The mind first ministereth euill motions, whereby mans will is enticed: thence burst forth the lustes, by them the body is prouoked, and the body by his actions doeth solicit the minde: therefore he commandeth, at the least that we rule our bodies.

m Or, instruments, or a mour.

n Which is the declaration of sinne.

o Indued with the spirit of Christ.

p John 1:34.

q It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

r Leaving to speake of heavenly things, according to your capacitie.

s 2 pet. 1:19.

t Showing that none can be iust, which doeth not obey God.

u To conform your selues vnto it.

v It is a most vile thing for him that is deliuered from the slauerie of sinne, to returne againe to the same.

w Leaving to speake of heavenly things, according to your capacitie.

x 2 pet. 1:19.

y Showing that none can be iust, which doeth not obey God.

z To conform your selues vnto it.

a Meaning the moral lawe.

1. Cor. 7. 39.

b Both in this first marriage & in the second, the husband and the wife must be considered within our selves: the first husband was sinne, and our sinne was the wife: their children were the fruites of y^e flesh Gal. 5. 19. In the second marriage the Spirit is the husband, the new creature is the wife, & their children are the fruites of the Spirit, Gal. 5. 22.

Mat. 5. 32.

c Which is the Spirit or the second husband.

d Whē we were destitute of the Spirit of God.

Or, afflictions.

e Meaning to yaine, our first husband.

f There is nothing more enemy to sinne, thē the lawe: if so be therefore that sin rage more by reason thereof then before, why should it be imputed to the law which discloseth the sleights of sinne her enemy? g Which is an inward vice not openly knowne. Exod. 20. 17. deut. 5. 21.

h He thought himselfe to be a liue, when hee knewe not the lawe.

1. Tim. 3. 8.

i Sinne being disclosed by the lawe, is so much more detestable, because it turneth the goodnes of the lawe to our destruction.

k So that it can iudge the affections of the heart.

l He is not able to do that which he desireth to do and therefore is farre from the true perfection.

m He doeth not excuse himselfe, but sheweth that hee is not able to accomplish that good desire which is in him.

n The flesh stayeth even the most perfect to runne forward as the spirit wisheth.

as long as he liueth?

2 * For the woman which is in subiection to a man, is bounde by the Lawe to the man, while hee liueth: but if the man be dead, she is deliuered from the lawe of the man.

3 So then, if while the man liueth, she take another man, she shalbe called an adulteresse: but if the man be dead, she is free from the Law, so that she is not an adulteresse, though she take another man.

4 So ye, my brethren, are dead also to the Lawe by the body of Christ, that ye should be vnto another, *even* vnto him that is raised vp from the dead, that we shoulde bring forth fruit vnto God.

5 For when we were in the flesh, the motions of sinnes, which were by the Lawe, had force in our members, to bring forth fruit vnto death.

6 But now we are deliuered from the Lawe, being dead vnto it, wherein wee were holden, that we shoulde serue in newenes of Spirit, and not in the oldnes of the letter.

7 What shall we say the? Is the Law sinne? God forbid. Nay, I knew not sinne, but by the Lawe: for I had not knowen lust, except the Lawe had said, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me al maner of concupiscence: for without the Lawe sinne is dead.

9 For I once was aliuē, without the Law: but when the commandement came, sinne reuiued,

10 But I died; and the same commandement which was ordeyned vnto life, was founde to be vnto me vnto death.

11 For sinne roke occasion by the commandement, and deceiued me, and thereby slewe me.

12 Wherefore the Law is holy, and the commandement is holy, and iust, and good.

13 Was that which is good, made death vnto me? God forbid: but sin, that it might appeare sinne, wrought death in me by that which is good, that sin might be out of measure sinful by the commandement.

14 For we know that the Law is spirituall, but I am carnall, solde vnder sinne.

15 For I alowe not that which I do: for what I would, that do I not: but what I hate, that do I.

16 If I do then that which I woulde not, I consent to the Law, that it is good.

17 Now then, it is no more I, that do it, but the sinne that dwelleth in me.

18 For I knowe, that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me: but I finde no means to performe that which is good.

19 For I doe not the good thing, which I would, but the euil, which I woulde not, that doe I.

20 Nowe if I doe that I woulde not, it is no more I that do it, but the sinne that dwelleth in me.

21 I fynde then by the Lawe, that when I would do good, euil is present with me.

22 For I delire in the Lawe of God, concerning the inner man:

23 But I see another law in my members, rebelling against the lawe of my minde, and leading me captiue vnto the lawe of sinne, which is in my members.

24 O wretched man that I am, who shal deliuer me from the bodie of this death?

25 I thanke God through Iesus Christ our Lorde. Then I my selfe in my minde serue the Law of God, but in my flesh the law of sinne.

f Which is the part corrupted.

o That is, in my spirit.

Or, commande-ment.

p Euen the corruption which yet remaineth.

q This fleshly lump of sinne & death.

r In that parte which is regenerate.

C H A P. VIII.

1 The assurance of the faithfull, and of the fruites of the holy Ghost in them. 2 The weaknes of the Lawe, and who accomplished it. 3 Of what sort the faithfull ought to be. 4 The fruites of the Spirit in them. 5 Of hope. 6 Of patience vnder the crosse. 7 Of the mutual loue betwixt God and his children. 8 Of his foreknowledge.

1 Now then there is no condemnation to the that are in Christ Iesus, which walke not after the flesh, but after the Spirit.

2 For the Law of the Spirit of life which is in Christ Iesus, hath freed me from the law of sinne and of death.

3 For (that that was impossible to the Law, in asmuche as it was weake, because of the flesh) God sending his owne Sonne, in the similitude of sinfull flesh, and for sinne, condemned sinne in the flesh,

4 That the righteousness of the law might be fulfilled in vs, which walke not after the flesh, but after the Spirit.

5 For they that are after the flesh, saour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 For the wisdom of the flesh is death: but the wisdom of the Spirit is life and peace,

7 Because the wisdom of the flesh is enimie against God: for it is not subiect to the Law of God, neither in deede can be.

8 So then they that are in the flesh, can not please God.

9 Now ye are nor in the flesh, but in the Spirit, because the Spirit of God dwelleth in you: but if any man hath not the Spirit of Christ, the same is not his.

10 And if Christ be in you, the bodie is dead, because of sinne: but the Spirit is life for righteousness sake.

11 But if the Spirit of him that rayed vp Iesus from the dead, dwel in you, he that rayed vp Christ from the dead, shal also quicken your mortall bodies, because that his

regeneration, which abolisheth sinne in our flesh, not all at once, but by degrees: wherefore we must in the meane time call to God through patience.

M m m m m.ij.

Spirit

i But to liue after the spirit.

Spirit dwelleth in you.

12 Therefore brethren, we are debtors not to the flesh, to liue after the flesh:

13 For if ye liue after the flesh, ye shall die: but if ye mortifie the deedes of the body by the Spirit, ye shall liue.

14 For as many as are led by the Spirit of God, they are the sonnes of God.

15 For ye haue not receyued the Spirit of bondage to feare agayne: but ye haue receyued the Spirit of adoption, whereby we crie * Abba, Father.

16 The same Spirit beareth witness with our Spirit, that we are the children of God.

17 If we be children, we are also heires, euen the heires of God, and heires annexed with Christ, if so be that we suffer with him, that we may also be glorified with him.

18 For I count that the afflictions of this present time are not worthe of the glorie, which shalbe shewed vnto vs.

19 For the seruent desire of the creature waiteth when the sonnes of God shalbe reueiled,

20 Because the creature is subiect to vanity, not of it owne will, but by reason of him, which hath subdued it vnder hope,

21 Because the creature also shalbe deliuered from the bondage of corruption into the glorious libertie of the sonnes of God.

22 For we knowe that euery creature gro-
ueth with vs also, and trauaileth in paine
together vnto this present.

23 And not onely the creature, but we also which haue the first frutes of the Spirit, euen we do sigh in our selues, waiting for the adoption, euen the redemption of our bodie.

24 For we are saued by hope: but hope that is scene, is not hope: for howe can a man hope for that which he seeth?

25 But if we hope for that we see not, we do with patience abide for it.

26 Likewise the Spirit also helpeth our infirmities: for we knowe not what to pray as we ought: but the spirit it selfe maketh request for vs with sighs, which can not be expressed.

27 But he that searcheth the hearts, knoweth what is the meaning of the Spirit: for he maketh request for the Saintes, according to the wil of God.

28 Also we knowe that all things worke together for the best vnto them that loue God, euen to them that are called of his purpose.

29 For those which he knewe before, he also predestinate to be made like to the image of his Sonne, that he might be the first borne among many brethren.

30 Moreover whom he predestinate, them also he called, and whome he called, them also he iustified, and whome he iustified, them he also glorified.

31 What shal we then say to these things? If God be on our side, who can be against vs?

32 Who spared not his owne Sonne, but gaue him for vs also death, how shal he not with him giue vs all things also?

33 Who shall lay any thing to the charge of Gods chosen? it is God that iustificeth.

34 Who shall condemne? it is Christ which is dead, yea or rather, which is risen againe, who is also at the right hand of God, and maketh request also for vs.

35 Who shall separate vs from the loue of Christ? shall tribulation or anguish, or persecution, or famine, or nakednes, or peril, or sword?

36 As it is written, * For thy sake are we killed all day long: we are counted as sheepe for the slaughter.

37 Neuertheles, in all these things we are more then conquerours through him that loued vs.

38 For I am perswaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things present, nor things to come,

39 Nor height, nor depth, nor any other creature shalbe able to separate vs from the loue of God, which is in Christ Iesus our Lord.

rites, Ephe. 6.12. Col. 2.15. b That is, wherewith his sonne Christ Iesus.

x Who pronounceth his iust in his sonne Christ.

y Wherewith he loued vs, or God in Christ: which loue is grounded vpon his determinate purpose, and Christ is the pledge thereof.

z Which is to signifie the condition of Christes Church.

a Paul setteth forth by these words the wonderful nature of the spirit, as well the good, Ephe. 1.21. Col. 1.6. as the euil spi-
rit God loueth vs in

CHAP. IX.

1 Having testified his great loue towards his nation, and the signes thereof, 2 He entreateth of the election and reprobation, 3 Of the vocation of the Gentiles, 4 And reiection of the Iewes.

1 I say the trueth in Christ, I lie not, my conscience bearing me witness in the holy Ghost,

2 That I haue great heauinesse, and continually sorow in mine heart.

3 * For I woulde wishe my selfe to be separated from Christ, for my brethren that are my kinsmen according to the flesh,

4 Which are the Israelites, to whome pertaineth the adoption, and the glorie, and the * Couenants, and the giuing of the Lawe, and the seruice of God, and the promises.

5 Of whome are the fathers, and of whome concerning the flesh, Christ came, who is God ouer all blessed for euer, Amen.

6 * Notwithstanding it can not be that the word of God should take none effect: for al they are not Israel, which are of Israel:

7 Neither are they al children, because they are the seede of Abraham: * but, In Isaac shall thy seede be called:

8 That is, they which are the children of the flesh, are not the children of God: but the * childre of the promes are counted for the seede.

9 For this is a worde of promes, * In this same time wil I come, and Sara shal haue a sonne.

10 Neyther bee onely felt this, but also

a As becommeth him that reuerenceth Christ, or whose tongue Christ ruleth & so taketh Christ for his witness.

All. 9.2.

1. cor. 15.9.

b He woulde redeeme the reiection of the Iewes with his owne damnation, which declareth his zeale towards Gods glory, read

Exod. 32.2.

c The Arke of the couenant, because it was a signe of Gods

presence, was called Gods glorie,

1. Sam. 4.21. Plal.

26.8.

d The two tables of the couenant, Deut. 10.9.

Chap. 3.17.

ephe. 2.12.

e Christ is very

God.

Chap. 2.8.

f Greeke, sal away.

g That is, of Isaac whose name was also Israel.

Gen. 32.22. 27.12.

h As Israel.

Gal. 4.25. Gen. 28.10.

* Rebecca

k So he nameth the holy Ghost of the effecte, which he causeth in vs, when he proposeth vs saluation by the law with an impossible condition, who also doeth seale our saluation in our hearts by Christs free adoption, if we consider not God now as a rigorous lord, but as a most mercifull Father.

Gal. 4.5. I So that we haue two witness, Gods spirit and ours, who is certified by the spirit of God. m Freely made partakers of the fathers treasures.

n Or, of like value. The creatures shall not be reioiced before that Gods children be brought to their perfection: in the meane season they waite.

o That is, destruction because of mans sinne.

p He meaneth not the Angels, neither deuils, nor men.

q And yet are farre from the perfection.

Luke. 7.28.

r Which shalbe in the resurrection whic we shalbe made conformable to our head Christ.

s By hope is meant that thing, which we hope for.

t In that he stirreth their hearts to pray, & sheweth both whom to aske, and how.

u He sheweth by the order of our election that afflictions are meanes to make vs like the sonne of God.

Gen. 25. 21.

* Rebecca when she had conceived by one
even by our father Isaac.

11 For yet the children were borne, and when
they had neither done good, nor euil (that
the purpose of God might remaine accord-
ing to election not by workes, but by
him that calleth)

Gen. 25. 26.

12 It was said vnto her, * The elder shall
serue the yonger.

Mal. 1. 2.

13 As it is written, * I haue loued Iacob, and
haue hated Esau.

14 What shall we say then? Is there vnright-
eousnes with God? God forbid.

Exod. 33. 19.

i As the onely
will and purpose
of God is the
chiefe cause of
election and re-
probation: so his
free mercy in
Christ is an infe-
rior cause of sal-
uation, and the
hardening of the
heart, an inferior
cause of damna-
tion.

k That is, God
in the Scripture.

Exod. 33. 16.

15 For he saith to Moses, * I wil haue mer-
cie on him, to whom I will shewe mercie:
and will haue compassion on him, on whom
I will haue compassion.

16 So then it is not in him that willeth, nor
in him that runneth but in God that shew-
eth mercie.

17 For the Scripture saith vnto Pharaoh,
* For this same purpose haue I stirred
thee vp, that I might shewe my power in
thee, & that my Name might be declared
throughout all the earth.

18 Therefore he hath mercie on whom he
will, and whom he will, he hardeneth.

19 Thou wilt say then vnto me, Why doeth
he yet complaine? for who hath resisted
his will?

Or, speakest a-

gainst.

Isa. 45. 9.

Ier. 18. 6.

Wis. 15. 7.

20 But, O man, who art thou which "plea-
dest against God? shall the * thing for-
med say to him that formed it, Why hast
thou made me thus?

21 Hath not the potter power of the clay to
make of the same lump one vessel to
"honour, and another vnto dishonour?

Or, vnto honour

vs.

22 What and if God woulde, to shewe his
wrath, and to make his power knowne,
suffer with long pacience the vessels of
wrath, prepared to destruction?

23 And that he might declare the riches of
his glorie vpon the vessels of mercie, which
he hath prepared vnto glorie?

24 Euen vs, whom he hath called, not of the
Iewes onely, but also of the Gentiles,

Hos. 2. 23.

1. pet. 2. 10.

25 As he saith also in Osee, * I wil cal them,
my people, which were not my people: and
her, Beloued, which was not beloued.

Hos. 1. 10.

26 And it shalbe in the place where it was
said vnto them, * Ye are not my people,
that there they shalbe called, The childre
of the liuing God.

Isa. 40. 31.

27 Also Esaias cryeth concerning Israel,
* Though the number of the children of
Israel were as the sand of the sea, yet shall
but a remnant be sau'd.

I God will make

such wast of that

people that the

few, which shall

remain, shall be

a worke of his

iustice, and shall

set forth his glo-

rie in his church

Isa. 1. 9.

m That is, vtter

ly lost.

28 For he will make his account, & gather
it into a short summe with righteousness:
for the Lorde will make a short count in
the earth.

29 * And as Esaias said before, Except the
Lord of hostes had left vs a seede, we had
bene made as Sodom, and had bene like
to Gomorrah.

30 What shall we say then? That the Gen-
tiles which followed not righteousness,
haue attained vnto righteousness, euen the

righteousnes which is of faith.

31 But Israel which followed the Lawe of
righteousnes, could not attaine vnto the
Law of righteousness.

32 Wherefore? Because they sought it not by
faith, but as it were by the workes of the
Law: for they haue stumbled at the stum-
bling stone,

Isa. 1. 14. & 27. 16.

1. pet. 2. 6.

Isa. 28. 23.

n Iesus Christ is

to the infidels de

struction, and

to the faithfull

life and resurrec-

tion.

33 As it is written, * Behold, I lay in Sion a
* stumbling stone, and a rocke to make
men fall: and euery one that beleueth in
him, shall not be ashamed.

C H A P. X.

1 After that he had declared his zeale towards them,
2 He sheweth the cause of the ruine of the Iewes. 3 The
end of the Law. 4 The difference betweene the iustice
of the Law, and of faith. 5 Whereof faith cometh,
and to whom it belongeth. 6 The reuelation of the Law,
and calling of the Gentiles.

1 **B** Rethren, mine hearts desire and prai-
se to God for Israel is, that they
might be sau'd.

a That is, a cer-

teine affection,

but not a true

knowledge.

Gala. 3. 24.

2 For I beare them record, that they haue
* the zeale of God, but not according to
knowledge.

3 For they, being ignorant of the righte-
ousnes of God, & going about to stabilise
their owne righteousness, haue not sub-
mitted them selues to the righteousness of
God.

b The ende of

the lawe is to ius-

tify them which

obserue it: there-

fore Christ ha-

uing fulfilled it

for vs, is made

our iustice, san-

ctification, &c.

Rom. 10. 5.

Eze. 36. 26.

Gala. 3. 12.

4 * For Christ is the end of the Lawe for
righteousnes vnto euery one that beleu-
ueth.

5 For Moses thus describeth the righteous-
nes which is of the Lawe, * That the man
which doeth these thigs, shall liue thereby.

c Because we

cannot performe

the lawe, it ma-

keth vs to doubt,

who shall go to

heauen & to say,

who shall goe

downe to the

deepe to deliuer

vs thence? but

faith teacheth vs

that Christ is ac-

ceeded vnto take

vs with him and

hath descended

into the depth of

death to destroy

death and deliuer

vs.

Dent. 30. 12.

Dent. 30. 14.

6 But the righteousness which is of faith,
speaketh on this wise, * Say not in thine
heart, Who shall ascend into heauen? (that
is to bring Christ from aboue)

7 Or, Who shall descend into the deepe? (that
is to bring Christ againe from the dead)

8 But what saith it? * The word is nere thee,
open in thy mouth, & in thine heart. This
is the word of faith which we preach.

9 For if thou shalt confesse with thy mouth
the Lord Iesus, and shalt beleue in thine
heart, that God rayed him vp from the
dead, thou shalt be sau'd.

10 For with the heart man beleueth vnto
righteousnes, and with the mouth man
confesseth to saluation.

11 For the Scripture saith, * Whosoever be-
leueth in him, shall not be ashamed.

d That is, the

promise and the

Gospel whiche

agreeth with the

lawe.

e That is, the

way to be sau'd

is to beleue with

heart that we are

sau'd onely by

Christ, & to con-

fesse the same be-

fore the worlde.

Isa. 28. 16.

Isa. 2. 22.

Rom. 10. 11.

12 For there is no difference betweene the
Iewe and the Grecian: for he that is Lord
ouer all, is rich vnto all, that call on him.

13 * For whosoever shall cal vpon the Name
of the Lord, shall be sau'd.

14 But how shall they cal on him, in whome
they haue not beleued? and how shall they
beleue in him, of whome they haue not
heard? and how shall they heare without
a preacher?

15 And how shall they preach, except they
be sent? as it is written, * Howe beautifull
are the feete of them which bring glad

Mm m m m iij. tidings

Iſa. 53. 1.

ſolm. 12. 32.

f Meaning, the Gopell and the good tydings of ſaluation whiche they preached.

g That is, by Gods commandement, of whō they are ſet that preach the Gopell. It may be alſo take for the very preaching it ſelfe.

h Both Jewes and Gentiles.

**Pſal. 19. 4.*

i The Hebrew words ſignifieth the line or proportion of the heauens, whole moſt excellent frame, beſides the reſt of Gods creatures, preacheth vnto the whole world and ſetteth forth the worthineſſe of the Creator. *k* Then ſeeing al the worlde knewe God by his creatures, the Iewes could not be ignorant, and ſo ſinned of malice. *Deut. 32. 31. Iſa. 63. 1. Iſa. 65. 2.*

**Or, vnbelieuſing.*

tidings of peace, and bring glad tidings of

good things?

16 But they haue not al obeyed the Gopell: for Eſaias ſaith, *Lord, who hath beleecued our report?

17 Then ſaith *it* by hearing, and hearing *it* by the word of God.

18 But I demaund, Haue *h* they not heard? *No dout their ſound went out through all the earth, and their wordes into the ends of the *h* world.

19 But I demaund, Did not Iſrael know God? Firſt Moſes ſaith, * I will prouoke you to enuie by a nation that is not my nation, & by a fooliſh nation I will anger you.

20 * And Eſaias is bolde, and ſaith, I was found of them that fought me not, and haue bene made maniſeſt to them that aſked not after me.

21 And vnto Iſrael he ſaith, * Al the day long haue I ſtretched forth mine hand vnto a *h* diſobedient, and gayneſaying people.

CHAP. XI.

4 God hath his Church although it be not ſeene to many eyes. *5* The grace ſhewed to the elect. *7* The iudgement of the reprobate. *8* God hath blinded the Iewes for a time, and reueiled him ſelfe to the Gentiles. *18* VVhō he warneth to humble them ſelues. *29* The giſtes of God without repentance. *33* The depth of Gods iudgements.

a And elected before all beginning.

b He talked with God not that he ſhould puniſhe Iſrael, but yet lamented their falshood and ſo his wordes made againſt them.

1. King. 19. 10.

1. King. 19. 13.

c Meaning an infinite number.

**Or free election.*

Iſa. 6. 9.

mat. 13. 14.

ſolm. 12. 40.

act. 21. 30.

**Or ſtricking.*

**Pſal. 69. 23.*

d Chriſt by the mouth of the prophet, wiſheth that which came vpon the Iewes, that is, that as lordes are taken where as they thinke to finde fooles, ſo the law which the Iewes of a blinde zeale preferred to the Gopell thinking to haue ſaluation by it, ſhoulde turne to their deſtruction.

e Take from the thy grace and ſtrength.

I Demaund then, Hath God caſt away his people? God forbid: for I alſo am an Iſraelite, of the ſeede of Abraham, of the tribe of Benjamin.

2 God hath not caſt away his people which he *h* knew before. Knowe ye not what the Scripture ſaith of Elias, howe he maketh requeſt vnto God *b* againſt Iſrael, ſaying,

3 * Lord, they haue killed thy Prophets, & digged downe thine altars: and I am left alone, and they ſeek my life?

4 But what ſaith the anſwere of God to him? * I haue reſerued vnto my ſelfe *h* ſeuē thouſand men, which haue not bowed the knee to Baal.

5 Euen ſo then at this preſent time is there a remnant through the *h* election of grace.

6 And if *it* be of grace, it is no more of workes: or els were grace no more grace: but if it be of workes, it is no more grace: or els were worke no more worke.

7 What then? Iſrael hath not obtained that he ſought: but the election hath obtained it, and the reſt haue bene hardened,

8 According as it is written, * God hath giuen them the ſpirit of *h* ſlumber: eyes that they ſhould not ſee, and eares that they ſhould not heare vnto this day.

9 And Dauid ſaith, * Let their *h* table be made a ſnare, and a net, and a ſtumbling blocke, euen for a recompence vnto them.

10 Let their eyes be darkened that they ſee not, and *h* bowe downe their backe al-

wayes.

11 I demaund then, Haue they ſtumbled, that they *h* ſhoulde fall? God forbid: but through their fall ſaluation cometh vnto the Gentiles, to *h* prouoke them to followe them.

12 Wherefore if the fall of them be the riches of the worlde, and the diminiſhing of them the *h* riches of the Gentiles, how much more ſhall their abundance be?

13 For in *h* that I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,

14 To *h* trie if by any meanes I might prouoke them of my fleſhe to followe them, and might ſaue ſome of them.

15 For if the caſting away of them be the reconciling of the worlde, what ſhall the reconciling be, but *h* life from the dead?

16 For if *h* the firſt fruites be holy, ſo is the whole lump: and if the *h* roote be holy, ſo are the branches.

17 And though ſome of the branches be broken of, and thou being a wilde oliue tree, waſt graſt in *h* for them, and made partaker of the roote, and farnes of the *h* oliue tree,

18 Boaſt not thy ſelfe againſt the branches: and if thou boaſt thy ſelf, thou beareſt not the roote, but the roote thee.

19 Thou wilt ſaye then, The branches are broken of, that I might be graſt in.

20 Wel: through vnbeliefe they are broken of, and thou ſtandeſt by faith: be not high minded, but *h* feare.

21 For if God ſpared not the naturall branches, take heed, leſt he alſo ſpare not thee.

22 *h* Beholde therefore the bountifulnes, & ſeuertie of God: toward them which haue fallen, ſeuertie: but toward thee, bountifulnes, if thou continue in *h* his bountifulnes: or els thou ſhalt alſo be cut of.

23 And they alſo, if they abyde not ſtill in vnbeliefe, ſhall be graſt in: for God is able to graſt them in againe.

24 For if thou waſt cut out of the Oliue tree, which was wilde by nature, and waſt graſted contrary to nature in a right Oliue tree, howe much more ſhall they that are by nature, be graſted in their owne Oliue tree?

25 For I would not, brethren, that ye ſhoulde be ignorant of this ſecret (leſt ye ſhoulde be arrogant in your ſelues) that partly *h* obſtiniacie is come to Iſrael, vntil the fulnes of the Gentiles be come in.

26 And ſo *h* all Iſrael ſhall be ſaued, as it is written, * The deliuerer ſhall come out of Sion, and ſhall turne away the vngodlines from Iacob.

27 And this is my couenant to them, * Whē I ſhall take away their finnes.

28 As concerning the Gopell, they are enemies for your ſakes: but as touching the election, they are beloued for the fathers ſakes.

29 For the *h* giſtes and calling of God are without repentance.

f Without hope to be reſtored.

g The Iewes to follow the Gentiles.

h In that the Gentiles haue the knowledge of the Gopell.

i That they might be iealous our Chriſt againſt the Gentiles, & ſo to be more ſeruentia- lous toward Chriſt then the Gentiles.

k The Iewes now remaine, as it were, in death for lacke of the Gopell: but whē both they and the Gentiles ſhall embrace Chriſt, the world ſhall be reſtored to a newe life.

l Abraham was not onely ſanctified, but his ſeede alſo which neglected not the promiſe.

m Meaning Abraham.

**Or, in them.*

n That is, the Church of the Iſraelites.

o Be careful: worſhip God, & truſt in his promiſe.

p He ſpeaketh of the Iewes and Gentiles in general.

q Meaning ſtubborneſſe & indu- ration againſt Gods word.

r He ſheweth that the time ſhall come that the whole nation of the Iewes, though not euery one particu- larly, ſhall be ioyned to *h* church of Chriſt.

Iſa. 59. 20.

Iſa. 59. 20.

1. Pet. 3. 13.

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1. Pet. 3. 13.

1. Pet. 3. 13.

*"Or, that by your
mercie.*

*That is, both
Jewes & Gentils
Iſa. 40. 13.
wiſd. 9. 13.
1. Cor. 1. 16.*

*u He reproveth
the rathneſſe of
men which mur-
mure againſt the
judgements of
God.*

*x That is, pro-
voked him by
his good workeſt
y All things are
created and pre-
ſerved of God to
ſet forth his glo-
rie.*

- 30 For euen as ye in time paſt haue not be-
lieued God, yet haue now obtained mercie
through their vnbeliefe,
31 Euen ſo now haue they not beleueed" by
the mercie *ſhewed* vnto you, that they alſo
may obtaine mercie.
32 For God hath ſhut vp" all in vnbeliefe,
that he might haue mercie on all.
33 O the dependes of the riches, both of the
wiſedome, and knowledge of God! howe
ynſearchable are his iudgements, and his
wayes paſt finding out!
34 * For "who hath knowne the minde of
the Lord, or who was his counſeller?
35 Or who hath * giuen vnto him firſt, and
he ſhalbe recompensed?
36 For of him, & through him, & for him
are all thinges: to him be glorie for euer.
Amen.

CHAP. XII.

*The conſolation, lone and workes of ſuch as beleeue in
Chriſt. 19 Not to ſeek reuengence.*

*a In ſteade of
dead beaſts, liue-
ly ſacrifice: in
ſteade of the
blood of beaſts
which was but
a ſhadowe, and
pleaſed not God
of it ſelfe, the ac-
ceptable ſacri-
fice of the ſpiri-
tual man, framed
by faith to god-
lineſſe and cha-
ritie.*

*b That is, true,
lawfull and ſpiri-
tual, 1. Pet. 2. 5.
Eph. 5. 17.
1. theſſ. 4. 1.*

*c Whatſoeuer
is not agreeable to
Gods wil, is euill,
diſpleaſant and
vniuerſell.*

*d Two things
are required, if
we will ingeſo-
berly of Gods
giſtes in vs: the
one, that we doe
not arrogate to
our ſelues that
which we haue
not: next, that we
boalt not of the
giſtes, but reue-
rently uſe them
to Gods honour.
e That is, ſober-
ly, not neglec-
ting Gods giſts,
but uſing them
to his glorie.*

*1. Cor. 12. 11.
Eph. 4. 7.*

*f By prophesying here he meaneth preaching & teaching, &
by office or miniſterie, al ſuch offices, as appertene to the Church, as
Elders, Deacons, &c. g By faith he meaneth the knowledge of God
in Chriſt, with the giſtes of the holy Ghoſt. h Of theſe officers ſome
are Deacons, ſome gouernours, ſome keepe the poore. Mat. 6. 3. i He
meaneth them which were appointed to looke vnto the poore, as for
the moſt parte were the widowes, Act. 6. 1. 1. ſum. 5. 9. 1. Cor. 9. 7.
1. Tim. 5. 15. Eph. 4. 12. 1. Pet. 4. 17. 1. Cor. 13. 1.*

1 Beſeech you therefore, brethren, by the
mercies of God, that ye giue vp your bo-
dies a "liuing ſacrifice, holy, acceptable vn-
to God, which is your "reaſonable ſeruing
of God.

2 And faction not your ſelues like vnto this
worlde, but be ye changed by the renew-
ing of your minde, that ye may "proue
what is the "good will of God, and accep-
table and perfect.

3 For I ſay through the grace that is giuen
vnto me, to euerie one that is among you,
that no man preſume to vnderſtand aboue
that which is mete to vnderſtand, but that
he "vnderſtand according to "ſobrietie,
as God hath dealt to euery man the "mea-
ſure of faith.

4 For as we haue many members in one bo-
die, & all members haue not one office,
So we being many are one body in Chriſt
and euery one, one anothers members.

5 * Seeing then that we haue giſtes that are
diuers, according to the grace that is gi-
uen vnto vs, whether we haue "propheſie,
let vs propheſie according to the proportion
of "faith:

6 Or an office, let vs wait on the office: or he
that teacheth, on teaching:

7 Or he that exhorteth, on exhortation: he
that "distributeth, let him do it "with ſim-
plicitie: he that ruleth, with diligence: he
that "ſheweth mercie, with "cheareful-
neſſe.

8 Let loue be without diſſimulation. * Ab-
horre that which is euill, and cleaue vnto
that which is good.

9 * Be affectioned to loue one another with

brotherly loue. In giuing honour, goe one
before an other,

11 Not ſlouthfull to do ſeruice: ſeruent in
ſpirit: ſeruing" the Lord,

12 Reioycing in hope, patient in tribulation, *"Or, the time,
Luke 21. 19.*

* continuing in prayer,

13 * Distributing vnto the neceſſities of the *1. Cor. 16. 2.*

Saintes: * giuing your ſelues to hospita- *Eph. 13. 2.*

lie.

14 * Bleſſe the which perſecute you: bleſſe, *1. Pet. 4. 14.*

I ſay, and curſe not. *Mat. 5. 44.*

15 Reioyce with them that reioyce, & weepe

with them that weepe.

16 Be of like affection one towards another:

* be not hie minded: but make your ſelues *Prov. 3. 7.*

equall to them of the lower ſort: be not *Iſa. 5. 21.*

wiſe in "your ſelues.

17 * Recompence to no man euill for euill: *k That is, in
your owne con-
ſcienc.*

1 procure things honeſt in the ſight of all *Pro. 30. 23.*

men. *Mat. 5. 39.*

18 * If it be poſſible, as much as in you is, *1. Pet. 3. 9.*

haue peace with all men. *1. Cor. 6. 7.*

19 Derely beloved, * auge not your ſelues, *l Liue ſo honeſt
ly & godly thaſ
no man can finde
fault with you.
Ebr. 12. 14.*

but giue place, vnto wrath: for it is write,

* Vengeance is mine: I will repaye, ſaith *Eccle. 3. 1.*

the Lord. *Mat. 5. 39.*

20 * Therefore, if thine enemye hunger, fede *Deut. 32. 35.*

him: if he thirſt, giue him drinke: for in ſo *Ebr. 10. 30.*

doing, thou ſhalt heape "coales of fire on *Prov. 25. 31.*

his head.

21 Be not overcome of euill, but overcome

euill with goodnes.

his conſcience ſhal beare him witneſſe that Gods burning wrath han-
geth ouer him.

CHAP. XIII.

*e The obedience to the Rulers. 4 VVhy they haue the ſworde.
f Charitie ought to meſure all our doings. 11 An ex-
hortation to innocencie and puritie of life.*

1 **L**et "euerie ſoule be ſubiect vnto the *vv iſd. 8. 4.*
higher powers: for there is no power *1. Pet. 3. 1.*
but of God: and the powers that be, are *1. Pet. 3. 13.*
ordained of God.

2 Whoſoeuer therfore reſiſteth the power,
reſiſteth the ordinance of God: & they that
reſiſt, ſhal receiue to the ſelues "iudgemēt.

3 For Princes are not to be feared for good
workes, but for euill. Wilt thou then be
without feare of the Power? do well: ſo
ſhalt thou haue praiſe of the ſame.

4 For he is the miniſter of God for thy
wealth: but if thou do euill, feare: for he
beareth not the ſword for nought: for he is
the miniſter of God "to take vengeance on *a Not onely the
punishment of
the iudges, but
alſo vengeance
of God.*

him that doeth euill. *Greeke, a retri-
ger with wrath.*

5 Wherefore ye muſt be ſubiect, not be-
cauſe of wrath onely, but alſo for "con-
ſcience ſake.

6 For, for this cauſe ye pay alſo tribute: for
they are Gods miniſters, applying them
ſelues for the ſame "thing.

7 * Giue to all men therefore their duetie:
tribute, to whom ye owe tribute: cuſtome,
to whom cuſtome: feare, to whom feare:

c cannot wreſt this place to eſtabliſh their tyrannie ouer the conſcience.

c That is, to defend the good, and to puniſh the euill. *Mat. 23. 31.*

M m m m m. iij. ho-

honour, to whom ye owe honour.

8 Owe nothing to any mā, but to loue one another: for he that loueth another, hath fulfilled the ⁴ Law.

d He meaneth only the second table.
Exod. 20. 14.
deut. 5. 18.

9 For this, * Thou shalt not commit adulterie, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witness, Thou shalt not couet: and if there be any other commandement, it is briefly comprehended in this saying, *euem* in this, * Thou shalt loue thy neighbour as thy selfe.

Leuit. 19. 18.
mat. 22. 39.
gal. 3. 14.
rom. 2. 13.
1. Tim. 1. 5.

10 Loue doeth not euill to his neighbour: therfore is loue the * fulfilling of the Lawe.

11 And that, considering the season, that *it is* now time that we should arise from sleepe: for nowe is our saluation * nerer, then when we beleueed it.

e Before we beleueed, it had ben in vaine to tel vs these things: but now seeing our saluation is nere, let vs take heede that we neglect not this occasion.

f That is, honest maners & godly.
Luk. 21. 34.
1. Cor. 10. 12.
Gal. 5. 16.
1. pet. 1. 12.

12 The night is past, and the day is at hand: let vs therefore cast away the workes of darkenes, and let vs put on the * armour of light,

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkennes, neither in chambering and wantonnes, nor in strife and enuying.

14 * But put ye on the Lord IESVS CHRIST, and take no thought for the flesh, to fulfill the lustes of it.

CHAP. XIII.

1 The weake ought not to be despised. 10 No man should offende another's conscience. 15 But one to support another in charitie and faith.

a That is, the doctrine of the Gospel.

b Least he should depart eyther more ignorant then he came, or els with a greater scrupule of conscience.

c It is the Lords matter, and not thine.

d We must be assured in our conscience by Gods worde in all things: we doe: that if wee be strong, we may knowe what is our libertie: and if wee be weake, we may learn to profite dayly.

e That counteth one day more holy then another.

f Who iudgeth whether he doth wel or no.

g Because he thinketh meats vnclane by the lawe.

h Here we must note three things: first, that he speaketh of things which of themselves are indifferent, albeit in the law they were not: next, that he reprobeth not the condemning of the acte, but of the persons: thirdly, that he meaneth not the stubburne and malicious, whom he calleth dogs and concision, but the weake and infirme, to whome as yet God had not reueiled the perfect libertie.

i Both our life and death, ought to profite our brother.

Him that is weake in the ² faith, receiue vnto you, *but not* ^b for controuersies of disputations.

2 One beleueeth that he may eate of all things: and another, which is weake, eateth herbes.

3 Let not him that eateth, despise him that eateth not: and let not him which eateth not, iudge him that eateth: for God hath receiued him.

4 * Who art thou that condemnest another mans seruant? he standeth or falleth to his owne * master: yea, he shall be established: for God is able to make him stand.

5 This man esteemeth one day aboue another day, and another man counteth euery day a like: let euery man be ⁴ fully perswaded in his minde.

6 He that * obserueth the day, obserueth it to the * Lord: and he that obserueth not the day, obserueth it not to the Lord. He that eateth, eateth to the Lord: for he giueth God thanks: and he that * eateth not, ^b eateth not to the Lord, and giueth God thanks.

7 For none of vs liueth ⁱ to him self, neither doeth any die to himselfe.

8 For whether we liue, we liue vnto the

Lord: or whether we die, we die vnto the Lord: whether we liue therfore, or die, we are the Lords.

9 For Christ therfore died and rose againe and reuiued, that he might be Lord both of the dead and the quicke.

10 But why dost thou iudge thy brother? or why dost thou despise thy brother? * for we shall all appeare before the iudgement seat of Christ.

2. Cor. 5. 10.

11 For it is written, * I ¹ liue, saith the Lord, and euerie knee shall bowe to me, and all tongues shall ¹ confesse vnto God.

1. Sa. 45. 23.

phil. 2. 10.

12 So the euery one of vs shall giue accounts of him self to God.

k This other particularly apperteineth to God, who is the true life of himselfe, and giueth it to all others.

13 Let vs not therefore iudge one another any more: but vse *your* iudgement rather in this, that no man put an occasion to fall, or a stumbling blocke before *his* brother.

l And acknowledge me for their God.

14 * I knowe, and am perswaded through the Lord Iesus, that there is nothing vnclane of it self: but vnto him that iudgeth any thing to be vnclane, to him *it is* vnclane.

m He preuenteeth the obiection which the Christians might vse.

15 But if thy brother be grieved for the meat now walkest thou not charitably: * destroy not him with thy meat, for whom Christ dyed.

1. Cor. 8. 11.

n Which is the benefite of Christian libertie by abusing wherof ye cause weaklings to blaspheme the Gospel which might seeme to them contrarie to Gods wil, and the doctrine of the law.

16 Cause not your * commoditie to be euill spoken of.

17 For the ^o kingdome of God is not meat nor drinke, but righteousness, and peace, and ioye in the holy Ghost.

o God will not reigne ouer his by such obseruations.

18 For whosoever ^p in these things serueth Christ, is acceptable vnto God, and is approved of men.

p In peace and righteousness.

19 Let vs then folow those things which concerne peace, and wherewith one may edifie another.

q Faith here is taken for a full persuasion of the Christian libertie in things indifferent as the Apostles interpreteth it in the 14. verse.

20 Destroy not the worke of God for meats sake: * all things in deede are pure: but *it is* euill for the man which eateth with offence.

r Which hath no euill remorse of conscience in his doing.

21 * *It is* good neither to eate flesh, nor to drinke wine, nor any thing, whereby thy brother stumbleth, or is offended, or made weake.

22 Hast thou ^s faith? haue it with thy selfe before God: blessed is he that ^t condemneth not him selfe in that thing which he alloweth.

23 For he that doubteth, is condemned if he eate, because *he eateth* not of faith: and whatsoever is not of ^u faith, is sinne.

s Meaning, of a right conscience.

CHAP. XV.

1 Pauls exhorteth them to support and loue one another by the example of Christe. 9 And by the only mercie of God which is the cause of saluation both of the one and the other. 14 He sheweth his zeale toward them and the Church. 30 And requireth the same of them.

WE which are strong, ought to beare the infirmities of the weake, & not to please our selues.

2 Therefore let euery man please his neighbour

a To edifie, signifieth to do al manner duties to our neighbor, either to bring him to Christ, or if he be woon, that he may grow from fayth to fayth: for the faythfull are called the temple of God wher in he is resident by his holy spirit: & these faithfull are the stones of the new Ierusalem: that is, the vniuersal church Iſa. 54. Reue. 21. 7 of ſ which building, Christ is ſ chiete corner ſtone, Ephe. 2. 20 Pſal. 69. 10.
b I did ſo beare them, as if they had bene done to me and not to my Father.
c Which is the author of patience. 1. Cor. 1. 10. phil. 3. 16.
d To make vs partakers of Gods glorie.
e Firſt to gather the Iewes, and then the Gentils that both might be made one flocke.
f That God might be knowne true. Pſal. 18. 50. 2. ſam. 22. 50. Dent. 32. 43. Pſal. 117. 1. Iſa. 11. 10.
g Which is Christ who did ſpring as a yong budde out of the dry & dead root.
h Then ſeeing he tooke both the Iewes and Gentiles to his Fathers glorie, they ought by his example to loue together.
i The miniſter offereth vp the people to God by the Goſpel.
k God gaue him ſuch ample occasions to ſet forth his excellent workes ſ he had done by him that the Apoſtle neede not to ſeke any other thing to boaſt vpon.

bour in that that is good to ^a edification.
3 For Christ alſo would not pleaſe himſelf, but as it is written, * The rebukes of them which rebuke thee, ſel^b on me.
4 For whatſoeuer things are written afore time, are written for our learning, that we through patience, & comfort of the Scriptures might haue hope.
5 Now the God of ^c patience and conſolation giue you that ye be ^d like minded one towards another, according to Chriſte Ieſus,
6 That ye with one minde, and with one mouth may praife God, euē the Father of our Lord Ieſus Chriſt.
7 Wherefore receyue ye one another, as Christ alſo receiued vs to the ^e glorie of God.
8 Now I ſay, that Ieſus Chriſt was a ^f miniſter of the circumciſion, for the ^g truth of God, to confirme the promiſes made vnto the fathers.
9 And let the Gentiles praife God for his mercie, as it is written, * For this cauſe I wil confeſſe thee among the Gentiles, and ſing vnto thy Name.
10 And againe he ſaith, * Reioyce, ye Gentiles with his people.
11 And againe, * Praiſe the Lorde, all ye Gentiles, and laude ye him, all people together.
12 And againe Eſaias ſaith, * There ſhal be a roote of Ieſſe, and ſ he that ſhall riſe to reigne ouer ^h the Gentiles, in him ſhal the Gentiles truſt.
13 Nowe the God of hope fill you with all ioye, and peace in beleeuing, that ye may abound in hope, through the power of the holy Ghoſt.
14 And I my ſelf alſo am perſwaded of you, my brethren, that ye alſo are full of goodnes, and filled with all knowledge, and are able to admoniſh one another.
15 Neuertheleſſe brethren, I haue ſomewhat boldly after a ſort written vnto you, as one that putteth you in remembrance, through the grace that is giuen me of God,
16 That I ſhould be the miniſter of Ieſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the offering vp of the Gentiles, might be acceptable ⁱ being ſanctified by the holy Ghoſt.
17 I haue therefore whereof I may reioyce in Chriſt Ieſus in thoſe things which ^j perſeine to God.
18 For I dare not ^k ſpeake of any thing, which Christ hath not wrought by me, to make the Gentiles obedient in word and deede,
19 With the power of ſignes and wonders, by the power of the ſpirit of God: ſo that from Ieruſalem, and round about vnto Illyricum, I haue cauſed to abound the Goſpell of Chriſt.
20 Yea, ſo I enforced my ſelfe to preache the Goſpell, not where Chriſt was named leſt I ſhould haue built on another mans

fundation.
21 But as it is written, * To whom he was ^l ſpoken of, they ſhall ſee him, and they that heard not, ſhall vnderſtand him.
22 Therefore alſo I haue bene ^m oft let to come vnto you. Chap. 1. 19. 1. theſſ. 2. 17.
23 But now ſeeing I haue no more place in theſe quarters, and alſo haue ⁿ bene deſirous many yerres agoe to come vnto you, Chap. 1. 10.
24 Whē I ſhal take my journey into Spaine, I wil come to you: for I truſt to ſee you in my journey, and to be brought on my waye thitherwarde by you, after that I haue bene ſomewhat filled with your companie.
25 But now go I to Ieruſalem, to ^o miniſter I Which was to carie the almes.
26 For it hath pleaſed them of Macedonia and Achaia, to make a certeine diſtribution vnto the poore Saintes which are at Ieruſalem.
27 For it hath pleaſed them, and their detters are they: * for if the Gentiles be made partakers of their ſpiritual things, their duetie is alſo to miniſter vnto them in carnall things. 1. Cor. 9. 11. m I ſhall ſayth fully leave it with them, and as it were ſealed moſt ſurely. n Almes is the fruit of faith and charitie. Chap. 1. 11.
28 When I haue therefore performed this, and haue ^p ſealed them this ^q fruite, I will paſſe by you into Spaine. o His comming ſhall be profitable vnto them: For god wil giue him abundant knowledge of Diuine miſteries to communicate vnto them. 1. Cor. 1. 11. p He feared leſt ſlandrous tongues would haue made his meſſage eyther odious, or leſſe acceptable. Iſa. 53. 6.
29 * And I knowe when I come, that I ſhall come to you with ^r abundance of the bleſſing of the Goſpell of Chriſt.
30 Alſo brethren I beſeech you for our Lord Ieſus Chriſts ſake, and for the loue of the ſpirit, that ye ^s woulde ſtriue with me by prayers to God for me,
31 That I may be deliuered from them which are diſobedient in Iudea, and that my ſeruiſe which I haue to doe at Ieruſalem, may be ^t accepted of the Saintes,
32 That I may come vnto you with ioy by the will of God, and may with you be reſreſhed.
33 Thus the * God of peace be with you all. Amen. Iſa. 9. 6.

CHAP. XVII.

1 After many recommendations, 17 He admoniſheth them to beware of falſe brethren and to be circumſpect. 20 He prayeth for them, and giueth thanks to God.

1 I Commende vnto you Phebe our ſiſter which is a ſeruant of the Church of Cenchrea,
2 That ye receiue her in the Lord, as it becommeth Saintes, & that ye aſſiſte her in whatſoeuer buſineſſe the needeth of your aide: for ſhe hath giuen hoſpitalitie vnto manie, and to me alſo.
3 Greete * Prifeilla and Aquila my ſelowes helpers in Chriſt Ieſus. All. 18. 3.
4 (Which haue for my life laid down their owne necke. Vnto whom not I only giue thanks, but alſo all the Churches of the Gentiles)
5 Likewise greeſe the Church that is in their houſe. Salute my beloued Epenetus, which

Salutations.

a The firste which was con-
secrated to the
Lord by imbra-
cing the Gos-
pell.

^aOr, Asia.

b They were
grafted in christ
by faith afore
was called, and
were wel este-
emed of the Apo-
stles and of the
churches.

^aCor. 16. 20.

^aCor. 13. 12.

^a1. Pet. 1. 14.

c This was a
signe of amitie a-
mong the Iewes,
which he willeth
to be holy, that
is, that it come
fro a minde full of
godly charitie.

^a1. John. 10.

d These be
markes to knowe
the false apostles
by.

which is the ^a first frutes of ^a Achaia in
Christ.

6 Greete Marie which bestowed much la-
bour on vs.

7 Salute Andronicus and Iunia my cosins
and fellow prisioners, which are notable a-
mong the Apostles, and ^b were in Christ
before me.

8 Greete Amplias my beloued in the lord.

9 Salute Vrbanus our fellowe helper in
Christ, and Stachys my beloued.

10 Salute Apelles approued in Christ. Sa-
lute them which are of Aristobulus friends.

11 Salute Herodion my kinsman. Greete
them which are of the friends of Narcissus
which are in the Lord.

12 Salute Tryphena and Tryphosa, which
women labour in the Lord. Salute the belo-
ued Persis, which women hath laboured
much in the Lord.

13 Salute Rufus chosen in the Lord, and his
mother and mine.

14 Greete Asyncritus, Phlegon, Hermas,
Patrobas, Mercurius, and the brethren
which are with them.

15 Salute Philologus and Iulias, Nereas, and
his sister, and Olympas, and al the Saintes
which are with them.

16 Salute one another with an ^a holy ^a kisse.
The Churches of Christ salute you.

17 ¶ Now I besech you brethren, marke the
diligently which cause diuision and offen-
ces, contrary to the doctrine which ye haue
learned, and ^a auoide them,

18 For they that are such, serue not the Lord
Iesus Christ, but their owne ^a bellies, and

with ^a faire speache and flattering deceiue
the hearts of the simple.

19 For your obedience is come abroade a-
mong al: I am glad therefore of you: but
yet I woulde haue you wyse, vnto that
which is good, and simple concerning
euill.

20 The God of peace shal tread Satan vnder
your feete shortly. The grace of our Lord
Iesus Christ be with you.

21 ^a Timotheus my companion, and Lucius
and Iason, and Sosipater my kinsmen, sa-
lute you.

22 I Tertius, which wrote out this epistle,
salute you in the Lord.

23 ^a Gaius mine hoste, and of the whole
Church saluteth you. Erastus the ^a cham-
berlaine of ^a the citie saluteth you, and ^a f
Quartus a brother.

24 The grace of our Lord Iesus Christ be
with you all. Amen.

25 ^a To him now that is of power to esta-
blish you according to my Gospel, & prea-
ching of Iesus Christ, ^a by the reuelation
of the mysterie, which was kept secret
since the world began:

26 (But now is opened, and published a-
mong al nations by the Scriptures of the
Prophets, at the commandement of the
euerlasting God for the obediēce of faith)

27 To God, I say, only wise, be praise through
Iesus Christ for euer. Amen.

Written to the Romanes from Corinthus and
sent by Phebe, seruāt of the Church, which
is at Cenchrea.

The worde
signifieth him
that promisseth
much and per-
formeth nothing
who seemeth al-
so to speake for
thy profite, but
doeth nothing.
lesse.

AB. 16. 1.

Phil. 2. 19.

1. Cor. 1. 14.

^aOr, receiuer.

Corinthus.

Eph. 3. 20.

Eph. 3. 9.

Col. 1. 26.

2. Tim. 1. 12.

Tit. 1. 2.

1. Cor. 1. 20.

g Both as tou-
ching the doc-
trine of the gos-
pell, and also the
calling of the
Gentiles.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

THE ARGUMENT.

AFTER that S. Paul had preached at Corinthus a yere and an half, he was compelled by the wickednes
of the Iewes to saile into Syria. In whose absence false Apostles entred into the Church, who being
puffed up with vaine glorie, and affectat eloquence, sought to bring into contempt the simplicitie which
Paul used in preaching the Gospel. By whose ambition such factions and schismes sprang up in the
Church, that from opinions in policies and ceremonies they fell to false doctrine and heresies, calling into
doubt the resurrection from the dead, one of the chiefest pointes of Christian religion. Against these euils
the Apostle proceedeth, preparing the Corinthians hearts, and eares with gentle salutations: but sone af-
ter he reprimeth their contentions and debates, their arrogancie & pride, and exhortieth the to con corde
and humilitie, setting before their eyes the spirituall verue and heavenly wisdom of the Gospel, which
cannot be perswaded by worldly wit and eloquent reasons, but is reueiled by Gods Spirit, and so sealed in
mens hearts. Therefore this salutation may not be attributed to the ministers, but onely to God, whose ser-
uants they are, and haue receiued charge to edifie his Church: wherein S. Paul behaued himself skilful-
ly, building according to the fundasion (which is Christ) and exhorteth others to make the end propor-
tionable to the beginning, taking diligent hede that they be not polluted with vaine doctrine, seeing they
are the Temple of God. And as for those which doubted of his Apostleship, he sheweth them that he de-
pendeth not on mens iudgement, albeit he had declared by manifest signes that he neuer sought his own
glorie, neither yet howe he might liue, but onely the glorie of Christ: which thing at his coming he
would declare more amply, to the shame of those vaine glorious braggers, who sought themselves onely,
and therefore suffered most horrible vices unreproued and unpunished, as incest, contentions, pleadings
before infidels, fornication, & such like, to the great slander of the Gospel. This done, he answereth to cer-
taine points of the Corinthians letter, as touching single life, duetie of marriage, of discorde and dis-
sention among the married, of virginite, and second marriage. And because some thought it nothing
to be present at idole seruice, seing in their heart they worshipped the true God, he warneth them to
haue

haue respect to their weake brethren, whose faith by that dissembling was hindred, and their consciences wounded, which thing rather then he would do, he would neuer use that libertie which God had giuen him. But for as much as pride, and selfwill was the cause of these great evils, he admonisheth them by the example of the Iewes, not to glorie in these outward giftes, whose horrible punishment for the abuse of Gods creatures, ought to be a warning to all men to followe Christ uprightly, without all pollution and offence of others. Then he correcteth diuers abuses in their Church, as touching the behaviour of men, and women in the assemblies: of the Lords supper, the abuse of the spirituall giftes, which God hath giuen to mainteine loue and edifie the Church: as concerning the resurrection from the dead, without the which the Gospell serueth to no use. Last of all he exhorteth the Corinthians to relieue the poore brethren at Ierusalem, to perseuere in the loue of Christ, and well doing, sending his commendations, and wishing them peace.

CHAP. I.

19 He praiseth the great graces of God shewed toward them, 20 Exhorting them to conuerse and humilitie. 19 He beateth downe all pride, and wisdom which is not grounded on God, 26 Shewing whom God hath chosen to confound the wisdom of the world.



AVL called to be an Apostle of IESVS CHRIST, through the will of God, and our brother Sothe-nes,

Vnto the Church of

God which is at Corinthus, to them that are sanctified in Christ Iesus, * Saints by calling, * with al that call on the Name of our Lord Iesus Christ in euery place, both their Lord, and ours:

Grace be with you, & peace frō God our Father, and from the Lord Iesus Christ.

I thinke my God alwayes on your behalf for the grace of God, which is giuen you in Iesus Christ,

* That in al things ye are made riche * in him, in al kinde of speech, & in all knowledge:

As the testimonie of Iesus Christ hath bene confirmed in you:

So that ye are not destitute of any gifte: * waiting for the appearing of our Lorde Iesus Christ.

* Who shal also cōfirme you vnto the end, that ye may be blamelesse in the daye of our Lord Iesus Christ.

* God is faithful, by whom ye are called vnto the felowship of his Sōne Iesus Christ our Lord.

Nowe I beseeche you, brethren, by the Name of our Lord Iesus Christ, * that ye all speake one thing, and that there be no dissensions among you: but be ye knit together in one minde, and in one iudgement.

For it hath bene declared vnto me, my brethren, of you by them that are of the brethren, of you by them that are of the brethren, whose abuse after he doth reprove, as eloquence, philosophie, and their knowledge of Gods worde. Philipp. 3.20. 1. Thess. 3.23. and 3.23. For there is no condemnation to them that are grafted in Christ Iesus. Psalm 133.3. 1. Thess. 5.24. Rom 15.5. philip. 3.16. h Disagreeing in wordes breedeth dissention of minde, whereof proceedeth repugnance of iudgement, which is the mother of schisme and heresie.

house of Cloe, that there are contentions among you.

Now this I say, that euery one of you saith, I am Paulus, and I am * Apollos, & I am Cephas, and I am Christs.

Is Christ deuided: was Paul crucified for you: either were ye baptised into the name of Paul?

I thanke God, that I baptised none of you, but * Crispus, and * Gaius,

Lest any should say, that I had baptised into mine owne name.

I baptised also the household of Stephanas: furthermore knowe I not, whether I baptised any other.

For Christ sent me not to baptise, but to preach the Gospel, not with * wisdom of words, * lest the crosse of Christ should be made of none effect.

For the preaching of the crosse is to them that perish, foolishnesse: but vnto vs, which are saued, it is the * power of God.

For it is written, I * wil destroye the wisdom of the wise, and will cast awaye the understanding of the prudent.

Where is the wise? where is the? Scribe? where is the * disputer of this world? hath not God made the wisdom of this worlde foolishnes?

For seeing the worlde by wisdom knewe not God in the wisdom of God, it pleased God by the foolishnes of preaching to saue them that beleue:

Seeing also that the Iewes require a * signe, and the Grecians seeke after wisdom.

But we preach Christ crucified: vnto the Iewes, euen a stumbling blocke, and vnto the Grecians, foolishnes:

But vnto them which are called, both of the Iewes and Grecians we preach Christ, the power of GOD, and the wisdom of God.

For the * foolishnes of God is wiser then men, and the weakenes of God is stronger then men.

For brethren, you see your calling, howe that not many wise men after the flesh, not many mightie, not many noble are called.

But God hath chosen the foolish things of the worlde to confounde the wise, and

ledge their owne follie and weakenesse. f According as the world termeth wise men.

Which was a vertuous woman and zealous of Gods glorie, and sought the quietnesse of the Church.

Readeth the annotation, Act. 3.16.

Act. 18.2.

This Gaius was Pauls hoste, in whose house also the Church was at Corinthus, Rom. 16.

There was yet another so called, which was of Derbe, and followed Paul, Act.

That is, chiefly & peculiarly.

Chap. 2.19. gal. 3.4.

2. pet. 1.16.

n As rhetoric,

or arte oratorie.

o When men

should attribute

that vnto elo-

quence, which

onely belonged

to the power of

God.

Rom. 1.16.

1. sa. 2.9.15.

p That is, the in-

terpreter of the

Lawe.

q Herethat is so

subtile in discus-

sing questions?

and herein Paule

reprocheth euen

the best learned,

as though not

one of the could

perceiue by his

owne wisdom

this misterie of

Christ reueiled

in the Gospel.

Mat. 12.31.

r He speaketh

in the person of

the wicked, who

contrary to their

conscience rather

attribute these

things to God,

then acknow-

God

t Which are in mans iudgement almost nothings, but taken for abiectes and castawayes.
 u Esteemed and in reputation.
 x Thus he calleth man in contempt & to beat downe his arrogancie.
 Iere. 23.5.
 Iere. 9.24.
 2. cor. 10.17.

y That is, attribute al things to God with thanksgiving.

God hath chosen the weake things of the world, to confounde the mightie things.
 28 And vile things of the world and things which are despised, hath God chosen, and things which are not, to bring to naught things which are.
 29 That no flesh should reioyce in his presence.
 30 But ye are of him in Christ Iesus, who of God is made vnto vs * wisdom & righteousness, and sanctification, & redemption.
 31 That, according as it is written, * He that reioyceth, let him reioyce in the Lord.

CHAP. II.

1 He putteth for example his manner of preaching, which was according to the tenor of the Gospel. 2 VVhich Gospel was contemptible and hid to the carnall, 10 And againe honourable and manifest to the spiritual.

Chap. 1.17.

Or, misterie.

a That is, the Gospel, whereby God doeth manifest himself to the world, or whereof God is the author, and witnes.

Or, I thought nothing worthy to be knowne.

Act. 18.1.

b Herein appeareth his great modestie, who was not glorious but abiect & humble, not full of vaine boasting and arrogancie, but with feare & trembling set forth the mightie power of God.

Chap. 1.17.

2 pet. 1.16.

Or, heavenly, or diuine.

c They whose vnderstandings are illuminate by faith, acknowledge this wisdom, which the worlde calleth follie.

d The worde is here taken for them, whom either for wisdom, riches or power, men most esteeme.

e That is, verie fewe.

f He calleth Iesus the mightie God, full of true glorie and maiestie, whom Dauid also calleth the King of glory, Psal. 24.7. & Steuen nameth him the God of glorie, Act. 7.2. and hereby appeareth the diuinitie of Christ, & conjunction of two natures in one person. Ihsa. 64.4. g Man is not able to thinke Gods prouidence towards his. h For he is one God with the Father and the Sonne. i Mans minde, which vnderstandeth and iudgeth. k We are not moued with that Spirit, which teacheth things wherewith the worlde is delited, and which men vnderstand by nature. l All the benefites of God in Iesus Christ.

1 And I, brethren, when I came to you, came not with * excellencie of words, or of wisdom, shewing vnto you the * testimonie of God.

For I esteemed not to * know any thing among you, saue Iesus Christ, and him crucified.

* And I was among you in * weaknes, and in feare, and in much trembling.

4 Neither stode my worde, & my preaching in the * enticing speech of mans wisdom, but in plaine euidence of the Spirit and of power,

5 That your faith should not be in the wisdom of men, but in the power of God.

6 And we speake wisdom among them that are * perfect: not the wisdom of this worlde, neither of the * princes of this worlde, which come to naught.

7 But we speake the wisdom of God in a misterie, euene the hid wisdom, which God had determined before the worlde, vnto our glorie.

8 Which * none of the princes of this worlde hath known: for had they known it, they woulde not haue crucified the * Lord of glorie.

9 But as it is written, * The things which eye hath not seen, neither eare hath heard, neither * came into mans heart, are, which God hath prepared for them that loue him.

10 But God hath reueiled them vnto vs by his Spirit: for the Spirit * searcheth all things, yea, the deepe things of God.

11 For what man knoweth the things of a man, saue the spirit of a man, which is in him? euen so the things of God knoweth no man, but the Spirit of God.

12 Now we haue * receiued not the Spirit of the worlde, but the Spirit, which is of God, that we might knowe the * things that are giuen to vs of God.

13 Which things also we speake, not in the

* words which mans wisdom teacheth, but which the holy Ghost teacheth, comparing spiritual things with spiritual things.
 14 But the * naturall man perceiuech not the things of the Spirit of God: for they are foolishnesse vnto him: neither can he know them, because they are spiritually discerned.
 15 But he that is * spirituall, discerneth all things: yet he himself is * iudged of no man.
 16 * For who hath knowen the mind of the Lord, that he might instruct him? but we haue the * minde of Christ.

of God is not subiect to the iudgement of man. Ihsa. 40.13. wjd. 9.17. rom. 11.34. p That is, Christs Spirit, Iohn. 16.13. rom. 8.9.

CHAP. III.

3 * Paule reuoketh the sciles and authours thereof. 7 No man ought to attribute his saluation to the ministers, but to God. 10 That they beware erroneous doctrines. 11 Christ is the foundation of his Church. 16 The dignitie and office both of the ministers, and also of all the faithful.

1 And I could not speake vnto you, brethren, as vnto spiritual men, but as vnto carnall, euene as vnto * babes in Christ.

2 I gaue you milke to drinke, & not meate: for ye were not yet able to bear it, neither yet now are ye able.

3 For ye are yet carnall: for where as there is among you enuying, and strife, and diuisions, are ye not carnall, and walke as men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 Who is Paul then? & who is Apollos, but the ministers by whom ye beleueed, and as the Lord gaue to euerie man?

6 I haue planted, Apollos watered, but God gaue the encrease.

7 So then, neither is he that planteth, any thing, neither he that watereth, but God that giueth the encrease.

8 And he that planteth, & he that watereth, are * one, * and euery man shal receiue his wages, according to his labour.

9 For we together are Gods * labourers: ye are Gods husbandrie, and Gods building.

10 According to the grace of God giuen to me, as a skilful master builder, I haue laide the foundation, and another buildeth thereon: but let euery man * take hede how he buildeth vpon it.

11 For other foundation can no man lay, then that which is laide, which is Iesus Christ.

12 And if any man build on this foundation, gold, siluer, precious stones, timber, haye, or stubble,

13 Euery mans worke shalbe made manifest: for the * day shal declare it, because it shalbe reueiled by the * fire: & the fire shall trie euery mans worke of what sort it is.

14 If any mans work, that he hath built vpon, abide, he shall receiue wages.

15 If any mans worke burne, he shall * lose, but he * shalbe * safe him selfe: neuerthe-

less not as false apostles, but as curious teachers of humane sciences, as they which loathing at the simplicitie of Gods word, preach philosophical speculations. i As touching his life, if he holde fast the foundation.

Chap. 1.17.
 2 pet. 1.16.
 m As that which we teach is spiritual, so our kinde of teaching must be spiritual, that the wordes may agree with the matter.
 n Whose knowledge and iudgement is not cleared by Gods Spirit.
 Prom. 27.19.
 o For the truth of

a Being ingrafted in Christ by faith, we begin to mooue by his Spirit, and as we profite in faith, we grow vnto a ripe age. And here let him take heede that teacheth, least for milke he giue poison: for milke and strong meate in effect are one, but onely differ in manner and forme.
 b He chargeth them with two fautes: the one that they attributed to much to the ministers, and the other, that they preferred one minister to another.

Psal. 62.12.
 gal. 6.5.

c So made by his grace.

d Here proueth the ministers of Corinth, as teachers of curious doctrines and questions.

e Or the time: which is, when the light of the truth shal expel the darknes of ignorance, then the curious ostentation of mans wisdom shall be brought to naught.

f By the tryall of Gods Spirit.

g Both his labor and reward.

h Here proueth

Chap. 8. 19.
2. Cor. 5. 16.

les yet as it were by the fire.

16 * Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 Let no man deceiue him selfe. If anie man among you seeme to be wise in this worlde, let him be a foole, that he may be wise.

19 For the wisdome of this worlde is foolishnes with God: for it is written, * He catcheth the wise^k in their owne craftines.

20 * And againe, the Lord knoweth that the thoughts of the wise be vaine.

21 Therefore let no man^l reioyce in men: for all things are yours.

22 Whether it be Paule, or Apollos, or Cephas, or the world, or life, or death: whether they be thinges present, or thinges to come, *euen* all are yours,

23 And ye Christs, and Christ Gods.

CHAP. IIII.

1 After that he had described the office of a true Apostle, 3 Seeing they did not acknowledge him such one, 4 He appealeth to Gods iudgement, 7 Beating downe their gloria which hindered them to prayse that, which they dispraised in him. 16 He sheweth what he requieth on their part, and what they ought to looke for of him at his returne.

1 **L**et a man so thinke of vs, as of the * ministers of Christ, and disposers of the secretes of God.

2 And as for the rest, it is required of the disposers, that euerie man be found faithful.

3 * As touching me, I passe verie litle to be iudged of you, or of *mans iudgement: no, I iudge not^b mine owne selfe.

4 For I know nothing by^d my self, yet am I not thereby iustified: but he that iudgeth me, is the Lord.

Therefore * iudge nothing before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the heartes manifest: and then shall euerie man haue praise of God.

6 Now these things, brethren, I haue figuratiuely applyed vnto mine owne selfe & Apollos, for your sakes, that ye might learne^e by vs, that no man presume aboue that which is written, that one swel not against another for anie mans cause.

7 For who^f separateth thee? and what hast thou, that thou hast not receiued? if thou hast receiued it, why reioycest thou, as though thou hadest not receiued it?

8 Now ye are full: now ye are made riche: ye reigne as Kings without vs, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set forth vs the last Apostles, as men appointed to death: for we are made a galing stock vnto the worlde, and to the Angels, and to men.

10 We are^h fooles for Christs sake, and ye

are wise in Christ: we are weake, and ye strong: ye are honourable, and we are despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and haue no certaine dwelling place,

12 * And labour, working with our owne hands: we are reuiled, and yet we bleis: we are persecuted, and suffer it.

13 * We are euil spoken of, and we^l praye: we are made as the filth of the world, the ofskowringe of all thinges, vnto this time.

14 I write not these things to shame you, but as my beloued children I admonish you.

15 For though ye haue ten thousand^m instructors in Christ, yet haue ye not manie fathers: for in Christ Iesus I haue begotten you through the Gospel.

16 Wherefore, I praye you, be ye followers of me.

17 For this cause haue I sent vnto you Timotheus, which is my beloued sonne, and faithfull in the Lord, which shall put you inⁿ remembrance of my wayes in Christ as I teache euerie where in euerie Church.

18 Some are puffed vp as though I would not come to you.

19 But I will come to you shortly, * if the Lord wil, and wil knowe, not the speache of them which are puffed vp, but the power.

20 For the * kingdome of God is not in word but in^o power.

21 What will ye? shall I come vnto you with a rod, or in loue, & in the spirit of meekenes?

CHAP. V.

1 He reproveth sharply their negligence in punishing him that had committed incest, 3 VVilling them to excommunicate him, 7 To embrace puritie, 9 And flee wickednes.

1 **I**T is heard certainly that there is fornication among you, and such fornication as is not once named among the

2 Gentiles, * that one should haue his fathers wife.

3 And ye are puffed vp and haue not rather sorowed, that he which hath done this deede, might be put from among you.

4 * For I verely as absent in bodie, but present in spirit, haue determined alreadie as though I were present, that he that hath

5 thus done this thing,

6 When ye are gathered together, and my

7 spirit, in the name of our Lord Iesus Christ, that such one, I say, by the power of our Lord Iesus Christ,

8 * Be deliuered vnto * Satan, for theⁱ destruction of the flesh, that the spirit may

9 be saued in the day of the Lord Iesus.

10 Which is, to be as an heathen man and publicane. f For being wounded with shame and sorow, his flesh or olde man shall die: and the Spirit or new man shall remaine alieue and enioye the victorie in that day when the Lord shall iudge the quicke and dead, 2. Cor. 4. 18. 1. Pet. 4. 6.

Nnnn.j.

6 Your

Iob. 5. 13.

k When they them selues are entangled in the same snares, which they laid for others.

l But in God who worketh by his ministers to his owne glorie and comfort of his Church.

a As it is a thing intollerable to contemne the true ministers of God, so it is greatly reprehensible to attribute more vnto them then is meete.

b Mat. 7. 1. "Greeke, many day b Whether I haue great gifts or litle, fewe or manie.

c For as I do not knowe, whereby I should take anie occasion of glorie: so I am certaine that before God another manner of iustice is required.

d Concerning mine office.

e Mat. 7. 1.

f By our example.

g To wit, from other men and preferreth thee

h To diminish his authoritie they objected, that he was not made an Apostle by Christ, but afterwards.

i By this bitter taunting in abiection him selfe and exalting the Corinthians, he maketh them ashamed of their vaine glorie.

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g Seeing you suf-
fer such monis-
trous vices among
you.

Gal. 3. 9.

h As euerie man
particularly is
pure, so y^e whole
Church in ge-
neral may be
pure.

Mat. 18. 17.

2. thess. 3. 14.

i But he ment of
those that were
conuerfant in y^e
Church, whom
they ought by
discipline to
haue corrected:
for as touching
strangers they
ought by al
meanes godly to
winne them to
Christ.

k Who to please
both parts wold
be present at i-
dole seruice, and
yet professe the
Gospel.

l Vnto whome
the ecclesiastical
discipline doeth
not stretch.

m Which are subiect to Gods word, and to y^e discipline of y^e Church.

6 Your reioicing is not * good: * know ye
not that a litle leauen, leaue[n]eth the
whole lump?

7 Purge out therefore the olde leauen,
that ye may be a newe lump, * as ye are
vneleauened: for Christ our Pasceouer is
sacrificed for vs.

8 Therefore let vs keepe the feast, not with
olde leauen, neither in the leauen of mali-
cioufnes and wickednes: but with the vn-
leauened bread of sinceritie and truth.

9 I wrote vnto you in an Epistle, * that ye
should not companie together with for-
nicatours,

10 And * not altogether with the fornicatours
of this world, or with the couetous,
or with extortioners, or with idolaters:
for then ye must go out of the worlde.

11 But now I haue written vnto you, that ye
companie not together: if anie that is cal-
led a brother, be a fornicator, or couetous,
or * an idolater, or a railer, or a drunkard,
or an extortioner, with such one eat not.

12 For what haue I to do, to iudge them al-
so, which are * without? do ye not iudge
them that are * within?

13 But God iudgeth them that are without.
Put away therefore from among your fel-
lues that wicked man.

CHAP. VI.

1 Here rebuketh them for going to lawe together before the
Heathen. 7 Christians ought rather to suffer. 12 He
reproseth the abusing of Christian libertie. 15 And
sheweth that we ought to serue God purelie, both in bo-
die and in soule.

1 **D**Are anie of you, hauing busines a-
gainst another, be iudged vnder * the
* vniust, and not vnder the Saints?

2 * Do ye not knowe, that the Saintes shal
iudge the world? If the world then shalbe
iudged by you, are ye vnworthe to iudge
the smallest matters?

3 Knowe ye not that we shal iudge the
* Angels: how much more thinges that
pertaine to this life?

4 If then ye haue iudgements of thinges
pertaining to this life, * set vp them which
are * least esteemed in the Church.

5 I speake it to your shame. Is it so that
there is not a wife man among you? no not
one, that can iudge betwene his bre-
thren?

6 But a brother goeth to Lawe with a bro-
ther, and that vnder the infidels.

7 Now therefore there is vterly * a fault
among you, because ye go to law one with
another: * why rather suffer ye not wrong?

8 * Naye, ye your selues * do wrong, and
do harme, and that to your brethren.

9 Knowe ye not that the vnihteous shal
not inherite the kingdome of God? Be
not deceiued: * neither fornicatours, nor
idolaters, nor adulterers, nor wantons, nor
bouggerers,

but condemneth hatred, grudges and desires of reu-
enge. Eke. 5. 3. 1. Tim. 3. 9.

10 Nor thieues, nor couetous, nor drun-
kards, nor railers, nor extortioners shal
inherite the kingdome of God.

11 And such were * some of you: but ye are
washed, but ye are sanctified, but ye are
iustified in the Name of the Lord Iesus,
and by the Spirit of our God.

12 * All thinges are lawful vnto me: but al
thinges are not profitable. I may do all
things, but I wil not be brought vnder
* the power of any thing.

13 Meats are ordeined for the bellie, and the
bellie for the meates: but God shal de-
stroye both it, and them. Now the bodie is
not for * fornication, but for the * Lord, &
the Lord for the bodie.

14 And God hath also raised vp the Lord,
and * shal raise vs vp by his power.

15 Knowe ye not, that your bodies are the
members of Christ? shall I then take
the members of Christ, and make them
the members of an * harlot? God for-
bid.

16 Do ye not know, that he which coupleth
him selfe with an harlot, is one bodie?
* for two, saith he, shalbe one flesh.

17 But he that is ioyned vnto the Lord, is
one spirit.

18 Flee fornication: euerie sinne that a man
doeth, is without the bodie: but he that
committeth fornication, sinneth against
his * owne bodie.

19 Know ye not, that * your bodie is the te-
mple of the holie Ghost, which is in you,
whome ye haue of God? and ye are not
your owne.

20 * For ye are bought for a price: therefore
glorifie God in your bodie, and in your
spirit: for they are Gods.

more polluteth his owne bodie, then he that committeth anie other
sinne. Chap. 3. 16. 2. cor. 6. 16. Chap. 7. 23. 1. pet. 1. 19.

CHAP. VII.

1 The Apostle answereth to certaine questions, which
the Corinthians desired to know. 2 As of single life,
3 Of the duetie of marriage, 11 Of discordes and dis-
sention in marriage, 13 Of marriage betwene the faith-
ful, and vnfaithful, 18 Of vncircumcising the circum-
cised, 21 Of seruitude, 25 Of virginite, 39 And
second marriage.

1 **N**OW concerning the things whereof
ye wrote vnto me, It were * good
for a man not to touch a woman.

2 Neuerthelesse, to auoide fornication,
let * euerie man haue his wife, and let
euerye woman haue her owne hus-
band.

3 * Let the husband giue vnto the wife
due beneuolence, and likewise also the
wife vnto the husband.

4 The wife hath not the power of her
owne body, but the husband: and likewise
also the husband hath not the power of
his owne bodie, but the wife.

5 Defraude not one another, except it be
with consent for a time, that ye may giue
your selues to fasting and prayer, and a-
gain come together that Satan tempt
you not for your incontinencie.

Eph. 2. 12.

1. Tim. 3. 2.

1. pet. 4. 3.

Chap. 10. 23.

eccl. 37. 27.

f Here he spea-
keth of things in
different of their
nature, and first
as touching car-
nal libertie.

g For we are sub-
iect to those
things which

we can not want.

h They abused
meates, both in
that they offend-
ed others: ther-
by, and also pro-
uoked their
owne lusties to
vneleauenes.

i God wil be
Lord both of the
soule and body.

Rom. 6. 5.

k Whereby he
signifieth, that
both we shal see
the glorie of the
resurrection of
the iust, and also
that dignitie and

pruiledge wher-
by we be made
the members of
Christ.

Gen. 2. 24.

mat. 19. 5.

mar. 10. 8.

ephe. 5. 31.

l That is, he

Or iudges and
magistrates, which
are infidels.

a He calleth the
vniust, whosoe-
uer are not san-
ctified in Christ.
VV. 1. 8.

b Who are now
apostates and de-
uils, Mat. 23. 41.

c That is, make
them iudges.

d If ye so burne
with desire to
pleade, keepe a
court among
your felues, and
make the least
esteemed your
iudge: for it is
most easie to
iudge betwene
brethren.

Or, impotencie of
minde.

Mat. 5. 39.

luke. 6. 29.

rom. 12. 19.

1. Thess. 4. 6.

e He doeth not
reproue the god-
ly, which with a
good conscience
vseth the magi-
strate to defend
his right, but condemneth hatred, grudges and desires of reu-
enge. Eke. 5. 3. 1. Tim. 3. 9.

a Or, expedient
because mari-
age, through
mans corruption
and not by gods
institution bring-
eth cares and
troubles.

b Speaking to al
men in general.

1. Pet. 3. 7.

c Which contei-
neth al duties
pertaining to
marriage.

d He sheweth that he comma-
ndeth not precise
lyal me to mar-
rie, but that God
hath granted
this remedie vn-
to them which
can not liue
chast.

e With the fire
of concupiscence
y is, when mans
will giueth
place to the lust
that tempteth, y
he can not call
vpon God with
quiet conscience
Mat. 5. 37. & 19. 9.
mar. 10. 17.

f For hatred,
dissensio, anger,
&c.

g Saue for
whoredome, as
Mat. 5. 32.

h In as much as
there was no-
thing expressly
spoken hereof in
the law, or prop-
hets: or els he
spake this mo-
ued by the spirit
of God as he te-
stifieth in the 25
verse.

i Meaning, that
the faith of the
beleuer hath
more power to
sanctifie marri-
age then the we-
kednes of the o-
ther to pollute it
k They that are
borne of either
of the parents
faithful, are also
counted mem-
bers of Christs
Church, because
of the promes,
Act. 2. 39.
l When such
things come to
passe, that the
faithful and vn-
faithful be mar-
ried together, &
the one forsake
the other with-
out cause.

m The lawfull
vocation in out-
ward things
must not lightly
be neglected.

n Which is whē
the surgeon by
are draweth out
y skinne to couer
the part, Celsus lib. 7. cap. 25. Epiphani. lib. de ponderibus & mensuris,
1. Maecab. 1. 16.

o It is al one whether thou be lewe or Gentile.
Eph. 4. 5. 1. tim. 6. 1. p Although God hath called thee to serue in
this life, yet thinke not thy condition vnworthy for a Christian: but
reioyce, that thou art deliuered by Christ from the miserable slaue-
rie of sinne and death. q Being seruant by condition is made parta-
ker of Christ. Chap. 6. 30. 1. pet. 1. 19. Or, dearly. r Sincerely: as in
the presence of God. Or, the state of virginite. f He bindeth no mā
to that which God hath left free: but the weth what is most agreable
to Gods wil, according to y circumstance of y time, place & persons.

But I speake this by permission, d not by
commandement.

For I would that all men were euen as I
my selfe am: but euery man hath his pro-
per gifte of God, one after this maner,
and another after that.

Therefore I say vnto the vnmarried, and
vnto the widowes, it is good for them if
they abide euen as I do.

But if they cannot absteyne, let them mar-
rie: for is better to marrie then to burne.
And vnto the married I command, not I,
but the Lord, Let not the wife departe
from her husband.

But and if she depart, let her remain vn-
married, or be recōiled vnto her husband,
& let not the husband put away his wife.

But to the remnant I speake, and not the
Lord, If any brother haue a wife, that be-
leeueth not, if she be content to dwel with
him, let him not forsake her.

And the woman which hath an husband
that beleueth not, if he be content to
dwel with her, let her not forsake him.

For the vnbeleuuing husband is sancti-
fied by the wife, and the vnbeleuuing wife
is sanctified by the husband, els were your
childre vncleane: but now are they holy.

But if the vnbeleuuing depart, let him de-
part: a brother or a sister is not in subie-
ction in such things: but God hath called
vs in peace.

For what knowest thou, O wife, whether
thou shalt saue thine husband? Or what
knowest thou, O man, whether thou shalt
saue thy wife?

But as God hath distributed to euery
man, as the Lord hath called euery one,
so let him walke: and so ordeine I, in all
Churches.

Is any man called being circumcised? let
him not gather his vncircumcision: is any
called vncircumcised? let him not be cir-
cumcised.

Circumcision is nothing, & vncircum-
cision is nothing, but the keeping of the
commandements of God.

Let euery man abide in the same voca-
tion wherein he was called.

Art thou called being a seruant? care
not for it: but if yet thou maist be free, vse
it rather.

For he that is called in the Lord being a
seruant, is the Lords freman: likewise also he
that is called being free, is Christs seruant.

* Ye are bought with a price: be not the
seruants of men.

Brethren, let euery man, wherein he
was called, therein abide with God.

Now concerning virgines, I haue no co-
mmandement of the Lord: but I giue mine
aduisse, as one that hath obtained mercie
of the Lord to be faithful.

I suppose then this to be good for the
present necessitie: I meane that it is good
for a man so to be.

Art thou bound vnto a wife? seeke not to
be loosed: art thou loosed from a wife? seeke
not a wife.

But if thou takest a wife, thou sinnest not:
and if a virgine marrie, the sinne is not:
neuertheles, such shall haue trouble in
the flesh: but I spare you.

And this I say, brethren, because the time
is short, hereafter that both they which
haue wiues, be as though they had none:

And they that wepe, as though they
wept not: & they that reioyce, as though
they reioyced not: and they that buye, as
though they possessed not:

And they that vse this worlde, as though
they used it not: for the facion of this
worlde goeth away.

And I would haue you without care, The
vnmarried careth for the thinges of the
Lord, how he may please the Lord.

But he that is married, careth for the
thinges of the world, how he may please
his wife.

There is differēce also betwene a virgine
& a wife: the vnmarried woman careth for
the thinges of the Lord, that she may be
holy, both in body & in spirit: but she that
is married, careth for the thinges of the
world, how she may please her husband.

And this I speake for your owne cōmo-
ditie, not to tangle you in a snare, but
that ye follow that, which is honest, & that
ye may cleaue fast vnto the Lord without
separation.

But if any mā thinke that it is vncomely
for his virgine, if she passe the flower of
her age, and nede so require, let him do
what he wil, he sinne not: let them be
married.

Neuertheles he that standeth firme in
his heart, that he hath no nede, but hath
power ouer his owne wil, and hath so de-
creed in his heart, that he wil keepe his
virgine, he doeth wel.

So then he that giueth her to marriage,
doeth well, but he that giueth her not to
marriage, doeth better.

The wife is bound by the Law, as long
as her husband liueth: but if her husband
be dead, she is at libertie to marrie with
whom she wil, onely in the Lord.

But she is more blessed, if she so abide in
my iudgement: & I thinke that I haue
also the Spirit of God.

mandement of the Lord: but I giue mine
aduisse, as one that hath obtained mercie
of the Lord to be faithful.

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is short, hereafter that both they which
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wept not: & they that reioyce, as though
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ye may cleaue fast vnto the Lord without
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But if any mā thinke that it is vncomely
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her age, and nede so require, let him do
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as her husband liueth: but if her husband
be dead, she is at libertie to marrie with
whom she wil, onely in the Lord.

But she is more blessed, if she so abide in
my iudgement: & I thinke that I haue
also the Spirit of God.

He rebuketh them that vsē their libertie to the slander of
other, in going to the idolatrous sacrifices, g And
sheweth how men ought to behaue them toward such
as be weake.

And as touching things sacrificed vn-
to idoles, we knowe that we all haue
knowledge: knowledge puffeth vp, but
loue

Of belemed.
t To be single.
u In these affli-
ctions and perfe-
ctions.

x As worldly
cares of their
children and fa-
milies.

y He doeth not
preferre single-
nes as a thing
more holie then
marriage, but
by reason of in-
commodities,
which the one
hath more then
the other.

z In wishing y
you could liue
without wiues.
Or, remaineth
that.

a Which bein
aduertitie.

b Which bein
prosperitie.

c In this worlde
there is nothing
but mere vanity
d Which only
apperteyne to
this present life.

e And he is dui-
ded, meaning in-
to diuers cares.

f She may attain
vnto it sooner
then y other, be-
cause she is with
out cares.

g Seeing S. Paul
could binde no
mans conscience
to single life,
what presumpti-
on is it y anie o-
ther should do it
h That is, y she
should marrie
to auoide forni-
cation.

i Meaning, he y
is fully persua-
ded that he hath
no nede.

j For the fathers
wil dependeth
on his childrens
in this point: in
so much as he is
boud to haue re-
spect to their in-
firmities, neither
can he iustly re-
quire of them
singleness, if they
haue not y gift
of God so to liue
k And more cō-
modious for his
children in pre-
seruing them
from cares.

l Of matrimonie
Rom. 7. 3.

m Thess. 4. 3.

n Of the libertie
y God hath giue
vs touching out-
ward things.

o Nnnnn. ij.

loue edifieth.

2 Now, if any man thinke that he knoweth any thing, he knoweth nothing yet as he ought to know.

3 But if any man loue God, the same is knowne of him.

4 Concerning therefore meat sacrificed vnto idoles, we know that an idole is nothing in the world, and that there is none other God but one.

5 For though there be that are called gods, whether in heauen, or in earth (as there be many gods, and many lords)

6 Yet vnto vs there is but one God, which is the Father, of whom are all things, and we in him: and one Lord Iesus Christ, by whom are all things, and we by him.

7 But euery man hath not knowledge: for some haue^d conscience of the idole, vntil this houre, eat as a thing sacrificed vnto the idole, & so their conscience beinge weake, is defiled.

8 But meat maketh not vs acceptable to God: for neither if we eate, haue we the more: neither if we eat not, haue we the lesse.

9 But take heede lest by any meanes this power of yours be an occasion of falling to them that are weake.

10 For if any man see thee which hast knowledge, sit at the table in the idoles temple, shal not the conscience of him which is weake, be boldened to eat those things which are sacrificed to idoles?

11 And through thy knowledge shal the weake brother perish, for whom Christ died.

12 Now when ye sinne so against the brethren, and wound their weake conscience, ye sinne against Christ.

13 Wherefore if meat offend my brother, I wil eat no flesh while the world standeth that I may not offend my brother.

CHAP. IX.

He exhorteth them by his example to use their libertie to the edification of other. 24 To runne on forth in the course that they haue begun.

1 AM I not an Apostle? am I not free? haue I not scene Iesus Christ our Lord? are ye not my worke in the Lord?

2 If I be not an Apostle vnto other, yet doubtles I am vnto you: for ye are the seale of mine Apostleship in the Lord.

3 My defense to them that examine me, is this,

4 Haue we not power to eat & to drinke?

5 Or haue we not power to leade about a wife being a sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, haue not we power not to worke?

7 Who goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruite thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I these things according to man?

saith not the Law the same also?

9 For it is written in the Law of Moses, Thou shalt not muffle the mouth of the ox that treadeth out the corne: doeth God take care for oxen?

10 Either saith he it not all together for our sakes? For our sakes no dout it is written, that he which eareth, should eare in hope: and that he that thresheth in hope, should be partaker of his hope.

11 If we haue sown vnto you spirituall things, is it a great thing if we reape your carnal things?

12 If others with you be partakers of this power, are not we rather neuertheles, we haue not used this power: but suffer all things, that we should not hinder the Gospel of Christ.

13 Do ye not know, that they which minister about the holy things, eate of the things of the Temple? & they which wait at the altar, are partakers with the altar?

14 So also hath the Lord ordeined, that they which preache the Gospel, should liue of the Gospel.

15 But I haue used none of these things: neither wrote I these things, that it should be done vnto me: for it were better for me to die, then that any man should make my reioicing vaine.

16 For though I preach the Gospel, I haue nothing to reioyce of: for necessitie is laid vpon me, and wo is vnto me, if I preache not the Gospel.

17 For if I do it willingly, I haue a reward: but if I do it against my wil, notwithstanding the dispensation is committed vnto me.

18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ free that I abuse not mine authoritie in the Gospel.

19 For though I be free from all men, yet haue I made my selfe seruant vnto all men, that I might winne the mo.

20 And vnto the Iewes I become as a Iew, that I may winne the Iewes: to them that are vnder the Lawe, as though I were vnder the Law, that I may winne them that are vnder the Lawe:

21 To them that are without Law, as though I were without Law (when I am not without Lawe as pertaining to God, but am in the Lawe through Christ) that I may win them that are without Law.

22 To the weake I become as weake, that I may winne the weake: I am made all things to all men, that I might by all meanes saue some.

23 And this I do for the Gospels sake, that I might be partaker thereof with you.

24 Know ye not, that they which runne in a race, runne all, yet one receiue the price? so runne, that ye may obtaine.

25 And euerie man that proueth masteries, abstaineth from all things: and they do it to obtaine a corruptible crowne: but we for an vncorruptible.

26 I therefore so runne, not as vncertainly: so

Dmt. 25. 4.
1. Tim. 5. 17.

g Had God respect properly to the oxen the selues when he made this lawe, and not rather vnto men?

Rom. 15. 27.

h To liue on other mens charges? Or, take in worth,

Dent. 18. 1.

i For that part that was burnt, was deuoured of the altar, and the other was due, vnto the Priests by the law.

k For now you haue no iust cause against me, seeing that I preached the Gospel freely vnto you.

l Seeing he is charged to preach, he must willingly and earnestly follow it: for if he do it by constraint, he doeth not his dutie.

m That I be not chargeable to them vnto whom I preach, seeing that they thinke that I preach for gaines.

n As touching the ceremonies.

o In things indifferent, as eating of meates, obseruation of feastes and daies, and such like, he fashioned him self to men in such sort as he might best gaine them to Christ.

p That is, kepeth a strait diet, and refraineth from such things as might disfigure his bodie.

^aOr, taught.

b This he speaketh in their person which bragged so much of their libertie, saying that an image amongst all things that are made, is of no force.

c Which beinge idols, yet are esteemed of men as Lords and Seignours.

1 John. 3. 3.

chap. 12. 3.

d In that they thought y meat offered vp to the image, not to be pure, and therefore could not eate it w a good conscience.

e This abundance and want is referred to spiritual things, Rom. 14. 17.

^fOr, libertie in things vnderfoot.

^g Greeke, builded up.

f By thine example without anie ground of doctrine.

Rom. 14. 15.

g Which eateth against his conscience, or in doubt.

Rom. 14. 21.

a I neede no further declaration but the works y I haue wrought among you.

b And cal into doubt mine office.

c On the church charges.

d The Apostles led their wiues about with the.

e A faithful and Christian wife.

^fOr, consist.

f Whether they might not as lawfully liue w out labouring for their living with their owne hands, as other Apostles.

q Or, olde man which rebelleth against the spirit
r Least he should be reprov'd of men when they should see him doe contrarie, or contemne that thing which he taught others to do.

so fight I, not as one that beatech the aire.

27 But I beat downe my ¹ body, and bring it into subiection, lest by any meanes after that I haue preached to other, I my self should be reprov'd.

CHAP. X.

He feareth them with the examples of the Iewes, that they put not their trust carnally in the graces of God, 14 Exhorting them to flee all idolatrie, 23 And offence of their neighbour.

Exod. 13. 22.

nom. 9. 18.

Exod. 14. 16. 22.

a Moses being their guide or minister, or as some readeth, they were baptized vnto Moses law, others by Moses

Exod. 16. 15.

b That is, Manna which was the outward signe or Sacrament of

c They ate the same meate that we do, because of substance of theirs and our Sacraments is al one.

Exod. 17. 6.

nom. 20. 10.

d That is, signified Christ as al Sacraments do.

nom. 26. 65.

nom. 11. 4. & 20. 64.

psal. 106. 14.

Exod. 32. 6.

e Because here by occasion was taken to forget God, & commit idolatrie, therefore these indifferent things are counted idolatry.

nom. 25. 9.

f Moses readech foure and twentie thousand, which declareth an infinit nuber.

g Who was their leader, and was called the Angel of God.

nom. 21. 6.

psal. 106. 14.

nom. 14. 37.

h Meaning either the good or euil angel, whose ministerie God vseth to execute his iudgement to vtter destruction of the wicked.

i How God wil plague vs, if we be subiect to the like vices. k Or, later dayes of Christs coming. l He that led you into this tentation, which cometh vnto you either in prosperitie or aduersitie, or for your finnes past, wil turne it to your comoditie, & deliuer you. m Or thanksgiving. n The effectual badge of our coniunctio & incorporatio with Christ?

1 Moreouer, brethren, I would not that ye should be ignorant, that al our fathers were vnder ^a the cloude, and al passed through the ^b sea,

2 And were al baptized vnto ^a Moses, in the cloude, and in the sea,

3 And did all eat the same ^b spiritual meate,

4 And did all drinke the same spirituall drinke (for they dranke of the spirituall Rocke that followed them: and the Rocke ^d was Christ)

5 But with manie of them God was not pleased: for they were ^a ouerthrowne in the wilderness.

6 Now these are ensamples to vs, to the intent that we should not lust after euil things ^a as they also lusted.

7 Neither be ye idolaters as were some of them, as it is written, ^a The people sate downe to ^a eat & drinke, & rose vp to play.

8 Neither let vs commit fornication, as some of them committed fornication, and fell in one ^a day three & twentie thousand.

9 Neither let vs tempt ^a Christ, as some of them also tempted him, and were ^a destroyed of serpents.

10 Neither murmure ye, as some of them ^a also murmured, and were destroyed of the ^b destroyer.

11 Now al these things came vnto them for ensamples, and were written to admonish vs, vpon whome the ^a endes of the world are come.

12 Wherefore, let him that thinketh he standeth, take heede lest he fall.

13 There hath no tentation taken you, but such as appertaineth to man: and God is faithful, which will not suffer you to be tempted aboue that you be able, but ^a will euen giue the issue with the tentation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 I speake as vnto them which haue vnderstanding: iudge ye what I say.

16 The cup ^a of blessing which we ^b blesse, is it not the communion of the blood of Christ? The bread which we breake, ^a is it not the communion of the bodie of Christ?

17 For we that are manie, are ^a one bread, and one bodie, because we al are partakers of one bread.

18 Beholde Israel which is after the ^a flesh: are not they which eat of the sacrifices, partakers of the altar?

19 What say I then? that the idole is any thing? or that that which is sacrificed to idoles, is any thing?

20 Nay, but that these things which the Gentiles sacrifice, they sacrifice to deuils, and not vnto God: and I would not that ye should haue ^a fellowship with the deuils.

21 Ye cannot drinke the cup of the Lord, and the cup of the deuils. Ye can not be partakers of the Lords table and of the table of deuils.

22 Do we prouoke the Lord to anger? are we stronger then he?

23 ^a All things are lawful for me, but al things are not expedient: all things are lawful for me, but al things edifie not.

24 Let no man seeke his owne, but euerie man anothers wealth.

25 Whatsoeuer is solde in the ^a shambles, eat ye, and ^a aske no question for conscience sake.

26 ^a For the earth is the Lords, and all that therein is.

27 If any of them which belecue not, call you to a feast, & if ye wil go, whatsoeuer is set before you, eate, asking no question for conscience sake.

28 But if any man say vnto you, This is sacrificed vnto idoles, eate it not, because of him that shewed it, and for the conscience (for the earth is the Lords, and all that therein is)

29 And the conscience I say, not thine, but of that other: for why should my ^a libertie be condemned of another mans conscience?

30 For ^a if I through Gods benefite be partaker, why am I euil spoken of, for that wherefore I giue thanks?

31 ^a Whether therefore ye eate or drinke, or whatsoeuer ye do, do all to the glorie of God.

32 Giue none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Euen as I please ^a all men ^b in all things, not seeking mine owne profite, but ^a the profite of many, that they might be sau'd.

CHAP. XI.

He rebuketh the abuses which were crept into their Church, 4 As touching prayer, prophesying, 18 And ministering the Lords supper, 23 Bringing them againe to the first institution thereof.

1 BE ye the followers of me, euen as I am of Christ.

2 Now, brethren, I commend you, that ye remember ^a al my things, and keepe the ordinances, as I deliuered them to you.

3 But I wil that ye know, that Christ is the ^a head of euery man: and the man is the womans head: and God is Christs head.

4 Euerie man ^a praying or ^b prophesying whole Church may be said to pray or preach. ^a Or, preaching.

Nnnnn. iij. hauing

If we that are many in nuber, are but one body in effect, ioyned with our head Christ, as many comes make but one loafe; let vs renounce idolatry which doeth separate our vnitie.

p Which is gouerned according to the ceremonies of the lawe.

q Which is to assemble in that company where idoles are called vpon.

Chap. 8. 18.

ecclie. 37. 37.

r For in those dayes they were accustomed to sel certaine of ^a flesh of beasts sacrificed, in the shambles, and turned the money to ^a Priests profite.

For out not.

Psalm 24. 4

u If by the benefite of God I may eat any kind of meat, why shuld I by my default cause this benefite to be euil spoken of?

Col. 3. 17.

x That is, the infirme.

y Which are indifferent.

2. Thess. 3. 9.

Or, in all things remember me.

Ephes. 5. 23.

a This is referred to common prayer and preaching: for although one speake, yet the action is common, so that the

b This tradition was obserued according to the time and place that al things might be done in comelines and to edification.

c Reade chap.

14-34.

d Or, purled.

Gen. 22. 27. 31.

and 9. 6.

col. 3. 2. 10.

d The image of Gods glorie, in whome his maiestie and power shine concerning his authoritie.

e Or receiue the her glorie, in commendation of man & therefore is subiect.

Gen. 2. 22.

f Some thing to couer her head in signe of subiection.

g To whome they also shewe their disolutoe, and not onely to Christ.

h Who is author and maintainer of their mutuall coniunction.

i For as God made the womā of man, so now is man multiplied by ʒ woman.

k As women vse to weare.

l For God hath giuen to woman longer heare the vnto man, to the end she should trusse it vp about her head, where by she declareth that she must couer her head.

m North at were so, but the most part.

n Gods Church is not onely subiect to dissention as touching orders and maners, but also to heresies as touching doctrine.

o Who ought only to beare authority in the Church.

p Signifying the manner of his death when his bodie should, as it were be torne and broken with most grievous torments (albeit not as ʒ thighees of the thieues v. e.) the which thing the breaking of the breade, as a figure, doth most liuely represent.

hauing any thing on his head, ^b dishonoureth his head.

But euery woman that prayeth or ^c prophesyeth bare headed, dishonoureth her head: for it is euen one very thinge, as though she were shauen.

Therefore if the woman be not couered, let her also be shorne: and if it be shame for a woman to be ^d shorne or shauen, let her be couered.

For a man ought not to couer his head: forasmuch as he is the ^e image and glorie of God: but the woman is the ^f glorie of the man.

For the man is not of the woman, but the woman of the man.

* For the man was not created for the womā sake: but the woman for the mans sake.

Therefore ought the woman to haue ^g power on her head, because of the ^h Angels.

Neuertheles, neither is the man without the woman, neither the woman without the man in the ⁱ Lord.

For as the woman is of the man, so is the man also by the woman: but all things are of God.

Iudge in your selues, is it comely that a woman pray vnto God vncouered?

Doth not nature it self teach you, that if a man haue long ^k heare, it is a shame vnto him?

But if a woman haue long heare, it is a praise vnto her: for her heare is ^l giuen her for a couering.

But if any man lust to be contentious, we haue no such custome, neither the Churches of God.

* Now in this that I declare, I praise you not, that ye come together, not with profite, but with hurt.

For first of all, when ye come together in the Church, I heare that there are dissensions among you: & I beleue it to be true ^m in some part.

For there must be ⁿ heresies euen among you, that they which are approued among you, might be knowen.

When ye come together therefore into one place, ^o this is not to eat the Lords supper.

For euery man when they should eat, taketh his owne supper afore, and one is hungrie, and another is drunken.

Haue ye not houses to eat and to drinke in? despise ye the Church of God, & shame them that haue not? what shall I say to you? shall I praise you in this? I praise you not.

For I haue receiued of the ^p Lord that which I also haue deliuered vnto you, to wit, That the Lord Iesus in the night that he was betrayed, tooke bread:

* And when he had giuen thanks, he brake it, and said, Take, eat: this is my bodie, which is ^q broken for you: this do ye in remembrance of me.

the which thing the breaking of the breade, as a figure, doth most liuely represent.

After the same maner also he tooke the cup, when he had supped, saying, This cup is the New testamēt in my blood: this do as oft as ye drinke it, in remembrance of me.

For as often as ye shall eat this bread, and drinke this cup, ye shew the Lords death til he come.

Wherefore, whosoever shall eat this bread, and drinke the cup of the Lord ^r vnworthelie, shall be guiltie of the bodie and blood of the Lord.

* Let a man therefore examine him selfe, and so let him eat of this bread, and drinke of this cup.

For he that eateth and drinketh vnworthelie, eateth and drinketh his owne damnation, because he discerneth not ^s the Lords bodie.

For this cause many are weake, and sicke among you, and manie ^t sleepe.

For if we would iudge our selues, we should not be iudged.

But when we are iudged, we are chastened of the Lord, because we should not be condemned with the world.

Wherefore, my brethren, when ye come together to eat, tarie one for another.

And if any man be hungrie, let him eat at home, that ye come not together vnto condemnation. Other things will I set in order when I come.

CHAP. XII.

The diuersitie of the giftes of the holy Ghost ought to be vsed to the edifying of Christs Church. 12 As the members of mans bodie serue to the vse one of another.

Now concerning spiritual giftes, brethren, I would not haue you ^a ignorant.

Ye knowe that ye were Gentiles, & were caried away vnto the ^b domme idoles, as ye were ^c led.

Wherefore, I declare vnto you, that no man ^d speaking by the Spirit of God, calleth Iesus ^e execrable: also no man can say that Iesus is the Lord, but by the holy Ghost.

Now there are diuersities of giftes, but the same Spirit.

And there are diuersities of administrations, but the same Lord.

And there are diuersities of operations, but God is the same, which worketh all in all.

But the manifestation of the Spirit is giuen to euery man, to ^f profite with all.

For to one is giue by the Spirit the word of wisdom: and to another the word of ^g knowledge, by the same Spirit:

And to another is giuen ^h faith, by the same Spirit: and to another the giftes of healing, by the same Spirit:

And to another ⁱ the operatiōs of great workes: and to another, ^j prophesie: and to another, ^k the discerning of Spirits: and to another, diuersities of tongues: and to another, the interpretation of tongues.

as was done against Ananias, Elymas, &c. i Meaning the declaratiō of Gods mysteries. k To try both the doctrine & the persons.

^q By peruertering the true & pure use of the same. 2 Cor. 13. 5.

^r But as though these holy mysteries of ʒ Lords bodie and blood were common meates, so without reuerence he commeth vnto them. f Or, die. Let them looke to them selues which either adoe or take away from the Lords institution.

^a The Corinthiāns hauing notable gifts, seemed to haue forgotten, of whom & for what end they had receiued them. b Which coulde not heare your prayers. c By Satans suggestion.

^d As no man ʒ hath the spirite of God, can blasphemē Christ, & worship idols, so none can acknowledge Christ for Lord and God without the same spirit.

^e To wit, the Church, which is ʒ whole body. f That is, the vnderstanding of ʒ scriptures. g To do onely miracles by. h To worke by miracles against Satan and hypocrits, as was done against Ananias, Elymas, &c. i Meaning the declaratiō of Gods mysteries. k To try both the doctrine & the persons.

Rom. 12. 3.
Eph. 4. 7.

11 * And al these things worketh euen the selfe same Spirit, distributing to euery mā feuerally as he will.

12 For as the body is one, and hath many members, and al the members of the body, which is one, though they be many, yet are but one body: euen so is Christ.

13 For by one Spirit are we all baptized into ¹ one body, whether we be Iewes or Grecians, whether we be bond, or free, & haue bene al made to drinke into one Spirit.

14 For the body also is not one member, but many.

15 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 If the whole body were an eie, where were the hearing? If the whole were hearing, where were the smelling?

18 But now hath God disposed the members euery one of them in the body at his owne pleasure.

19 For if they were al one member, where were the body?

20 But now are there many members, yet but ^m one body.

21 And the eye can not say vnto the hand, I haue no neede of thee: nor the head againe to the fecte, I haue no neede of you.

22 Yea, much rather those members of the body, which seeme to be ⁿ more feble, are necessary.

23 And vpon those members of the body, which we thinke most vn honest, put wee more ⁿ honestie on: & our vncomly parts haue more comelines on.

24 For our comely parts neede it not: but God hath repered the body together, & hath giuen the more honor to that parte which lacked,

25 Left there should be any diuision in the body: but that the members should ^p haue the same care one for another.

26 Therefore if one member suffer, al suffer with it: if one member be had in honour, al the members reioyce with it.

27 Now ye are the body of Christ, & members ^q for your part.

28 * And God hath ordained some in the Church: as first, Apostles, secondly Prophets, thirdly teachers, then them that do miracles: after that, the gifts of healing, ^r helpers, ^s gouernours, diuersitie of tongues.

29 Are all Apostles? are all Prophets? are al teachers?

30 Are al doers of miracles? haue al the gifts of healing? do al speake with tongues? do al interpret?

31 But ^t desire you the best gifts, and I will yet shewe you a more excellent way.

CHAP. XIII.

Because loue is the fountaine & rule of edifying the Church, he setteth forth the nature, office and praise thereof.

1 Though I speake with the tongues of men and ^a Angels, & haue not loue, I am as sounding brasse, or a tinkeling cymbal.

2 And though I had the gift of prophesie, and knewe all secrets & all knowledge, yea, if I had ^b all faith, so that I coule remoue ^c mountaines and had not loue, I were nothing.

3 And though I feede the poore with all my goods, and though I giue my body, that I be burned, and haue not loue, it profiteth me nothing.

4 Loue suffreth long: it is bountifull: loue enuieth not: loue doeth not boast it selfe: it is not puffed vp:

5 It disdaineth not: it seeketh not her owne things: it is not prouoked to anger: it thinketh not euil:

6 It reioyceth not in iniquitie, but reioyceth in the trueth:

7 It suffreth al things: it beleueth ^d al things: it hopeth al things: it endureth ^e al things.

8 Loue doeth neuer fal away, though that prophesyngs be abolished, or the tongues cease, or knowledge vanish away.

9 For ^f we knowe ^g in part, and we ^h prophesie in part.

10 But when that which is perfect, is come, then that which is in part, shalbe abolished.

11 When I was a childe, I spake as a childe, I vnderstoode as a childe, I thought as a childe: but when I became a man, I put away childish things.

12 For now we see ⁱ through a glasse darkly: but then shall we see face to face. Now I know in part: but then shall I know euen as I am ^j knowen.

13 And now abideth faith, hope & loue, euen these three: but the ^k chiefest of these is loue.

when we shalbe before Gods presence, where we shal neither neede scholes nor teachers. ^l That is, imperfectly. ^m Or, teach. ⁿ The mysteries of God. ^o Or, taught of God. ^p Because it serueth both here & in the life to come: but faith and hope appertaine only to this life.

CHAP. XIII.

1 He exhorteth to loue, commendeth the gift of tongues, and other spiritual gifts, ^q But chiefly prophesying. ^r He commaundeth women to keepe silence in the Church. ^s And sheweth what good order ought to be observed in the Church.

1 Followe after loue, and couet spiritual gifts, & rather that ye may ^t prophesie. ^u For he that speaketh a strange tongue, speaketh not vnto men, but vnto God: for no man ^v heareth him: howbeit in the ^w spirit he speaketh secret things.

2 But he that prophesieth, speaketh vnto men to edifying, and to exhortation, and to comfort.

3 He that speaketh strange language, edifieth ^x himselfe: but he that prophesieth, edifieth the Church.

4 I woulde that ye all spake strange languages, but rather that ye prophesied: for greater is he that prophesieth, then he that speaketh diuers tongues, except he ex-

a If the Angels had tongue, and I had the vse ther of, and did not bestowe them to profit my neighbour, it were nothing but vaine babbling.

b Faith is here taken for ^y gift of doing miracles, which the wicked may haue, as Mat. 7. 22 and also for that faith (called historical) which beleueth the mightie power of Christ, but can not apprehend Gods mercie through him: and this deuils haue, Iam. 2. 19: and therefore is separated from charitie, but the faith that iustifieth in effect can not, as 1 Ioh. 2. 9.

c Not that it suffreth it selfe to be abused, but iudgeth others by al loue and humanitie. d Which may be without offence of Gods word.

e Knowledge it selfe shalbe perfected in ^z world to come, and not abolished: but the manner of knowing & teaching shal cease.

f Knowledge it selfe shalbe perfected in ^z world to come, and not abolished: but the manner of knowing & teaching shal cease.

g That is, to expound the word of God to the edification of the Church.

h Vnderstandeth him.

i By the spiritual gifts, which he hath receiued.

j For he profiteth none save him selfe.

k For he profiteth none save him selfe.

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¶ The prophesie expoundeth that which god hath reueiled: and the doctrine teacheth y which he hath giuen vs to vnderstand.
*Or, fure.

¶ Your wordes shall be lost: for ye shall neither glorifie God thereby, nor profite man.

*Or, as the thing requirith.

¶ That is, they may be able to be vnderstand. h He condemneth the Corinthians of barbarousnes in that thing, whereby they thought to haue attained to y greatest praise of eloquence.

i And doeth his part.

k Not in respect of him, that prayeth, but in respect of the Church, which is nothing edified thereby.

l Or, giue thanks by singing.

m One onely made the prayers and the rest of y people followed in heart his wordes, and when he had praied, they al said, Amen, signifying that they beleueed assuredly y God would grant their requests.

n That is, most fewe.

Mat. 18. 3.

1 Ias. 1. 11.

deut. 31. 49.

1 ier. 3. 15.

exek. 3. 6.

o He threatmeth them most sharply, that God will punish the contempt of his wordes, and their counterfait ignorance for as much as to speak with vnkowne tongues is a signe of Gods curse towards y wicked.

p Of Gods curse when they are not vnderstand.

pound it, that the Church may receiue edification.

6 And now, brethren, if I come vnto you speaking *diuers* tongues, what shall I profite you, except I speake to you, either by * reuelation, or by knowledge, or by prophesying, or by doctrine?

7 Moreouer things without life which giue a sound, whether *is be a* pipe or an harpe, except they make a distinction in the sounds, how shall it be knowen what is piped or harped?

8 And also if the trumpet giue an vncertaine sound, who shall prepare him selfe to battell?

9 So likewise you, by the tongue, except ye vtter words that haue signification, how shall it be vnderstand what is spoken: for ye shall speake in the *aire*.

10 There are so many kinds of voyces, (as it commeth to passe) in the world, & none of them *is* is domme.

11 Except I knowe then the power of the voyce, I shall be vnto him that speaketh, *a* barbarian, and he that speaketh, shall be a barbarian vnto me.

12 Euen so, for as much as ye couet spiritual *giftes*, seeke that ye may excell vnto the edifying of the Church.

13 Wherefore, let him that speaketh a *strange* tongue, pray, that he may interpret.

14 For if I pray in a *strange* tongue, my spirit prayeth: but mine vnderstanding is without *fruite*.

15 What is it then? I wil pray with the spirit, but I wil pray with the vnderstanding also: I wil *sing* with the spirit, but I wil sing with the vnderstanding also.

16 Els, when thou blestest with the spirit, how shall he that occupieth the roome of the vnlearned, say *Amen*, at thy giuing of thanks, seeing he knoweth not what thou saiest?

17 For thou verely giuest thanks wel, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake *fewe* wordes with mine vnderstanding, than I might also instruct others, then ten thousand wordes in a *strange* tongue.

20 Brethren, be not *children* in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

21 In the Law it is written, * *By men of other* tongues, and by other languages wil I speake vnto this people: yet so shall they not heare me, saith the Lord.

22 Wherefore *strange* tongues are for a *signe*, not to them that beleue, but to them that beleue not: but prophesying *serueth* not for them that beleue not, but for them which beleue.

23 If therefore when the whole Church is come together in one, & al speake *strange*

tongues, there come in they that are vnlearned, or thei which beleue not, wil thei not say, that ye are out of your wittes?

24 But if al prophesie, and there come in one that beleueeth not, or one vnlearned, *he is rebuked of* *all men*, and is iudged of all.

25 And so are the secrets of his heart made manifest, and so he will fall downe on his face and worship God, & say plainly that God is in you in deede.

26 What is to be done then, brethren? when ye come together, according as euerie one of you hath a psalme, or hath doctrine, or hath a tongue, or hath reuelation, or hath interpretation, let al things be done vnto edifying.

27 If any man speake a *strange* tongue, let it be by two, or at the *most*, by three, & that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, which *spea- keth languages*, and let him speake to him selfe, and to God.

29 Let the Prophets speake two, or three, & let the other iudge.

30 And if any thing be reueiled to another that sitteth by, let the first holde his peace.

31 For ye may al prophesie one by one, that al may learne, & al may haue confort.

32 And the *spirits* of the Prophets are *subiect* to the Prophets.

33 For God is not the *author* of confusion, but of peace, as we see in al the Churches of the Saints.

34 * Let your women keepe *silence* in the Churches: for it is not permitted vnto them to speake: but they ought to be subiect, as also *the Law* saith.

35 And if they wil learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 *Came* the worde of God out from you? either came it vnto you onely?

37 If any man thinke himselfe to be a Prophet, or *spirituall*, let him acknowledge, that the things, that I write vnto you, are the commandements of the Lord.

38 * And if any man be ignorant, let him be ignorant.

39 Wherefore, brethren, couet to prophesie, and forbid not to speake languages.

40 Let all things be done honestly and by order.

meete to be done, and what is not: and albeit he mentioned this abuse afore, yet he referred it to this place to be reproved, because there he brought it in for another purpose. Gen. 3. 16. y Are ye the first or y last Christians, that ye neither submit your selues to the Churches, of whom you haue receiued the Gospel? nor haue respect to the others to whome the Gospel doeth likewise appertene? z To haue vnderstanding of spiriual things. a If anie man haue iudgement, let him acknowledge that I speake of the spirit of God and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

CHAP. XV.

He proneth the resurrection of the dead, 1 And first that Christ is risen: 20 Then that we shall rise, 32 And the manner how.

q By hearing his secret faults ripe vp, & his sinnes reproved by Gods word, he is compelled by his owne conscience to praise God.

r which expofid y word of God.

s Paul beareth as yet with their weaknes, because also these were y gifts of God: but yet he sheweth that they should not passe this measure y first one, after another, and at the vtmost the third shoulde reade in a strange language, which was to declare Gods miracle in y gift of tongues: but chiefly he commandeth y nothing be done without interpretation.

t Or learning, which Gods spirit moueth them to viter.

u To the intent that others may iudge of him y hath spoken, if he haue passed y compass of Gods word:

wherefore Saint Iohn commandeth to trie the spirites whether they be of God. 1. Tim. 3. 11.

x Because this disorder was in the church, that women vsurped that, which was peculiar to men, the Apostle here sheweth what is

meete to be done, and what is not: and albeit he mentioned this abuse afore, yet he referred it to this place to be reproved, because there he brought it in for another purpose.

y Are ye the first or y last Christians, that ye neither submit your selues to the Churches, of whom you haue receiued the Gospel?

z To haue vnderstanding of spiriual things.

a If anie man haue iudgement, let him acknowledge that I speake of the spirit of God and so let him obey: and if he haue no iudgement, let him acknowledge his ignorance, and trouble not the Church, but credite them that are learned.

Gal. 1.1.

a If you beleue to be saued by Gospel, ye must beleue also the resurrection of dead, which is one of the principal points ther of: or els your beliefe is but vaine.

b He sheweth nothing ought to be taught, which we haue not learned by Gods word.

c Although Iudas wanted, yet they were so called still.

d For he was but the instrument and giueth the whole glory to God.

e Christs death is not effectual, except he rise from death.

f For if Christ be swallowed vp of death, there remaineth no hope of life any more.

g As mortification & remission of finnes depend on Christs death: so our quickning and restoring to life stand in his resurrection.

h You are not forgiven nor sanctified.

i Or, only for this life sake.

1 Moreouer, brethren, I declare vnto you the Gospel, which I preached vnto you, which ye haue also receiued, & wherein ye continue.

2 And whereby ye are saued, if ye keepe in memorie, after what maner I preached it vnto you, except ye haue beleued in vaine.

3 For first of all, I deliuered vnto you that which I receiued, how that Christ dyed for our finnes, according to the Scriptures.

4 And that he was buried, and that he arose the third day, according to the Scriptures.

5 And that he was seene of Cephas, then of the twelve.

6 After that, he was seene of mothen siue hundred brethren at once: whereof many remaine vnto this present, and some also are a sleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 And last of all he was seene also of me as of one, borne out of due time.

9 For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 But by the grace of God, I am that I am: and his grace which is in me, was not in vaine: but I laboured more abundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore whether it were I, or they, so we preach, and so haue ye beleued.

12 Now if it be preached, that Christ is risen fro the dead, how say some among you, that there is no resurrection of the dead?

13 For if there be no resurrection of the dead, then is Christ not risen.

14 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And we are found also false witnesses of God: for we haue testified of God, that he hath raised vp Christ: whome he hath not raised vp, if so be the dead be not raised.

16 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: ye are yet in your finnes.

18 And so they which are a sleepe in Christ, are perished.

19 If in this life only we haue hope in Christ, we are of all me the most miserable.

20 But now is Christ risen from the dead, & was made the first fruites of them that slepe.

21 For since by man came death, by man came also the resurrection of the dead.

22 For as in Adam al dye, euen so in Christ shall all be made aliue,

23 But euery man in his owne order: the first fruites is Christ, afterward, they that are of Christ, at his comming shall rise againe.

24 Then shall be the end, when he hath

deliuered vp the kingdome to God, eue the Father, wher he hath put down al rule, and al authoritie and power.

25 For he must reigne till he hath put all his enemies vnder his feete.

26 The last enemy that shalbe destroyed, is death.

27 For he hath put downe all things vnder his feete. (And when he saith that all things are subdued to him, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when al things shalbe subdued vnto him, then shall the Sonne also himselfe be subiect vnto him, that did subdue all things vnder him, that God may be all in all.

29 Els what shal they do which are baptized for dead? if the dead rise not at al, why are they then baptized for dead?

30 Why are we also in iopardie euerie houre?

31 By our reioycing which I haue in Christ Iesus our Lord, I dye dayly.

32 If I haue fought with beasts at Ephesus after the maner of me, what aduantage it me, if the dead be not raised vp? let vs eate & drinke: for to morow we shall dye.

33 Be not deceived: euil speakings corrupt good maners.

34 Awake to liue righteously, & sinne not: for some haue not the knowledge of god. I speake this to your shame.

35 But some man will say, How are the dead raised vp? and with what bodie come they forth?

36 O foole, that which thou sowest, is not quickned, except it die.

37 And that which thou sowest, thou sowest not that body that shalbe, but bare corne as it falleth, of wheat, or of some other.

38 But God giueth it a body at his pleasure, euen to euery seede his owne body.

39 Al flesh is not the same flesh, but there is one flesh of me, & another flesh of beasts, and another of fishes, and another of birdes.

40 There are also heauely bodies, & earthly bodies: but the glory of the heauely is one, & the glory of the earthly is another.

41 There is another glory of the sunne, & another glory of the moone, and another glory of the starres: for one starre differeth from another starre in glory.

42 So also is the resurrection of the dead. The body is sown in corruption, & is raised in incorruption.

43 It is sown in dishonour, & is raised in glory: it is sown in weakenes, & is raised in power.

44 It is sown a natural bodie, and is raised a spiritual bodie: there is a natural

body, & there is one substance as touching the flesh both of man and beast, but the difference is as touching the qualitie. Euen as the Sunne and the Moone being of one substance differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now. For what is more vile to looke vnto then the dead carkeiss? Not changing the substance, but made partaker of the diuine nature.

m Christ as he is man and head of the Church, is said to be subiect to God: but in respect of the world is king of heauen & earth. This kingdome standeth in gouerning faithful: & overcoming the aduersaries, euen death the chiefest, which done, Christ being perfected w al his members, shal as he is man, and head of the Church, with his fellow heires deliuer his kingdome, and be subiect to God whome and the holie Ghost in Godhead he is equal.

n We shal be perfectly fulfilled with his glorie and felicitie.

o That is, as dead, & because they were but newly come to Christ, woulde be baptized before they dyed.

p Except these things be true of Christs kingdome and his subiection, what shal become of them whome Church daily baptiseth, for to destroy death in them which is end of baptisme, and so they to rise againe?

q I take to witness al my sorrowes wherein I may iustly reioyce in the Lord, that I haue sustained them among you.

r That is, hauing regard to this present life, and not to Gods glorie, and to life euertlasting.

s Alexander in Thaidi.

t Euen as the Sunne and the Moone being of one substance differ in dignitie: so in the resurrection our bodies shal haue more excellent qualities then they haue now.

u For what is more vile to looke vnto then the dead carkeiss?

x Not changing the substance, but made partaker of the diuine nature.

y I take to witness al my sorrowes wherein I may iustly reioyce in the Lord, that I haue sustained them among you.

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ac For what is more vile to looke vnto then the dead carkeiss?

ad Not changing the substance, but made partaker of the diuine nature.

bodie,

Gen. 2. 7.

y Christ bring-
eth vs from hea-
uen the Spirit
of life.

z This is attri-
buted to Christ
as concerning his
diuinitie, not in
respect of his hu-
manitie whose
flesh hath this
glory by y pow-
er of God who
dwelleth in it.

a Both in sub-
stance and forme
we are earthly.
b T his natural
body as it is
now, til it be
made new by y
spirit of Christ.
c When y Lord
cometh to
judgement, some
of the Saintes
shal be alieue,
whome he wil
change euen as if
they were dead,
so y this change
is in stead of
death to them.

Mat. 24. 31.

1. Thess. 4. 16.

1. Sa. 25. 8.

Nabel. 7. 17.

|| O death, where
is thy victorie?

O graue, where
is thy sting?

Isa. 13. 14.

Ebr. 3. 14.

d Sinne first
brought in death
and giueth it po-
wer ouer vs, and
the strength of
sinne is the lawe,
because it doeth
reueile y iudge-
ment of God a-
gainst vs: or els
chiefe cause of
our destruction is in our selues. 1. Iohn. 5. 5. e The hope of resur-
rection causeth the faithful to surmount al difficulties.

bodie, and there is a spiritual body.

45 As it is also written, The first man * Adā
was made a liuing soule: and the last A-
dam was made a quickening Spirit.

46 Howbeit that was not first made which is
spiritual: but that which is natural, and af-
terward that which is spiritual.

47 The first man is of the earth, earthly: the
second man is the Lord * from heauen.

48 As is the earthly, such are they that are
earthly: and as is the heauenly, such are
they also that are heauenly.

49 And as we haue borne the * image of
the earthly, so shall we beare the image of
the heauenly.

50 This say I, brethren, that b flesh & blood
cannot inherit the kingdom of God, nei-
ther doeth corruption inherit incorrup-
tion.

51 Beholde, I shewe you a secret thing, We
shal not al sleepe, but we shal al be * chan-
ged,

52 In a moment, in the twinkeling of an
eye at the last * trumpet: for the trum-
pet shal blowe, and the dead shal be rai-
sed vp incorruptible, and we shal be chan-
ged.

53 For this corruptible must put on incor-
ruption, and this mortal must put on im-
mortalitie.

54 So when this corruptible hath put on in-
corruption, and this mortal hath put on
immortalitie, then shal be brought to
passe the saying that is written, * Death is
swallowed vp into victorie.

55 || * O death, where is thy sting? O graue
where is thy victorie?

56 The sting of death is sinne: and the
strength of sinne is the Law.

57 * But thanks be vnto God, which hath
giuen vs victorie through our Lord Iesus
Christ.

58 Therefore my beloued brethren, be ye
stedfast, vnmoueable, abundant alwayes
in the worke of the Lord, forasmuch as ye
know that your labour is not in * vaine in
the Lord.

1. Iohn. 5. 5. e The hope of resur-
rection causeth the faithful to surmount al difficulties.

CHAP. XVI.

He putteth them in remembrance of the gathering for the
poore brethren at Ierusalem. 12 VVe must perse-
uere in faith, in the loue of Christ and our neighbour.
15 After his commendations he wisheth to them all
prosperitie.

Act. 11. 29.

Ez. 12. 13.

Rom. 12. 13.

Act. 18. 23.

a Vpon the first
day of y weeke
which the scrip-
ture calleth the
Lords day, o-
thers Soday, thei
accustomed not
only in the Church, but at home also according to euerie mans zeale,
to lay vp some piece of money toward the reliefe of the poore bre-
thren.

1 Concerning * the gathering for the
Saints, as I haue ordeined in the
Churches * of Galatia, so do ye also.

* Euerie first day of the weeke, let euery
one of you put aside by himselfe, & laye
vp as God hath prospered him, that
then there bee no gatherings when I
come.

3 And when I am come, whosoever ye shal
alowe b by letters, them will I send to b Which ye shal
bring your liberalitie vnto Ierusalem. send by them y
carie the money.

4 And if it be meet that I go also, they shal
go with me.

5 Now I will come vnto you, after I haue
gone through Macedonia (for I wil passe
through Macedonia)

6 And it may be that I wil abide, yea, or win-
ter with you, that ye may bring me on my
way whithersoever I go.

7 For I will not see you now in my passage:
but I trust to abide a while with you, if
the Lord permit.

8 And I wil tary at Ephesus vntil Pentecost.

9 For a great dore & effectual is opened
vnto me: but there are many aduersaries.

10 ¶ Now if Timotheus come, see that he
be without feare with you: for he wor-
keth the worke of the Lord, euen as I do.

11 Let no man therefore despise him: but
conuay him forth in peace, that he may
come vnto me: for I looke for him with
the brethren.

12 As touching our brother Apollos, I great-
ly desired him, to come vnto you with the
brethren: but his minde was not at al to
come at this time: howbeit he will come
when he shal haue conuenient time.

13 ¶ Watch ye: stand fast in the faith: quite
you like men, & be strong.

14 Let al your things be done in b loue.

15 Now, brethren, I beseech you (ye know
the house of Stephanas, that it is the first
fruite of Achaia, and that they haue gi-
uen them selues to minister vnto the
Saints)

16 That ye be obedient euen vnto such, &
to al that helpe with vs and laboure.

17 I am glad of the comming of Stephanas,
and Fortunatus, and Achaicus: for they
haue supplied the want of you.

18 For they haue comforted my spirit and
yours: acknowledge therefore suche
men.

19 The Churches of Asia salute you: A
quila and Priscilla with the Church that
is in their house, salute you greatly in the
Lord.

20 Al the brethren greete you. Greete ye
one another with an * holy kisse.

21 The salutation of me Paul with mine
owne hand.

22 If any man loue not the Lord Iesus Christ,
let him be had in execration, yea excom-
municate to death.

23 The grace of our Lord Iesus Christ be
with you.

24 My loue be with you all in Christ Iesus,
Amen.

The first Epistle to the Corinthians, written
from a Philippi, and sent by Stephanas, &
Fortunatus, and Achaicus, and Timothe-
us.

c Because God
blessed his la-
bour.

d Willing that
they shoulde de-
fend him against
the aduersaries
of Christ be-
cause it is the
churches dutie
to be careful for
the preferuation
of their mini-
sters.

e As though he
were to yong to
be a minister.

f That is, safe &
sound.

g Least Satan
steale vpon you
at vnwares.

h For they had
euerie man re-
spect to him first
contrarie to loue.

i That is, y first
which embrac-
ed the Gospel.
k And reuerence
them.

l The grief that
Iooke for your
absence, was
greatly allwa-
ged by their pre-
sence.

Or, minde.

Rom. 16. 16.

2. Cor. 13. 12.

1. Pet. 5. 14.

m In token of
mutual loue,
which thing
was obserued in
the primitive
Church when y
Lords Supper
was ministered.

Or, Maranatha.

n Or, as is most
probable, from
Ephesus.

THE

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

THE ARGUMENT.

As nothing can be written, either so perfectly, or with so great affection and zeale, which is not unprofitable to many, and resisted by some: so the first epistle written by S. Paul to the Corinthians, besides the puritie and perfection of the doctrine, sheweth a loue towards them farre passing all naturall affections: which did not onely not profite all, but hardened the hearts of many to remaine in their stubbornnes, and contemne the Apostles authoritie. By reason whereof S. Paul being let with iust occasions to come vnto them, wrote this epistle from Macedonia, minding to accomplish the work which he had begonne among them. First therefore he wisheth them well in the Lord, declaring that albeis certeine wicked persones abused his afflictions to condemne thereby his authoritie, yet they were necessarie scholings, & sent to him by God for their bettering. And where as they blame his long absence, it came of no inconstancie, but to beare with their inhabilitie & imperfection, lest contrary to his fatherly affectiō, he should haue bene cōpelled to vse rigour & senerity. And as touching his sharpe writing in the former epistle, it came through their faults, as is now euident both in that, that he pardoneth the trespasser, seeing he doeth repent: and also in that he was vnquiet in his minde, till he was certified by Titus of their estate. But for asmuch as the false Apostles went about to vndermine his authoritie, he confuteth their arrogancie braggies, and commendeth his office, and the diligencie executing of the same: so that Satan must haue greatly blinded their eyes, which see not the brightnes of the Gospell in his preaching: the effect whereof is newnes of life, forsaking of our selues, cleauiing to God, fleeing from idolatry, embracing the true doctrine, & that sorowe which engendreth true repentance: to the which is ioyned mercy & compassion towards our brethren: also wisdom to put difference betwixt the simplicitie of the Gospell, & the arrogancie of the false preachers, who vnder presence of preaching the truth, sought onely to fill their bellies, where as he contrariwise, sought the, & not their goods, as those ambitious persons slandered him: wherefore at his comming he menaceth such as rebel against his authoritie, that he wil declare by liuely example, that he is the faithfull ambassadour of Iesus Christ.

CHAP. I.

4 He declareth the great profit that commeth to the faithfull by their afflictions. 15. 17 And because they should not impute to lightnes, that he deferred his coming contrary to his promise, he proueth his constancie both by the sinceritie of his preaching, & also by the immutable truth of the Gospell. 21 Which truth is grounded on Christ, and sealed in our hearts by the holy Ghost.



Paul an Apostle of Iesus Christ by the wil of God, & our brother Timotheus, to the church of God,

which is at Corinthus with al the Saints, which are in al^a Achaia:

2 Grace be with you, and peace from God our Father, & from the Lord Iesus Christ.

3 * b Blessed be God, euen the Father of our Lord Iesus Christ, the Father of mercies, and the God of al comfort,

4 Which comforteth vs in al our tribulation, that we may be able to comfort the which are in any affliction by the comfort where with we our selues are comforted of God.

5 For as the^c sufferings of Christ abound in vs, so our consolation aboundeth through Christ.

6 And whether we be afflicted, it is for your consolation, and^d saluation, which^e is wrought in the induring of the same sufferings, which we also suffer: or whether we be comforted, it is for your consolation

on and saluation.

7 And our hope is stedfast concerning you, in as much as we know that as ye are partakers of the sufferings, so shall ye be also of the consolation.

8 For brethren, we would not haue you ignorant of our affliction, which came vnto vs in Asia, how we were pressed^f out of measure passing strength, so that we altogether doubted, euen of life.

9 Yea, we^g receiued the sentence of death in our selues, because we should not trust in our selues, but in God, which raiseth the dead.

10 Who deliuered vs from so^h great a death, and doeth deliuer vs: in whome we trust, that yet hereafter he wil deliuer vs,

11 * So that ye laboure together in prayer for vs, that for the gifte bestowed vpon vs for many, thanks may be giuen by many persons for vs.

12 * For our reioycing is this, the testimonie of our conscience, that in simplicitie & godly purenes, and not in fleshly wisdom, but by the grace of God we haue had our conuersation in the worlde, and most of all to you wardes.

13 For weⁱ write none other things vnto you, then that ye read, or els that ye acknowledge, and I trust ye shall acknowledge vnto the ende.

14 Euen as ye haue acknowledged vs partly, that wee are your^m reioycing, euen as ye areⁿ ours, in the^o day of our Lord Iesus.

15 And in this confidence was I minded first to come vnto you, that ye might haue had a double grace,

f Hereby he sheweth his owne infirmities that it might appear how wonderfully Gods graces wrought in him.

g I was utterly resolved in my selfe to die. h So manie dangers of death.

Rom. 11. 30. i He rendereth a reason why they ought to pray vnto God for his recouerie.

k Vsing^j wisdom which God gaue me from heauen.

l Ye know partly my constancie both by my dwelling w you, & also my writing vnto you:

m I trust ye shall know me to be the same to the very end.

n In^j we haue taught you the Gospell so sincerely.

o Because we haue wanted you to Christ.

o Which shall shew al worldly glorie.

a Meaning the countie where of Corinthus was chief citie. Ephe. 1. 3.

b Or, praise and glory be giuen.

c Which I suffer for Christ, or which Christ suffereth in me, Rom. 7. 5. & 8. 5. col. 1. 24.

d For seeing him indure so much, they had occasiō to be confirmed in the Gospell.

e As God onely worketh all things in vs: so doeth he also our saluation by his free mercie, and by such means as he hath here left in this life for vs to be exercised in.

16 And

16 And to passe by you into Macedonia, and to come againe out of Macedonia vnto you, and to be led forth toward Iudea of you.

17 When I therefore was thus minded, did I vse lightnes? or minde I those things which I minde, ^p according to the flesh, that with me should be, ^q Yea, yea, and Nay, nay?

18 Yea, ^r God is faithful, that our worde toward you, was not Yea, and Nay.

19 For the Sonne of God Iesus Christ who was preached among you by vs, ^s that is by me, & Siluanus, and Timotheus, was not Yea, and Nay: but in him it was ^t Yea.

20 For al the promises of God in him ^u are Yea, & ^v are in him Amen, vnto the glory of God through vs.

21 And it is God which stablisheth vs with you in Christ, and hath anointed vs.

22 Who hath also sealed vs, and hath giuen the ^w earnest of the Spirit in our hearts.

23 Now, I call God for a recorde vnto my soule, that to spare you, I came not as yet vnto Corinthus.

24 Not that we ^x haue dominion ouer your faith, but we are helpers of your ioye: for by ^y faith ye stand.

^p Which is rashly to promys & not to performe.
^q Now to affirm one thing, and then to deny it, which is a signe of inconsistency.
^r He taketh god to witnes, that he preacheth & truth.
^s He preached nothing vnto them but only Iesus Christ who is the most constant & infallible truth of f Father.
^t They are made & performed & we are partakers only by him, who is our Amen, in that he hath fulfilled them for vs. *Eph. 4. 30.*
^u In that I say I came not because I would spare you, I meant not that I haue authoritie to alter true religion, or to bind your consciences: but that I am Gods minister to confirme & comfort you.
^x And faith is not in subiection to man.

CHAP. II.

He sheweth his loue towards them, 7 Requiring likewise that they would be favourable to the necessities of the weakes, seeing he d d repent. 14 He also reioyceth in God for the efficacie of his doctrine, 17 Confessing thereby such quarels, as vnder pretence of speaking against his person, sought nothing but the overthrow of his doctrine.

1 **B**UT I determined thus in my selfe, that I would not come againe to you in heauines.

2 For if I make you sory, who is he then that should make me glad, but the same which is made ^a sory by me?

3 And I wrote ^b this same thing vnto you, lest when I came, I should take heauines of them, of whom I ought to reioyce: this confidence haue I in you al, that my ioye is the ^c ioye of you all.

4 For in great affliction, and anguise of heart I wrote vnto you with many teares: not that ye should be made sory, but that ye might perceiue the loue which I haue, specially vnto you.

5 And if any hath caused sorowe, the same hath not ^d made me sory, but partely (lest I should ^e more charge him) you al.

6 It is sufficient vnto the same man, that he was rebuked of many.

7 So that now contrarywise ye ought rather to forgiue him, and comfort him lest the same ^f should be swallowed vp with ouer much heauines.

8 Wherefore, I pray you, that you would confirme your loue towards him.

^a Which was giuen to Satan but now doth repent.
^b Which made you and him sory in my former epistle.
^c After this adulterer did repent and amend, Paul did so vtterly cast of al sorow, that he denyeth that in manner he was any whit sory.
^d And so should increase his sorowe which I would diminish.
^e The adulterer, which interteined his mother in lawe.
^f That at my intercession you would declare by the publique consent of the Church that you imbrace him againe as a brother seeing he was excommunicate by the common consent.

9 For this cause also did I write, that I might know the profe of you, whether ye would be obedient in al things.

10 To whom ye forgiue any thing, I ^g forgiue also: for verely if I forgave any thing, to whom I forgave it, for your sakes ^h forgave I ⁱ in the ^j sight of Christ,

11 Lest Satan should ^k circumuent vs: for we are not ignorant of his enterprises.

12 ^l Furthermore, when I came to Troas to preach Christis Gospel, and a dore was opened vnto me of the Lord,

13 I had no rest ^m in my spirit, because I found not Titus my brother, but tooke my leaue of them, & went away into Macedonia.

14 ⁿ Now thanks be vnto God which alwayes maketh vs ^o to triumph in Christ, & maketh manifest the sauour of his knowledge by vs in euery place.

15 For we are vnto God the sweet sauour of Christ, in them that are saued, and in them which perish.

16 To the one we are the ^p sauour of death, vnto death, ^q & to the other the sauour of life, vnto life, & who is sufficient for these things?

17 ^r For we are not as many, ^s which make marchandise of the worde of God: but as of sinceritie, but as of God in the sight of God speake we in ^t Christ.

^g That is, truly, and from mine heart, even as in the presence of Christ.
^h By our rigorous promising.
ⁱ Or, in my mind.
^j For this place vnto the 6. chap. 11. he entreateh only of the ministers, saue he sometime intermedleth that which appertaineth to y whole church, as chap. 3. 17 and 18 verses, and not only to the ministers.
^k In working mightily by vs he maketh vs partakers of his victorie & triumph.
^l The preaching of y crosse bringeth death to them which only consider

Christis death as a common death, and be theret offended, or els thinke it follie: and bringeth againe life to them who in his death beholde their life. *Rom. 1. 16 Chap. 4. 2.* ^m That is, which preach for gaine, and corrupt it to serue mens affections. *Or, through Christ, or of Christ.*

CHAP. III.

He taketh for example the faith of the Corinthians for a probation of the truth which he preached, 6 And to exalt his Apostleshippe against the bragges of the false apostles. 7. 13 He maketh comparison betwixt the Law and the Gospel.

1 **D**O we begin to praise our selues againe? or neede we as some other, epistles of recommendation vnto you, or letters of recommendation from you?

2 Ye are our epistle, written in our hearts, which is vnderstand and read of al men,

3 In that ye are manifest, to be the epistle of Christ, ^a ministred by vs, & written, not with incke, but with the spirit of the li-
^b uing God, not in ^c tables of stone, but in fleshy tables of the heart.

4 And such trust haue we through Christ to God:

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our ^d sufficiencie is of God.

6 Who also hath made vs able ministers of the new testament, not of the ^e letter, but of the ^f Spirit: for the letter killeth, but the ^g Spirit giueth life.

7 If then the ministrations of death ^h written with letters, and ingrauen in stones, was glorious, so that the children of Israel could not behold the face of Moses, for the ⁱ glory of his countenance (which is the spiritual doctrine, which is in our hearts. ^j Thus he nameth the lawe, in comparison of the Gospel. ^k After that God had spoken with him, and giuen him the lawe.

^a Meaning him self, Timotheus, and Siluanus.
^b Who were Gods pen.
^c The hardnes of mans heart before he le regenerate, is as a stonie table, *Eze. 11. 19. & 36. 26* but being regenerate by the spirit of God, it is as softe as flesh, that the grace of y Gospel may be written in it, as in new tables, *Iere. 31. 31.*
^d Whose minister Moses was.
^e Which Christ gaue.
^f Meaning, the

glorie is done away)
 8 Howe shall not the ministration of the Spirit be more glorious?
 9 For if the ministration of ⁱcondemnation was glorious, much more doeth the ministration of ^krighteousnes exceede in glorie.
 10 For euen that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glorie.
 11 For if that which shoulde be abolished, was glorious, much more shall that which remaineth, be glorious.
 12 Seing then that we haue such trust, we vse ^lgreat boldenes of speech.
 13 * And we are not as Moses, *which* ^mput a vaile vpon his face, that the children of Israel should not looke vnto the ende of that which should be abolished.
 14 Therefore their mindes are hardened: for vntill this day remaineth the same couering vtaken away in the reading of the Olde Testament, which *vaile* in Christ is put away.
 15 But euen vnto this daye, when Moses is read, the vaile is layed ouer their hearts.
 16 Neuertheles when their *hearts* shalbe turned to the Lord, the vaile shalbe taken away.
 17 Now the ⁿLord is the * Spirit, and where the Spirit of the Lord *is*, there *is* libertie.
 18 But we al behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glorie, as by the Spirit of the Lord.
 19 In Christ, who is God manifested in the flesh, we see God the Father as in a most cleare glasse.

CHAP. III.

1 He declareth his diligence and roundnes in his office. 8 And that which his enemies tooke for his disadvantage, 10 wit, the crosse and afflictions which he endured, he turneth to his great advantage, 11. 17 Shewing what profite cometh thereby.

1 Therefore, seeing that we haue this ministration, as we haue receiued mercie, ^awe faint not:
 2 But haue cast from vs the ^bclokes of shame, and * walke not in craftines, neither handle we the worde of God deceitfully: but in declaration of the trueth we approue our selues to euerie mans conscience in the sight of God.
 3 If our Gospell be then hid, it is hid to them that are lost.
 4 In whome the * God of this worlde hath blinded the mindes, *that is*, of the infidels, that the light of the glorious Gospell of Christ, which is the ^dimage of God, should not shine vnto them.
 5 For we preach not our ^eselues, but Christ Iesus the Lord, and our selues your seruants for Iesus sake.
 6 For God that * commaunded the light to shine out of darkenes, *is he* which hath
 7 ^cTo wit, Satan, John. 12. 31. and 14. 30. Eph. 6. 12.
 8 In whom God doeth shew him selfe to be ^dene: and here Christ is called so in respect of his office.
 9 As they, which preach for gaine or els which rather seeke to be seene and knowne, then to edifie. Gen. 1. 3.

shined in ^four hearts, to giue the * light ^gwhich are of the knowledge of the glorie of God in your seruants.
 the face of Iesus Christ.
 7 But we haue this ^htreasure in earthen vessels, that the excellencie of that power might be of God, and not of vs.
 8 We are afflicted on euery side, yet are we not in distresse: in pouertie, but not ouercome of pouertie.
 9 We are persecuted, but not forsaken: cast downe, but we perish not.
 10 Euery where we beare about in our body the ⁱdying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.
 11 For we which liue, are alwayes deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh.
 12 So then ^jdeath worketh in vs, and life in you.
 13 And because we haue the same ^kSpirit of faith, according as it is written, * I beleueued, and therefore haue I spoken, we also beleueue, and therefore speake,
 14 Knowing that he which hath raised vp the Lord Iesus, *that* ^lraile vs vp also by Iesus, and shall set vs with you.
 15 For al things are for your sakes, that most plenteous grace by the thanksgieuing of ^mmany, may redounde to the praye of God.
 16 Therefore we faint not, but though our outwarde man ⁿperish, yet the inward man ^ois * renewed daily.
 17 For our ^plight affliction which is but for a moment, causeth vnto vs a farre most excellent and an eternall waight of glorie:
 18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, are temporall: but the things which are not seene, are eternall.

death to life. ⁿ That I being deliuered and restored to you againe, may not only my self giue God thanks for this infinite benefite of deliuerance, but also you al, which are both partakers of mine affliction and comfort, may abundantly set forth his glorie. ^o Or, be corrupted.
 19 Groweth stronger. ^p Which is so called in respect of the euermore lasting life.

CHAP. V.

1 Paul proceedeth to declare the vtilitie that cometh by the crosse. 4 How we ought to prepare our selues vnto it. 5 By whome, 9 And for what end. 14. 19. He setteth forth the grace of Christ, 20 And the office of ministers, and all the faithfull.

1 For we knowe that if ^aour earthly house of this tabernacle be destroyed, we haue a building ^bgiuen of God, *that is*, an house not made with handes, but eternall in the heauens.
 2 For therefore we sigh, desiring to be clothed with our house, which is from heauen.
 3 * Because that if we be clothed, we shall not be found ^cnaked.
 4 For in dede we that are in this tabernacle, sigh and are burdened, because we would not be vnclorhed, but would be clothed vpon, that mortalitie might be swallowed vp of life.
 5 After this body shalbe dissolved, it shalbe made incorruptible and immortal.
 6 Or, if so be we shalbe founde clothed, and not naked.
 7 Or, wherein.

Ooooo. j. 5 And

b Not onely quiet in minde, but also ready to sustaine all daungers: being assured of the good successe thereof.

^u Or, strangers in the body.

c For here onely we believe in God, and see him not.

d In this body. e Out of this body, to heaven.

^u Rom. 14. 10.

f That is, either glorie, or shame. g His fearefull iudgement.

h He proueth the dignitie of his ministerie by the fruite and effect thereof, which is to bring men to Christ.

i By embracing the same sayth which we preach to others.

k As they, which more esteeme the outward shewe of wisdom and eloquence, then true godlines.

l As the adversaries sayde, which could not abide to heare them praised. m Our follie serueth to Gods glorie.

n Therefore whosoever giueth place to ambition or vayne glorie, is yet dead, and liueth not in Christ.

o As the onely faithfull doe in Christ.

p According to the estimation of the world: but as he is guided by the Spirit of God.

q We doe note, esteem, nor commend Christ himselfe now, as he was an excellent man: but as he was the Sonne of God, partaker of his glorie, and in whome God dwelled corporally: and doe you thinke, that I will flatter my selfe or any man in setting forth his gifts? Yea, when I praye my ministerie, I commend the power of God: when I commend our worthy faculties, I praye the mightie power of God, set forth by vs wormes and wretches. r Let him be regenerate, and renounce himselfe, else all the rest is nothing. ^u Isa. 43. 10. ^u reuel. 21. 5. f Therefore without Christ we can not enioye the life euerlasting nor come to God. t That is, a sacrifice for sinne.

5 And he that hath created vs for this thing is God, who also hath giuen vnto vs the earnest of the Spirit.

6 Therefore we are alway ^b bolde, though we knowe that whiles we are ^a at home in the body, we are absent from the Lord.

7 (For we ^a walke by faith, & not by sight)

8 Neuertheles, we are bolde, and loue rather to remoue out of the body, and to dwell with the Lord.

9 Wherefore also we couet, that both dwelling ^a at home, and remouing ^a from home, we may be acceptable to him.

10 ^a For we must all appeare before the iudgement seat of Christ, that euery man may receiue the things which are ^a done in his bodie, according to that he hath done, whether it be ^a good or euill.

11 Knowing therefore the ^a terrour of the Lord, we ^b perswade men, and we ^a are made manifest vnto God, and I trust also that we are made manifest in your consciences.

12 For we praise not our selues againe vnto you, but giue you an occasion to reioyce of vs, that ye may haue ^a to answer against the, which reioyce in the ^a face, and not in the heart.

13 For whether we be ^a out of our wit, we are ^a it ^a to God: or whether we be in our right mind, we are ^a it vnto you.

14 For the loue of Christ constraineth vs: because we thus iudge, that if one be dead for all, then were ^a all dead,

15 And he died for all, that they ^a which liue, should not hence forth liue vnto them selues, but vnto him which died for them, and rose againe.

16 Wherefore, henceforth know we no man ^a after the flesh, yea though we had knowe Christ after the flesh, yet now henceforth ^a knowe we him no more.

17 Therefore if any man be in Christ, let him be ^a a newe creature. ^a Olde things are passed away: beholde, all things are become new.

18 And all things are of God, which hath reconciled vs vnto himselfe by Iesus Christ, and hath giuen vnto vs the ministerie of reconciliation.

19 For God was ^a in Christ, and reconciled the world to him selfe, not imputing their sinnes vnto them, and hath committed to vs the word of reconciliation.

20 Nowe then are we ambassadours for Christ: as though God did beseeche you through vs, we pray you in Christs stede, that ye be reconciled to God.

21 For he hath made him ^a to be ^a sinne for vs, which knewe no sinne, that we should be ^a made the righteousness of God in him.

which knewe no sinne, that we should be ^a made the righteousness of God in him.

^u By imputation, when we shalbe clad with Christs iustice.

CHAP. VI.

^u An exhortation to Christian life, ^u And to beare him like affliction, as he doeth them: ^u Also to keepe them selues from all pollution of idolatrie both in bodie, and soule, and to haue none acquaintance with idolaters.

1 SO we therefore as workers together beseech you, that ye receiue not the grace of God in vaine.

2 For he saith, ^a I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee: behold now the ^a accepted time, behold now the day of saluation.

3 We giue no occasion of offence in any thing, that ^a our ministerie shoulde not be ^b reprehended.

4 But in all things we approue our selues as ^a the ministers of God, in much patience, in afflictions, in necessities, in distresses,

5 In stripes, in prisons, in tumultes, in labours,

6 By ^a watchings, by fastings, by puritie, by knowledge, by long suffering, by kindness, by the ^a holy Ghost, by ^a loue vnfaigned,

7 By the worde of trueth, by the power of God, by the armour of righteousness on the right hand and on the lefte,

8 By honour, and dishonour, by euill reporte and good reporte, as deceiuers, and yet true:

9 As vnknown, and yet known: as dying, and behold, we liue: as chastened, and yet not killed:

10 As sorrowing, and yet alway reioycing: as poore, and yet make many rich: as hauing nothing, and yet possiding all things.

11 O Corinthians, our ^a mouth is open vnto you: our heart is made large.

12 Ye are not kept strait in vs, but ye are kept strait in your owne ^b bowelles.

13 Now for the same recompence, I speake as to my children, ^a Be you also enlarged.

14 ^a Be not vnequally yoked with the infidels: for ^a what fellowship hath righteousness with vnrighteousnes? and what communion hath light with darkenes?

15 And what concord hath Christ with ^a Belial? or what part hath the belecuer with the infidell?

16 And what agreement hath the Temple of God with idoles? ^a For ye are the Temple of the ^a liuing God: as God hath said, ^a I will dwell among them, and walke there: and I will be their God, and they shall be my people.

17 ^a Wherefore come out from among the, and separate your selues, saith the Lord: & touch none vnclane thing, and I will receiue you.

18 ^a And I wil be a Father vnto you, and ye shalbe my sonnes and daughters, saith the Lord almightie.

liuing creatures. ^u Leui. 26. 11. ^u Isa. 52. 11. ^u Ierem. 31. 1.

^u Isa. 49. 8.

a Towit, Gods free mercie, wherein he hath powred forth his infinite loue.

b By the infidels, if they sawe no fruite come thereof.

^u 1 Cor. 4. 1.

c He declareth with what weapons he resisted his afflictions.

d Who is the efficient cause.

e Which is, the finall cause.

f By the Gospel and the power of God and his owne integritie, he ouerthrew Satan, and the worlde, as with weapons on euery side most ready.

g Signifying his most vehement affliction.

h Their iudgement was so corrupted, that they were not like wife affected towards him, as he was towards them.

i Shew like affection towards me.

k He seemeth to allude to that which is written, Deut. 22. 10.

where the Lord commandeth that an ox and an asse be not yoked together, because the matche is vnquall: so if the faithful marie with the infidels, or els haue to do with them in any thing vnlawfull, it is here reproued.

^u Eccle. 13. 18.

^u Or, she dwill.

^u 1 Cor. 7. 16. & 6. 19.

l So called because he hath not onely life in himselfe, but giueth it also to all

CHAP. VII.

1 He exhorteth them by the promises of God to keepe them selfe pure. 1. 7. Assuring them of his loue. 8. 13 And death not excuse his seruice toward them, but reioyseth thereat, considering what profite came thereby. 14 Of two sortes of sorowe.

1 Seeing then we haue these promises, dearely beloued, let vs cleanse our selues from all filthines of the flesh and spirit, and growe vp vnto ful holines in the feare of God.

2 Receiue vs: we haue done wrong to no man: we haue consumed no man: we haue defrauded no man.

3 I speake it not to your condemnation: for I haue faide before, that ye are in our hearts, to die and liue together.

4 I vse great boldnes of speach toward you: I reioyce greatly in you: I am filled with comfort, & am exceeding ioyous in all our tribulation.

5 For whē we were come into Macedonia, our flesh had no rest, but we were troubled on euery side, fightings without, & terrours within.

6 But God, that comforteth the abiect, comforted vs at the comming of Titus:

7 And not by his comming onely, but also by the consolation wherewith he was comforted of you, when he told vs your great desire, your mourning, your seruent minde to me ward, so that I reioyced much more.

8 For though I made you sorie with a letter, I repent not, though I did repent: for I perceiue that the same epistle made you sorie, though it were but for a season.

9 I now reioyce, not that ye were sorie, but that ye sorowed to repentance: for ye sorowed godly, so that in nothing ye were hurt by vs.

10 *For godly sorowe causeth repentance vnto saluation, not to be repented of: but the worldlie sorowe causeth death.

11 For behold, this thing that ye haue bene godlie sorie, what great care it hath wrought in you: yea, what clearing of your selues: yea, what indignation: yea, what feare: yea, howe great desire: yea, what a zeale: yea, what punishment: in all things ye haue shewed your selues, that ye are pure in this matter.

12 Wherefore, though I wrote vnto you, I did not it for his cause that had done the wrong, neither for his cause that had the iniury, but that our care toward you in the sight of God might appeare vnto you.

13 Therefore we were comforted, because ye were comforted: but rather we reioyced much more for the ioye of Titus, because his spirit was refreshed by you all.

14 For if that I haue boasted any thing to him of you, I haue not bene ashamed: but as I haue spoken vnto you all things in trueth, euen so our boasting vnto Titus was true.

15 And his inward affection is more abundant toward you, when he remembreth the obedience of you all, and howe with feare and trembling ye receiued him.

16 I reioyce therefore that I may put my confidence in you in all things.

I Both in thinking & reporting wel of you.

CHAP. VIII.

1 By the example of the Macedonians, 9 And Christ, he exhorteth them to continue in relieuing the poore Saints, commending their good beginning. 13 After he commendeth Titus and his followers vnto them.

1 WE do you also to wit, brethren, of the grace of God bestowed vpon the Churches of Macedonia.

2 Because in great trial of affliction their ioy abounded, and their most extreme pouertie abounded vnto their riche liberalitie.

3 For to their power (I beare record) yea, & beyond their power, they were willing,

4 And prayed vs with great instance that we would receiue the grace, & fellowship of the ministring which is toward the Saints.

5 And this they did, not as we looked for: but gaue their owne selues, first to the Lorde, and after vnto vs by the will of God,

6 That we should exhort Titus, that as he had begun, so he would also accomplishe the same grace among you also.

7 Therefore, as ye abound in euery thing, in faith and word, and knowledge, and in all diligence, and in your loue towards vs, euen so see that ye abound in this grace also.

8 This say I not by commandement, but because of the diligence of others: therefore proue I the naturalnes of your loue.

9 For ye knowe the grace of our Lord Iesus Christ, that he being riche, for your sakes became poore, that ye through his pouertie might be made rich.

10 And I shewe my minde herein: for this is expedient for you, which haue begonne not to do onely, but also to will, a yere agoe.

11 Nowe therefore performe to doe it also, that as there was a readines to will, euen so ye may performe it of that which ye haue.

12 For if there be first a willing minde, it is accepted according to that a man hath, & not according to that he hath not.

13 Neither is it that other me should be eased and you grieved.

14 But vpon like condition, at this time your abundance supplieth their lacke, that also their abundance may be for your lack, that there may be equalitie:

15 As it is written, *He that gathered much, had nothing ouer, & he that gathered litle, had not the lesse.

16 And thanks be vnto God, which hath put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, he was so careful, that of his owne accord he went vnto you.

18 And we haue sent also with him the brother, whose prayse is in the Gospell throughout all the Churches,

19 (And not so onely, but is also chosen of

a This benefite of God appeared in two things: first, that the Macedonians being in so great afflictions were so prompt to helpe others: and next, that being in great pouertie, were very liberal towards others.

b So that a most abundant river of riches flowed out of their pouertie.

c So he calleth their liberalitie, eyther because they were the bestowers of Gods graces, or because they received them of God freely, & so they desired Paul to see to the distribution thereof.

Chap. 9. 12.

d Euery man may doe good that hath ability therunto, but to will, and haue a minde to doe good, cometh of perfect charitie.

e That as you helpe others in their neede, so others shall relieue your want.

f That both you and others, as occasion shall serue, may relieue the godly according to their necessities.

Exod. 16. 17.

g And willingly offered himselfe to gather your almes.

h In preaching the Gospell. Some vnderstand Luke, others Barnabas.

Ooooo. ij.

the

a Consider this wel, ye that serue idoles with your bodies, and yet thinke your consciences pure toward God: God will one day smite you for your halting

b Of body and soule.

c That we may teach you.

d By greedie conuictiounes.

e He had neyther rest in body nor spirit: and it seemeth that he alludeth to that which is written, Deut. 32. 25. for the croste to mans eye is common both to the godly & to the wicked, although to contrarie ends.

f This ioye overcame many sorowes.

1. Pet. 4. 19.

g Whose heart Gods Spirit doth touch, he is sorie for his finnes committed against so mercifull a Father: and these are the fruites of his repentance, as witnesseth Dauid & Peters tear: others which are sorie for their finnes onely for feare of punishment and Gods vengeance, fall into desperation as Cain, Saul, Achitophel, and Iudas.

h In asking God forgiuenes.

i For in iudging and chastising your selues, you preuented Gods anger.

"Or, heart.

k The Greeke worde signifieth, his bowels,

wherby is meant most great loue and tender affections.

the Churches to be a fellowe in our iourney concerning this grace that is ministred by vs vnto the glorie of the same Lord, & declaration of your prompt minde)
20 Auoiding this, that no man should blame vs in this abundance that is ministred by vs,

Rom. 12. 17.
i His wel doing is approued before God and man.

21 * Providing for honest things, not only before the Lord, but also before men.

22 And we haue sent with them our brother whom we haue oft times proued to be diligent in many things, but now much more diligent, for the great confidence, which I haue in you.

23 Whether any do inquire of Titus, he is my fellowe and helper to youward: or of our brethren, they are messengers of the Churches, and the glorie of Christ.

k That is, by whom Christes glorie is greatly aduanced,

24 Wherefore shewe toward them, and before the Churches the proue of your loue, and of the reioycing that we haue of you.

CHAP. IX.

3 *The cause of Titus and his companions coming to them.*
6 He exhorteth to giue alms cheerfully, 7 Shewing what fruit will come thereof.

1 **F**OR as touching the ministring to the Saints, it is superfluous for me to write vnto you.

a For I know your readines of mind, whereof I boast my self of you vnto them of Macedonia, and say, that Achaia was prepared a yere ago, and your zeale hath prouoked manie.

3 Now haue I sent the brethren, lest our reioycing ouer you should be in vaine in this behalfe, that ye (as I haue sayd) be readie:

4 Lest if they of Macedonia come with me, and finde you vnprepared, we (I nede not to say, you) should be ashamed in this my constant boasting.

5 Wherefore, I thought it necessarie to exhorthe the brethren to come before vnto you, and to finish your beneuolence, appoynted afore, that it might be ready, and come as of beneuolence, and not as of sparing.

Proh. 11. 25.
Rom. 12. 8.
Eccle. 35. 10.

a Lest they should giue but litle, distrustful to impouerish them selues thereby, he sheweth that God will so blesse their liberall hartes, that both they shal haue enough for themselves and also to helpe others withal.
b That ye may do good & helpe others at all times.
c David speaketh of that m^l which seareth God and loueth his neighbour.

6 This yet remember, that he which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As euery man wisheth in his heart, so let him giue, not * grudgingly, or of necessity: * for God loueth a chearfull giuer.

8 And God is able to make all grace to abounde toward you, that ye alwayes hauing * all sufficiencie in all things, may abounde in euery good worke,

9 * As it is written, * He hath sparsed abroad and hath giuen to the poore: his beneuolence remaineth for euer.

10 Also he that findeth seede to the sower, will minister likewise bread for foode, and multiply your seede, & increase the fruites of your beneuolence,

11 That on all partes ye may be made riche vnto all liberalitie, which causeth through

vs thanksgiuing vnto God.

12 For the ministring of this seruice not only supplieth the necessities of the Saints but also is abundant by the thanksgiuing of many vnto God,

d Besides that by their liberalitie God shal be praised, they also shal be commended to God by their prayers who they haue helped, yea, and almen shal reuerence them, as being endued with an excellent gift of God.
Or greatly affectioned toward you.

13 (Which by the experiment of this ministring praise God for your voluntarie submission to the Gospell of Christ, and for your liberall distribution to them, and to all men)

14 And by ^d their prayer for you, desiring after you greatly, for the abundant grace of God in you.

15 Thanks therefore be vnto God for his vnspcakable gift.

CHAP. X.

He toucheth the false Apostles and defendeth his and their, exhorting them to obedience, 11 And sheweth what his power is, 13 And how he visiteth it.

1 **N**Owe I Paul my selfe beseech you by the meekenes, and gentlenes of Christ, which when I am present among you, am ^a base, but am bold toward you being absent:

a These wordes his backbiters vsed, thinking there by to diminish his authority, as vers. 10.
b As though we boasted of our selues by a carnall affection,

2 And this I require you, that I nede not to be bold when I am present, with that same confidence, wherewith I thinke to be bold against some, which esteeme vs as though we walked ^b according to the flesh.

3 Neuertheles, though we walke in the flesh, yet we do not warre after the flesh,

4 (For the weapons of our warrefare are not carnall, but mightie through God, to cast downe holdes)

5 Casting downe the imaginations, and euerie high thing that is exalted against the knowledge of God, and bringing into captiuitie euery thought to the obedience of Christ,

6 And hauing readie the vengeance against all disobedience, when your obedience is fulfilled.

7 Looke ye on things after the apperance: If any man trust in him selfe that he is Christs, let him consider this again of him selfe, that as he is Christs, euen so are we Christs.

c Meaning, a certaine man among them which thus spake of Paul.
d He that measureth anything must haue some line or measure to mete by, and not to measure a thing by it selfe: so these boasters must measure themselves by their worthie actes: and if they will compare with others, let them shew what countreies, what cities, & people they haue woon to the Lord: for who will praise that souldier, which only at the table can finely talke of the warres, & when he cometh to the brunt, is neither valiant nor expert?

8 For though I should boaste somewhat more of our authoritie, which the Lorde hath giuen vs for edification, and not for your destruction, I should haue no shame.

9 This I say that I may not seeme as ^a were to feare you with letters.

10 For the letters, ^a saith he, are sore and strong, but his bodily presence is weake, and his speech is of no value.

11 Let such one thinke this, that such as we are in word by letters when we are absent, such ^a will we be also in deede, when we are present.

12 For we dare not make our selues of the number, or to compare our selues to the, which praise them selues: but they vnderstand not that they ^d measure them selues with them selues, & compare them selues with them selues.

Eph. 4.7.

e That is, the
giftes and voca-
tion, which God
had giuen him
to winne others
by.

f God gaue the
whole world to
the Apostles to
preache in, so
that Paul here
meaneth by the
line, his portion
o the countreis
where he pre-
ached.

1 Cor. 9.24.

1 Cor. 1.31.

13 But we will not reioyce of things, which
are not within *our* measure, * but accord-
ing to the *e* measure of the line, whereof
God hath distributed vnto vs a measure to
attaine euen vnto you.

14 For we stretch not our selues beyond *our*
measure, as though we had not attained
vnto you: for euen to you also haue we
come in *preaching* the Gospel of Christ,

15 Not boasting of things which are with-
out *our* measure: *that is*, of other mens la-
bours: and we hope, when your faith shall
increase, to be magnified by you accord-
ing to our line abundantly,

16 And to preach the Gospel in those *regions*
which are beyond you: not to reioyce in
e another mans line, *that is*, in the things
that are prepared already.

17 * But let him that reioyceth, reioyce in
the Lord.

18 For he that praiseth him selfe, is not a-
lowed, but he whom the Lord praiseth.

CHAP. XI.

2 He declareth his affliction toward them. 3 The excel-
lencie of his ministerie. 9 And his diligence in the same.
13 The fetches of the false Apostles. 16 The peruerse iudg-
ment of the Corinthians. 22 And his owne praises.

a He calleth the
praising of him
selfe dotage, to
the which thing
the arrogancie
of the false Apo-
stles compelled
him, who fought
nothing els, but
to ouerthrowe
the Church by
diminishing the
authoritie of his
ministerie.

b To speake in
mine owne com-
mendation.

c The minister
marrieth Christ
and his Church
as husband and
wife by the pre-
aching of the
Gospel.

d That is, more
perfect doctrine
concerning
Christ Iesus.

e More excel-
lent giftes of the
spirit by other
mens preaching.

f They did not
preache Christ
more purely the
I did: for in this
behalf I was no
thing inferior to
the chiefest
Apostles.

g That is, vse
no worldly elo-
quence.

h Other Churches
relieved me

i He did not
onely labour
with his hands

for his liuing, but in his extreme pouertie preached diligently, with-
out burdening any man, or els waxing slouthfull to doe his duetie to
euerie man. Chap. 12. 13. al. 20. 31. k Let not the truth of Christ be
thought to be in me, if I suffer my ioy to be shut vp, which I haue con-
sequed of Grecia.

1 **W**ould to God, ye could suffer a li-
tle my *e* foolishnes, and in dede,
b ye suffer me.

2 For I am ielous ouer you, with godlie ie-
lousie: for *e* I haue prepared you for one
husband, to present you as a pure virgine
to Christ:

3 But I feare lest as the * serpent beguiled
Eue through his subtiltie, so your mindes
should be corrupt from the simplicitie that
is in Christ.

4 For if he that commeth, preacheth ano-
ther *e* Iesus then him whom we haue pre-
ached: or if ye receiue another *e* spirit then
that which ye haue receiued: either ano-
ther Gospel, then that ye haue receiued,
ye might well haue suffered him.

5 Verely I *e* suppose that I was not inferior
to the verie chiefest Apostles.

6 And though I be *e* rude in speaking, yet I
am not *e* so in knowledge, but among you we
haue bene made manifest to the vtmost, in
all things.

7 Haue I committed an offence, because I
abased my selfe, that ye might be exalted,
and because I preached to you the Gospel
of God freely?

8 I *e* robbed other Churches, and tooke
wages of them to do you seruice.

9 And when I was present with you, and
had neede, I was *e* not slothfull to the hinde-
rance of any man: for that which was lac-
king vnto me, the brethren which came
from Macedonia, supplied, & in all things
I kept and will keepe my selfe, that I should
* not be grievous to you.

10 *e* The truth of Christ is in me, that this
for his liuing, but in his extreme pouertie preached diligently, with-
out burdening any man, or els waxing slouthfull to doe his duetie to
euerie man. Chap. 12. 13. al. 20. 31. k Let not the truth of Christ be
thought to be in me, if I suffer my ioy to be shut vp, which I haue con-
sequed of Grecia.

reioycing shal not be shut vp against me in
the regions of Achaia.

11 Wherefore? because I loue you not? God
knoweth.

12 But what I do, that will I do: that I may
cut away occasion from them which desire
e occasion, that they might be founde like
vnto vs in that wherein they reioyce.

13 For such false *e* Apostles are deceitfull
workers, and transforme them selues into
the Apostles of Christ.

14 And no maruile: for Satan him selfe is
transformed into an Angel of light.

15 Therefore it is no great thing, though
his ministers transforme them selues, as
though *they were* the ministers of righte-
ousnes, whose ende shalbe according to
their workes.

16 I say againe, let no man thinke, that I am
foolish: or els take me euen as a foole, that
I also may boaste my selfe a litle.

17 That I speake, I speake it not after the
e Lord: but as *is were* foolishly, in this my
great boasting.

18 Seing that many reioyce *e* after the flesh,
I will reioyce also.

19 For ye suffer fooles gladly, because that
ye are wise.

20 For ye suffer euen if a man bring you in-
to bondage, if a man deuoure you, if a man
take *your goods*, if a man exalt him selfe, if a
man smite you on the face.

21 *e* I speake as concerning the reproche: as
though that we had bene *e* weake: but
wherein any man is bold (I speake foolishly)
I am bolde also.

22 They are Ebrewes, * so am I: they are Is-
raelites, so am I: they are the seede of A-
braham, so am I:

23 They are the Ministers of Christ (I
e speake as a foole) I am more: in laboures
more abundant: in stripes aboute measure:
in prison more plenteously: in *e* death
oft.

24 Of the Iewes fise *e* times receiued I four-
tie stripes: * saue one.

25 *e* I was thrise: *e* beaten with rodde: I
was * once stoned: I suffered thrise * ship
wracke: night and day haue I bene in the
deepe sea.

26 In iourneying I was often, in perils of wa-
ters, in perils of robbers, in perils of mine
own natiō, in perils among the Gentiles, in
perils in the citie, in perils in wildernes, in
perils in the sea, in perils among false bre-
thren,

27 In wearines and painfullnes, in watching
often, in hunger & thirst, in fastings often,
in colde and in nakednes.

28 Beside the things which are outward, I
am combred daily, and haue the care of all
the Churches.

29 Who is weake, and I am not weake? who
is offended, and I burne not?

30 If I must nedes reioyce, I will reioyce of
mine *e* infirmities.

31 The God, euen the Father of our Lorde
Iesus Christ, which is blessed for euer-

Ooooo. iij. more,

1 To flander
my ministerie,
if I should receiue
wages.

m By false A-
postles here is
not meant suche
as teach false do-
ctrine, (whiche
doutlette, they
would haue
grouen vnto)
but such as were
vaine glorious, &
did not their du-
tie sincerely.

n In his heart
he had respect to
the Lorde: but
this fashion of
boasting seemed
according to mā,
whereunto they
compelled him.

o In outward
things.

p I note this dis-
honour, which
they do vnto
you.

q That is, ab-
iect, vile, misera-
ble, a craftie man,
an idiot, and sub-
iect to a thou-
sand calamities,
which things
the false Apo-
stles obiected a-
gainst him as
most certayne
testimonies of
his vnworthines
Phil. 3.5.

r Put case ye
terme it so, yet
it is true.

s In the present
danger of
death.

t At fise feue-
ral times, euery
time, thirtie and
nine.

u Of the Ro-
mane Magi-
strates.

Al. 16. 23.

Al. 14. 19.

Al. 27. 14.

x As imprison-
ments, beating,
hunger, thirst,
colde, nakednes,
and such like:
which thing: the
aduersaries con-
demne as infirmities
in me.

At. 9. 24.

more, knoweth that I lie not.

32 In *Damascus the gouernour of the people vnder King Aretas, laid watche in the citie of the Damascens, and would haue caught me.

33 But at a windowe was I let downe in a basket through the wall, and escaped his hands.

CHAP. XII.

1 He reioyceth in his preferment, 5. 7 But chiefly in his humblynes, 11 And layeth the cause of his boasting vpon the Corinthians. 14 He sheweth what good will he beareth them, 20 And promyseth to come vnto them.

At. 9. 3.

a That is, a Christian: or, I speake it in Christ.

b That is to say, 2 into the highest heauen.

c Mans infirmity was not able to declare them, neither were they shewed vnto him for that end.

Or, lawfull.

d The Greeke worde signifieth a sharpe peece of wood, as a pale, or stake, and also a little spilde or sharpe thing which pricketh

one as he goeth through bushie and thicke places, and entring into the fleshe, cannot be taken out

without cutting of the flesh: and this was the rebelling of the flesh against the Spirit, and warned him that Satan was at hand.

e That is to say, often times.

f Is known and evidently scene.

g He doeth not onely patiently beare his afflictions, but also ioyfully, and as one that taketh pleasure therein for Christs sake.

Chap. 11. 9.

Or, chargeable.

h For first, he was minded to depart from Ephesus into Macedonia, and so to Corinthus, 1. Cor. 16. 5.

Then when the Lord letted this purpose, he appointed to goe fraite from Ephesus to Corinthus, Chap. 1. 15. which intent being changed, he went to Macedonia, from whence now he appointeth the thirde time to come vnto them.

1 T is not expedient for me no doubt to reioyce: for I will come to visions and reuelations of the Lord.

* I knowe a man in Christ aboute fourtene yeres agoe, (whether he were in the bodie, I can not tell, or out of the bodie, I can not tell: God knoweth) which was taken vp into the third heauen.

3 And I know such a man (whether in the bodie, or out of the bodie, I can not tell: God knoweth.)

4 How that he was taken vp into Paradise, and heard wordes which can not be spoken, which are not possible for man to vtter.

5 Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole: for I wil say the trueth, but I refraine, lest any man should thinke of me aboute that he seeth in me, or that he heareth of me.

7 And lest I should be exalted out of measure through the abundance of reuelations, there was giuen vnto me a pricke in the flesh, the messenger of Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I befought the Lord that it might depart from me.

9 And he said vnto me, My grace is sufficient for thee: for my power is made perfect through weakenes. Very gladly therefore will I reioyce rather in myne infirmities, that the power of Christ may dwell in me.

10 Therefore I take pleasure in infirmities, in reproches, in necessities, in persecutions, in anguish for Christs sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: ye haue compelled me: for I ought to haue bene commended of you: for in nothing was I inferiour vnto the very chiefe Apostles, though I be nothing.

12 The signes of an Apostle were wrought among you with all patience, with signes, and wonders, and great works.

13 For what is it, wherein ye were inferiours vnto other Churches, except that I haue not bene slothfull to your hinderance? forgiue me this wrong.

14 Beholde, the third time I am ready to Beholde, the third time I am ready to

come vnto you, and yet will I not be slothfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay vp for the fathers, but the fathers for the children.

15 And I will most gladly bestowe, and will be bestowed for your soules: though the more I loue you, the lesse I am loued.

16 But be it that I charged you not: yet forasmuch as I was crafty, I tooke you with guile.

17 Did I pill you by any of them whome I sent vnto you?

18 I haue desired Titus, & with him I haue sent a brother: did Titus pill you of any thing? walked we not in the self same spirit? walked we not in the same steppes?

19 Again, thinke ye that we excuse our selues vnto you? we speake before God in Christ. But we do all things, dearly beloved, for your edifying.

20 For I feare lest when I come, I shall not finde you such as I would: and that I shall be found vnto you such as ye would not, and lest there be strife, enuying, wrath, contentions, backbitings, whisperings, swellings, and discorde.

21 I feare lest when I come againe, my God shall abase me among you, and I shall bewaile many of them which haue sinned already, and haue not repented of the vncleannes, and fornication, & wantonnes, which they haue committed.

CHAP. XIII.

1 He threatneth the obstinate, 5 And declareth what his power is by their owne testimonie, 10 Also he sheweth what is the effect of this epistle. 11 After hauing exhorted them to their dutie, he wisheth them all prosperitie.

1 This is the third time that I come vnto you. In the mouth of two or three witnessess shall euery word stand.

2 I told you before, and tel you before: as though I had bene present the seconde time, so write I now being absent to them which heretofore haue sinned, and to all others, that if I come again, I will not spare.

3 Seing that ye seeke experience of Christ, that speake in me, which towarde you is not weake, but is mightie in you.

4 For though he was crucified concerning his infirmity, yet liueth he through the power of God. And we no doute are weake in him: but we shall liue with him, through the power of God toward you.

5 Proue your selues whether ye are in the faith: examine your selues: knowe ye not your own selues, how that Iesus Christ is in you, except ye be reprobates?

6 But I trust that ye shall knowe that we are not reprobates.

7 Now I pray vnto God that ye do none euill, not that we should seeme approued, but that ye should doe that which is honest: though we be as reprobates.

8 For we can not do any thing against the whome ye contemne as dead men and castawayes, haue through God such power to execute against you, that ye may feele sensibly that we liue in Christ. 1. Cor. 11. 28. e In mans iudgement who for the most part reiecteth the best, and approueth the worst.

i Which declareth his fatherly affection.

Or, your cause or persons.

k Thus said his aduerfaries, that though he toke it not by himselfe, yet he did it by the means of others.

l To go to you.

m Meaning, sharpe and severe.

n There was nothing wherat he so much reioyced, as when his preaching profited: and therefore he calleth the Thessalonians his glorie & ioye: as also nothing did so much cast downe his heart, as when his labour did no good.

a His first coming was his dwelling among them: his second was his first epistle, and now he is ready to come the third time: which three comings he calleth his three witnessess.

Deut. 19. 15.

mat. 18. 16.

john. 8. 17.

ely. 10. 28.

b In my first epistle, chap. 4. 20.

c In that he humbled himselfe & tooke vpon him the forme of a seruant.

d Christ as touching the flesh in mans iudgement was vile & abiection: therefore we that are his members, cannot bootherwise esteeme: but being crucified, he shewed himselfe verie God: so thinke, that we

eructis

f Having abundance of the grace of God.
g Commit not by your negligence that, that which is ordained to saluation, turne to your destruction.

truth, but for the truth.

9 For we are glad when we are weake, and that ye are ¹strong: this also we wishe for, *euen* your perfection.

10 Therefore write I these things being absent, lest when I am present, I shoulde vse sharpnes, according to the power which the Lord hath giuen me, to ²edification, & not to destruction.

11 Finally brethren, fare ye well: be perfect: be of good comfort: be of one mind:

live in peace, and the God of loue and peace shalbe with you.

12 Greete one another with an ³holy ⁴kisse.

All the Saintes salute you.

13 The grace of our Lord Iesus Christ, and the loue of God, and the communion of the holy Ghost be with you all, A MEN.

The second Epistle to the Corinthians, written from Philippi, a citie in Macedonia, and sent by Titus & Lucas.

Rom. 16. 16.
1. Cor. 16. 20.

h Which was according to those countreys in those dayes both of the Iews & of other nations.

THE EPISTLE OF THE APOSTLE PAUL to the Galatians.

THE ARGUMENT.

THE Galatians after they had bene instructed by S. Paul in the truth of the Gospel, gave place to false Apostles, who entering in, in his absence corrupted the pure doctrine of Christ, and taught that the ceremonies of the Law must be necessarily obserued, which thing the Apostle so earnestly reasoneth against, that he proueth that the granting thereof is the overthrow of mans saluation purchased by Christ: for thereby the light of the Gospel is obscured: the conscience burdened: the testaments confounded: mans iustice established. And because the false teachers did pretend, as though they had bene sent of the chief Apostles, and that Paul had no authoritie, but spake of him selfe, he prometh both that he is an Apostle ordained by God, and also that he is not inferior to the rest of the Apostles: which thing established, he proceedeth to his purpose, promising that we are freely iustified before God without any workes or ceremonies: which notwithstanding in their time had their vse and commoditie: but now they are not only unprofitable figures, but also pernicious, because Christ the truth and the end thereof is come: wherefore men ought now to embrace that libertie which Christ hath purchased by his blood, and not to haue their consciences snared in the gremes of mans traditions: finally he sheweth wherein this libertie standeth, and what exercises appertaine thereto.

CHAP. I.

6 Paul rebuketh their inconstancie which suffered themselves to be seduced by the false Apostles, who preached that the obseruation of the ceremonies of the Law were necessary to saluation, & And detesteth them that preach any otherwise then Christ purely. 13 He sheweth his owne conuersation, magnifieth his office and Apostleship, and declareth him selfe to be equall with the chief Apostles.

1 I Paul ¹an Apostle (not ²of men, neither by ³man, but by Iesus Christ, and God the Father which hath raised him from the dead)

And al the brethren which are with me, vnto the churches of Galatia:

3 Grace be with you, and peace from God the Father, and from our Lorde Iesus Christ,

4 Which gaue him selfe for our sinnes, that he might deliuer vs ⁴from this ⁵present euill worlde according to the will of God euen our Father,

5 To whome be glorie for euer and euer, Amen.

6 I marueile that ye are so soone remoued away vnto another ⁶gospell, from him that had called you in the ⁷grace of Christ,

7 Which is not another ⁸Gospell, saue that there be some which trouble you, and intende to ⁹peruert the Gospel of Christ.

8 But though that we, or An ¹⁰Angell from heauen preache vnto you otherwise, then that which we haue preached vnto you, let him be ¹¹accursed.

9 As we said before, so say I now againe, If ther, isto ioyne light with darkenes, death with life, and doeth vterly overthrowe the Gospell. f If it were possible, that an Angell shoulde so doe: whereby Paul declareth this certaintie of his preaching. ¹²Or, abominable:

anie man preache vnto you otherwise the that ye haue receiued, let him be accursed.

10 For ¹³nowe preache I mans doctrine, or Gods? or go I about to please men? for if I should yet please men, I were not the seruant of Christ.

11 ¹⁴Now I certifie you, brethren, that the gospell which was preached of me, was not after ¹⁵man.

12 For neither received I it of man, neither was I taught it, but by the ¹⁶reuelation of Iesus Christ.

13 For ye haue heard of my conuersation in time past, in the Iewish religion, howe that ¹⁷I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion about many of my ¹⁸companions of mine own nation, and was much more zealous of the ¹⁹traditions of my fathers.

15 But when it ²⁰pleased God (which had separated me from my mothers wombe, and called me by his grace)

16 To reueile his Sonne ²¹in me, that I should preach him ²²among the Gentiles, immediatly I communicated not with ²³flesh and blood:

17 Neyther came I againe to Ierusalem to them which were Apostles before me, but I went into Arabia, and turned againe vnto Damascus.

18 Then after three yerres I came againe to Ierusalem to visite Peter, and abode with him fifteene dayes.

19 And none other of the Apostles sawe I, saue James the Lords brother.

O o o o o. iij. 20 Now

g Since that of Pharise I was made an Apostle.

h That is, doctrine inuented by man, neither by mans authoritie do I preache it.

i By an extraordinary reuelation.

1. Cor. 13. 1.

k That is, of the Lawe of God, which was giuen to the ancient fathers.

l He maketh three degrees in Gods eternall predestination: first his eternall counsell, then his appointing from the mothers wombe, & thirdly his calling.

1. Cor. 13. 1.

m That is, with any man, as though I had neede of his counsel to approue my doctrine.

Tit. 1. 3.
a For God is the author of all ministerie.
b This prerogative was peculiar to the Apostles.

Luke. 1. 74.
c Which is, the corrupt life of man without Christ.

Or, doctrine.

d That is, to be partakers of the saluation offered freely by Christ

e For what is more contrarie to our free iustification by faith, then the iustification by the Lawe, or our workes? therefore to ioyne these two together

f If it were possible, that an Angell shoulde so doe: whereby Paul declareth this certaintie of his preaching. Or, abominable:

- 20 Now the things which I write vnto you, behold, I witness before god, that I lie not.
 21 After that, I went into the coastes of Syria and Cilicia: for I was vnknewe by face vnto the Churches of Iudea, which were in Christ.
 22 But they had heard onely *some say*, He which persecuted vs in time past, nowe preacheth the faith which before he destroyed.
 23 And they glorified God for me.

CHAP. II.

Confirming his Apostleship to be of God, 3 He sheweth why Titus was not circumcised, 6 And that he is nothing inferior to other Apostles: 11 Yea, and that he hath reproveth Peter the Apostle of the Iewes. 16 After he cometh to the principal scope, which is to proue that iustification only cometh of the grace of God by faith in Iesus Christ, and not by the workes of the Lawe.

1 **T**HEN fourteene yeres after, I went vp againe to Ierusalem with Barnabas, and tooke with me Titus also.

a Paul nothing doubted of his doctrine: but because many reported that he taught contrary doctrine to the other Apostles, which rumors hindered the course of the Gospell, he endeavored to remedie it, and to proue that they consented with him.

Act. 15. 2.

b Greeke without

profit.

c Which declar-

eth that the o-

ther Apostles a-

greed with him.

d Lest we should

haue betrayed

the Christian li-

bertie.

e Albeit they

had bene conuer-

sant with Christ

afore time.

f Deut. 10. 17.

g 2. Chron. 19. 7.

h Job. 34. 19.

i Wisd. 6. 8.

k Eccle. 35. 15.

l All. 10. 34.

m Rom. 3. 11.

n Ephes. 6. 9.

o Coloss. 3. 25.

p 2. Pet. 1. 17.

q But approved

my doctrine per-

fect in all points.

r In token that

we all agreed in

doctrine.

s Act. 11. 30.

t 2. Cor. 9. 7.

u Meaning, be-

fore all men.

2 And I went vp by reuelation, and communicated with them of the Gospell which I preache among the Gentiles, but particularly with them that were the chief, lest by any meanes I should runne, or had rúne in vaine:

3 But neither yet Titus which was with me, though he were a Grecian, was compelled to be circumcised,

4 For all the false brethren that crept in: who came in priuely to spie out our libertie, which we haue in Christ Iesus, that they might bring vs into bondage.

5 To whom we gaue not place by subjection for an houre, that the truth of the Gospell might continue with you.

6 And of them which seemed to be great, I was not taught (what they were in tyme passed, it maketh no matter to me: * God accepteth no mans person) neuertheles, they that are the chiefe, did communicate nothing with me.

7 But contrariwise, when they sawe that the Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the Circumcision was vnto Peter:

8 (For he that was mighty by Peter in the Apostleship ouer the Circumcision, was also mighty by me toward the Gentiles)

9 And when Iames, and Cephas, and Iohn knew of the grace that was giue vnto me, which are counted to be pillars, they gaue to me and to Barnabas the right hands of fellowship, that we should preache vnto the Gentiles, and they vnto the Circumcision,

10 *Warning only that we should remember the poore: which thing also I was diligent to do.

11 ¶ And when Peter was come to Antiochia, I withstood him to his face: for he, was to be blamed.

12 For before that certaine came fró Iames, he ate with the Gentiles: but when they were come, he withdrew and separated him selfe, fearing them which were of the Circumcision.

13 And the other Iewes dissembled like-

wife with him, in so much that Barnabas was brought into their dissimulation also.

14 But when I sawe, that they went not the right way to the truth of the Gospell, I said vnto Peter before al men, If thou being a Iewe, liuest as the Gentiles, and not like the Iewes, why constrainest thou the Gentiles to do like the Iewes?

15 We which are Iewes by nature, and not sinners of the Gentiles,

16 Knowe that a man is not iustified by the workes of the Law, but by the faith of Iesus Christ: euen we I say, haue beleueed in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Law, because that by the workes of the Law no flesh shalbe iustified.

17 If then while we seeke to be made righteous by Christ, we our selues are founde sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I builde againe the things that I haue destroyed, I make my selfe a trespasser.

19 For I through the Lawe am dead to the Law, and that I might liue vnto God, I am crucified with Christ.

20 Thus I liue yet, not I nowe, but Christ liueth in me: and in that that I now liue in the flesh, I liue by the faith in the sonne of God, who hath loued me, and giuen him selfe for me.

21 I do not abrogate the grace of God: for if righteousness be by the Law, then Christ dyed without a cause.

n And feeble his strength in me which killeth sinne. o Not as I was once, but regenerate, and changed into a new creature, in qualite, & not in substance. p In this mortall bodie. q As did the false Apostles which preached not the faith in Christ. r Or, for nothing.

CHAP. III.

1 He rebuketh them sharply, 2 And proueth by diuers reasons that iustification is by faith, 6 As appeareth by the example of Abraham, 10. 19. 24. And by the office, and the end, both of the Law, 11. 25 And of faith.

1 **O** Foolish Galatians, who hath bewitched you that ye shoulde not obey the truth, to whom Iesus Christ before was described in your sight, and among you crucified?

2 This onely would I learne of you, Receyued ye the Spirit by the workes of the Law, or by the hearing of faith preached?

3 Are ye so foolish, that after ye haue begunne in the Spirit, ye woulde nowe be made perfect by the flesh?

4 Haue ye suffered so many things in vayne, if so be it be euen in vaine.

5 He therefore that ministrereth to you the Spirit, and worketh miracles among you, doeth he it through the workes of the Law, or by the hearing of faith preached?

6 Yea rather as Abraham beleueed God, and it was imputed to him for righteousness.

7 Knowe ye therefore, that they which are of faith, the same are the children of Abraham.

8 For the Scripture foreseeing, that God would iustifie the Gentiles through faith,

e And ceremonies of the Law? Gen. 15. 6. Rom. 4. 3. Iam. 2. 23.

"Greeke, with a right fore."

h In bringing their consciences into doute by thine example, and authoritie of and here the Apostle cometh to his chiefe point.

i For so the Iewes called the Gentiles in reproche. Or, man.

k Rom. 3. 19.

l Phil. 3. 9.

m Except our fruites be agreeable to our faith, we declare that we haue not Christ.

n I For he caused them not to sinne, but disclosed it, neyther tooke he away the righteousness of the Law, but shewed their hypocritie which were not able to performe that whereof they boasted.

o For my doctrine is to destroy sinne by faith in Christ & not to establish sinne.

p Not as I was once, but regenerate, and changed into a new creature, in qualite, & not in substance. q As did the false Apostles which preached not the faith in Christ. r Or, for nothing.

a To whome Christ was so liuely preached, as if his liuely image were set before your eyes, or els had bene crucified among you.

b Meaning the gifts of the Spirit.

c That is, the doctrine of salvation through faith in Iesus Christ, as cha.

1. 22.

d The false Apostles taught that Christ profited nothing, except they were circumcised, and that the Lawe was the perfection, and Christes doctrine onely the rudiments therevnto.

Gen. 12. 3.
Eccle. 14. 20.
alt. 3. 15.

f Which thinke
to be iustified by
them.

Deut. 17. 28.
Habak. 2. 4.
Rom. 1. 17.

g The Law pro-
nounceth not the
iust, which be-
lieue, but which
worke, & so con-
demneth all the
whiche in all
pointes donot
fulfill it.

Laui. 1. 5.

Deut. 21. 23.

h Which is the

Gospel.

i I will use a com-
mon example

that you may be

athamed to at-
tribute lesse vn-
to God, then to

such covenants,

which one man

maketh to ano-
ther.

Ebr. 9. 17.

k No more is

the promise or

couenant of God

abrogate by the

Law, nor yet is

the Law added

to the promise

to take any thing

away that was

superfluous, or

to supplie any

thing that wan-
ted.

l Which decla-
reth that the

Iewes and Gen-
tiles are both

partakers of the

promise, becaue

they are ioyned

in Christ which

is this blessed

seede.

m That siene

might appeare

& be made more

abundant, and so

all to be shut vp

vnder sinne.

n Who as mini-
sters gaue it to

Moses by the

authoritie of

Christ.

o But serueth

both for the

Iewes and Gen-
tiles to ioync

them to God.

p Constant and

alwayes like him

selfe.

Rom. 3. 9.

q Both men and

all their workes.

r The full reuelation of things which were hid vn-
der the shadowes of the Law. Rom. 10. 4.

s Not that the doctrine of
the Lawe is abolished, but the condemnation thereof is taken away
by faith.

preached before the Gospell vnto Abra-
ham, saying, * In thee shall all the Gentiles
be blessed.

9 So then they which be of faith, are bles-
sed with faithfull Abraham.

10 For as many as are of the * workes of the
Law, are vnder the curse: for it is written,
* Cursed is euery man that continueth not
in all things, which are writte in the booke
of the Law, to do them.

11 And that no man is iustified by the Lawe
in the sight of God, it is euident: * for the
iust shall liue by faith.

12 And the Law is not of faith: but * the mā
that shal do those things, shal liue in them.

13 Christ hath redeemed vs from the curse
of the Law, when he was made a curse for
vs (for it is written, * Cursed is euery one
that hangeth on tree)

14 That the blessing of Abraham might come
on the Gentiles through Christ Iesus, that
we might receiue the * promise of the Spi-
rit through faith.

15 Brethren, I speake as men do, * Though
it be but a mans couenant when it is con-
firmed, yet no mā doeth abrogate it, or
addeth any thing thereto.

16 Now to Abraham and his seede were the
promises made. He saith not, And to the
seedes, as speaking of many: but, And to thy
seede, as of one, which is Christ.

17 And this I say, that the Lawe which was
four hundredth and thirtie yeres after, can
not disanull the couenant that was confir-
med afore of god in respect of Christ, that
it should make the promise of none effect.

18 For if the inheritance be of the Law, it is
no more by the promise, but God gaue it
vnto Abraham by promise.

19 Wherefore then serueth the Law? It was
added because of the * transgressions, tyll
the seede came vnto the which the pro-
mise was made: and it was ordained by
* Angels in the hand of a Mediatour.

20 Now a Mediatour is not a Mediatour of
* one: but God is * one.

21 Is the Law then against the promise of
God? God forbid: for if there had bene a
Lawe giuen which could haue giuen life,
surely righteousness shoulde haue bene by
the Law.

22 But the Scripture hath * concluded * all
vnder sinne, that the promes by the faith
of Iesus Christ shoulde be giuen to them
that beleeue.

23 But before * faith came, we were kept vn-
der the Lawe, and shut vp vnto the faith,
which should afterward be reueiled.

24 Wherefore the * Law was our scholema-
ster to bring vs to Christ, that we might be
made righteous by faith.

25 But after that faith is come, we are no
longer vnder * a scholemaister.

26 For ye are all the sonnes of God by faith,
in Christ Iesus.

27 * For al ye that are * baptized into Christ, Rom. 6. 3.
haue put on Christ. t So baptism

28 There is neither Iewe nor Grecian: there
is neither bonde nor free: there is neither
male nor female: for ye are all * one in
Christ Iesus. e Succedeth Circu-
cision, & so thou-
row Christ both
Iewe and Gentile
is faued.

29 And if ye be Christs, then are ye Abra-
hams seede, and heires by promes. u As all one man

CHAP. III.

1 He sheweth wherefore the ceremonies were ordained.
2 Which being shadowes must ende when Christ the
truth cometh. 3 He moueth them by certaine exhor-
tations, 4 And confirmeth his argument with a strong
example of allegorie.

1 Then I say, that the * heire as long as he
is a childe, differeth nothing from a
seruant, though he be Lord of all,

2 But is vnder * tutors and gouernours, vn-
till the time appointed of the father.

3 Euen so, we when we were children,
were in bondage vnder the * rudiments of
the worlde.

4 But when the fulnes of time was come,
God sent forth his Sonne made of a wo-
man, and made * vnder the Law,

5 That he might redeme them which were
vnder the Law, that we might receiue the
adoption of the sonnes.

6 And because ye are sonnes, God hath
sent forth the * Spirit of his Sonne into
your hearts, which cryeth, * Abba, Father.

7 Wherefore, thou art no more * a seruant,
but a sonne: now if thou be a sonne, shew
also the heire of God through Christ.

8 But euen then, when ye * knew not God,
ye did seruiue vnto the, which by * nature
are not gods.

9 But now seeing ye knowe God, yea, ra-
ther are knowne of God, how turne * ye a-
gain vnto impotent and beggerly rudi-
mentes, whereunto as from the beginning
ye will be in bondage againe?

10 Ye obserue * dayes, and monethes, and
times, and yerres.

11 I am in feare of you, lest I haue bestowed
on you labour in vaine.

12 Be ye as * I: for I am true as you: brethren,
I beseeche you: ye haue not hurt * me at al.

13 And ye know, howe through * infirmities
of the flesh I preached the Gospell vnto
you at the first.

14 * And the triall of me which was in my
flesh, ye despised not, neither abhorred:
but ye receiued me as an * Angel of God,
yea as Christ Iesus.

15 What was then your felicitie? For I beare
you recorde, that if it had bene possible, ye
would haue plucked out your owne eyes,
and haue giuen them to me.

16 Am I therefore become your enemy,
because I tell you the truth?

backward from him. 1 Ye obserue dayes, as Sabbathes, new moones,
&c: Ye obserue monethes, as the first and seuenth moneth: ye obserue
times, as Easter, Witsontide, the feast of Tabernacles: ye obserue yerres,
as the Iubile, or yere of forgiveness, which beggerly ceremonies are
most pernicious to the which haue receiued the swete libertie of the
Gospel, & thrust them back into superstitious slauerie. m So friend-
ful to me, as I am affectioned toward you. n For I pardon you, if you
repent. o Being in great dangers and afflictions, or without pompe &
ostentation. p That is, the troubles and vexations which God send
to trie me while I was among you. q For my ministeries sake.

r For they are but ambitious.
f They would turne you from me, that you might followe them.
e And imprinted so in your hearts that you loue none other.

Gen. 18. 15.
Gen. 21. 5.

u That is, signifie.
x Agar, and Sina represent the Lawe: Sara and Ierusalem the Gospell: Ismael the lewish Synagogue, and Isaac the Church of Christ.
y That is, out of the land of promises.
Or Iſa and heavenly.

Iſa. 54. 1.
z Meaning Sara.
Rom. 9. 8.
Gen. 21. 10.

a For we are in the Church of Christ, which is our mother, and not of the Synagogue which is a seruant vnder the Law.
|| By the libertie wherewith Christ hath made vs free.

Gal. 3. 1.

a If you ioyne circumcision to the Gospell, as a thing necessarie to saluation.

1 Cor. 1. 17.

b We liue in hope through that Spirit which causeth faith, and which is giuen to the faithfull, that we should by sayth and not by the Law obtaine the crown of glorie, which Christ giueth freely.

- 17 They are ielous ouer you amisse: yea, they would exclude you, that ye should altogether loue them.
18 But it is a good thing to loue earnestly alwayes in a good thing, and not only when I am present with you,
19 My litle children, of whome I trauaile in birth againe, vntil Christ be formed in you.
20 And I would I were with you now, that I might change my voyce: for I am in doute of you.
21 Tell me, ye that will be vnder the Lawe, do ye not heare the Law?
22 For it is written, that Abraham had two sonnes, * one by a seruant, and * one by a free woman.
23 But he which was of the seruant, was borne after the flesh: and he which was of the free woman, was borne by promises.
24 By the which things an other thing is ment: for these mothers are the two Testaments, the one which is * Agar of mount Sina, which gendreth vnto bondage,
25 (For Agar or Sina is a mountaine in Arabia, and it answereth to Ierusalem which now is) and she is in bondage with her children.
26 But Ierusalem, which is above, is free: which is the mother of vs all.
27 For it is written, * Reioyce thou barren that bearest no children: breake forth, and crie, thou that trauailest not: for the desolate hath many moe children, then she which hath an husband.
28 * Therefore, brethren, we are after the manner of Isaac, children of the promise.
29 But as then he that was borne after the flesh, persecuted him that was borne after the spirit, euen so it is now.
30 But what saith the Scripture? * Put out the seruant and her sonne: for the sonne of the seruant shall not be heire with the sonne of the free woman.
31 Then brethren, we are not children of the seruant, but of the * free woman ||.

CHAP. V.

a He laboureth to drawe them away from Circumcision, 17 And sheweth them the battell betwix the Spirit and the flesh, and the fruites of them both.

- 1 Stand fast therfore in the libertie wherewith Christ hath made vs free, and be not intangled againe with the yoke of bondage.
2 * Beholde, I Paul say vnto you, that if ye be * circumcised, Christ shall profite you nothing.
3 For I testifie againe to euery man, which is circumcised, that he is bounde to keepe the whole Lawe.
4 Ye are * abolished from Christ: whosoever is iustified by the Lawe, ye are fallen from grace.
5 For we through the Spirit waite for the hope of righteousness through faith.
6 For in Iesus Christ neither Circumcision auaileth any thing, neither vncircumcision,

but faith which worketh by loue.

- 7 Ye did runne well: who did let you, that ye did not obey the * truth?
8 It is not the perswasion of him that calleth you.
9 * A litle leauen doth leauen the whole lump.
10 I haue trust in you through the Lorde, that ye will be none otherwise minded: but he that troubleth you, shall beare his condemnation, whosoever he be.
11 And brethren, if I yet preache circumcision, why do I yet suffer persecution? Then is the * slander of the crosse abolished.
12 Woulde to God they were euen cut of, which do disquiet you.
13 For brethren, ye haue bene called vnto libertie: only vse not your libertie as an occasion vnto the flesh, but by loue serue one another.
14 For all the Law is fulfilled in one word, which is this, Thou shalt loue thy neighbour as thy selfe.
15 If ye bite and deuoure one another, take heede lest ye be consumed one of another.
16 Then I say, * walke in the * Spirit, and ye shall not fulfill the lustes of the flesh.
17 For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other, so that ye can not do the same things that ye would.
18 And if ye be led by the * Spirit, ye are not vnder the Law.
19 Moreouer the workes of the fleshe are manifest, which are adulterie, fornication, vncleannes, wantonnes,
20 Idolatrie, witchcraft, hatred, debate, emulations, wrath, contentions, seditions, heresies,
21 Enuie, murders, drunkennes, gluttonie, and such like, whereof I tell you before, as I also haue tolde you before, that they which do such things, shall not inherite the kingdome of God.
22 But the fruite of the Spirit is loue, ioye, peace, long suffering, gentlenes, goodnes, faith,
23 Mekenes, temperancie: against such there is no Law.
24 For they that are Christs, haue crucified the flesh with the affections and the lustes.
25 If we liue in the Spirit, let vs also walke in the * Spirit.
26 Let vs not be desirous of vaine glorie, prouoking one another, enuying one another.

CHAP. VI.

a He exhorteth them to vse gentlenes towards the weak, 2 And to shewe their brotherly loue and modestie: 6 Also to provide for their Ministers, 9 To perseuere, 14 To reioyce in the crosse of Christ, 15 To newnesse of life, 16 And last of all wisheth to them with the rest of the faithfull all prosperitie.

- 1 Brethren, if a man be * fallen by occasion into any fault, ye which are spiritual, restore such one with the spirit of mekenes, considering thy self, lest thou also be tempted.
2 Beare ye one an others burden, and so

c Then whatsoever is not the worde of God, which here he calleth truth, is very lyes.
d Which is God 1 Cor. 5. 6.
e A litle corruption doth destroy the whole doctrine.
f That ye will embrace the worde of God purely.
g That is, the doctrine of the Gospell, which the worlde abhorred, as a shameful thing, & therewith were offended.
h Meaning the second table, *Leui. 19. 18.*
mat. 22. 39.
mar. 12. 31.
1 ioh. 3. 1.
Rom. 13. 14.
1 pet. 3. 11.
i In the man regenerate.
k That is, the natural man striueth against the Spirit of regeneration.
l If you be guided by the Spirit of adoption, that which ye do, is agreeable to God, although it be not perfect.

m For they are vnder the Spirit or grace.
n Christ hath not onely remitted their sinnes, but sanctified them into newnesse of life.
o That being dead to sinne and liuing to God, we may declare the same in holiness and innocencie of life.

a Either by reason of his flesh or Satan.

b fulfill

- b Christ exhorteth in sundrie places to mutual loue, and therefore brotherly loue is here called the Lawe of Christ, and his comandemēt 1o. 13. 34. & 15. 12.
- c He sheweth that man hath nothing of himselfe wherof he shalld reioyce.
- d For his reioy- cing is a testimonie of a good conscience, 2. Cor. 1. 12. wherein he may reioyce before men, but not before God.
- e For it were a shame not to prouide for their corporal necessities which feede our soules with the heavenly deinties. 1. Cor. 3. 2.
- f He proueth that the ministers must be nourished: for if men onely prouide for worldly things without respect of the life euertlasting, then they procure to themselves death, and mocke God, who hath giuen them his ministers to teache them heavenly things. 2. Thess. 3. 10.
- g The fruit which God hath promised.
- h By the outward ceremonies
- i That is, for preaching christ crucified.
- k That they haue made you Iewes.
- l By the worlde he meaneth all outward pompe, ceremonies, and thinges, which please mens fantasies.
- m Which is regenerate by sayth.
- n That is, vpon the Iewes, as Rom. 10. 19.
- o Let no man trouble my preaching from hence forth: for my markes are witness how valiantly I haue fought.
- p Which are odious to the worlde, but glorious before God.
- 1 b fulfill the Law of Christ.
- 2 For if any man seeme to him selfe, that he is some what, when he is nothing, he deceiueth him self in his imagination.
- 3 But let euery man proue his owne work, and then shall he haue ^d reioycing in him selfe, onely and not in another.
- 4 * For euery man shall beare his owne burden.
- 5 Let him that is taught in the word, make him that hath taught him, partaker of all his ^e goods.
- 6 Be not deceiued: God is not mocked: for whatsoever a man soweth, that shall he also reape.
- 7 For he that soweth to his fleshe, shall of the fleshe reape corruptio: but he that soweth to the spirit, shall of the spirit reape life euertlasting.
- 8 * Let vs not therefore be wearie of well doing: for in due season we shal ^g reape, if we faint not.
- 9 While we haue therefore time, let vs do good vnto al men, but specially vnto them,

which are of the householde of faith.

- 11 ¶ Ye see howe large a letter I haue written vnto you with mine owne hand.
- 12 As many as desire to make a faire shewe in the fleshe, they constrain you to be circumcised, only because they would not suffer persecution for the ⁱ crosse of Christ.
- 13 For they them selues which are circumcised keepe not the law, but desire to haue you circumcised, that they might reioyce in your fleshe.
- 14 But God forbid that I shoulde reioyce, but in the crosse of our Lord Iesus Christ, whereby the ^l world is crucified vnto me, and I vnto the world.
- 15 For in Christ Iesus neither circumcision auayleth any thing, nor vncircumcision, but a new ^m creature.
- 16 And as many as walke according to this rule, peace shal be vpon them, and mercie, and ⁿ vpon the Israel of God.
- 17 From hence forth let no man ^o put me to busines: for I beare in my body the ^p markes of the Lord Iesus.
- 18 Brethren, the grace of our Lorde Iesus Christ be with your spirit, Amen.

¶ Vnto the Galatians written from Rome.

THE EPISTLE OF PAVL TO THE EPHESIANS.

THE ARGUMENT.

While Paul was prisoner at Rome, there entred in among the Ephesians false teachers, who corrupted the true doctrine which he had taught them, by reason wherof he wrote this Epistle to confirme them in that thing which they had learned of him. And first after his salutation, he assureth them of saluation, because they were therunto predestinate by the free election of God, before they were born, and sealed up to this eternal life by the holy Ghost, giuen vnto them by the Gospell, the knowledge of the which mysterie he prayeth God to confirme toward them. And to the intent they should not glorie in the selues, he sheweth them their extreme miserie, wherein they were plunged before they knew Christ, as people without God, Gentiles to whom the promises were not made, & yet by the free mercie of God in Christ Iesus, they were saued, and he appointed to be their Apostle, as of al other Gentiles: therefore he desireth God to lighten the Ephesians hearts with the persit vnderstanding of his Sonne, and exhorteth them likewise to be mindful of so great benefices, neither to be moued with the false apostles, which seeke to overthrow their faith, and treade under foote the Gospell, which was not preached to them, as by chance or fortune, but according to the eternal counsell of God: who by this meanes preserveth onely his Church. Therefore the Apostle commendeth his ministerie, forasmuch as God thereby reigneth among men, and causeth it to bring forth most plentiful fruires, as innocencie, holynes, with al such offices apperteyning to godlines. Last of al, he declareth not onely in general what ought to be the life of the Christians, but also sheweth particularly, what things concerne euery mans vocation.

CHAP. I.

After his salutation, 4 He sheweth that the chiefe cause of their salutation standeth in the free election of god through Christ. 16 He declareth his good wil toward them, giuing thanks, and praying God for their faith. 21 The maiestie of Christ.

1 **P**AUL an Apostle of IESVS Christ, by the wil of God, to the *Saintes, which are at Ephesus, & to the faithfull in Christ Iesus:

Grace be with you, and peace from God our Father, and from the Lorde Iesus Christ.

2 * Blessed be God euen the Father of our Lord Iesus Christ, which hath blessed vs with all ^a spirituall blessing in heauenly

things in Christ,

- 3 * As he hath ^b chosen vs in him, before the foundation of the world, that we ^c should be holy, & without blame before him in loue:
- 4 Who hath predestinate vs, to be ^d adopted through Iesus Christ vnto him self, according to the good pleasure of his will,
- 5 To the ^e praise of the glory of his grace, wherewith he hath made vs accepted in his beloued,
- 6 By whom we haue redemption through

Judas. Col. 1. 22. c When Christes iustice is imputed ours. d Where as we were not the natural children, he receiued vs by grace, & made vs his children. e The principal end of our election is to praise and glorifie the grace of God.

^f Or, places.

^g Tim. 1. 9.

b This election to life euertlasting can neuer be changed: but in temporal offices which god hath appointed for a certaine space, when the terme is expired, he changeth his election, as we see in Saul and

his blood

1. Cor. 1. 3.

2. Cor. 1. 3.

2. pet. 1. 3.

a As with the knowledge of God in Christ, with faith, hope, charitie, and other gifts.

f That is, in Christ.
 g By this he meaneth the whole body of the Church, which he deuiceth into them, which are in heauen, and them which are in earth: also the faithfull which remaine in earth fit of the Iewes and the Gentiles.
 h To wit, the Iewes.
 i Though we be redeemed fro the bondage of sinne by death of Christ, Rom. 6.22. yet wee hope for this second redemption which shall be when we shall possess our inheritance in the heauens, whereof we haue the holy Ghost for a gage, as Chap. 4.30.
 k Of Christ. Col. 2.12. chap. 3.7.
 l Made him Governour of all things both in heauen and in earth: so that Christes bodie is now oneie there or else it should not be a true bodie, and his ascension should be but a fantastical thing and onely imagined.
 m This is the great loue of Christ toward his Church, that he counteth not him selfe perfect without vs which are his members: and therefore the Church is also called Christ, as 1. Cor. 12.12.

his blood, *even* the forgiveness of sinnes, according to his rich grace:
 8 Whereby he hath bene abundant toward vs in all wisdom and vnderstanding,
 9 And hath opened vnto vs the myserie of his will according to his good pleasure, which he had purposed in him,
 10 That in the dispensation of the fulnes of the tymes he might gather together in one all things, both which are in heauen and which are in earth, *even* in Christ:
 11 In whome also we are chosen when we were predestinate according to the purpose of him which worketh all things after the counsell of his owne will,
 12 That we, which first trusted in Christ, should be vnto the prayse of his glorie:
 13 In whom also ye haue trusted after that ye heard the word of truth, *even* the Gospel of your saluation, wherein also after that ye beleue, ye were sealed with the holy Spirit of promise,
 14 Which is the earnest of our inheritance, vntill the redemption of the possession purchased vnto the prayse of his glorie.
 15 Therefore also, after that I heard of the faith, which ye haue in the Lorde Iesus, and loue toward all the Saintes,
 16 I cease not to giue thanks for you, making mention of you in my prayers,
 17 That the God of our Lorde Iesus Christ the Father of glorie, might giue vnto you the Spirit of wisdom, and reuelation thorough the knowledge of him,
 18 That the eyes of your vnderstanding may be lightened, that ye may know what the hope is of his calling, and what the riches of his glorious inheritance is in the Saintes,
 19 And what is the exceeding greatnes of his power toward vs, which beleue, according to the working of his mightie power,
 20 Which he wrought in Christ, when he raised him from the dead, and set him at his right hand in the heauenly places,
 21 Farre aboue all principallitie, and power, and might, and domination, & every name that is named, not in this world onely, but also in that, that is to come,
 22 And hath made all things subiect vnder his feet, and hath appointed him ouer all things to be the head to the Church,
 23 Which is his bodie, *even* the fulnes of him that filleth all in all things.

CHAP. II.

To magnifie the grace of Christ, which is the only cause of saluation, 12 He sheweth them what manner of people they were before their conuersion, 18 And what they are now in Christ.

Col. 2.19.

Chap. 6.12.

a Meaning Satan.

1 AND you hath he quickened, that were dead in trespasses and sinnes,
 2 Wherein, in time past ye walked, according to the course of this worlde, and after the prince that ruleth in the aire, *even* the spirit, that now worketh in the children of disobedience,
 3 Among whom we also had our conuersation in time past, in the lustes of our flesh,

in fulfilling the will of the flesh, and of the minde, and were by nature the children of wrath, as well as others.

4 But God which is rich in mercy, through his great loue wherewith he loued vs,
 5 *Even* when we were dead by sinnes, hath quickened vs together in Christ, by whose grace ye are saued,
 6 And hath raised vs vp together, & made vs sit together in the heauenly places in Christ Iesus,
 7 That he might shewe in the ages to come the exceeding riches of his grace, through his kindnes toward vs in Christ Iesus.
 8 For by grace are ye saued through faith, and that not of your selues: it is the gift of God,
 9 Not of workes, lest any man should boast him selfe.
 10 For we are his workmanship created in Christ Iesus vnto good workes, which God hath ordained, that we shoulde walke in them.
 11 Wherefore remember that ye being in time past Gentiles in the flesh, and called vncircumcision of them, which are called circumcision in the fleshe, made with hands,
 12 That ye were, I say, at that time without Christ, and were alienates from the common wealth of Israel, and were strangers from the covenants of promise, and had no hope, and were without God in the worlde.
 13 But now in Christ Iesus, ye which once were farre off, are made neere by the blood of Christ.
 14 For he is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,
 15 In abrogating through his flesh the hatred, that is, the Lawe of commandments which standeth in ordinances, for to make of twaine one newe man in him selfe, so making peace,
 16 And that he might reconcile both vnto God in one body by his crosse, and slaye hatred thereby,
 17 And came, and preached peace to you which were a farre off, and to them that were neere.
 18 For through him we both haue an entrance vnto the Father by one Spirit.
 19 Nowe therefore ye are no more straungers and forreners: but citizens with the Saintes, and of the houle of God,
 20 And are built vpon the foundation of the Apostles and Prophetes, Iesus, Christ him selfe being the chiefe corner stone,
 21 In whom all the building coupled together, groweth vnto an holy Temple in the Lorde,
 22 In whome ye also are built together to be the habitation of God by the Spirit.

CHAP. III.

1 He sheweth the cause of his imprisonment, 13 Describeth them not to faint because of his trouble, 14 And prayeth God to make them stedfast in his Spirit.

I For

b Not by creation, but by Adams transgression, and so by birth.

c Both Iewe & Gentile.

d We that are the members, are raised vp fro death, and reigne with our head Christ in heauen by faith.

e Here he meaneth, as concerning grace, and not by nature.

f He sheweth here that the further the Gentiles were of fro the grace of God, the greater detters they are now to the same.

g It was but one covenant, but because it was diuers times confirmed and established, therefore here he calleth the Covenants.

h When no promise is, there is no hope.

i That is, the cause of the diuision that was betweene the Iewes and the Gentiles.

k For in Christ all things were accomplished, which were prefigured in the Lawe.

l For of the Iewes and the Gentils he made one flocke.

m Or, death.

n Or, death.

o Or, death.

p Or, death.

q Or, death.

r Or, death.

s Or, death.

t Or, death.

u Or, death.

v Or, death.

w Or, death.

x Or, death.

y Or, death.

z Or, death.

a He reioyeth in that he suffered imprisonment for y^e maintenance of christs glorie.

b Which was his vocation to preach vnto the Gentiles.

c That is, in the first chap. of this Epistle, verse 9. d Although the fathers, and the Prophets had reuelations certain, yet it was not in comparison of y^e abundance which was shewed whē y^e Gentiles were called: neither yet was the time nor the manner knowne.

Chap. 1. 9. 1. Cor. 15. 9.

Gal. 1. 16.

Rom. 16. 25.

col. 1. 26.

2. Tim. 1. 10.

Tit. 1. 2.

2. Pet. 1. 10.

e The Angels. f The Church being gathered of so many kinds of people, is an example, or a glasse for the Angels to behold the wisdom of God in, who hath turned their particular discords into an vniuersal concord and of y^e Synagogue of bondage, hath made y^e Church of freedome.

g He that is not of the bodie of christ, is in death.

h The faithful which dyed before Christ came, were adopted by him, and make one familie wth the Saintes which yet remaine aliue.

i For we confesse that, which we beleue.

k Al perfection on euery side is in him.

l That al the graces of God may abound in you.

Rom. 16. 25. m In that we seele Christ in vs.

1 For this cause, I Paul am the prisoner of Iesus Christ for you Gentiles,

2 If ye haue heard of the dispensation of the grace of God, which is given me to you warde,

3 That is, that God by reuelation hath shewed this misterie vnto me (as I wrote above in fewe wordes,

4 Whereby when ye reade, ye may know mine vnderstanding in the misterie of Christ)

5 Which in other ages was not opened vnto the sonnes of men, as it is now reueiled vnto his holy Apostles and Prophetes by the Spirit,

6 That the Gentiles should be inheritors also, & of the same body, and partakers of his promes in Christ by the Gospell,

7 Whereof I am made a minister by the gift of the grace of God giuen vnto mee through the working of his power.

8 Euen vnto me the least of all Saintes is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ,

9 And to make cleare vnto al men what the fellowship of the misterie is, which from the beginning of the worlde hath bene hid in God, who hath created al things by Iesus Christ,

10 To the intent, that now vnto principalities & powers in heauenly places might be knowne by the Church the manifold wisdom of God,

11 According to the eternal purpose, which he wrought in Christ Iesus our Lord.

12 By whom we haue boldenes & entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glory.

14 For this cause I bowe my knees vnto the Father of our Lord Iesus Christ,

15 (Of whom is named the whole familie in heauen and in earth)

16 That he might graunt you according to the riches of his glory, that ye may be strengthened by his Spirit in the inner man,

17 That Christ may dwell in your hearts by faith, that ye, being rooted & grounded in loue,

18 May be able to comprehend with all Saintes, what is the breadth, & length, & depth, and height:

19 And to know the loue of Christ, which passeth knowledge, that ye may be filled with al fulnes of God.

20 Vnto him therefore that is able to do exceeding abundantly aboue al that we aske or thinke, according to the power that worketh in vs,

21 Be praise in the Church by Christ Iesus, throughout all generations for euer, Amen.

CHAP. III.

He exhorteth them vnto meeknes, long suffering, vnto loue and peace, & Every one to serue and edify another

with the gift that God hath giuen him. 14 To be ware of strange doctrine. 22 To lay aside the old conversation of griedie billes, and to walke in a newe life.

1 Therefore, being prisoner in the Lord, praye you that ye walke worthie of the vocation whereunto ye are called,

2 With al humblenes of minde, and meeknes, with long suffering, supporting one another through loue,

3 Endeouoring to keepe the vnitie of the Spirit in the bond of peace.

4 There is one bodie, and one Spirit, euen as ye are called in one hope of your vocation.

5 There is one Lord, one Faith, one Baptisme,

6 One God and Father of al, which is above all, and through al, & in you al.

7 But vnto euery one of vs is giuen grace, according to the measure of the gift of Christ.

8 Wherefore he saith, When he ascended vp on hie, he led captiuitie captiue, and gaue gifts vnto men.

9 (Now, in that he ascended, what is it but that he had also descended first into the lowest partes of the earth?

10 He that descended, is eue the same that ascended, farre aboue all heauens, that he might fill all things)

11 He therfore gaue some to be Apostles, and some Prophets, & some Euangelists, and some Pastours, and Teachers,

12 For the gathering together of the Saintes, for the worke of the ministerie, and for the edification of the bodie of Christ,

13 Till we all meete together (in the vnitie of faith and knowledge of the Sonne of God) vnto a perfect man, and vnto the measure of the age of the fulnes of Christ,

14 That we henceforth be no more children, wauering and caryed about with euery winde of doctrine, by the deceite of men, and with craftines, whereby they lay in waite to deceiue.

15 But let vs followe the truth in loue, and in al things growe vp into him, which is the head, that is Christ,

16 By whome al the body being coupled and knit together by euery ioynt, for the furniture thereof (according to y^e effectual power, which is in the measure of euery part) receiueth increase of the body, vnto the edifying of it selfe in loue.

17 This I say therefore and testifie in the Lord, that ye henceforth walke not as other Gentiles walke, in vanitie of their minde,

18 Hauing their cogitation darkened, and being strangers from the life of God through the ignorance that is in them, because of the hardenes of their heart:

corrupt. o By the which God illueth in his heart is the fountaine of ignorance.

PPPPp.

19 Which

Phil. 1. 27.

col. 1. 10.

1. thess. 3. 12.

a For the Lords cause.

b Which by dissensions you separate asunder.

c So that ye can not dissent one from another, seeing the Spirit which ioyneeth you in one bodie can not dissent from him selfe.

d In power.

e By his providence.

f Rom. 12. 3.

1. Cor. 12. 11.

2. Cor. 12. 13.

g Which he giueth vs.

h Psalme 68. 19.

i The Messias came downe, first heauen into the earth, to triumph ouer Satan, death and sinne, and led the prisoners and slaues, which before were coquerers, and kept al in subiection: which victorie he gate and also gaue it as a most precious gift to his Church.

k With his gifts and benedictions.

l 1. Cor. 13. 27.

m To restore that which was out of order.

n That the bodie of Christ might be perfect.

o That we may be of a ripe Christian age, and come to the full measure of the knowledge which we shall haue of Christ.

p Christ being head of his Church, nourisheth his members, & ioyneeth them together by ioynts, so that euery part hath his iust proportion of foode, that at length y^e bodie may growe vp to perfection.

q Rom. 1. 21.

r Man not regenerate hath his mind vnderstanding and heart

<sup>Or, without re-
morse of conſci-
ce.</sup>
1. Tim. 4. 2.

q As they are
taught which
truely knowe
Chriſt.

Col. 3. 12.

r That is, al the
natural corrup-
tion that is in vs.

Rom. 6. 4.

col. 3. 8.

col. 12. 1.

2. pet. 2. 1 & 4. 2.

f Which is crea-
ted according to
the image of God.

Zach. 1. 16.

Psalm. 4. 4.

t If ſo be that ye

be angrie, ſo mo-

derate your af-

fection, that it

hurſt not out in-

to anie euil

worke, but be

ſoone appeaſed.

1. Tim. 4. 7.

1. Cor. 13. 5.

col. 4. 6.

u And cauſe the

29 to profit in god-

lines.

x So behaue

your ſelues that

the holie Ghoſt

30 may willingly

dwell in you, and

giue him no oc-

caſion to depart

for ſorowe by

your abuſing of

Gods graces.

Col. 3. 19.

19 Which being ^a paſt ^a feeling, haue giuen
them ſelues vnto wantonnes, to worke all
vncleannes, euen with grieuouſe.

20 But ye haue not ſo leaſned Chriſt.

21 If ſo be ye haue heard him, and haue
bene taught by him, as the ^a trueth is in
Ieſus,

22 That is, ^a that ye caſt of, concerning the
conuerſation in time paſt, the ^a olde man,
which is corrupt through the deceiuable
luſts,

23 And be renewed in the ſpirit of your
minde,

24 ^a And put on the new man, which ^a af-
ter God is created in righteouſnes, & true
holines.

25 ^a Wherefore caſt of lying, and ſpeake e-
uery man trueth vnto his neighbour: for
we are members one of another.

26 ^a Be ^a angrie, but ſinne not: let not the
ſunne go downe vpon your wrath,

27 ^a Neither giue place to the deuil.

28 Let him that ſtole, ſteale no more: but
let him rather labour, and worke with his
hands the thing which is good, that he
may haue to giue vnto him that needeth.

29 ^a Let no corrupt communication pro-
ceede out of your mouths: but that which
is good, to the vſe of edifying, that it may
miniſter ^a grace vnto the hearers.

30 And ^a grieue not the holy Spirit of God,
by whom ye are ſealed vnto the day of re-
demption.

31 Let al bitterneſs, and anger, & wrath, cry-
ing, and euil ſpeaking be put away from
you, with al malicioſnes.

32 ^a Be ye courteous one to another, & te-
der hearted, forgiving one another, euen
as God for Chriſts ſake forgauē you.

CHAP. V.

^a He exhorteth them vnto loue, ^b Warneth them
to beware of vncleannes, couetouſnes, ſeeth talking, and
faſt doctrine, ^c To be circumſpect, ^d To
auoid drunkenneſs, ^e To reioyce and to be thank-
full towards God, ^f To ſubmitte them ſelues one
to another, ^g He entreteeth of corporall marri-
age and of the ſpirituall betwixt Chriſt and his
Church.

1 BE ye therefore followers of God, as
deere children,

2 ^a And walke in loue, euen as Chriſt hath
loued vs, and hath giuen himſelfe for vs,
to be an offering and a ſacrifice of a ſweete
smelling ſauour to God.

3 ^a But fornication, & al vncleannes, or co-
uetouſnes, let it not be once named a-
mong you, as it becommeth Saintes,

4 Neither filthines, neither fooliſh tal-
king, neither ^b jeſting, which are
things not comely, but rather giuing of
thanks.

For this ye knowe, that no whoremon-
ger, neither vncleane perſon, nor couetous
perſon, which is ^a an idolater, hath any in-
heritance in the kingdome of Chriſt, and
of God.

For this ye knowe, that no whoremon-
ger, neither vncleane perſon, nor couetous
perſon, which is ^a an idolater, hath any in-
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ger, neither vncleane perſon, nor couetous
perſon, which is ^a an idolater, hath any in-
heritance in the kingdome of Chriſt, and
of God.

6 ^a Let no ^a man deceiue you with vaine
wordes: for, for ſuch things commeth the
wrath of God vpon the children of diſo-
bedience.

7 Be not therefore companions with
them.

8 For ye were once darknes, but are now
light in the Lord: walke as ^a children of
light,

9 (For the fruite of the Spirit is in al good-
nes, and righteouſnes, and trueth)

10 Approouing that which is pleaſing to the
Lord.

11 And haue no fellowſhip with the vn-
fruitfull works of darkenes, but euen ^a re-
proue them rather.

12 For it is ſhame euen to ſpeake of the
things which are done of them in ſecret.

13 But all things when they are reprobued
of the ^a light, are maniſeſt: for it is light
that maketh al things maniſeſt.

14 Wherefore he ſaith, ^a Awake thou that
ſleepeſt, and ſtand vp from the dead, and
Chriſt ſhal giue thee light.

15 Take heede therefore that ye walke cir-
cumſpectly, not as fooles, but as ^a wiſe,

16 Redeeming the time: for the ^a dayes
are euill.

17 ^a Wherefore, be ye not vnwiſe, but
vnderſtand what the will of the Lorde
is.

18 And be not drunke with wine, wherein
is exceſſe: but be fulfilled with the Spi-
rite,

19 Speaking vnto your ſelues in psalmes,
& hymnes, and ſpiritual ſongs, ſinging,
& making melodie to the Lord in your
hearts,

20 Giuing thanks alwayes for all things
vnto God euen the Father, in the Name
of our Lord Ieſus Chriſt,

21 Submitting your ſelues one to another
in the ^a feare of God.

22 ^a Wiues, ſubmitte your ſelues vnto
your husbands, as vnto the Lord.

23 ^a For the husband is the wiues head, e-
uen as Chriſt is the head of the Church,
and the ſame is the ſauour of his ^a bodie.

24 Therefore as the Church is in ſubiection
to Chriſt, euen ſo let the wiues be to
their husbands in euery thing.

25 ^a Husbands, loue your wiues, euen as
Chriſt loued the Church, and gaue him
ſelfe for it,

26 That he might ſanctifie it, and clenſe
it by the ^a waſhing of water through the
worde,

27 That he might make it vnto himſelfe a
glorious Church, not hauing ^a ſpot or
wrinkle, or any ſuch thing: but that it
ſhould be holy & without blame.

28 So ought men to loue their wiues, as
their own bodies: he that loueth his wife,
loueth himſelfe,

29 For no mā euer yet hated his own fleſh,
but nourifeth & cheriſheth it, eue as the
Lord doth the Church.

Mat. 24. 4.

Mar. 13. 3.

Luke. 21. 3.

2. Theſſ. 1. 3.

d Either in ex-
cuſing ſinne, or in
mocking at the
menaces and
iudgements of
God.

e Seeing God
hath adopted
you for his, &
ye ſhould beho-
ly.

f And make the
known by your
honest and god-
ly life.

g The word of
God diſcoue-
reth the vices
which were hid
before.

h God thus ſpea-
keth by his ſer-
uants to drawe
the miſerles fro
their blindnes.

i Selling all
worldly plea-
ſures to bye
time.

k In theſe peri-
lous daies and
craft of the ad-
uerſaries, take
heede how to
bye againe the
occaſions of god
line, which the
world hath takē
from you.

Rom. 12. 2.

l. theſſ. 4. 3.

Or, ſongs of
praiſe & thank-
giving.

m And not onely
with tongue.

n Except our
friendſhip be
ioyned, and knis
in God, it is not
to be eſteemed.

Col. 3. 12.

tit. 2. 3.

1. pet. 3. 1.

1. Cor. 11. 3.

n The Church:

ſo the husband

ought to nou-
riſh, gouerne, &
defend his wife
from perils.

Col. 3. 19.

o Baptiſme is a
token that God
hath conſecrated
the Church to
him ſelfe, and
made it holie by
his word: that is,
his promes of
free iuſtification
and ſanctificatiō
in Chriſt.

p Becauſe it is
couered & clad
w Chriſts iuſtice
and holines.

John. 13. 34.

and 15. 12.

1. John. 3. 23.

a Alluding to
the perfumes
and incenſing in
the Law.

Mar. 7. 23.

chap. 4. 29.

col. 3. 10.

2. theſſ. 2. 19.

b Which is ei-
ther vaine, or
els by example

and euil ſpea-
king may hurt
your neigh-
bour: for other-
wiſe there be
diuers examples
in the Scriptures
of pleaſant talke,
which is alſo godly,
as 1. King. 28.

27. c Becauſe he
thinketh that his
life ſtandeth in
his riches.

9 This our con- 30 For we are members of his body, of his
junction with flesh, and of his bones.
Christ must be 31 * For this cause shal a man leaue father
considered as and mother, and shall cleaue to his wife,
Christ is the and they twaine shal be one flesh.
husband, and we 32 This is a great secret, but I speake con-
the wife, which cerning Christ, and concerning the
are not onely Church.
ioyned to him 33 Therefore euery one of you, do ye so: let
bynature, but al- euery one loue his wife, euen as himselfe,
so by the com- and let the wife see that she feare her hus-
munion of sub- band.
stance, through the holie Ghost
and by faith: the
seale and testimonie thereof is the supper of the Lord. Gen. 2.24. mat.
23.5. mar. 10.7. 1. cor. 6.18.

CHAP. VI.

1 How children should behaue themselves toward their
fathers and mothers, 4 Likewise parents toward
their children, 5 Seruants toward their masters,
9 Masters toward their seruants. 13 An exhor-
tation to the spirituall battell, and what weapons the
Christians should fight withall.

Colos. 3.20.

Exod. 20.12.

Leuit. 19.18.

eccle. 3.9.

mat. 23.4.

mar. 7.10.

a This is the

first commande-

ment of the se-

cond table, and

hath the promise

with conlicion.

b By austeritie.

c That they be

not brought vp

in wantonnes,

but in the feare

of the Lord.

Col. 3.21.

tit. 2.9.

1. pet. 2.18.

d Which haue

dominion ouer

your bodies, but

not ouer the

soules.

Or, both yours

and their masters.

Deut. 10.17.

2. thro. 19.7.

ioh. 34.19.

wisd. 6.8.

eccle. 35.16.

altes. 10.34.

rom. 3.11.

gal. 2.6.

col. 3.25.

2. pet. 1.17.

1 Children, * obey your parents in the
Lord: for this is right.
2 * Honour thy father and mother (which
is the first commandment with a prom-
ises)
3 That it may be wel with thee, and that
thou maist lue long on earth.
4 And ye, fathers, prouoke not your chil-
dren to wrath: but bring them vp in in-
struction and information of the Lord.
5 * Seruants, be obedient vnto them that
are your masters, according to the flesh,
with feare and trembling in singleness of
your hearts as vnto Christ,
6 Not with seruice to the eye, as men plea-
sers, but as the seruants of Christ, doing
the wil of God from the heart,
7 With good will seruing the Lord, & not
men.
8 And know ye that whatsoeuer good thing
any man doeth, that same shal he receiue
of the Lord, whether he be bonde or
free.
9 And ye masters, do the same things vnto
them, putting away threatening: & knowe
that euen your master also is in heauen,
neither is there * respect of person with
him.

c Whether he be seruant or master.

10 ¶ Finally, my brethren, be strong in the
Lord, and in the power of his might.
11 Put on the whole armour of God, that
ye may be able to stand against the af-
saits of the deuill.
12 For we wrestle not against flesh and
blood, but against * principalities, against
powers, and against the wordly gouer-
nours, the princes of the darkenes of this
worlde, against spirituall wickedneses,
which are in the hie places.
13 For this cause take vnto you the whole
armour of God, that ye may be able to re-
sist in the euil day, and hauing finished al
things, stand fast.
14 Stand therefore, and your loynes gird
about with veritie, & hauing on the brest-
plate of righteousness,
15 And your feete shod with the prepara-
tion of the Gospel of peace.
16 Aboue all, take the shield of faith, wher-
with ye may quench all the fire darts of
the wicked,
17 * And take the helmet of saluation, and
the sword of the Spirit, which is the word
of God.
18 And pray alwayes with all maner prayer
and supplicatiō in the Spirit: and watch
thereunto with all perseverance and sup-
plication for al Saintes,
19 * And for me, that vtterance may be gi-
uen vnto me, that I may open my mouth
boldely to publishe the secret of the Gos-
pel,
20 Whereof I am the ambassadour in bon-
des, that therein I may speake boldly, as
I ought to speake.
21 ¶ But that ye may also knowe mine af-
fares, and what I do, Tychicus my deare
brother & faithful minister in the Lord,
shal shewe you of all things,
22 Whome I haue sent vnto you for the
same purpose, that ye might knowe mine
affaires, and that he might comfort your
hearts.
23 Peace be with the brethren, & loue with
faith from God the Father, and from the
Lord Iesus Christ.
24 Grace be with al them which loue our
Lord Iesus Christ, to their immortalitie,
Amen.

Or, complet har-
nesse.

f The faithful
haue not onely
to strue against
men and them
selues, but a-
gainst Satan the
spiritual ene-
mie, who is
most dāgerous:
for he is ouer
our heads so
that we can not
reach him, but
he must be resi-
sted by Gods
grace.
Chap. 2.2.
g Innocencie &
godly life.
h That ye may
be readie to suf-
fer al things
for the Gospel.
I sa. 59.17.
1. thess. 5.8.
i The saluation
purchased by
Iesus Christ.
Col. 4.2.

Col. 4.2.
2. thess. 3.1.

k Or to be with-
out corruption,
that is, to haue
life euertasting,
which is the end
of this grace.

Written from Rome vnto the Ephesians, and sent by Tychicus.

Ppppp-jj.

THE

THE EPISTLE OF

PAVL TO THE PHILIPPIANS.

THE ARGUMENT.

Paul being warned by the holy Ghost to go to Macedonia, platted first a Church at Philippi a citie of the same countrey: but because his charge was to preache the Gospell vniuersally to all the Gentiles, he trauailed fro place to place, til at the length he was taken prisoner at Rome, where of the Philippians, being aduertised, sent their minister Epaphroditus with reliefe vnto him: who declaring him the state of the Church, caused him to write this Epistle, wherein he commendeth them that they stood manfully against the false apostles, putting them in minde of his good will toward them, & exhorteth them that his imprisonment make them not to shrinke: for the Gospell thereby was confirmed and not diminished: especially he desireth them to flee ambition, & to embrace modestie, promising to send Timotheus vnto them, who should instruct them in matters more amply: yea, & that he himselfe would also come vnto them, adding likewise the cause of their ministers so long abode. And because there were no greater enemies to the crosse then the false apostles, he confuteth their false doctrine, by prouing only Christ to be the ende of all true religion, with whom we haue all thing, and without whom we haue nothing, so that his death is our life, and his resurrection our iustification. After this follow certaine admonitions both particular and generally, with testification of his affection toward them, and thankfull accepting of their beneuolence.

CHAP. I.

1 S. Paul discovereth his heart toward them, *2* By his thanksgiving, *3* Prayers, *4* And wishes for their faith and saluation. *7. 12. 20* He sheweth the fruites of his crosse, *15. 27* And exhorteth them to vnitie, *28* And patience.



Paul and Timotheus the seruants of Iesus Christ, to all the Saintes in Christ Iesus which are at Philippi, with the

a By bishops here he meaneth them that had charge of y word, and governing, as pastors, doctors, elders: by deacons, such as had charge of the distribution, and of the poore & sicke.

1. Thes. 2. 2.

b With other Churches.

c That ye received the Gospell.

d When you shall receive the crowne of glorie.

e It was a sure token of their loue, that they did helpe him by all means possible, when he was absent, & as if they had bene prisoners with him.

f Of this peculiar benefit to suffer for Christs sake.

g Or, are excellent.

h That you so increase in godliness that not onely ye can put difference betwene good and euil: but also that ye profite more and more without slipping backe, or standing in a stay.

1 Bishops, and Deacons:

2 Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

3 * I thanke my God *hauing* you in perfect memory,

4 (Always in all my prayers for all you, praying with gladnes)

5 Because of the *b* fellowshipp which ye haue in the Gospell, fro the *c* first day vnto now.

6 And I am perswaded of this same thing that he that hath begone *this* good worke in you, will performe it vntill the *d* day of Iesus Christ,

7 As it becometh me so to iudge of you al, because I haue you in remembrance *e* that both in my bands, and in *my* defence, and confirmation of the Gospell you all were partakers of my *f* grace.

8 For God is my record, how I long after you al from the verie heart roote in Iesus Christ.

9 And this I pray, that your loue may abound, yet more and more in knowledge, and in all iudgement,

10 That ye may discern things that *g* differ one from another, that ye may be pure & *h* without offence, vntill the day of Christ,

11 Filled with the fruites of *b* ryhteousnes, which are by Iesus Christ vnto the glory & praise of God. *h* Righteousnes is the tree, good workes y fruite.

12 ¶ I would ye vnderstoode, brethren, that the things which *haue* come vnto me, are turned rather to the furthering of the Gospell,

13 So that my bandes in *i* Christ are famous throughout al the *k* iudgement hal, and in all other places, *i* Which I suffice for christs cause. *k* That is, in the court or Pallace of y Emperour Nero.

14 In so much that many of the brethren in the Lord are boldened through my bands, and dare more frankly speake the *l* word. *l* Or, professe y Gospell, considering my constancie.

15 Some preache Christ euen through enuie and strife, & some also of good will.

16 The one part preacheth Christ of contention & not *m* purely, supposing to adde more affliction to my bands: *m* But with a corrupt mind.

17 But the others of loue, knowing that I *n* am set for the defence of the Gospell. *n* Or, lie in bands.

18 What then? yet Christ is preached al manner wayes, whether *o* he vnder a pretence or sincerely: and I therein ioye: yea & will ioye. *o* Their pretence was to preach Christ, and therefore there doctrine was true: but they were full of ambition and enue thinking to deface Paul & preferre them selues.

19 For I knowe that this shall turne to my saluation through your prayer, and by the helpe of the Spirit of Iesus Christ,

20 As I heartely looke for, & hope, that in nothing I shalbe ashamed, but that with al confidence, as alwayes, so now Christ shalbe magnified in my body, whether *p* he be by life or by death.

21 For Christ *is* to me both in life, and in death aduantage.

22 And whether to *q* liue in the flesh were profitable for me, and what to choose I knowe not. *q* To liue in the flesh is to liue in this brittle bodie, til we be called to liue euerlastingly: but to liue according to y flesh, or to be in the flesh, signifie, to be destitute of the Spirit and to

23 For I am greatly in dout on both sides, desiring to be looted & to be with Christ, which is best of al.

24 Neuertheles, to abide in the *r* flesh, is more needefull for you. *r* Or, bodie.

25 And this am I sure of, that I shall abide, be plunged in the filthie concupiscences of y flesh.

and

and with you al continue, for your furtherance and ioye of your faith,

16 That ye may more abundantly reioyce in Iesus Christ for me, by my comming to you againe.

17 * Onely let your conuersation be, as it becometh the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters that ye continue in one Spirit, and in one minde fighting together through the faith of the Gospel.

18 And in nothing feare your aduersaries, which is to them a token of perdition, & to you of saluation, and that of God.

19 For vnto you it is giuen for Christ, that not onely ye shoulde beleue in him, but also suffer for his sake,

20 Hauing the same fight, which ye sawe in me, and now heare so be in me.

p The more that tyrants rage against the Gospel, the more manifestly they declare that they runne to their owne destruction: and againe constant perseverance for Christs sake is an euident signe of saluation. q God sheweth by this meane of bearing the crosse who are his, & who are not. Or Christs cause.

CHAP. II.

1 He exhorteth them aboue all things to humilitie, whereby pure doctrine is chiefly maintained, 19 Promising that he and Timotheus will speedily come vnto them, 27 And excuseth the long tarying of Epaphroditus.

a If you so loue me that you desire my comfort

1 IF there be therefore any consolation in Christ, if any comfort of loue, if any fellowship of the Spirit, if any compassion & mercie,

2 Fulfill my ioye, that ye be like minded, hauing the same loue, being of one accord, and of one iudgement,

3 That nothing be done through contenti- on or vaine glory, but that in meekenes of minde every man esteeme other better then himselfe.

4 Looke not euery man on his own things, but euery man also on the things of other men.

5 Let the same minde be in you that was euen in Christ Iesus,

6 Who being in the form of God, thought it no robbery to be equall with God:

7 * But he made himselfe of no reputation, & tooke on him the forme of a seruant, and was made like vnto men, & was found in shape as a man.

* He humbled himselfe, and became obedient vnto the death, euen the death of the crosse.

Wherefore God hath also highly exalted him, and giuen him a Name aboue euery name,

10 * That at the Name of Iesus should euery knee bowe, both of things in heauē & things in earth, & things vnder the earth;

11 * And that euery tongue should confesse that Iesus Christ is the Lord, vnto the glory of God the Father.

c If Christ being verie God equal with the Father, laid aside his glorie, & being Lord, became a seruant, & willingly submitted him selfe to most shameful death, that we which are nothing but vile slaues, through arrogancie tread downe our brethren, and preferre our selues? d For he that was God should haue done none iniurie to the Godhead.

Mat. 20. 28. e The poore and weake nature of man. f He was seene and heard of men, so that his behaviour and person declared that he was as a miserable man. Ebr. 2. 9. Rom. 8. 3. 1. Jo. 4. 5. g Worship, and be subiect to him. 1. Ioh. 1. 2. 1. cor. 8. 6. and 13. 9.

12 Wherefore my beloued, as ye haue alwayes obeyed, not as in my presence only but now much more in mine absence, so make an end of your owne saluation with feare and trembling.

13 For it is God which worketh in you, both the will and the deede, euen of his good pleasure.

14 Doe all things without murmuring and reasonings,

15 That ye may be blameles, & pure, & the sonnes of God without rebuke in the middes of a naughtie & crooked nation, among whom ye shine as lightes in the worlde,

16 Holding forth the worde of life, that I may reioyce in the day of Christ, that I haue not runne in vaine, neither haue laboured in vaine.

17 Yea, and though I be offered vpon the sacrifice, and seruice of your faith, I am glad, and reioyce with you all.

18 For the same cause also be ye glad, and reioyce with mee.

19 And I trust in the Lord Iesus, to sende Timotheus shortly vnto you, that I also may be of good comfort, when I knowe your state.

20 For I haue no man like minded, who wil faithfully care for your matters.

21 * For all seeke their owne, & not that which is Iesus Christs.

22 But ye knowe the profe of him, that as a sone with the father, he hath serued with me in the Gospell.

23 Him therefore I hope to send affone as I knowe how it wil go with me,

24 And trust in the Lord, that I also my selfe shal come shortly.

25 But I supposed it necessary to send my brother Epaphroditus vnto you, my companion in labour, and fellow souldier, euen your messenger, and he that ministered vnto me such things as I wanted.

26 For he longed after al you, and was full of heauines, because ye had heard that he had bene sicke.

27 And no doute he was sicke, very neare vnto death: but God had mercy on him, & not on him only, but on me also, lest I should haue sorowe vpon sorowe.

28 I sent him therefore the more diligently, that when ye should see him againe, ye might reioyce, and I might be the lesse sorowful.

29 Receiue him therefore in the Lord with al gladnes, and make much of such:

30 Because that for the worke of Christ he was neare vnto death, and regarded not his life, to fulfill that seruice which was lacking on your part towards me.

Paul, and was in neede of necessities. r He approoveth them which hazard their life to relieue the prisoners of Christ.

CHAP. III.

1 He warneth them to beware of false teachers, 3 Against whom he setteth Christ, 4 Likewise him selfe, 9 And his doctrine, 12 And reprooveth many unrighteousnes.

P pppp. iij i Moreouer

h Runne forward in that race of righteousness, wherein God hath freely placed you through Iesus Christ and conducteth you his children by his Spirit to walke in good workes, and so to make your vocation sure.

i Which may make you careful & diligent. k Which is his free grace.

l Pet. 4. 9. Mat. 5. 16.

m As they which in the night, set forth a candle to giue light to others.

n The Gospel. o The world signifieth to powere out as the drink offering was powred on the sacrifice.

p To confirme you in your faith.

q 1. Cor. 16. 1.

r They rather sought profite by their preaching then gods glorie.

^a Which ye haue often heard of me.
^b Which barke against the true doctrine to fill their bellies.
^c The false apostles gloried in their circumcision, whereunto S. Paul here alludeth, calling them concision which is cutting of and tearing asunder of the Church.
^d In outward things.

1. Cor. 11. 22.
 Ales. 23. 6.
 * Or, profession.

^e As one grafted in him by faith.

^f That is, to life everlasting.

^g Or haue now taken full possession thereof, not that he doubted to attaine vnto it, but because he would declare the excellencie thereof.

^h We can runne no further then God giueth vs strength, and sheweth vs the way.

ⁱ That is, to obtaine the crowne of glorie in the heauens.

^k Or, haue more prouided then others.

^l This perfectio standeth in forsaking sinne, and to be renewed through faith by him which is only perfect.
^m That is, that this is the true wisdom, and straight rule of liuing.

Rom. 11. 5.

1. Cor. 1. 10.

Rom. 10. 17.

ⁿ That is, of the Gospel which is ^o preaching of the crosse. ^p Or, reward. ^q The vaine glorie which they seeke after in this world, that turne to their confusio & shame.

1 **M**oreouer, my brethren, reioyce in the Lord. It grieueth me not to write ^a the same things to you, & for you it is a sure thing.

2 Beware of ^b dogges: beware of euil workers: beware of the ^c concision.

3 For we are the circumcision, which worship God in the spirit, & reioyce in Christ Iesus, & haue no confidence ^d in the flesh:

4 Though I might also haue confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I:

5 Circumcised the eyght day, of the kinred of Israel, of the tribe of Benjamin, ^e an Ebrewe of the Ebrewes, ^f by the ^g lawe a Pharise.

6 Concerning zeale, I persecuted the church: touching the righteousnes which is in the Law, I was vnrebukeable.

7 But the things that were vantage vnto me, the same I counted losse for Christs sake.

8 Yea, douteles I thinke all things but losse for the excellēt knowledge sake of Christ Iesus my Lord, for whome I haue counted al things losse, and do iudge them to be dongue, that I might winne Christ,

9 And might be ^h found in him, that is, not hauing mine owne righteousnes, which is of the Lawe, but that which is through the faith of Christ, euen the righteousnes which is of God through faith,

10 That I may know him, and the vertue of his resurrection, and the felowship of his afflictions, and be made conformable vnto his death,

11 If by any meanes I might attaine vnto the ⁱ resurrection of the dead:

12 ^k Not as though I had already attained ^l so it, either were already perfect: but I follow, if that I may comprehend that for whose sake also I am ^m comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I haue attained ⁿ to it, but one thing I do: I forget that which is behinde, and endeouour my selfe vnto that which is before,

14 And follow hard toward the ^o marke, for the price of the hie calling of God in Christ Iesus.

15 Let vs therefore as many as ^p be ^q perfect, be thus minded: and if ye be otherwise minded, God shal reueile euen the ^r same vnto you.

16 Neuertheles, in that whereunto we are come, let vs procede by one rule, ^s that we may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye haue vs for an example.

18 ^t For many walke, of whom I haue tolde you often, and now tel you weeping, that they are the enemies of the ^u Crosse of Christ,

19 Whose ^v end is damnation, whose God is ^w their bellic, and whose ^x glory is to their

shame, which minde earthly things.

20 But our ^y conuersation is in heauen, ^z fro ^{aa} p in minde, and whence also we looke for the ^{ab} Saviour, ^{ac} affection. ^{ad} euen the Lord Iesus Christ, ^{ae} 1. Cor. 1. 7. ^{af} 11. 3. 11.

21 Who shall change our vile body, that it may be facioned like vnto his glorious body, according to the working, whereby he is able euen to subdue all things vnto himselfe.

CHAP. IIII.

^{ag} He exhorteth them to be of honest conuersation, ^{ah} 1. And thanketh them, because of the prison that they made for him being in prison, ^{ai} 2. And so concludes with salutations.

1 **T**herefore, my brethren, beloued and longed for, my ioye and my crowne, so continue in the Lord, ye beloued.

2 I pray Euodias, & beseech Syntyche, that they be of one accord in the Lord.

3 Yea, and I beseech thee, faithfull yokefellow, help those ^{aj} women which laboured with me in the Gospel, with Clement also, and with other my fellow labourers, whose names are in the ^{ak} ^{al} ^{am} ^{an} ^{ao} ^{ap} ^{aq} ^{ar} ^{as} ^{at} ^{au} ^{av} ^{aw} ^{ax} ^{ay} ^{az} ^{ba} ^{bb} ^{bc} ^{bd} ^{be} ^{bf} ^{bg} ^{bh} ^{bi} ^{bj} ^{bk} ^{bl} ^{bm} ^{bn} ^{bo} ^{bp} ^{bq} ^{br} ^{bs} ^{bt} ^{bu} ^{bv} ^{bw} ^{bx} ^{by} ^{bz} ^{ca} ^{cb} ^{cc} ^{cd} ^{ce} ^{cf} ^{cg} ^{ch} ^{ci} ^{cj} ^{ck} ^{cl} ^{cm} ^{cn} ^{co} ^{cp} ^{cq} ^{cr} ^{cs} ^{ct} ^{cu} ^{cv} ^{cw} ^{cx} ^{cy} ^{cz} ^{da} ^{db} ^{dc} ^{dd} ^{de} ^{df} ^{dg} ^{dh} ^{di} ^{dj} ^{dk} ^{dl} ^{dm} ^{dn} ^{do} ^{dp} ^{dq} ^{dr} ^{ds} ^{dt} ^{du} ^{dv} ^{dw} ^{dx} ^{dy} ^{dz} ^{ea} ^{eb} ^{ec} ^{ed} ^{ee} ^{ef} ^{eg} ^{eh} ^{ei} ^{ej} ^{ek} ^{el} ^{em} ^{en} ^{eo} ^{ep} ^{eq} ^{er} ^{es} ^{et} ^{eu} ^{ev} ^{ew} ^{ex} ^{ey} ^{ez} ^{fa} ^{fb} ^{fc} ^{fd} ^{fe} ^{ff} ^{fg} ^{fh} ^{fi} ^{fj} ^{fk} ^{fl} ^{fm} ^{fn} ^{fo} ^{fp} ^{fq} ^{fr} ^{fs} ^{ft} ^{fu} ^{fv} ^{fw} ^{fx} ^{fy} ^{fz} ^{ga} ^{gb} ^{gc} ^{gd} ^{ge} ^{gf} ^{gg} ^{gh} ^{gi} ^{gj} ^{gk} ^{gl} ^{gm} ^{gn} ^{go} ^{gp} ^{gq} ^{gr} ^{gs} ^{gt} ^{gu} ^{gv} ^{gw} ^{gx} ^{gy} ^{gz} ^{ha} ^{hb} ^{hc} ^{hd} ^{he} ^{hf} ^{hg} ^{hh} ^{hi} ^{hj} ^{hk} ^{hl} ^{hm} ^{hn} ^{ho} ^{hp} ^{hq} ^{hr} ^{hs} ^{ht} ^{hu} ^{hv} ^{hw} ^{hx} ^{hy} ^{hz} ^{ia} ^{ib} ^{ic} ^{id} ^{ie} ^{if} ^{ig} ^{ih} ⁱⁱ ^{ij} ^{ik} ^{il} ^{im} ⁱⁿ ^{io} ^{ip} ^{iq} ^{ir} ^{is} ^{it} ^{iu} ^{iv} ^{iw} ^{ix} ^{iy} ^{iz} ^{ja} ^{jb} ^{jc} ^{jd} ^{je} ^{jf} ^{jj} ^{jk} ^{jl} ^{jm} ^{jn} ^{jo} ^{jp} ^{jq} ^{jr} ^{js} ^{jt} ^{ju} ^{jv} ^{jw} ^{jx} ^{ky} ^{kz} ^{la} ^{lb} ^{lc} ^{ld} ^{le} ^{lf} ^{lg} ^{lh} ^{li} ^{lj} ^{lk} ^{ll} ^{lm} ^{ln} ^{lo} ^{lp} ^{lq} ^{lr} ^{ls} ^{lt} ^{lu} ^{lv} ^{lw} ^{lx} ^{ly} ^{lz} ^{ma} ^{mb} ^{mc} ^{md} ^{me} ^{mf} ^{mg} ^{mh} ^{mi} ^{mj} ^{mk} ^{ml} ^{mm} ^{mn} ^{mo} ^{mp} ^{mq} ^{mr} ^{ms} ^{mt} ^{mu} ^{mv} ^{mw} ^{mx} ^{my} ^{mz} ^{na} ^{nb} ^{nc} nd ^{ne} ^{nf} ^{ng} ^{nh} ⁿⁱ ^{nj} ^{nk} ^{nl} ^{nm} ⁿⁿ ^{no} ^{np} ^{nq} ^{nr} ^{ns} ^{nt} ^{nu} ^{nv} ^{nw} ^{nx} ^{ny} ^{nz} ^{oa} ^{ob} ^{oc} ^{od} ^{oe} ^{of} ^{og} ^{oh} ^{oi} ^{oj} ^{ok} ^{ol} ^{om} ^{on} ^{oo} ^{op} ^{oq} ^{or} ^{os} ^{ot} ^{ou} ^{ov} ^{ow} ^{ox} ^{oy} ^{oz} ^{pa} ^{pb} ^{pc} ^{pd} ^{pe} ^{pf} ^{pg} ^{ph} ^{pi} ^{pj} ^{pk} ^{pl} ^{pm} ^{pn} ^{po} ^{pp} ^{pq} ^{pr} ^{ps} ^{pt} ^{pu} ^{pv} ^{pw} ^{px} ^{py} ^{pz} ^{qa} ^{qb} ^{qc} ^{qd} ^{qe} ^{qf} ^{qg} ^{qh} ^{qi} ^{qj} ^{qk} ^{ql} ^{qm} ^{qn} ^{qo} ^{qp} ^{qq} ^{qr} ^{qs} ^{qt} ^{qu} ^{qv} ^{qw} ^{qx} ^{qy} ^{qz} ^{ra} ^{rb} ^{rc} rd ^{re} ^{rf} ^{rg} ^{rh} ^{ri} ^{rj} ^{rk} ^{rl} ^{rm} ^{rn} ^{ro} ^{rp} ^{rq} ^{rr} ^{rs} ^{rt} ^{ru} ^{rv} ^{rw} ^{rx} ^{ry} ^{rz} ^{sa} ^{sb} ^{sc} ^{sd} ^{se} ^{sf} ^{sg} ^{sh} ^{si} ^{sj} ^{sk} ^{sl} sm ^{sn} ^{so} ^{sp} ^{sq} ^{sr} ^{ss} st ^{su} ^{sv} ^{sw} ^{sx} ^{sy} ^{sz} ^{ta} ^{tb} ^{tc} ^{td} ^{te} ^{tf} ^{tg} th ^{ti} ^{tj} ^{tk} ^{tl} tm ^{tn} ^{to} ^{tp} ^{tq} ^{tr} ^{ts} ^{tt} ^{tu} ^{tv} ^{tw} ^{tx} ^{ty} ^{tz} ^{ua} ^{ub} ^{uc} ^{ud} ^{ue} ^{uf} ^{ug} ^{uh} ^{ui} ^{uj} ^{uk} ^{ul} ^{um} ^{un} ^{uo} ^{up} ^{uq} ^{ur} ^{us} ^{ut} ^{uu} ^{uv} ^{uw} ^{ux} ^{uy} ^{uz} ^{va} ^{vb} ^{vc} ^{vd} ^{ve} ^{vf} ^{vg} ^{vh} ^{vi} ^{vj} ^{vk} ^{vl} ^{vm} ^{vn} ^{vo} ^{vp} ^{vq} ^{vr} ^{vs} ^{vt} ^{vu} ^{vv} ^{vw} ^{vx} ^{vy} ^{vz} ^{wa} ^{wb} ^{wc} ^{wd} ^{we} ^{wf} ^{wg} ^{wh} ^{wi} ^{wj} ^{wk} ^{wl} ^{wm} ^{wn} ^{wo} ^{wp} ^{wq} ^{wr} ^{ws} ^{wt} ^{wu} ^{wv} ^{ww} ^{wx} ^{wy} ^{wz} ^{xa} ^{xb} ^{xc} ^{xd} ^{xe} ^{xf} ^{xg} ^{xh} ^{xi} ^{xj} ^{xk} ^{xl} ^{xm} ^{xn} ^{xo} ^{xp} ^{xq} ^{xr} ^{xs} ^{xt} ^{xu} ^{xv} ^{xw} ^{xx} ^{xy} ^{xz} ^{ya} ^{yb} ^{yc} ^{yd} ^{ye} ^{yf} ^{yg} ^{yh} ^{yi} ^{yj} ^{yk} ^{yl} ^{ym} ^{yn} ^{yo} ^{yp} ^{yq} ^{yr} ^{ys} ^{yt} ^{yu} ^{yv} ^{yw} ^{yx} ^{yy} ^{yz} ^{za} ^{zb} ^{zc} ^{zd} ^{ze} ^{zf} ^{zg} ^{zh} ^{zi} ^{zj} ^{zk} ^{zl} ^{zm} ^{zn} ^{zo} ^{zp} ^{zq} ^{zr} ^{zs} ^{zt} ^{zu} ^{zv} ^{zw} ^{zx} ^{zy} ^{zz}

4 Reioyce in the Lord alway, againe I say, reioyce.

5 Let your patient minde be knownen vnto all men. The Lord is ^{ab} at hand.

6 ^{ac} Be nothing carefull, but in all things let your requests be shewed vnto God in prayer, and supplication with giuing of thanks.

7 And the peace of God which passeth al vnderstanding, shal ^{ad} preferue your hearts and mindes in Christ Iesus.

8 Furthermore, brethren, whatsoeuer things are true, whatsoeuer things are honest, whatsoeuer things are iust, whatsoeuer things are pure, whatsoeuer things pertain to loue, whatsoeuer things are of good report, if there be any vertue, or if there be any praise, thinke on these things,

9 Which ye haue both learned & receiued, and heard, & sene in me: those things do, and the God of peace shalbe with you.

10 Now I reioyce also in the Lord greatly, that now at the last ye are ^{ae} reuiued again to care for me, wherein notwithstanding ye were carefull, but ye lacked opportunitie.

11 I speake not because of ^{af} want: for I haue learned in whatsoeuer state I am, to be content therewith to be content.

12 And I can be abased, and I can abound: euery where in al things I am instructed, both to be ful, and to be hungrie, and to abound, and to haue want.

13 I am able to ^{ag} do all things through the help of ^{ah} Christ, which strengtheneth me.

14 Notwithstanding ye haue wel done, that ye did communicate to mine affliction.

15 And ye Philippiis know also that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me concerning the ^{ai} matter of giuing & receiuing, but ye onely.

with them spiritual things, but he receiued nothing of them, which ought at least to haue relieved him in his necessitie.

1. Thimo. 6. 9. 18.

1. Cor. 10. 20.

1. Thimo. 3. 5. and 10. 8.

and 21. 27.

a Thus booke

Ezekiel calleth

the writing of ^{aj}

house of Israel,

and the secret of

the Lord, Chap.

13. 9.

b To succour

you.

Mat. 6. 27.

c From Satan,

who seeketh to

take from vs

this peace of co-

science.

d That is, begin

a new to helpe

me.

e That I was

not able to en-

dure my pouver-

tie.

f Not of his

owne vertue or

that free wil.

g When I first

preached the

gospel vnto you

h He had giuen

of his part in

communicating

- 16 For euen when I was in Thessalonica, ye sent once, and afterward againe for my necessitie,
 17 Not that I desire a gift: but I desire the fruite which may further your reckening.
 18 Now I haue receiued all, and haue plentie: I was euē filled, after that I had receiued of Epaphroditus that which came fro you, an odour that smelleth sweete, a sacrifice acceptable and pleasant to God.
 19 And my God shall fulfil all your necessi-

- ties through his riches with glorie in Iesus Christ.
 20 Vnto God euen our Father be praise for euermore, Amen.
 21 Salute all the Saintes in Christ Iesus. The brethren, which are with me, greete you.
 22 All the Saintes salute you, and most of all they which are of Cæsars householde.
 23 The grace of our Lord Iesus Christ be with you all, Amen.

ⁱ Offsuch as did belong to the Emperour Nero.

Written to the Philippians from Rome, and sent by Epaphroditus.

THE EPISTLE OF PAUL TO THE COLOSSIANS.

THE ARGUMENT.

IN this Epistle S. Paul putteth difference betwene the lively, effectfull & true Christ, and the fained, counterfait & imagined Christ, whome the false apostles taught. And first, he confirmeth the doctrine which Epaphras had preached, wishing them increase of faith, so esteeme the excellencie of Gods benefite toward them, teaching them also that saluation, and whatsoeuer good thing can be desired, standeth only in Christ, whome onely we embrace by the Gospell. But forasmuch as the false brethren would haue mixed the Law with the Gospell, he toucheth those flatterers vehemently, and exhorteth the Colossians to stay onely on Christ, without whome all things are but mere vanitie. And as for Circumcision, abstinence from meates, externall holynes, worshipping of Angels as meanes whereby to come to Christ, he utterly condemneth, shewing what was the office and nature of ceremonies, which by Christ are abrogate: so that now the exercises of the Christians stand in mortification of the flesh, newnes of life, with other like offices appertaining both generally and particularly to all the faithfull.

CHAP. I.

- 1 He giueth thanks vnto God for their faith, 7 Confirmeth the doctrine of Epaphras, 9 Prayeth for the increase of their faith, 12 He sheweth vnto them the true Christ, and dissonereth the counterfait Christ of the false apostles. 23 He approueth his authoritie and charge, 28 And of his faithfull executing of the same.



PAUL AN APOSTLE OF IESUS CHRIST, by the will of God, & Timotheus our brother,

- 2 To them, which are at Colosse, Saintes and faithfull brethren in Christ: Grace be with you, & peace from God our Father, and from the Lord Iesus Christ.

- 3 We giue thanks to God euen the Father of our Lord Iesus Christ, alwayes praying for you:
 4 Since we heard of your faith in Christ Iesus, and of your loue toward all Saintes,
 5 For the hopes sake, which is layed vp for you in heauen, whereof ye haue heard before by the word of truth, which is the Gospell,
 6 Which is come vnto you, euen as it is vnto all the world, and is fruitfull, as it is also among you, from the day that ye heard and truly knew the grace of God,
 7 As ye also learned of Epaphras our deare

fellow seruant, which is for you a faithfull minister of Christ:

- 8 Who hath also declared vnto vs your loue, which ye haue by the Spirit.
 9 For this cause we also, since the day we heard of it, cease not to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisdom, and spiritual vnderstanding.

- 10 That ye might walke worthy of the Lord, and please him in all things, being fruitefull in all good workes, and increasing in the knowledge of God,

- 11 Strengthened with all might through his glorious power, vnto all patience, and long suffering with ioyfulness,

- 12 Giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saintes in light,

- 13 Who hath deliuered vs from the power of darkenes, and hath translated vs into the kingdome of his deare Sonne,

- 14 In whome we haue redemption through his blood, that is, the forgiveness of sinnes,

- 15 Who is the image of the inuisible God, the first borne of euery creature.

- 16 For by him were all things created, which are in heauen, and which are in earth, thinges visible and inuisible: whether they be Thrones, or Dominions, or Principalities, or Powers, all things were created by him and for him,

- 17 And he is before all thinges, and in him all things consist.

PPPPP.iiij. 18 And

^c Which cometh of the holie Ghost.

^{Ephe. 4.7.}
^{philip. 1.27.}
^{1. thes. 3. 12.}
^{1. Cor. 1. 3.}

^{Mat. 3. 17. & 17. 5}
^{1. pet. 1. 17.}

^{Ebr. 1. 3.}
^e For God is made visible in the flesh of Christ, and the diuinitie dwelleth in him corporally.
^f Borne before any thing was created.

^{John. 1. 1.}
^{John. 1. 1.}

^a Or, abound toward your count.

^a Which was a citie of Phrygia.

^b For without Christ there is no faith to be saved by, but onely a vaine opinion.

2 Cor. 1. 5. 20.

Rom. 1. 5.

g He that rose first againe from the dead to take possession of life euerlasting: which rising may be called a new birth.

John. 1. 24.

chap. 2. 9.

h That the Church, which is his bodie, might receiue of his abundance i That is, the whole Church.

Luke. 1. 75.

2 Cor. 1. 24.

ephe. 1. 4.

tit. 2. 12.

John. 15. 6.

k Or your com-

moditie.

l As Christ hath once suffered in him selfe to redeeme his Church, and to sanctifie it: so doeth he daily suffer in his members, as partaker of their infirmities, and therefore a reuenger of their iniuries.

m Which is the promises of Christ, and of y calling of the Gentiles.

Rom. 16. 25.

ephe. 3. 9.

2 Tim. 1. 10.

tit. 1. 2.

1 pet. 1. 20.

n Whome he hath elected and consecrated to him by Christ.

1 Tim. 1. 1.

18 And he is the head of the bodie of the Church: he is the beginning, * and the first borne of the dead, that in all things he might haue the preeminence.

19 * For it pleased the Father, that in him should all fulnes dwell,

20 And by him to reconcile all things vnto him selfe, and to set at peace through the blood of his crosse both the things in earth, and the things in heauen.

21 And you which were in times past strangers & enemies, because your minds were set in euill workes, hath he now also reconciled,

22 In the bodie of his flesh through death, to make you * holic, and vnblameable & without fault in his sight,

23 * If ye continue, grounded and stablished in the faith, and be not moued away from the hope of the Gospell, whereof ye haue heard, and which hath bene preached to euery creature which is vnder heauen where of I Paul am a minister.

24 Now reioyce I in my sufferings for * you, and fulfill the rest of the afflictions of Christ in my flesh, for his bodies sake, which is the Church,

25 Whereof I am a minister, according to the dispensation of God, which is giuen me vnto youward, to fulfil the word of God,

26 * Which is the mystery hid since the world began, and from all ages, but now is made manifest to his * Saintes,

27 To whom God woulde make known what is the riches of this glorious mystérie among the Gentiles, which riches is Christ in you, * the hope of glorie,

28 Whom we preach, admonishing euery man, and teaching euery man in all wisdom, that we may present euery man perfect in Christ Iesus:

29 Whereunto I also labour and strue, according to his working which worketh in me mightely.

C H A P. II.

1 Having protested his good will toward them, 4 He admonisheth them not to turne backe from Christ, 8 To the seruice of Angels or any other inuention, or els ceremonies of the Law, 17 VVhich haue finished their office, and are ended in Christ.

Or, gaine and care

1 **F**OR I would ye knew what great fighting I haue for your sakes, and for them of Laodicea, and for as many as haue not seene my * person in the flesh,

2 That their hearts might be comforted and they knit together in loue, and in all riches of the full assurance of vnderstanding, to knowe the mystérie of God euen the Father, and of Christ:

3 In whom are hid all the treasures of wisdom and knowledge.

4 And this I say, lest any man should beguile you with enticing words:

5 * For though I be absent in the * fleshe, yet am I with you in the * spirit reioycing, and beholding your order, and your steadfast faith in Christ.

6 As ye haue therefore receiued Christ Iesus the Lord, so walke in him,

7 Rooted and buylt in him, and stablished in the faith, as ye haue * bene taught, abounding therein with thanks giuing.

8 Beware lest there be any mā that spoile you through ^d philosophie, and vaine deceit through the traditions of men, according to the rudiments of the worlde, and not after Christ.

9 * For in him dwelleth all the fulnes of the * Godhead * bodily.

10 And ye are compleate in him, which is the head of all Principalitie and Power:

11 In whom also ye are circumcised with * circumcision made without handes, by putting of the sinful bodie of the flesh, through the circumcision of Christ,

12 In that ye are * buried with him through baptisme, in whom ye are also raysed vp together through * the faith of the operation of God which raised him from the dead.

13 * And ye which were dead in sinnes, and in the vncircumcision of your flesh, hath he quickned together with him, forgouing you all your trespasses.

14 And putting out the * hand writing of ordinances that was against vs, which was contrary to vs, he euen tooke it out of the way, and fastened it vpon the crosse,

15 And hath spoiled the Principalities, and Powers, & hath made a shewe of them openly, and hath triumphed ouer them in the same crosse.

16 Let no man therefore condemne you in meat and drinke, or in respect of an * holy day, or of the newe moone, or of the Sabbath dayes,

17 Which are but a shadowe of thinges to come: but the body is in Christ.

18 * Let no man at his pleasure * beare rule ouer you by humblenes of minde, & worshipping of Angels, aduancing him selfe in those things which he neuer saw, rashly puffed vp with his fleshly minde,

19 And holdeth not the head, whereof all the bodie furnished and knit together by ioints and bandes, increaseth with the increasing of God.

20 Wherefore if ye be dead with Christ from the ordinances of the worlde, why, as though ye liued in the world, are ye burdened with traditions?

21 *As Touch not, Tass not, Handel not.*

22 Which all ^m perish with the vsing, and are after the commandements and doctrines of men.

23 Which thinges haue in deede a shew of wisdom, in * voluntarie religion and humblenes of mind, and in not sparing the bodie: neither haue they it in any estimation to satisfie the * flesh.

Mat. 24. 4. 1 Meaning, that the hypocrites led them at their pleasure into al superstition, and error. Or, defraude you of your price.

m And appertaine nothing to the kingdome of God. n Such as men haue chosen according to their owne fantasie. Or, but they are of no value saue for the filling of the fleshe. o They pinche and defraude their bodie to shew them selues greater hypocrites.

d Teaching you vaine speculations, as worshipping of Angels, of blind ceremonies and beggerly traditions: for now they haue none vse seeing Christ is come.

Chap. 1. 19.

John. 1. 14.

e In saying that the Godhead is really in Christ, he sheweth that he is verie God: also saying, in him, he declareth two distinct natures, & by this word dwelleth, he pro- ueth that it is there for euer.

Or, essentially.

Rom. 2. 29.

f Made by the Spirit of Christ.

Rom. 6. 4.

ephe. 1. 19.

g In beleeuing that God by his power raised vp Christ, whereof we haue a sure token in our baptisme.

ephe. 2. 1.

Or, vs all our.

ephe. 2. 15.

Or, obligation.

h The ceremonies, and rites were as it were a publike profession; & hand writing of the miserable state of mankinde: for circumcision did declare our natural pollution: the purifying, and washings signified the filth of sinne: the sacrifices testified

if we were guilty of death, which were all taken away by Christs death.

i As Satan and his angels from whome he hath taken al power.

k Or, distinction, as to make difference betwixt dayes.

2 Cor. 5. 3.

b In bodie.

c In minde.

CHAP. III.

1 He sheweth where we should seeke Christ. 5 He exhorteth to mortification. 10 To put off the olde man and to put on Christ. 12 To the which he addeth exhortations, both general and particular, to charitie and humilitie.

1 If ye then be ^arisen with Christ, seeke those things which are ^baboue, where Christ sitteth at the right hand of God.
2 Set your affections on things, which are ^caboue, and not on things, which are on the earth.
3 For ye are ^ddead, and your life is hid with Christ in God.
4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glorie.

*Ephes. 5. 3.
 d Extinguish all the strength of the corrupt nature which resisteth against the Spirit, that ye may live in the Spirit, and not in the flesh.
 Rom. 6. 4.
 ephes. 4. 25.
 eph. 5. 12.
 1. pet. 2. 1. & 4. 1.*

*Gen. 1. 26. & 5. 1.
 and 9. 6.*

*Ephes. 6. 11.
 e He sheweth what fruites are in them that are dead to the world, and are risen againe w Christ.*

Or, the bowels of mercies.

f Let it guide al your doings.

Or, gracious, or thankfull.

g The doctrine of the Gospel.

h Psalmes properly conteine complainings to God, narrations and exhortations: hymnes, onely thanks giuing: songs containe praises, and thanks giuing, but not so largely and amply, as hymnes do.

Ephes. 4. 29.

Or, thanksgiuing.

1. Cor. 16. 31.

Ephes. 5. 22.

1. Pet. 3. 1.

ephes. 5. 25.

Ephes. 6. 1.

i Which are in the Lord.

5 * ^dMortifie therefore your members which are on the earth, fornication, vncleannes, the inordinate affection, euil concupiscence, and couetousnes which is idolatrie.

6 For the which things sakes the wrath of God commeth on the children of disobedience.

7 Wherein ye also walked once, when ye liued in them.

8 * But now put ye away euen all these things, wrath, anger, malicioufnes, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another, seeing that ye haue put of the olde man with his works,

10 And haue put on the new, which is renewed in knowledge * after the image of him that created him,

11 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bonde, free: but Christ is all and in all things.

12 * Now therefore as the elect of God * holy and beloued, put on * tender mercie, kindnes, humblenes of mind, meekenes, long suffring:

13 Forbearing one another, and forgiuing one another, if any man haue a quarell to another: euen as Christ forgau you, euen so do ye.

14 And about all these things put on loue, which is the bond of perfectnes.

15 And let the peace of God * rule in your heartes, to the which ye are called in one bodie, and be ye * amiable.

16 Let the * wordes of Christ dwell in you plenteously in all wisdom, teaching and admonishing your own selues, in * psalms, and hymnes, and spirituall songs, singing with a * grace in your heartes to the Lord.

17 * And whatsoever ye shal do, in word or deed, do all in the Name of the Lord Iesus, giuing thanks to God euen the Father by him.

18 * ^qWiues, submit your selues vnto your husbands, as it is comly in the Lord.

19 * Husbands, loue your wiues, and be not bitter vnto them.

20 * ^qChildren, obey your parents in ⁱall things: for that is well pleasing vnto the Lord.

21 Fathers, ^kprouoke not your children to anger, lest they be discouraged.

22 * ^qSeruants, be obedient vnto them that are your masters according to the flesh in all things, not with eye seruice as men pleasers, but in singlenes of heart, fearing God.

23 And whatsoever ye do, do it heartely, as to the Lord, and not vnto men,

24 Knowing that of the Lord ye shal receiue the rewarde of the inheritance: for ye serue the Lord Christ.

25 But he ^lthat doeth wrong, shal receiue for the wrong that he hath done, & there is no * ^mrespect of persons.

CHAP. IIIII.

3 He exhorteth them to be seruent in prayer, 5 To walke wisely toward them that are not yet come to the true knowledge of Christ. He salutes them, and wisheth them all prosperitie.

1 YE masters, do vnto your seruants, that which is iust, and equal, knowing that ye also haue a master in heauen.

2 * Continue in prayer, and watch in the same with thanks giuing,

3 * Praying also for vs, that God may open vnto vs the * doore of vterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may vter it, as it becommeth me to speake.

5 * ^qWalke ^bwisely toward them that are without, and ^credeme the time.

6 Let your speech be gracious alwayes, and powdered with ^dsalt, that ye may knowe how to answer euery man.

7 * ^qTychicus our beloued brother, and faithful minister, and fellow seruant in the Lord, shal declare vnto you my whole state,

8 Whom I haue sent vnto you for the same purpose that he might know your state, and might comfort your heartes,

9 * With Onesimus a faithful and a beloued brother, who is one of you. They shal shewe you of all things here.

10 Aristarchus my prison fellowe saluted you, and Marcus, Barnabas sisters sonne (touching whom ye receiued commandments, if he come vnto you, receiue him)

11 And Iesus which is called Iustus, which are of the circumcision. These * onely are my ⁱworkefellowes vnto the kingdome of God, which haue bene vnto my consolation.

12 Epaphras the seruant of Christ, which is one of you, saluteth you, and always striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him recorde, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis.

14 * Luke the beloued physition greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, and Nymphas, and the Church which is in his house.

*k By to much rigour.
 Ephes. 6. 5.
 1. pet. 2. 18.*

l The cruel master.

*Deut. 10. 17.
 wjd. 6. 1.*

*eccl. 35. 16.
 rom. 2. 11.*

*gal. 2. 6.
 ephes. 6. 9.*

m Whether he be master or seruant.

Luke. 12. 3.

*1. thess. 5. 17.
 Ephes. 6. 18.*

2. thess. 3. 1.

a That I may freely preach the Gospel.

Ephes. 5. 15.

b To the commodity of your neighbours.

c Bestowe the time wel, which the malice of men euery where plucketh from you and causeth you to abuse it.

d Pertaining to edification, and mixt with no vanitie.

Philem. 10.

e If they onely did helpe him to preache the Gospel at Rome where was Peter? or those

five and twentie yerres that they seime he abode at Rome?

f In preaching the Gospel.

1. Tim. 4. 11.

g Either to Paul, or els which they would write as an answer to this epistle sent to the Colossians.

16 And when this Epistle is read of you, cause that it be read in the Church of the Laodiceans also, & that ye likewise read the Epistle written from Laodicea.

17 And say to Archippus, Take heede to the

ministerie, that thou hast receiued in the Lord, that thou fulfil it.

18 The salutation by the hand of me Paul. Remember my bands. Grace be with you, Amen.

Written from Rome to the Colossians and sent by Tychicus, and Onesimus.

THE FIRST EPISTLE OF PAUL TO THE THESSALONIANS.

THE ARGUMENT.

After that the Thessalonians had bene wel instructed in the faith, persecution, which perpetually followeth the preaching of the Gospel, arose, against the which although they did constantly stand, yet S. Paul (as most carefull for them) sent Timothee to strengthen them, who soone after admonishing him of their estate, gaue occasion to the Apostle to confirme them by diuers arguments to be constant in faith, and to suffer whatsoeuer God calleth them vnto for the testimonie of the Gospel, exhorting them to declare by their godly liuing the puritie of their religion. And as the Church can neuer be so purged, that some cockle remaine not among the wheat, so there were among them wicked men, which by mouing vaine and curious questions to overthrowe their faith, taught falsly, as touching the point of the resurrection from the dead, whereof he briefly instructeth them what to thinke, earnestly forbidding them to seeke curiously to know the times, willing them rather to watch lest the sudaine coming of Christ come vpon them at vnwares: and so after certaine exhortations, and his commendations to the brethren, he endeth.

CHAP. I.

2 He thanketh God for them, that they are so steadfast in faith and good works, 6 And receiue the Gospel with such earnestnes, 7 That they are an example to all others.

1



PAUL and Siluanus, and Timotheus, vnto the church of the Thessalonians, which is in God the Father, and in the Lord

Iesus Christ: Grace be with you, and peace from God our Father, and from the Lord Iesus Christ.

a For there is no Church which is not ioyned together in God.

2. Thess. 1. 3.

Philip. 1. 3.

b Which declareth it selfe by most liuely fruites.

c Whereby you declared your selues most ready and painefull to helpe the poore.

d The effectual preaching of the Gospel is an euident token of our election.

e To beleue & to be fully persuaded to haue the gifts of the holy Ghost, and joyfully to suffer for Christs sake, are most certaine signes of our election.

Or, attennes.

2 * We giue God thanks alwayes for you all, making mention of you in our prayers Without ceasing, remembring your effectuall faith, and diligent loue and the patience of your hope in our Lord Iesus Christ, in the sight of God euen our Father,

4 Knowing, beloued brethren, that ye are elect of God.

5 For our Gospell was not vnto you in word onely, but also in power, and in the holy Ghost, and in much assurance, as ye know after what maner we were among you for your sakes.

6 And ye became followers of vs, & of the Lord, and receiued the word in much affliction, with joy of the holy Ghost,

7 So that ye were as ensamples to all that beleue in Macedonia and Achaia.

8 For from you sounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith also which is

toward God, spread abroad in all quarters, that we neede not to speake any thing.

9 For they them selues shew of you what maner of entring in we had vnto you, and how ye turned to God from idoles, to serue the liuing and true God,

10 And to looke for his sonne from heauen, whom he raised from the dead, euen Iesus which deliuereth vs from the wrath to come.

f To wit, al the faithful.

g For idoles are dead things and onely fained fantasies.

h Which he shall execute vpon wicked.

CHAP. II.

1 To the intent they should not faint vnder the crosse, 2 He commendeth his diligence in preaching, 13 And theirs in obeying, 18 He excuseth his absence, that he could not come and open his heart to them.

1 For ye your selues know, Brethren, that our entrance in vnto you was not in vaine.

2 But euen after that we had suffered before, and were shamefully entreated at Philippi (as ye know) we were bolde in our God, to speake vnto you the Gospel of God with much struing.

3 For our exhortation was not by deceit, nor by vncleannes, nor by guile.

4 But as we were allowed of God, that the Gospell should be committed vnto vs, so we speake, not as they that please men, but God, which trieth our hearts.

5 Neither yet did we euer vse flattering wordes, as ye knowe, nor coloured couetousnes, God is recorde.

6 Neither sought we praise of men, neither of you, nor of others,

7 When we might haue bene chargeable, as the Apostles of Christ: but we were gentle among you, euen as a nourse cherisheth her children.

8 Thus being afflicted toward you, our good

a Not in outward shew and in pompe, but in trauel and in the feare of God.

b By his helpe and grace.

c Which declareth a naughty conscience.

Or, in authoritie. d He humbled him selfe to support al respect of lucre: euen as tender mother which nourisheth her children and thinketh no offence to vile for her childrens sake.

good wil was to haue dealt vnto you, not the Gospel of God onely, but also our own soules, because ye were deare vnto vs.

*Act. 20. 34.
1. cor. 4. 12.
1. thess. 3. 8.*

9 For ye remember, brethren, * our labour and travail: for we laboured day & night, because we would not be chargeable vnto any of you, and preached vnto you the Gospel of God.

10 Ye are witnesses, and God also, how holily, and iustly, & vmblyeably we behaued our selues among * you that beleue.

*e For it is not possible to auoid the reproches of the wicked, which euer hate good doings.
Eph. 4. 1.
philip. 1. 27.
col. 3. 18.*

11 As ye know how that we exhorted you, and comforted, and besought euery one of you (as a father his children)

12 That ye * would walke worthy of God, who hath called you vnto his kingdome and glory.

13 For this cause also thanke we God without ceasing, that when ye receiued of vs the word of the preaching of God, ye receiued it not as the word of men, but as it is in deede the word of God, which also worketh in you that beleue.

14 For Brethren, ye are become followers of the Churches of God, which in Iudea are in^c Christ Iesus, because ye haue also suffred the same things of your owne cōtrei men, euen as they haue of the Iewes,

*f In his Name and vnder his protection.
g And would hinder all men from their saluation.
h And heape vp the measure,
Mat. 23. 32.*

15 Who both killed the Lord Iesus & their owne Prophets, and haue persecuted vs, and God they please not, & are contrary to all men,

*i He meaneth not this of all Iewes in general: but of certaine of them particularly, which ceased not after they had put Christ to death, to persecute his word and his ministers.
Rom. 11. 11.*

16 And forbid vs to preach vnto the Gentiles, that they might be sau'd, to^h fulfill their sinnes alwayes: for the wrath of God isⁱ come on them, to the vtmost.

17 Forasmuch, Brethren, as we were kept from you for a season, concerning sight, but not in the heart, we * enforced the more to see your face with great desire.

18 Therefore we would haue come vnto you (I Paul, at least once or twise) but Satan hindered vs.

k Therefore I could not forget you, except I would forget my selfe.

19 For what is our hope or ioy, or crowne of reioysing? are^h not euen you it in the presence of our Lord Iesus Christ at his comming?

20 Yes, ye are our glory and ioy.

CHAP. III.

a He sheweth how greatly he was afflicted toward them both in that he sent Timotheus to them, 10 And also prayed for them.

1 **W**herefore since we could no longer forbear, we thought it good to re-
maine at Athens * alone,

*a Rather seeking your commoditie then mine owne, in sending of Timotheus to you.
Act. 16. 11.*

2 * And haue sent Timotheus our brother and minister of God, & our labour fellow in the Gospel of Christ, to stablishe you, and to comfort you touching your faith,

3 That no man should be moued with these afflictions: for ye your selues knowe, that we are appointed thereunto.

4 For verely when we were with you, we told you before that we should suffer tribulations, euen as it came to passe, and ye know it.

b His great affection toward his smal flocke.

Euen for this cause, when^b I could no longer forbear, I sent him that I might

know of your faith, lest the * tempter had^c tempted you in any sort, and that our labour had bene in vaine.

c Meaning Satan.

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your faith and loue, and that ye haue good remembrance of vs alwayes, desiring to see vs, as we also do you,

7 Therefore, brethren, we had consolation in you, in all our affliction and necessitie through your faith.

8 For now are we^d aliue, if ye * stand fast in the Lord.

d If ye remaine constant in faith & true doctrine, I shal thinke that al mine afflictions be so manie pleasures, and shal be restored from death to life.

9 For what thanks can we recompence to God againe for you, for all the ioy wherewith we reioyce for your sakes before our God,

e If you perseuer in faith.

10 Night and daye * praying exceedingly that we might see your face, and might^f accomplish that which is lacking in your faith?

f Rom. 1. 10. and 15. 33.

11 Now God him selfe, euen our Father, & our Lord Iesus Christ, guid our iourney vnto you,

f We must daily grow from faith to faith.

12 And the Lord increase you, & make you abound in loue one toward another, and toward all men, euen as we do toward you:

Chap. 3. 27. 1. cor. 13. 8.

13 * To make your hearts stable and vmblyeable in holines before God euen our Father, at the comming of our Lord Iesus Christ with all his Saintes.

CHAP. IIII.

1 He exhorteth them to holines, 6 Innocencie, 9 Loue, 11 Labour, 13 And moderation in lamenting for the dead, 17 Describing the end of the resurrection.

1 **A**nd furthermore we besech you, Brethren, and exhort you in the Lord Iesus, that ye increase more and more, as ye haue receiued of vs, how ye ought to walke, and to please God.

a And as it were, overcome your selues.

2 For ye know what^b commandements we gaue you by the Lord Iesus.

b The Greeke word signifieth such commandments as one receiue from some man to giue them in his name to others.

3 * For this is the wil of God *euen* your sanctification, * and that ye should abstaine from fornication,

Rom. 12. 2.

4 That euery one of you should know how to possesse his^d vessel in holines & honor, And not in the lust of concupiscence, euen as the Gentiles which know not God:

ephe. 5. 17.

6 * That no man oppresse or defraude his brother in anye matter: for the Lord is a-vengeur of all such things, as we also haue tolde you before time, and testified.

c That is, that you should dedicate your selues wholly vnto God.

7 * For God hath not called vs vnto vncleannes, but vnto holines.

d That is, his body which is prephanded by such filthines.

8 He therefore that despiseth^e these things, despiseth not man, but God who hath^f giuen giuen * you his holy Spirit.

1. Cor. 6. 1.

1. Cor. 1. 2.

9 But as touching brotherly loue, ye neede not that I write vnto you: * for ye are taught of God to loue one another.

e By these precepts of godly life it appeareth what were the commandments which Paul gaue vnto them.

10 Yea, and that thing verely ye do vnto all the brethren, which are throughout all Macedonia: but we besech you, Brethren, that ye increase more and more,

1. Cor. 7. 40.

1. ioh. 1. 14.

and 15. 12.

11 * And that ye studie to be quiet, & to meddle with your own busines, & to work with your^f owne hands, as we commended you,

2. thess. 1. 7. f And not be idle.

12 That

g As ſtrangers
and infidels.

h But that ye
may be able by
your diligence
to ſupplie your
want and neceſ-
ſitie.

i He doeth not
condemne all
kinde of ſorrow,
but that which
proceedeth of in-
fideliſtie.

k Or haue con-
tinued conſtant-
ly in the faith of
Chriſt.

l By raiſing their
bodies out of
grauē.

m Which is in
name of the
Lord, and as he
ſhould ſpeake
him ſelfe.

1. Cor. 15. 23.

Mat. 24. 31.

1. Cor. 15. 52.

n Meaning them which ſhall be found aliue. o In this ſudden ta-
king vp ther ſhall be a kind of mutation of the qualities of our bodies
which ſhall be as a kind of death.

a So much the
more we ought
to beware of al
dreames & fan-
taſies of men
which wearie
them ſelues and
others in fear-
ching out curi-
ouſly the time
the Lord ſhall
appeare, alle-
ging for them
ſelues a vaine
prophesie, and
moſt falſely af-
cribed to Elias,
that 2000 yere
before the Law,
2000 vnder the
Lawe, and 2000
after the Lawe
the world ſhall
endure.

Mat. 24. 44.

2. pet. 3. 10.

reuel. 3. 3. & 16. 15.

b That is, ſuddenly and vnlooked for. c Here ſleepe is taken for
contempt of ſaluation, when men continue in ſinnes, and wil not awake
to godlines. d And not be ouercome with the cares of the world.

12 That ye may behaue your ſelues honeſt-
ly toward them that are without, & that
nothing be lacking vnto you.

13 ¶ I would not, brethren, haue you igno-
rant concerning them which are a ſleepe,
that ye ſorow not euen as other which
haue no hope.

14 For if we beleue that Ieſus is dead, and
is riſen, euen ſo them which ſleepe in Ie-
ſus, wil God bring with him.

15 For this ſay we vnto you by the word
of the Lord, that we which liue, and are
remayning in the coming of the Lord,
ſhal not preuent them which ſleepe.

16 For the Lord him ſelfe ſhal deſcend from
heauen with a ſhowe, and with the voyce
of the Archangel, & with the trumpet of
God: and the dead in Chriſt ſhal riſe firſt.

17 Then ſhal we which liue and remaine,
be caught vp with the alſo in the clouds,
to meeete the Lord in the ayer: and ſo ſhal
we euer be with the Lord.

18 Wherefore, comfort your ſelues one an-
other with theſe wordes.

CHAP. V.

1 He informeth them of the day of iudgement and com-
ming of the Lord, & exhorteth them to watch, & to
reſpect ſuch as preach Gods word among them.

1 Bv^e of the times and ſeaſons, bre-
thren, ye haue no neede that I write
vnto you.

2 For ye your ſelues know perfectly, that
the day of the Lord ſhal come, euen as a
thiefe in the night.

3 For when they ſhal ſay, Peace, & ſafetie,
then ſhal come vpon them ſudden deſtru-
ction, as the trauaile vpon a woman with
child, and they ſhal not eſcape.

4 But ye, brethren, are not in darkenes,
that that day ſhould come on you, as it
were a thiefe.

5 Ye are all the children of light, and the
children of the daye: we are not of the
night, neither of darkenes.

6 Therefore let vs not ſleepe as do other,
but let vs watch and be ſober.

7 For they that ſleepe, ſleepe in the night,
and they that be drunken, are drunken in

the night.

8 But let vs which are of the day, be ſober,
putting on the breſt plate of faith & loue,
and the hope of ſaluation for an helmet.

9 For God hath not appointed vs vnto
wrath, but to obtaine ſaluation by the
meanes of our Lord Ieſus Chriſt,

10 Which died for vs, that whether we wake
or ſleepe, we ſhould liue together with
him.

11 Wherefore exhorte one another, and e-
diſie one another, euen as ye do.

12 Now we beſeech you, brethren, that ye
knowe them, which labour among you,
and are ouer you in the Lord, and admo-
niſh you,

13 That ye haue them in ſingular loue for
their workes ſake. Be at peace among
your ſelues.

14 We deſire you, brethren, admoniſh
them that are vnruely: comfort the feeble
minded: beare with the weak: be patient
toward all men.

15 ¶ See that none recompence euill for e-
uill vnto any man: but cuer followe that
which is good, both toward your ſelues,
and toward all men.

16 Reioyce euermore.

17 ¶ Pray continually.

18 In all things giue thanks: for this is the
wil of God in Chriſt Ieſus toward you.

19 Quench not the Spirit.

20 Deſpiſe not prophesying.

21 Trye all things, and keepe that which is
good.

22 Abſteine from all appearance of euill.

23 Now the verie God of peace ſanctifie
you throughout: and I pray God that your
whole ſpirit & ſoule and bodie, may be
kept blameles vnto the coming of our
Lord Ieſus Chriſt.

24 ¶ Faithful is he which calleth you, which
will alſo do it.

25 Brethren, pray for vs.

26 Greete all the brethren with an holic
kiſſe.

27 I charge you in the Lord, that this Epiſtle
be read vnto all the brethren the Saints.

28 The grace of our Lord Ieſus Chriſt be
with you, Amen.

when his minde thinketh nothing, his ſoule, that is, his vnderſtan-
ding and wil, couet nothing: neither his bodie doeth execute anie
thing contrarie to the wil of God. 1. Cor. 1. 9.

c That is, light-
ned by the Gos-
pel.

1ſa. 59. 17.

ephe. 6. 17.

f Here it is ta-
ken only to die,
and is ment of y
faithful.

g As the ſlocke
is bound to loue
the ſhepherd,
ſo is it his dutie
to teach them
and exhort them
in true religion.

h Where this
cauſe ceaſeth,
that they worke
not: the honour
alſo ceaſeth, and
they muſt be ex-
pelled as wolues
out of y ſlocke.

Prou. 17. 13.

Eccl. 10. 2.

Mat. 5. 3. 9.

rom. 13. 17.

1. pet. 3. 9.

i Haue a quiet
minde and con-
ſcience in Chriſt
which ſhall make
you reioyce in y
middles of ſo-
rowes, Rom. 5. 3.
2. cor. 6. 10.

Luke 13. 1.

eccl. 10. 23.

col. 4. 2.

k God that hath
giuen his Spirit
to his elect, will
neuer ſuffer it to
be quenched, but
hath reueiled by
what meares it
may be mainte-
ned, that is, by
ſuch exhortati-
ons as theſe, and
by continual in-
crease in godli-
nes.

l The preaching
of the word of
God.

Chap. 3. 12.

1. cor. 1. 8.

m Then is a
man fully ſancti-
fied and perfect,

The firſt Epiſtle vnto the Theſſalonians written from Athens.

THE SECOND EPISTLE

OF PAUL TO THE THESSALONIANS.

THE ARGUMENT.

Left the Theſſalonians ſhould thinke that Paul neglected them, becauſe he went to other places, ra-
ther then came to them, he writeth vnto them & exhorteth them to pacience and other fruits of
faith, neither to be moved with that vaine opinion of ſuch as taught that the coming of Chriſt was at
hand ſo much as before that day there ſhould be a falling away from true religion, euen by a great
part of the world, & that Antichriſt ſhould reigne in the Temple of God: finally comending himſelfe to
their prayers, & encouraging them to conſtancie, he willet them to correct ſuch ſharply, as liue idelly
of other mens labours: whome, if they do not obey his admonitions, he commandeth to excommunicate.

CHAP. I.

CHAP. I.

3 He thanketh God for their faith, love, and patience. 17 He prayeth for the increase of the same, 12 And sheweth what fruit shall come thereof.



Aul and Siluanus, and Timotheus, vnto the Church of the Thessalonians, which is in God our Father, & in the Lord Iesus Christ.

Grace be with you, and peace

from God our Father, and from the Lord Iesus Christ.

3 * We ought to thanke God alwayes for you, brethren, as it is meete, because that your faith groweth exceedingly, and the loue of euery one of you toward another aboundeth,

4 So that we our selues reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer,

5 * Which is a tokē of the righteous iudgement of God, that yee may be counted worthie of the kingdome of God, for the which ye also suffer.

6 For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest with vs * when the Lord Iesus shall shewe himself from heauen with his mightie Angels,

8 In flaming fire, rendring vengeance vnto them that do not knowe God, and which obey not vnto the Gospell of our Lord Iesus Christ,

9 Which shalbe punished with euerlasting perdition, from the presence of the Lorde, and from the glorie of his power,

10 When he shal come to be glorified in his Saints, and to be made merueilous in all them that beleue (because our testimonie toward you was beleueed) in that day.

11 Wherefore, wee also pray alwayes for you, that our God may make you worthy of his calling, and fulfill al the good pleasure of his goodnes, and the work of faith with power,

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

CHAP. II.

3 He sheweth them that the day of the Lord shal not come, till the departing from the faith come first, 9 And the kingdome of Antichrist, 15 And therefore he exhorteth them not to be deceyued, but to stande stedfast in the things that he hath taught them.

1 Now we beseeche you, brethren, by the comming of our Lorde Iesus Christ, and by our assembling vnto him,

2 That yee be not suddenly moued from your minde, nor troubled neither by spi-

4 As false reuelation, or dreams

rit, nor by word, nor by letter, as it were from vs, as though the day of Christ were at hand.

3 * Let no mā deceiue you by any meanes: for that day shal not come, except there come a departing first, and that that man of sinne be disclosed, euen the sonne of perdition,

4 Which is an aduersarie, and exalteth him selfe against all that is called God, or that is worshipped: so that he doeth sit as God in the Temple of God, shewing him selfe that he is God.

5 Remember ye not, that when I was yet with you, I tolde you these things?

6 And now ye knowe what I withholdeth that he might be reueiled in his time.

7 For the mysterie of iniquitie doeth already worke: onely he which now withholdeth, shal les til he be taken out of the way.

8 And then shal the wicked man be reueiled, whom the Lord shall consume with the Spirit of his mouth, and shal abolishe with the brightnes of his comming,

9 Euen him whose coming is by the working of Satan, with all power and signes, and lying wonders,

10 And in all deceyueablenes of vnrighteousnes, among them that perish, because they receyued not the loue of the trueth, that they might be saved.

11 And therefore God shall sende the strong delusion, that they shoulde beleue lyes,

12 That all they might be dāned which beleued not the trueth, but had pleasure in vnrighteousnes.

13 But we ought to giue thanks alwaye to God for you, brethren, beloued of the Lorde, because that God hath from the beginning chofen you to saluation, thorough sanctification of the Spirit, and the faith of trueth,

14 Whereunto he called you by our Gospell, to obtaine the glorie of our Lord Iesus Christ.

15 Therefore, brethren, stand fast and kepe the instructions, which ye haue bene taught, either by worde, or by our Epistle.

16 Now the same Iesus Christ our Lord and our God euen the Father which hath loued vs, & hath giuen vs euerlasting consolation and good hope through grace,

17 Comfort your hearts, and stablishe you in euery word and good worke.

whole time that he shall remaine. I Satans power is limited that he canot hurt the elect to their destruction. m Delited in false doctrine. n The fountaine of our election is the loue of God: the sanctification of the Spirit, and believing the trueth are testimonies of the same election. o Before the fundation of the world. p And Gospell. q By our preaching. r That is, the doctrine. t Thel. 1.2. Chap. 1.6. f That is, by my preaching of the Gospell.

CHAP. III.

2 He desireth them to pray for him, that the Gospell may prosper, 6 And giueth them warning to reprove the idle, 16 And so wisheth them all wealth.

Q99999j

1 Fur-

Eph. 6. 18.
colof. 3. 2.

1 FVrthermore, brethren, * praye for vs, that the worde of the Lord may haue free paſſage, and be glorified, euen as *it is* with you,

2 And that we may be deliuered from vn-reasonable and euill men: for al men haue not * faith.

a Although they
boast themſelues
thereof.

3 But the Lorde is faithfull, which will ſtabliſh you, and keepe you from ^b euill.

b From the
ſleights of Sa-
tan.

4 And we are periwaded of you through the Lord, that ye both do, and will do the things which we ^c command you.

c By the word
of God.

5 And the Lord guide your heartes to the loue of God, and the wayting for of Chriſt.

6 We commaunde you, brethren, in the Name of our Lorde Ieſus Chriſt, that ye withdrawe your ſelues from euery brother that walketh inordinately, and not after the ^d inſtruction, which he receiued of vs.

d Which is, to
trauaile, if he
will eat. Chap.
2. 15.

7 For ye your ſelues know * howe ye ought to followe vs: * for we behaued not our ſelues inordinately among you,

e Cor. 7. 4. 12.
1. theſſ. 4. 11.
Act. 20. 34.
1. cor. 4. 12.
1. theſſ. 3. 9.

8 Neyther tooke we bread of any man for naught: but we wrought with labour and trauaile night and day, becauſe we would not be chargeable to any of you.

f Cor. 11. 3.

9 Not but that we had authoritie, * but that we might make our ſelues an enſample vnto you to follow vs.

10 For euen when we were with you, this we warned you of, that if there were any, which would not * worke, that he ſhoulde not eate.

11 For wee hearde, that there are ſome which walke among you inordinately, & worke not at all, but are buſie bodies.

12 Therefore them that are ſuch, we command & exhort by our Lord Ieſus Chriſt, that they worke with quietnes, and eate their owne bread.

13 * And ye, brethren, be not wearie in well doing.

e Then by the
worde of God
none ought to
liue idly, but
ought to giue
him ſelfe to
ſome vocation,
to get his lining
by, and to doe
good to others.

Galar. 6. 9.

14 If any man obey not our ſayings, note him by a letter, * and haue no company with him, that he may be aſhamed.

Mat. 18. 17.
1. cor. 5. 9.

15 Yet count him not as an ^f enemy, but admoniſh him as a brother.

16 Now the Lorde of peace giue you peace alwayes by all meanes. The Lorde be with you all.

f The ende of
excommunication
is not to
driue from the
church ſuch as
haue fallen, but
to winne them
to the church
by amendment.
g Whether they
be mine epiſtles
or other mens.

17 The ſalutation of me Paul, with mine owne hand, which is the ^g token in euery Epiſtle: ſo I write,

18 The grace of our Lorde Ieſus Chriſt be with you all, A M E N.

¶ The ſecond Epiſtle to the Theſſalonians, written from Athens.

THE FIRST EPISTLE OF PAVL to Timotheus.

THE ARGUMENT.

IN writing this Epiſtle Paul ſeemed not only to haue reſpect to teach Timotheus, but chiefly to keepe other in awe, which would haue rebelled againſt him, becauſe of his youth. And therefore he doeth arme him againſt thoſe ambitious queſtioners, which under pretence of zeale to the Lawe, diſquieted the godly with fooliſh and unproſitable queſtions, whereby they declared, that profeſſing the Lawe they knew not what was the chief end of the Law. And as for him ſelfe, he ſo confeſſeth his unworthines, that he ſheweth to what worthines the grace of God hath preferred him: and therefore he willet prayers to be made for all degrees and ſortes of men, becauſe that God by offering his Goſpell and Chriſt his Sonne to them all, is indifferent to euery ſorte of men, as his Apoſtleſhip, which is peculiar to the Gentiles, witneſſeth. And forasmuch as God hath left miniſters as ordinarie meanes in his Church to bring men to ſaluation, he deſcribeth what manner of men they ought to be, to whome the myſterie of the Sonne of God manifested in fleſh is comitted to be preached. After this he ſheweth him what troubles the church at all times ſhall ſuſtaine, but ſpecially in the laſter dayes, when as under pretence of religion men ſhall teache things contrary to the worde of God. This done, he teacheth what widowes ſhoulde be receiued or reſuſed to miniſter to the ſicke: alſo what Elders ought to be choſen into office, exhorting him neyther to be haſtie in admitting nor in iudging any: alſo what is the due tie of ſeruants, the nature of falſe teachers, of vaine ſpeculations, of conetouſnes, of rich men, and aboue all things he chargeth him to beware falſe doctrine.

CHAP.

CHAP. I.

3 He exhorteth Timotheus to wait upon his office, namely to see that nothing be taught but Gods word, &c. 5 Declaring that faith, with a good conscience, charitie and edification are the end thereof, 20 And admonisheth of Hymeneus and Alexander.

^a Or ordinance.

Coloss. 1.8.

Act. 16.1.

1 a So called because he folowed the simplicitie of the Gospell.

Chap. 4.7.

Tit. 1.14.

Chap. 6.4.

Rom. 13.10.

2 b Because these questionistes preferred their curious fables to all other knowledge, and beautified them with the Law, as if they had bene the very lawe of God,

3 s. Paul sheweth that the end of Gods Lawe is loue, which can not be without a good conscience, neyther a good conscience without sayth,

4 nor sayth without the worde of God: so their doctrine which is an occasion of contention, is worth nothing.

^a Or of the Lawe.

Rom. 7.12.

5 c Whose hearts Gods spirit doth direct to doe that willingly which the Lawe requireth: so that their godly affection is to them as a Lawe without further constraint.

6 d Such as onely delight in sinning.

7 e Which steale away children or seruants.

8 Chap. 6.15.

9 f He declareth to Timothee the excellent force of Gods spirit in them whom he hath chosen to beare his worde, although before they were Gods water enemies, to encourage him in this battell that he should fight against all iniquities and hypocrites.

10 g Not knowing that I fought against God.

11 h Which chased away infidelitie.

12 i Which ouer-came crueltie.

13 ^a Or faithful and assured.

14 Mat. 9.13.

15 Rom. 1.17.



Aul an Apostle of Iesus Christ, by the coman dement of God our Sauour, & of our Lord Iesus Christ our hope,

* Vnto Timotheus my natural sonne in

the faith: Grace, mercy, and peace frō God our Father, & from Christ Iesus our Lord.

3 As I besought thee to abide still in Ephesus, when I departed into Macedonia, so do, that thou maist command some, that they teache none other doctrine,

4 Neither that they giue heede to * fables and genealogies * which are endles, which breede questions rather then godly edifying which is by faith.

5 For * the end of the * commandment is loue out of a pure heart, and of a good conscience, and of faith vnfaigned.

6 From the which things some haue erred, and haue turned vnto vaine iangling.

7 They would be doctours of the Law, and yet vnderstand not what they speake, neyther wherof they affirme.

8 * And we know, that the Law is good, if a man vse it lawfully,

9 Knowing this, that the Lawe is not giuen vnto a * righteous man, but vnto the lawlesse and disobedient, to the vngodly, & to * sinners, to the vnholie, and to the prophane, to murderers of fathers and mothers, to manslayers,

10 To whomongers, to buggerers, to * menstealers, to liers, to the periured, and if there be any other thing, that is contrary to wholesome doctrine,

11 Which is according to the glorious Gospell of the * blessed God, which is committed vnto me.

12 Therefore I thank him, which hath made me strong, that is, Christ Iesus our Lorde: for he counted me faithfull, and put me in his seruice:

13 When before I was a blasphemers, and a persecuter, and an oppressor: but I was receiued to mercie: for I did it * ignorantly through vnbeliefe.

14 But the grace of our Lorde was exceeding abundant with * faith & * loue, which is in Christ Iesus.

15 This is a * true saying, and by all meanes worthy to be receiued, that * Christ Iesus came into the worlde to saue sinners, of whome I am chiefe.

16 Notwithstanding, for this cause was I receiued to mercie, that Iesus Christ should first shewe on me all long suffering vnto the ensample of them, which shall in time

to come beleue in him vnto eternall life.

17 * Now vnto the King euerlasting, immortal, inuisible, vnto God onely wise, be honour & glorie for euer, and euer, Amen.

18 This commandement commit I vnto thee, sonne Timotheus, according to the * propheties, which went before vpō thee, that thou by them shouldest * fight a good fight,

19 Hauing * faith and a good conscience, which some haue put away, and as concerning faith, haue made shipwrake.

20 Of whome is Hymeneus, and Alexander, * Whome I haue * deliuered vnto Satan, that they might learne not to blaspheme.

m That is, sound doctrine. 1. Cor. 5.5. n Excommunicate, and cast out of the church.

CHAP. II.

1 He exhorteth to pray for al men, 4 Wherefore, 8 And howe. 9 As touching the apparell and modestie of women.

1 Exhorte therefore, that first of all supplications, prayers, intercessions and giuing of thanks be made for * all men,

2 For * Kings, and for all that are in authoritie, that we may leade a quiet & a peaceable life, in all godlynes and honestie.

3 For this is good and acceptable in the sight of God our Sauour,

4 * Who wil that * al men shall be saued, & come vnto the knowledge of the trueth.

5 For there is one God, and one * Mediatour betwene God and man, which is the * man Christ Iesus,

6 Who gaue him selfe a * raunsome for all * men, to be a * testimonie in due time,

7 * Whereunto I am ordeined a preacher & an Apostle (I speake the trueth in Christ and lie not) euen a teacher of the Gentiles in faith and veritie.

8 I will therfore that the men praye, euery where lifting vp * pure handes without wrath, or doubting.

9 * Likewise also the women, that they array them selues in comely apparell, with shamefastnes and modestie, not with * broyded heare, or gold, or pearles, or costly apparell,

10 But (as becommeth women that profess the feare of God) with good workes.

11 Let the woman learne in silence with all subiection.

12 I permit not a woman to * teache, neyther to vsurpe authoritie ouer the man, but to be in silence.

13 For * Adam was first formed, then Eue.

14 * And Adam was * not deceiued, but the woman was deceyued, and was in the * transgression.

k The worde signifieth to plat, to criske, to broyde, to solde, to bush, to curle, or to lay it curiously: whereby al pompe & wantonnes is condemned, which women vse in trimming their heads. 1. Read. 1. Cor. 14.14. Gen. 1.27. Gen. 3.6. m The woman was first deceiued, and so became the instrument of Satan to deceiue the man: and though therefore God punisheth them with subiection and paine in their trauell, yet if they be faithful and godly in their vocation, they shall be saued. n That is, guiltie of the transgression.

k Hebraisteth forth into these godly afflictions, considering gods great mercie towards him.

l It appeareth that the vocation of Timothee was approued by notable propheties, which then were reueiled in the primitive church as Paul & Barnabas by y oracle were appointed to go to the Gentiles. Chap. 6.12.

a That is, of euery degree, and of all sortes of people.

b Although they persecute the church of God, so it be of ignorance: els if they do it maliciously as Iulianus Apostata, they may not be prayed for, Gala. 5.12.

c As Iewes and Gentile, poore & rich.

d Who will reconcile of all nations, people and sortes to one God.

e Who being God was made man.

f He sheweth that there can be no mediator, except he be also the redeemer.

g Which should beleeue.

h Which the Prophets testified, that Christ should offer him selfe for the redemption of mā, at the time that God had determined.

i As testimonies of a pure heart & conscience.

j Pet. 3.1.

Or, women.

- 15 Notwithstanding, through bearing of children the shalbe saued if they continue in faith, and love, and holines with modestie.

CHAP. III.

He declareth what is the office of Ministers, 1 And as touching their families, 25 The dignitie of the Church, 26 And the principal points of the heavenly doctrine.

Tit. 2. 6.

a With a fervent zeale to profite the Church of God, wherefore he shall call him

b Whether he be Pastor or Elder.

c Both for the difficultie of the charge, and also the excellencie thereof, and the necessitie of the same.

d For in those countreys at that time some men had more then one, which was a signe of incontinencie.

e Or, reverence.

f If it be requisite that a man should take care in governing his owne house, how much more are they bounde to be careful, which shall govern the church of God.

g In the doctrine of sayth.

h Left being proude of his degree, he be likewise condemned as the Devill was, for lifting vp himselfe by pride.

i That is, no man may have anything iustly to laye to his charge.

j At being defamed, should be come impudent, and do muche harme.

Chap. 1. 16.

k Having the true doctrine of the Gospell, and the feare of God.

l Of the Bishops & Deacons. m The good report of al men. n To serve God with greater assurance, because they have alway a good conscience. o This is spoken in respect of men, forasmuch as in this worlde the truth onely remaineth in the church, by reason of Gods worl: for otherwise Christ is the fundatio & the corner stone, which both beareth, and maineith his Church. p Approued iust, in that he was not onely a man, but God also. q So that the Angels marueyled at his excellencie. r To the right hand of God the Father.

- 1 This is a true saying, * If any man * desire the office of a ^b Bishop, he desireth a worthy worke.

2 A Bishop therefore must be vnreproueable, the husband of ^a one wife, watching, sober, modest, harberous, apt to teache,

3 Not giuen to wine, no striker, not giuen to filthy lucre, but gentle, no fighter, not couetous,

4 One that can rule his owne house honestly, hauing children vnder obedience with all ^a honestie.

5 For if any can not rule his owne house, how shal he ^a care for the Church of God?

6 He may not be a yong ^a scholar, lest hee being puffed vp fall into the ^a condemnation of the deuill.

7 He must also be wel reported of, euen of them which are ^a without, lest he fall into ^a rebuke, and the snare of the deuill.

8 Likewise ^a must Deacons be honest, not double tongued, not giuen vnto muche wine, neither to filthy lucre,

9 * ^a Hauing the mysterie of the faith in pure conscience.

10 And let them first be proued: then let them minister, if they be found blameles.

11 Likewise their ^a wiues ^a must be honest, not euil speakers, but sober, and faithfull in all things.

12 Let the Deacons be the husbands of one wife, and such as can rule their children well, and their owne householdes.

13 For they that haue ministred well, get them selues a ^a good degree, and great ^a libertie in the faith, which is in Christ Iesus.

14 These things write I vnto thee, trusting to come very shortly vnto thee.

15 But if I tary long, that thou maiest yet know, howe thou oughtest to behaue thy selfe in the house of God, which is the Church of the liuing God, the ^a pillar and ground of trueth.

16 And without controuersie, great is the mysterie of godlines, which is, God is manifested in the flesh, ^a iustified in the Spirit, ^a scene of Angels, preached vnto the Gentiles, beleueed on in the worlde, and receiued vp in ^a glory.

CHAP. IIII.

He teacheth him what doctrine he ought to see, 6. 3. 11. And what to follow, 15 And wherein he ought to exercise him selfe continually.

- 1 N Owe the Spirit speaketh evidently, that in the ^a latter times some shall depart from the faith, and shall giue hede vnto ^a spirits of errour, and doctrines of deuils,

2 Which speake lies through hypocrisie, and haue their ^a consciences burned with an hote yron,

3 Forbidding to marrie, and commanding to abstaine from meates which God hath created to be receiued with giuing thanks of them which beleuee and knowe the trueth.

4 For euery creature of God is good, & nothing ought to be refused, if it be receiued with thankesgiuing.

5 For it is ^a sanctified by the worde of God, and prayer.

6 If thou put the brethren in remembrance of these things, thou shalt be a good minister of Iesus Christ, which haue bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

7 * But cast away prophane, and old wies fables, & exercise thy self vnto godlines.

8 For ^a bodily exercise profiteth litle: but ^a godlines is profitable vnto all thinges, which hath the promes of the life present, and of that that is to come.

9 This is a true saying, and by all meanes worthie to be receiued.

10 For therefore we labour & are rebuked, because we trust in the liuing God, which is the ^a Sauour of all men, specially of those that beleuee.

11 These things commande and teach.

12 Let no man despise thy youth, but be vnto them that beleuee, an ensample, in word, in conuersation, in loue, in ^a spirit, in faith, and in puienes.

13 Till I come, giue attendance to reading, to exhortation, and to doctrine.

14 Despise not the gift that is in thee, which was giuen thee ^a by prophesie with the laying on of the handes of the companie of the ^a Eldership.

15 These things exercise, & giue thy selfe vnto them, that ^a it may be scene how thou profitest among al men.

16 Take heede vnto thy selfe, and vnto learning: continue therein: for in doing this thou ^a shalt both saue thy selfe, and them that heare thee.

* Or, that all may see how thou profittest. k Thou shalt thy duetie, which is an assurance of thy saluation.

CHAP. V.

He teacheth him how he shal behaue him selfe in rebuking all degrees. 3 An order concerning widowes. 17 The establishing of Ministers. 23 The gouernance of his bodie, 24 And the iudgement of finnes.

- R**e buke not an Elder, but exhort him as a father, and the younger men as brethren,
- The elder women as mothers, the younger as sisters, with all purenes.
- ^a Honour widowes, which are widowes in deede.
- But if any widowe haue children or nephewes, let^b them learne first to shew godlines toward their owne house, and to recompence their kinred: for that is an honest thing and acceptable before God.
- And she that is a widowe in deede & left alone, trusteth in God, and continueth in supplications and prayers night and day.
- But shee that liueth in pleasure, is^c dead, while she liueth.
- These things therefore command, that they may be blameles.
- If there be any that prouideth not for his owne, and namely for them of his household, he denieth the faith, and is worse then an infidel.
- Let not a widowe be taken into the number vnder threescore yere olde, that hath bene the wife of^d one husband,
- And wel reported of for good workes: if shee haue nourished her children, if she haue lodged the strangers, if shee haue washed the Saints feete, if she haue ministered vnto them which were in aduersitie, if shee were continually giuen vnto euery good worke.
- But refuse the younger widowes: for when they haue begun to waxe^e wanton against Christ, they will marrie,
- Hauiug^f damnation, because they haue broken the^g first faith.
- And likewise also being ydle they learne to go about from house to house: yea, they are not onely ydle, but also prattlers and busibodies, speaking things which are not comely.
- I will therefore that the younger women marrie, and beare children, and gouerne the house, and giue none occasion to the aduersarie to speake euill.
- For certeine are alreadie turned back after Satan.
- If any faithfull man, or faithfull woman haue widowes, let them minister vnto the, and let not the Church be charged, that there may be sufficient for them that are widowes in^h deede.
- The Elders that rule well, are worthie ofⁱ double honour, specially they which labour in the worde and doctrine.
- For the Scripture saith, * Thou shalt not moue the mouth of the ox that treadeth out the corne: and, * The labourer is worthie of his wages.
- Against an Elder^j receiue none accusation, but vnder two or three witnesses.
- Them that sinne, rebuke openly, that the rest also may feare.
- * I charge thee before God and the Lorde Iesus Christ, and the elect Angels, that thou obserue these things without

- "preferring one to another, & do nothing^k partially.
- Lay hands suddenly on no man,^l neither be partaker of other mens sinnes: keepe thy self^m pure.
- Drinke no longer water, but vse a litle wine for thy stomakes sake, & thine often infirmities.
- Some mens sinnes are openⁿ before hid, and go before vnto judgement: but some mens^o followe after.
- Likewise also the good workes are manifest before hand, & they that are otherwise, cannot be hid.

CHAP. VI.

¹ The dutie of seruants toward their masters. ² Against such as are not satisfied with the word of God. ³ Of true godlines, and contentation of minde. ⁴ Against contumelies. ⁵ A charge giuen to Timothy.

- L**et as many^a seruants as are vnder the yoke, count their masters worthie of all honour, that the Name of God, and his doctrine be not euill spoken of.
- And they which haue beleeuing masters, let them not despise them, because they are brethren, but rather do seruice, because they are faithfull, and beloued, and partakers of the^b benefit. These things teach and exhort.
- If any man teach otherwise, and consenteth not to the wholesome wordes of our Lord Iesus christ, & to the doctrine, which is according to godlines,
- He is puffed vp and knoweth nothing, but doteth about^c questions and strife of words, wherof cometh enuie, strife, railings, euill surmisings,
- Vayne disputations of men of corrupt minds, and destitute of the trueth, which thinke that gaine is godlines: from such separate thy selfe.
- But godlines is great gaine, if a man be content with that he hath.
- For we brought nothing into the world, & it is certein, that we can carie nothing out.
- Therefore when we haue foode and rayment, let vs therewith be content.
- For they that wil be^d rich, fall into temptation and snares, and into many foolishhe and noysome lustes, which drowne men in perdition and destruction.
- For the desire of money is the roote of al euill, which while some lusted after, they erred from the faith, and^e perced them selues through with many sorowes.
- But thou, O^f man of God, flee these things, & followe after righteousness, godlines, faith, loue, patience, & meekenes.
- Fight the good fight of faith: laye holde of eternall lyfe, wherunto thou art also called, & hast professed a good profession before many witnesses.
- I charge thee in the sight of God, who quickneth al things, & before Iesus Christ which vnder Pontius Pilate^g witnessed a good confession,
- That thou keepe this commandment

Q q q q q. iij. with

Chap. 1. 11.

reuel. 17. 14. and
19. 16.

e By this mightie power of God the faithful are admonished boldly to stande in their vocation although the world, Satan and hell rage against them.

1. John. 1. 12.

f In things pertaining to this life.

Mark. 4. 19.

luk. 12. 15.

without spot, and vnrebukeable, vntill the appearing of our Lord Iesus Christ,

15 Which in due time he shall shewe, that is * blessed and prince only, * the King of Kings, and Lord of Lords,

16 Who onely hath the immortalitie, and dwelleth in the light that none can attain vnto, * whom neuer man sawe, neyther can see, vnto whom be honour and power euerlasting, Amen.

17 Charge them that are rich * in this world, that they be not high minded, and that they * trust not in vncerteyne riches, but in the liuing God, (which giueth vs abundantly all things to enioy)

18 That they do good, and be rich in good

workes, and readie to distribute, and communicate,

19 * Laying vp in store for them selues a good foundation against the time to come, that they may obtaine eternall life.

Mat. 6. 20.

luk. 12. 33.

20 O Timotheus, kepe * that which is committed vnto thee, & * auoide prophane & vaine babblings, and * oppositions of science falsely so called,

g The giftes of God for the vtilitie of the church.

21 Which while some professe, they haue erred concerning the faith. Grace be with thee, A MEN.

Chap. 1. 4. & 4. 7. h As when question engendreth question.

The first Epistle to Timotheus written from Laodicea, which is the chiefest citie of Phrygia Pacaciana.

THE SECOND EPISTLE OF

PAVL to Timotheus.

THE ARGUMENT.

THe Apostle being now ready to cōfirme that doctrine with his blood, which he had professed and taught, encourageth Timotheus (and in him all the faithful) in the faith of the Gospell, and in the constant and sincere cōfession of the same: willing him not to shrink for feare of afflictions, but patiently to attend the issue, as do husbandmen, which at length receive the frutes of their labours, and to cast off al feare and care, as souldiers do which seeke onely to please their captaine: shewing him briefly the summe of the Gospell, which he preached, commanding him to preache the same to others, diligently taking hede of contentions, curious disputations, and vaine questions, to the intent that his doctrine may altogether edifie. Considering that the examples of Hymeneus and Phileus, which subuersted the true doctrine of the resurrection, were so horrible: and yet to the intent that no man should be offended at their fall, being men of authoritie & in estimation, he sheweth that al that professe Christ, are not his, and that the Church is subiect to this calamitie that the euil must dwell among the good till Gods triall come: yet he reserveth them whom he hath elected, euen to the end. And that Timotheus should not be discouraged by the wicked, he declareth what abominable men, and dangerous times shall followe, willing him to arme him selfe with the hope of the good issue that God will giue vnto his, and to exercise him self diligently in the Scriptures, both against the aduersaries, and for the vtilitie of the Church, desiring him to come to him for certeine necessarie affaires, and so with his and others salutations endeth.

CHAP. I.

a Paul exhorteth Timotheus to stedfastnes and patience in persecution, and to continue in the doctrine, that he had taught him, 12 Whereof his bonds and afflictions were a gage. 16 A commendation of Onesiphorus.

I Paul an Apostle of Iesus Christ, by the will of god, * according to the promes of life, which is in Christ Iesus,

To Timotheus my beloved sonne: Grace, mercie and peace from God the Father, & from Iesus Christ our Lorde.

3 I thanke God, * whom I serue from mine * elders with pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day,

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioye:

5 When I call to remembrance the vnfaigned faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunice, and am assured that it dwelleth in thee also.

6 Wherefore, I put thee in remembrance,

that thou * stirre vp the gift of God which is in thee, by the putting on of * mine hands.

7 For God hath not giuen to vs the Spirit of * feare, but of power, and of loue, and of a sound minde.

8 Be not therefore ashamed of the testimonie of our Lord, neither of mee his prisoner: but be partaker of the afflictions of the gospel, according to the power of god,

9 Who hath saued vs, & called vs with an * holy calling, not according to our

* workes, but according to his owne purpose & grace, which was giue to vs through Christ Iesus before the * world was,

10 But is now made manifest by * the appearing of our Sauour Iesus Christ, who hath abolished death, and hath brought life and immortalitie vnto light through the Gospell.

11 * Whereunto I am appointed a preacher,

here of his first cōming, which though it seemed poore & contemptible, yet was honorable and glorious: therefore our mindes ought to be lifted vp from the consideration of worldly thinges, to contemplate the maiestie thereof. 1. Tim. 3. 7.

c The gift of God is a certaine lively flame kindled in our hearts, which Satan and the flesh labour to quench, and therefore wee must nourish it, and stirre it vp.

d With the rest of the Elders of Ephesus, 1. Tim. 4. 14.

e As though God would destroy vs.

f Cor. 1. 22. ephes. 1. 3. Tit. 3. 5.

g Rom. 16. 25. ephes. 3. 9. col. 1. 26.

h Tit. 1. 2. 1. pet. 1. 20.

i He speaketh

and

a Being sent of God to preache that life which he had promised in Christ Iesus.

Mat. 22. 9.

b Following the steppes of mine ancestors, as Abraham, Isaac, Iacob, and others of whome I am come & of whome I receiued the true religion by succession.

and Apostle, & a teacher of the Gentiles.
12 For the which cause I also suffer these things, but I am not ashamed: for I knowe whom I haue beleueed, and I am perswaded that he is able to keepe that which I haue committed to him against that day.

g Which is my selfe.

13 Keepe the true paternie of the wholsome wordes, which thou hast heard of me in faith and loue which is in Christ Iesus.

h The graces of the holy Ghost.

14 That^h worthy thing, which was committed to thee, keepe through the holy Ghost which dwelleth in vs.

15 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord giue mercy vnto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine.

17 But when he was at Rome, he sought me out very diligently, and found me.

18 The Lord graunt vnto him, that he may find mercie with the Lord at that day, and in how many things he hath ministered vnto me at Ephesus, thou knowest very well.

CHAP. II.

² He exhorteth him to be constant in trouble, to suffer manly, and to abide fast in the wholsome doctrine of our Lorde Iesus Christ, ¹¹ Shewing him the fidelitie of Gods counsell touching the saluation of hu, ¹⁹ And the markes thereof.

1 Thou therefore, my sonne, be strong in the grace that is in Christ Iesus.

^h Or, in the presence of many witnesses, a So that the trueth of God may remaine perfect.

2 And what things thou hast heard of me, by many witnesses, the same deliuer to faithfull men, which shalbe able to teach other also.

3 Thou therefore suffer affliction as a good souldier of Iesus Christ.

b As with his householde and other ordinarie affaires.

4 No man that watreth, entangleth him selfe with^b the affaires of this life, because he woulde please him that hath chosen him to be a souldier.

5 And if any man also strue for a masterie, he is not crowned, except he strue as he ought to do.

c So that the paine must go before the recompence.

6 The husbandman^c must labour before he receiue the fruites.

7 Consider what I say: and the Lord giue thee vnderstanding in all things.

8 Remember that Iesus Christ made of the seede of Dauid, was raysed againe from the dead according to my Gospel.

d Notwithstanding mine imprisonment the worde of God hath his race, & increaseth.

9 Wherein I suffer trouble as an euil doer, euen vnto bondes: but the worde of God is not^d bound.

10 Therefore I suffer all things, for the electes sake, that they might also obtain the saluatiō which is in Christ Iesus, with eternall glorie.

e To confirme their faith, more esteeming the edification of the church then himselfe. Rom. 8. 1. Mar. 10. 33. Mar. 8. 31. Rom. 3. 3. & 9. 6.

11 It is a true saying, For if we be^e dead with him, we also shall liue with him.

12 If we suffer, we shal also reigne with him: if we denie him, he also will denie vs.

13 If^e we beleuee not, yet abideth he faithfull: he can not denie him self.

14 Of these things put them in remem-

brance, and protest before the Lord, that they strue not about wordes, which is to no profit, but to the peruerting of the hearers.

15 Studie to shewe thy selfe approued vnto God, a workman that needeth not to be ashamed, f diuiding the worde of truth aright.

16 Stay prophane, and vaine babblings: for they shall encrease vnto more vngodliness.

17 And their worde shal fret as a canker: of which sorte is Hymeneus and Philetus,

18 Which as concerning the trueth haue erred, saying that the resurrection is past already, and do destroye the faith of certeine.

19 But the fundation of God remaineth sure, and hath this seale, g the Lord knoweth who are his, and, Let euery one that calleth on the Name of Christ, depart from iniquitie.

20 Notwithstanding in a^h great house are not onely vessels of gold and of siluer, but also of wood and of earth, and some for honour, and some vnto dishonour.

21 If any man therefore purge him self from these, he shalbe a vessel vnto honour, sanctified, & meete for the Lord, and prepared vnto euery good worke.

22 Flee also from the lustes of youth, & followe after righteousnes, faith, loue, and peace, with them thatⁱ call on the Lorde with pure heart.

23 And put away foolish, and vnlearned questions, knowing that they ingender strife.

24 But the seruāt of the lord must not strue, but must be gentle toward all men, apt to teach, i suffering the euill men patiently.

25 Instructing them with meekenes that are contrary^m minded, prouing if God at any time will giue them repentance, that they may knowe the trueth,

26 And that they may come to amendment out of the snare of the deuill, which are taken of him at his will.

which as yet are not come to the knowledge of the trueth, and fall through ignorance. ^h Or, that being deliuered out of the snare of the deuill of whom they are taken; they may come to amendment and performe his will.

CHAP. III.

¹ He prophesieth of the perillous times, ² Setteth out hypocrites in their colours, ¹² Sheweth the state of the Christians ¹⁴ And how to auoid dangers, ¹⁸ Also what profit cometh of Gods Serpentes.

1 His knowe also, that in theⁱ last daies shall come perillous times.

2 For men shalbe louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parents, vnthakful, vnholly,

3 Without natural affectiō, trucebreakers, false accusers, intēperate, fierce, despisers of them which are good,

4 Traitors, headie, high minded, louers of pleasures more then louers of God,

5 Hauing a shewe of godlynes, but haue denied the power thereof: turne away therefore from such.

f Giuing to euery one his iust portion, wherein he alludeth to the Priests of the olde Law which in their sacrifice gaue to God his part, tooke their owne part, and gaue to him that brought the sacrifice his due tie.

g The groundeth vpon Gods election and mans faith.

h Because the wicked shoulde not couer them selues vnder the name of the Church, he sheweth by this similitude, that both good and bad may be therein.

i That is, both separate himselfe from the wicked and also purge his naturall corruption by Gods Spirit.

k Which doe not edifie.

l Which faile of ignorance.

m He meaneth not this of Apostates or heretiks whome he willett to flee: but of them onely

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b As, monkes, friers, anfrich hypocrites.

Exod. 7. 12.

c Which can iudge nothing a-right.

d Not onely what I taught and did, but also what my minde and wil was. Act. 13. 14.

e The worde signifieth them, that by my craftie packing or conuenance beguile men with false colours, flatteries, and illusions, and such God setteth vp to exercise his by them: & here S. Paul admonisheth vs of them. 2 Pet. 1. 20.

f Which is content to be gouerned by Gods worde.

g The onely scripture sufficeth to leade vs to perfection.

6 For of this sort are they which^b creepe into houses, and leade captiue simple women laden with sinnes, and led with euers lustes,

7 Which women are euer learning, and are neuer able to come to the knowledge of the truth.

8 * And as Iannes and Iambres withstode Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith.

9 But they shall preuaile no longer: for their madnes shalbe euident vnto al men, as theirs also was.

10 ¶ But thou hast fully knownen my doctrine, maner of liuing, purpose, faith, log suffering, loue, patience,

11 Persecutions, and afflictions which came vnto me at * Antiochia, at Iconium, and at Lystris, which persecutions I suffered: but from them all the Lorde deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euil men & deceiuers, shal wax worse and worse, deceiuing, and being deceiued.

14 But continue thou in the thinges which thou hast learned, & art persuaded thereof, knowing of whom thou hast learned them:

15 And that thou hast knowen the holy Scriptures of a childe, which are able to make thee wise vnto saluatiō through the faith which is in Christ Iesus.

16 * For the whole Scripture is giuen by inspiration of God, & is profitable to teach, to improue, to correct and to instruct in righteousness,

17 That the man of God may be * absolute, being made perfect vnto all good workes.

CHAP. III.

1 He exhorteth Timotheus to be seruent in the worde, and to suffer aduersitie, & Maketh mention of his owne death, 9 And biddeth Timotheus come vnto him.

* Or, adiuue.

1 Charge thee therefore before God, and before the Lord Iesus Christ, which shall iudge the quicke and dead at his appearing, and in his kingdome,

2 Preach the word: be instant, * in season and out of season: improue, rebuke, exhort with all long suffering and doctrine.

3 For the time will come, when they will not suffer wholsome doctrine: but hauing their eares itching, shall after their owne lustes get them an heape of teachers,

4 And shall turne their cares fro the truth,

and shall be giuen vnto^b fables.

5 But watch thou in all thinges: suffer aduersitie: do the worke of an Euangelist: make^c thy ministerie fully knowen.

6 For I am now readie to be^d offered, and the time of my^e departing is at hand:

7 I haue fought a good fight, and haue finished my course: I haue kept the faith.

8 For henceforth is laid vp for me the crowne of righteousness, which the Lord the righteous iudge shall giue me at that day: and not to me onely, but vnto al them also that loue his appearing.

9 Make speede to come vnto me at once.

10 For Demas hath forsaken me, and hath embraced this present worlde, & is departed vnto Thessalonica. Crescens is gone to Galatia, Titus vnto Dalmatia.

11 * Onely Luke is with me. Take Marke and bring him with thee: for he is profitable vnto me to minister.

12 And Tychicus haue I sent to Ephesus.

13 The^f cloke that I left at Troas with Carpus, when thou comest, bring with thee, and the bookes, but specially the parchments.

14 Alexander the coppersmith hath done me much euil: the Lorde reward him according to his workes.

15 Of whom be thou ware also: for he withstoode our preaching sore.

16 At my first answering^h no man assisted me, but all forsooke me: I pray God, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, & strengthened me, that by me the preaching might be fully knowen, and that all the Gentiles should heare, and I was deliuered out of the mouth of theⁱ Lyon.

18 And the Lord will deliuer me from euery^k euil worke, and will preserue me vnto his heauenly kingdom: to whom be praise for euer and euer, Amen.

19 Salute Prisca, and Aquila, and the^l household of Onesiphorus.

20 Erastus abode at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, & Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ be with thy spirit. Grace be with you, Amen.

The second Epistle written fro Rome vnto Timotheus the first bishop elected, of the Church of Ephesus, when Paul was presented the seconde time before the Emperour Nero.

THE

backe ad... THE

b To false and vnprofitable doctrine.

c So behaue thy selfe in this office, that men may be able to charge thee with nothing, but rather approue thee in all thinges.

d Reade Phil. 2. 17.

e Or, dissolving.

f Hereby it is manifest that Peter as yet was not at Rome, & if euer he were there, it is vncertaine.

g Some reade coffer: others, booke.

h For Paul sawe in him manifest signes of reprobation.

i If S. Peter had bene there, he would not haue forsaken him.

k Out of the great danger of Nero.

l That I comit nothing vnworthy mine office. Chap. 1. 16.

THE EPISTLE OF PAUL TO TITVS.

THE ARGUMENT.

WHen Titus was left in Creta to finish that doctrine which Paul had there begun, Satan stirred up certaine which went about not onely to overthrow the gouernment of the Church, but also to corrupt the doctrine: for some by ambition would haue thrust in the seimes to be pastors; others, vnder pretext of Moses Lawe brought in many trifles. Against these two sortes of men Paul armeth Titus: first teaching him what manner of ministers he ought to choose, chiefly requiring that they be men of sound doctrine to the intent they might resist the aduersaries, and among other things he noteth the Lewes which put a certain holines in meates and such outward ceremonies, teaching them which are the true exercises of a Christian life, and what things appertaine to euery mans vocation. Against the which if any man rebell or els doeth not obey, he willeth him to be auoided.

CHAP. I.

1 He aduertiseh Titus touching the gouernment of the Church. 7 The ordinance and office of Ministers. 12 The nature of the Cretians, and of them which sowe abroad leuish fables and inuentions of men.

Or minister.

a That is, to preach the faith, to encrease their knowledge, to teach them to lue godly, that at length they may obtaine eternal life.

b Hath willingly, and of his mere liberallie e promised without foreseeing our fayth or workes as a cause to moue him to this free mercie.

Rom. 16. 25.
Eph. 3. 9.
Col. 3. 16.

a. tim. 1. 20.
1. pet. 1. 20.
Gal. 1. 1.

c Who both giueth life, and preferreth life.

d In respect of fayth, which was common to the both, so that hereby they are brethren: but in respect of the ministerie Paul begate him as his sonne in faith 1. Tim. 3. 2.

e That is, without all infamie, whereby his autoritie might be diminished.

f Who hath the dispensation of his giftes.

Or, faithfully.
Or, good men.

g Toward men.
h Toward

God. i Which were not onely the Lewes, but also the Hebionites, and Cherinthians heretikes, which taught that the Law must be toyed with Christ.



Aul a "feruat of God, and an Apostle of Iesus Christ, accordig to the faith of Gods elect, & the knowledge of the trueth,

which is according to godlines,

2 Vnder the hope of eternall life, which God that cannot lie, hath promised before the world began:

3 But hath made his word manifest in due time through the preaching, which is committed vnto me, according to the commandement of God our Sauour:

4 To Titus my naturall sonne according to the commo faith, grace, mercy & peace from God the Father, and from the Lord Iesus Christ our Sauour.

5 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordein Elders in euery citie, as I appointed thee,

6 * If any be vnreprouable, the husband of one wife, hauing faithful childre, which are not slandered of riot, neither are disobedient.

7 For a bishop must be vnreprouable, as Gods steward, not froward, not angry, not giuen to wine, no striker, not giuen to filthy lucre,

8 But harberous, one that loueth goodnes, wise, righteous, holy, temperate,

9 Holding fast the faithful word according to doctrine, that he also may be able to exhort with wholsome doctrine, & improve them that say against it.

10 For there are many disobedient & vaine talkers and deceiuers of mindes, chiefly they of the Circumcision,

11 Whose mouthes must be stopped, which

subuert whole houses, teaching things which they ought not, for filthy lucre sake

12 One of them selues, even one of their own prophets said, The Cretians are alwayes lyers, euil beasts, slow belies.

13 This witness is true: wherefore rebuke the sharply, that they may be sound in the faith, 14 And not taking heed to * Iewish fables and commandements of men, that turne from the trueth.

15 Vnto the pure * are all things pure, but vnto them that are defiled, & vnbeleuing, is nothing pure, but euen their mindes & consciences are defiled.

16 They professe that they know God, but by workes they denie him, and are abominable and disobedient, and vnto euery good worke reprobate.

ned to the infidels from time to time, but it turneth to their greater condemnation. 1. Tim. 1. 4. Rom. 14. 20. I Forasmuch as they staye at things of nothing, and passe not for them, that are of importance, and so giue them selues to all wickednes.

CHAP. II.

1 He commendeth vnto him the wholsome doctrine, and telleth him how he shal teach al degrees to behaue this selues, 21 Through the benefit of the grace of Christ.

1 But speake thou the things which become wholsome doctrine,

2 That the elder men be sober, honest, discrete, sound in the faith, in loue, & in patience:

3 The Elder women likewise, that they be in such behauiour as becometh holines, not false accusers, not giuen to much wine, but teachers of honest things,

4 That they may instruct the yong women to be sober minded, that they loue their husbands, that they loue their children,

5 That they be discrete, chaste, keeping at home, good and subiect vnto their husbands, that the worde of God be not euill spoken of.

6 Exhort yong men likewise, that they be sober minded.

7 About all things shew thy self an ensample of good workes with vncorrupt doctrine, with grauitie, integritie,

8 And with the wholsome worde, which can not be reprobued, that he which withstandeth

k He calleth him pimentes the Philosopher, or Poet, whose verbe he here reciteth, a Prophet because the Cretians so esteemed him: & as Laertius writeth, they sacrificed vnto him as to a God, forasmuch as he had a marueilous gift to vnderstand things to come: which thing Satan by the permission of God hath opened

a Wherewith our soules are fed and maintained in health.

b Not running to and fro without necessarie occasions, which is a signe of lightnesse. Ephes. 3. 32.

*Ephes. 6.3.
Colos. 3.22.
1. pet. 2.13.*

standeth, may be ashamed, hauing nothing concerning you to speake euill of.

9 * Let seruants be subiect to their masters, and please *them* in all things, not answering againe,

10 Neither pykers, but that they shewe all good faythfulnes, that they may adorne the doctrine of GOD our Sauour in all things.

*1. Cor. 7.3.
Colos. 3.22.*

c Of what condition or state foueuer they be.

11 * For the grace of God, that bringeth *saluation* vnto all men, hath appeared,

12 And teacheth vs that we should deny vngodlines and worldly lustes, and that we should liue soberly and righteously, and godly in this present worlde,

13 Looking for the blessed hope, and appearing of the glory of the mighty God, and of our Sauour Iesus Christ,

14 Who gaue him self for vs, that he might redeme vs from all iniquitie, & purge vs to be a *peculiar* people vnto him selfe, zealous of good workes.

d Most dere and precious.

e As becometh the ambassadour of God.

15 These thinges speake, and exhorre, and rebuke with all *authoritie*. See that no man despise thee.

CHAP. III.

1 Of obedience to such as bein *authoritie*. *9* He warneth Titus to beware of foolish and vnprofitable questions, *12* Concluding with certaine private matters, *15* And *salutations*.

*Rom. 13.1.
1. pet. 2.13.*

a Although the rulers be infidels yet we are bound to obey them in ciuill policies, and where as they commaund vs nothing against the worde of God.

1. Cor. 6.12.

b For let vs

consider what we our selues were when God shewed vs sauiour.

1 *P*ut them in remembrance that they *be* subiect to the principalities and powers, and that they be obedient, and ready to euery good worke,

2 That they speake euill of no man, that they be no fighters, *but* soft, shewing all meekenes vnto all men.

3 * *b* For we our selues also were in times past vnwise, disobedient, deceiued, seru-
ing the lustes and diuers pleasures, li-
uing in malicioufnes and enuie, hateful, &
hating one another.

4 But when the bountifulnes and loue of God our Sauour toward man appeared,

5 * Not *by the workes of righteousness*, which we had done, but according to his mercie he saued vs, by the *washing* of the new birth, and the rening of the ho-
lie Ghost,

1. Tim. 1.9.

c God doeth not iustifie vs, for respect of any thing, which he seeth in vs, but doth prevent vs with his grace & freely excepteth vs.

6 Which he shed on vs abundantly, through Iesus Christ our Sauour,

7 That we, beeing iustified by his grace, should be made heires according to the hope of eternall life.

d Baptisme is a sure signe of our regeneration, which is wrought by the holy Ghost.

8 This is a true saying, & these things I will thou shouldest affirme, that they which haue beleued in God, might be careful to shewe forth good workes. These thinges are good and profitable vnto men.

9 * But stay foolish questions, & genealogies, and contentions, & brawlings about the Lawe: for they are vnprofitable and vaine.

*1. Tim. 1.4. & 4.7.
1. Tim. 2.23.*

10 * *Reiect* him that is an heretike, after once or twice admonition,

e This commandement is giuen to the minister,

11 Knowing that he that is such, is *peruer-*
ted, and *sineth being damned* of his owne selfe.

& so particular-
ly to all men to
whom the sworde
is not commit-

12 When I shall send Artemas vnto thee, or Tychicus, be diligent to come to me vnto Nicopolis: for I haue determined there to winter.

ted: but els the
magistrate,
whose chiefe
office is to main-

13 Bring Zenas^b the expounder of the law, and Apollos on their journey diligently, that they lacke nothing.

teine Gods glo-

14 And let ours also learne to shewe forth good works for necessarie vses that they be not vnfruitfull.

rie in his church,
ought to cut off
all such rotten &
infectious mem-

15 All that are with me, salute thee. Greete the that loue vs in the faith. Grace be with you all, Amen.

bers from the
body.

f So that there
is no hope of a
mendment.

g Willingly, &
wittingly.

h It is probable,
that he was an
interpreter of the
Law of Moses,

To Titus, elect the first bishop of the Church of the Cretians, written from Nicopolis in Macedonia.

as Apollos, &c.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGUMENT.

Albeit the excellencie of Pauls spirit wonderfully appeareth in other his Epistles, yet this Epistle is a great wimes, & a declaration of the same. For sarre passing the basenes of his matter, he fleeth as it were up to heauen, and speaketh with a diuine grace and maiestie. Onesimus seruant to Philemon both robbed his master, and fled away, whome Paul hauing worne to Christ, sent againe to his master, earnestly begging his pardon, with most waightie argumentes prouing the duesie of one Christian to another, and so with salutations endeth.

3 He reioyceth to heare of the faith and loue of Philemon,
9 VVhose he desireth to forgive his seruant Onesimus, &
lowingly to receiue him againe.

I



Aul a prisoner
of Iesus Christ,
& our brother
Timotheus, vn-
to Philemō our
dere friend, &
fellow helper,
And to our dere
sister Apphia, &
to Archippus
our fellow iou-
dier, and to the Churchē that is in thine
house;

3 Grace be with you, and peace from God
our Father, & from the Lord Iesus Christ.

4 I giue thanks to my God, making men-
tion alwayes of thee in my prayers,

5 (When I heare of thy loue and faith,
which thou hast toward the Lord Iesus,
and toward all Saints)

6 That the fellowship of thy faith may be
made fruitfull, and that whatsoever good
thing is in you through Christ Iesus, may
be knowne.

7 For we haue great ioye and consolation
in thy loue, because by thee, brother, the
Saintes hearts are comforted.

8 Wherefore, though I be very bold in Christ
to comānd thee that which is conuenient,
Yet for loues sake I rather beseeche thee,
though I be as I am, euen Paul aged, and
euen now a prisoner for Iesus Christ.

10 I beseech thee for my sonne Onesimus,
whom I haue begotten in my bondes,

11 Which in time past was to thee vnprofi-
table, but now profitable both to thee and
to me,

12 Whom I haue sent againe: thou therefore,
receiue him, that is mine owne bowels,

13 Whome I would haue retained with me,
that in thy stead he might haue ministred
vnto me in the bondes of the Gospell.

14 But without thy mind would I doe no-
thing, that thy benefit should not be as it
were of necessity, but willingly.

15 It may be that he therefore departed for
a season, that thou shouldst receiue him from thee.
for euer,

16 Not now as a seruant, but about a ser-
uant, euen as a brother beloued, specially
to me: howe much more then vnto thee,
both in the flesh, and in the Lord?

17 If therefore thou count our things com-
mon, receiue him as my selfe.

18 If he hath hurt thee, or oweth thee
ought, that put on mine accounts.

19 I Paul haue writen this with mine owne
hand: I will recompence it, albeit I do not
say to thee, that thou owest vnto me euen
thine owne selfe.

20 Yea, brother, let me obtaine this pleasure
of thee in the Lord: comfort my bowels
in the Lord.

21 Trusting in thine obedience, I wrot vnto
thee, knowing that thou wilt doe euē more
then I say.

22 Moreouer also prepare me lodging: for I
trust through your prayers I shalbe giuen
vnto you.

23 There salute thee Epaphras my fellowe
prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas and Luke,
my fellowe helpers.

25 The grace of our Lord Iesus Christ be
with your spirit, Amen.

Written from Rome to Philemon, and sent
by Onesimus a seruant.

e For he is thy
seruant by condi-
tion, and also
now the Lord:
so that both for
thine owne sake
and for y Lords
thou oughtest to
loue him.
f That al thing
is mine, and all
mine is thine.

g Graunt me
this benefite,
which shall be
most exceptable
vnto me of all
others.

h That is, for
Christes cause.

THE EPISTLE TO THE HEBREWS.

THE ARGUMENT.

FOR asmuch as diuers, both of the Greeke writers and Latine, witness, that the writer of this Epistle
for iust causes would not haue his name knowne, is were curiositie of our part to labour much therein.
For seeing the Spirit of God is the author thereof, it diminisheth nothing the authoritie, although we know
not with what pen he wrote it. Whether it were Paul (as it is not like) or Luke, or Barnabas, or Clement,
or some other, his chiefe purpose is to perswade vnto the Hebrewes (whereby he principally meaneth shū
that abode at Ierusalem, & vnder shē all the rest of the Iewes) that Christ Iesus was not only the rede-
mer, but also that as his comming all ceremonies must haue an ende: forasmuch as his doctrine was the
conclusion of all the prophetes, & therefore not onely Moses was inferiour to him, but also the Angels:
for they all were seruants, and he the Lord, but so Lord, that he hath also taken our flesh, & is made our
brother to assure vs of our saluation through him selfe: for he is that eternal Priest, whereof all the Le-
uiticall Priests were but shadowes, and therefore at his comming they ought to cease, and all sacrifices for
sinne to be abolished, as he proueth from the seuenth Chap. verse. 11. vnto the 12. Chap. verse. 18. Also
he was that Prophet of whom all the Prophetes in time past witnessed, as is declared from the 12. Chap.
verse. 18. to the twentieth and five verse of the same Chapter: yea, and is the King to whom all things are sub-
iect, as appeareth from that verse. 25. so the beginning of the last chap. Wherefore according to the exam-
ples of the old fathers we must constantly beleene in him, that being sanctified by his iustice, taught by his
wisdom, and gouerned by his power, we may stedfastly, and courageously perseuere euē to the end in hope
of that ioye that is set before our eyes, occupying our selues in Christian exercises that we may both be
thankfull to God, and dutifull to our neighbour.

CHAP.

He sheweth the excellencie of Christ. 4 About the Angels. 7 And of their office.



T sundrie times & in diuers maners
God spake
in the olde
time to our
Fathers by
the prophets
In these last
days he hath
spoken vnto

a God who is
euer constant, &
mercifull to his
church, declared
his will in time
past, not at
once, or after one
fort, but from
time to time and
in sundrie sort:
but now last of
all he hath fully
declared al truth
to vs by his
Sonne.

b So that now
we may not cre-
dit any new reue-
lations after
him.

c He entreateth
here of Christ,
both as touching
his person, which
is verie God, &
verie man, by
whom al things
are made, and al-
so as touching
his office, wher-
by he is King,
Prophet, and
Priest.
VVij. 28.
col. 1. 14.

d The liuely
image and pa-
terne, so that he
that seeth him,
seeth the Father
John. 14. 9: for
els the person of
the Father is not
seene, but ap-
prehended by faith.

e So that our
sinnes can be
purged by none
other meanes.
f Muche more
then, then all o-
ther things crea-
ted:
Psal. 137.
chap. 5. 5.
all. 13. 19.

g Because he
was at the time
appointed, de-
clared to the
world.
2. Sam. 7. 14.
2. chro. 22. 10.
Psal. 97. 7.
Psal. 104. 4.

h He com-
pareth the Angels
to the windes,
which are here beneath as Gods messengers. Psal. 45. 7. i The admi-
nistration of thy kingdome is iust. k This is ment in that thar the
worle is made fleshe, and that the holy Ghost was powred on him
without measure, that we may al receiue of him euerie one accord-
ing to his measure. Psal. 102. 25. Psal. 110. 5. mat. 22. 34. 1. cor. 12. 25.
Chap. 10. 12.

vs by his sonne, whom he hath made heire
of all things, by whom also he made the
worldes,

3 * Who being the brightnes of the glory,
and the ingraued forme of his persone,
and bearing vp all things by his mightie
word, hath by him self purged our sinnes,
and sitteth at the right hand of the maie-
stie in the highest places,

4 And is made so much more excellent
then the Angels in as much as he hath
obtained a more excellent name then
they.

5 For vnto which of the Angels said he at
any time, * Thou art my Sonne, this day
begate I thee? and againe, I will be his
Father, and he shall be my sonne?

6 And againe when he bringeth in his first
begotten Sonne into the worlde, he saith;
* And let all the Angels of God worship
him.

7 And of the Angels he saith, * He maketh
the Spirits his messengers, and his mini-
sters a flame of fire.

8 But vnto the sonne he saith, * O God, thy
throne is for euer & euer: the scepter of
thy kingdome is a scepter of righteousness.

9 Thou hast loued righteousness and hated
iniquitie. Wherefore God, euen thy God,
hath anointed thee with the oyle of glad-
nes about thy felowes.

10 And, * Thou, Lord, in the beginning hast
established the earth, and the heauens are
the workes of thine handes.

11 They shall perishe, but thou doest re-
maine: & they al shal waxe olde as doeth
a garment.

12 And as a vesture shalt thou folde them
vp, and they shalbe changed: but thou art
the same and thy yeres shall not faile.

13 Vnto which also of the Angels said he
at any time, * Sir at my right had, til I make
thine enemies thy foote stooles?

14 Are they not all ministring spirites, sent
forth to minister, for their sakes which
shalbe heires of saluation?

*He exhorteth vs to be obedient vnto the newe Lawe
which Christ hath giuen vs, 9 And not to be offended
at the infirmities and lowe degree of Christ, 10 Because
it was necessarie that for our sakes he should take such an
humble state vpon hym, that he might be like vnto his
brethren.*

1 **W**herefore we ought diligently to
giue hede to the thinges which we
haue heard, lest at any time we should let
them slippe.

2 For if the worde spoken by Angels was
stedfast, and euery transgression, and diso-
bedience receiued a iust recompense of
rewarde,

3 Howe shall we escape, if we neglect so
great saluatiō, which at the first began to
be preached by the Lorde, and afterward
was confirmed vnto vs by them that
heard him,

4 * God bearing witness thereto, both with
signes and wonders, and with diuers mi-
racles, and gifts of the holy Ghost, accord-
ing to his owne will?

5 For he hath not put in subiection vnto the
Angels the world to come, whereof we
speake.

6 But one in a certeine place witnessed,
saying, what is man, that thou shouldest
be mindefull of him? or the sonne of man
that thou wouldest consider him?

7 Thou madest him a litle inferiour to the
Angels: thou crownedst him with glorie
and honour, and hast set him aboute the
workes of thine handes.

8 * Thou hast put all thinges in subiection
vnder his feete. And in that he hath put
all thinges in subiection vnder him, he left
nothing that should not be subiect vnto
him. But we yet see nor all thinges subdu-
ed vnto him.

9 But we see Iesus crowned with glorie &
honour, which was made a litle inferiour
to the Angels, through the suffering of
death, that by Gods grace he might taste
death for all men.

10 For it became him, for whome are all
thinges, and by whom are all thinges, see-
ing that he brought many children vnto
glorie, that he should consecrate the
Prince of their saluation through affli-
ctions.

11 For he that sanctifieth, and they which
are sanctified, are all of one: wherefore
he is not ashamed to call them brethren,

12 Saying, * I will declare thy Name vnto
my brethren: in the mids of the Church
will I sing prayes to thee.

13 And againe, * I will put my trust in him.

i To man, as he is of Christ. k By his vertue which most manifestly
appeareth in the church. l Iesus Christ by humbling himselfe & ta-
king vpon him the forme of a seruant, which was our flesh, and mor-
talitie, giueth vs assurance of our saluation. m Therefore we by afflicti-
ons are made like to the Sonne of God. n The head & the members
are of one nature: so Christ which sanctifieth vs, and we that are san-
ctified are al one by the vnion of our flesh. Psal. 22. 25. o This proueth
Christs humanitie. Psal. 11. 1. p Meaning, that Christ touching his
humanitie put his trust in God.

a We must dili-
gently keepe in
memory the doc-
trine, which we
haue learned,
lest like vessels
ful of clappes
weleske, and
runne out one-
uery part.

b Which was
the Lawe giuen
to Moses by the
hands of the An-
gels, Gal. 3. 19.
Act. 7. 53.

c As the Gospel
is which onely
offereth salua-
tion.

d That is, the
Apostles.

e Which Esay
calleteth the new
heauens, and the
new earth,
Chap. 66. 17.

f wherof Christ is
father, Isa. 9. 6.
that is, the head
of vs his mem-
bers.

g He speaketh
here chiefly of
the faithfull,
which are made
through Christ
citizens of the
world to come,
where they shall
enioy with their
prince all these
thinges which
now they haue
onely but in part.

h In making
him fellow haire
with Christ.

i. cor. 12. 27.
Phil. 2. 8.

j To the which
object that they
see not these
thinges accom-
plished in man, the
Apostle answer-
eth that they
are fulfilled in
Christ our cap-
taine who lea-
deth his to the
same glorie with
him.

Iſa. 53. 1.

q If ſay ſpeaketh
this of him ſelfe
and his diſciples,
but properly it
is applied to
Chriſt the head
of al miniſters.

Hof. 13. 4.

r And Gods an-
ger.

f Not the nature
of Angels but of
man.

t Not onely as
touching nature
but alſo quali-
ties, onely ſinne
except.

u Forasmuch as
he is exerciſed in
our miſeries, we
may be aſſured, that at
all times in our tentations he wil ſuccour vs.

And againe, * Beholde, here am I, and the children, which God hath giuen me.

14 Forasmuch then as the children were partakers of fleſh and bloud, he alſo him ſelfe likewiſe toke part with them, that he might deſtroy * through death, him that had the power of death, that is the deuill,

15 And that he might deliuer all them, which for feare of * death were all their life time ſubiect to bondage.

16 For he in no ſorte tooke the * Angels, but he tooke the ſeede of Abraham.

17 Wherefore * in all things it became him to be made like vnto his brethren, that he might be mercifull, and a faithfull high Prieſt in things concerning God, that he might make reconciliation for the ſinnes of the people.

18 For in that he * ſuffered, and was tēpted, he is able to ſuccour them that are tēpted.

CHAP. III.

1 He requirerh them to be obediēt vnto the wordes of Chriſt,
2 VVho is more worthe then Moſes. 12 The puniſhment of ſuch as will harden their heartes, & not beleene, that they might haue eternal reſt.

1 Therefore, holy Brethren, partakers of the heavenly vocation, * conſider the Apoſtle and high Prieſt of our * profeſſion Chriſt Ieſus:

2 Who was faithfull to him that hath appointed * him, euen as * Moſes was in all his houſe.

3 For this man is counted worthie of more glory then Moſes, inasmuch as he which hath builded the houſe, * hath more honour then the houſe.

4 For euery houſe is builded of ſome man, and he that hath built all things, is * God.

5 Now Moſes verely was faithfull in all his houſe, as a ſeruauant, for a witnes of the things which ſhould be ſpoken after.

6 But Chriſt is as the Sonne, ouer his owne houſe, whole * houſe we are, if we holde faſt the confidence and the reioycing of the hope vnto the ende.

7 Wherefore, as the holy Ghoſt ſaith, * To day if ye ſhall heare his voyce,

8 Harden not your heartes, as in the * prouocation, according to the day of the tentation in the wildernes,

9 Where your fathers tēpted me, proued me, and ſaw my workes fourtie yeres long.

10 Wherefore I was grieued with that generation, and ſaid, They erre euer in their heart, neither haue they knowē my waies.

11 Therefore I ſware in my wrath, * If they ſhall enter into my * reſt.

12 Take heede, Brethren, leaſt at any time there be in any of you an euill heart, and vnfaithfull, to departe away from the liuing God.

13 But exhorte one another dayly, while it is called * To day, leaſt any of you be hardened through the deceitfulnes of ſinne.

i As diſobeying God, they in olde time were debarrēd from ſ quietnes of * land of Chanaan: ſo they which do not obey Chriſt, ſhal not enter into the heavenly reſt. k Which is al that time wherein God doth cal vs: while he therfore ſpeaketh, let vs heare.

14 For we are made partakers of Chriſt, if we keepe ſure vnto the * ende the "beginning, wherewith we are vpholden,

15 So long as it is ſaid, To day if ye heare his voyce, harden not your heartes, as in the prouocation.

16 For ſome when they heard, prouoked * him to angrē: howbeit, not all that came out of Egypt by Moſes.

17 But with who was he diſpleaſed fourtie yeres? Was he not diſpleaſed with them that ſinned, * whoſe "carkeiſes ſell in the wildernes?

18 And to whom ſware he that they ſhould not enter into his reſt, but vnto them, that obeyed not?

19 So we ſee that they coulde not enter in, becauſe of vnbeleife.

CHAP. IIII.

1 The word without faith is unprofitable. 2 The Sabbath or reſt of the Chriſtians. 3 Punishments of vnbeleievers. 12 The nature of the word of God.

1 Let vs feare therefore, leſt at any time by forſaking the promes of entring into his reſt any of you ſhould ſeeme to be deſtroyed.

2 For vnto vs was the Goſpell preached as alſo vnto them: but the word that they heard, profited not the, becauſe it was not * mixed with faith in thoſe that heard it.

3 For we which haue beleued, do enter into reſt, as he ſaid to the other, * As I haue ſworne in my wrath, If they ſhal enter into my reſt: although * the workes were finiſhed from the foundation of the world.

4 For he ſpake in a certaine place of the ſeuenth day on this wiſe, * And God did reſt the ſeuenth day from all his workes.

5 And in this place againe, If they ſhall enter into my reſt.

6 Seeing therefore it remaineth that ſome muſt enter thereinto, and they to whome it was firſt preached, entred not therein for vnbeleifes ſake:

7 Againe he appointed * in Dauid a certaine day by To day, after ſo long a time, ſaying, as it is ſaid, * This day if ye heare his voyce, harden not your heartes.

8 For if * Ieſus had giuen them reſt, then would he not after this day haue ſpoken of another.

9 There remaineth therefore a reſt to the people of God.

10 For he that is entred into his reſt, * hath alſo ceaſed from his owne workes, as God did from his.

11 Let vs ſtudie therefore to enter into that reſt, leaſt any man fall after the ſame enſample of diſobedience.

12 For the word of God is liuely, & mightie in operation, and ſharper then any two edged ſworde, & * entreteth through, euen vnto the diuiding a ſunder of the * ſoule & the * ſpirit, and of the ioints, & the marrow, and is a diſcerner of the thoughts, and the intentes of the heart.

13 Neither is there any creature, which is

h Where the affections are. i Which containeth

l Which is by faith to embrace and hold faſt the true doctrine of Ieſus Chriſt.
Or, foundation of our aſſurance.

m To wit, the Lord.

Nom. 14. 37.
Or, bodies and members.

a He compareth the preaching of the Goſpel, as it were, to wine, whereof if we wil taſt, that is, heare and vnderſtand with profit, we muſt temper or mixe it with faith.

b Although that God by his reſt, after the creation of his workes, ſignified the ſpiritual reſt of the faithful, yet he ſware to giue reſt in Chanaan, which was but a figure of the heavenly reſt, and dured but for a time.

c The perfectiō of Gods workes, and ſo his reſt, ſignifie our heavenly reſt.

Gen. 2. 2.

deut. 5. 14.

d That is, in the pſalmes.

Chap. 3. 7.

e Meaning Iohua.

f Hath caſt of his appetites, mortified his fleſh, renounced him ſelfe, and followeth God. g For it mortally woundeth rebellious, & in the elect it killeth the old man that they ſhould liue vnto God.

will and reaſon.

Rrrr. j

not

CHAP. VI.

k As that thing which is clef-
funder euen
through the
middles of the
backe, and so is
made open, that
it may be scene
throughout.
Or, concerning
whome we speake.
I Therefore whē
we heare his
word, we must
tremble, know-
ing thereby that
God foundeth
our hearts.

not manifest in his sight: but all things are
naked and ^k open vnto his eyes, with
whom we haue^l to do.

14 Seeing then that we haue a great hie
Priest, which is entred into heauen, euen
Iesus the Sonne of God, let vs holde fast
our profession.

15 For we haue not an hie Priest, which can
not be touched with the feeling of our in-
firmities, but was in all things tempted in
like sorte, yet without sinne.

16 Let vs therefore goe boldly vnto the
throne of grace, that we may receiue mer-
cy, & finde grace to help in time of neede.

CHAP. V.

5 He compareth Iesus Christ with the Leviticall Priests,
shewing wherein they either agree, or dissent. 11 After-
ward he reprooueth the negligence of the Iewes.

a He sheweth
if man can haue
none access to
God without an
hie Priest, be-
cause if of him
felle he is pro-
phane and sinful.
b Which were
of things with-
out life.
c As of beastes
which are killed
d That is, of
sinners.
1. Chro. 13. 19.

1 For euery hie Priest is taken from a-
mong men, & is ^a ordeined for men, in
things pertaining to God, that he may offer
both ^b giftes and ^c sacrifices for sinnes,

2 Which is able sufficiently to haue com-
passion on them ^d that are ignorant, and
that are out of the way, because that he
also is compassed with infirmities,

3 And for the sames sake he is bound to
offer for sinnes, as well for his owne parte,
as for the peoples.

4 * And no man taketh this honour vnto
him selfe, but he that is called of God, as
was Aaron.

5 So likewise Christ tooke not to him selfe
this honour, to be made the hie Priest, but
he that said vnto him, * Thou art my
Sonne, this day begate I thee, *gaue it him.*

6 As he also in another place speaketh,
* Thou art a Priest for euer after the ^e or-
der of Melchisedec.

7 Which in the ^f dayes of his flesh did offer
vp prayers and supplications, with
strong crying and teares vnto him, that
was able to saue him from death, and was
also heard ^h in that which he feared.

8 And though he were the Sonne, yet
learned he obediēce, by the things which
he suffered.

9 And being consecrate, was made the au-
thour of eternal saluation vnto all them
that obey him:

10 And is called of God an hie Priest after
the order of Melchisedec.

11 Of whome we haue many things to say,
which are hard to be vttered, because ye
are dull of hearing.

12 For when as concerning the time ye
ought to be teachers, yet haue ye neede
again that we teach you the first ⁱ princi-
ples of the word of God: and are become
such as haue neede of ^k milke, and not of
strong meate.

13 For euery one that vseth milke, is inex-
perte in the ^l worde of righteousness: for
he is a babe.

14 But strong meate belongeth to them that
are of age, which through long custome
haue their wittes exercised, to discerne
both good and euill.

1 He proceedeth in repriming them, and exhorteth them
not to faint, 12 But to be steadfast and patient, 13 For-
asmuch as God is sure in his promises.

1 Therefore, leauing the doctrine of the
^a beginning of Christ, let vs be led for-
warde vnto perfection, not laying againe
the foundation ^b of repentance from dead
workes, and of faith toward God,

2 Of the doctrine of ^c baptisimes, & laying
on of hands, and of the resurrection from
the dead, and of eternall iudgement.

3 And this will we do ^d if God permit.

4 * For it is impossible that they, which
were once lightened, and haue tasted of
the heavenly gift, and were made parta-
kers of the holy Ghost,

5 And haue tasted of the good worde of
God, and of the powers of the worlde to
come,

6 If they fall away, should be renewed a-
gain by repentance: seeing they ^e crucified
again to them selues the Sonne of God
and make a mocke of him.

7 For the earth which drinketh in the
raine that commeth oste vpon it, & brin-
geth forth herbes meete for them by
whom it is dressed, receiueth blessing of
God.

8 But that which beareth thornes and
briars, is reprobued, and is nere vnto cur-
sing, whose ende is to be burned.

9 But beloued, we haue perswaded our sel-
ues better things of you, & such as accom-
panie saluation, though we thus speake.

10 For God is not vnrighteous, that he
should forget your worke, and labour of
loue, which ye shewed toward his Name,
in that ye haue ministered vnto the Saints,
and yet minister.

11 And we desire that euerie one of you
shewe the same diligence, to the ^f ful as-
surance of hope vnto the end,

12 That ye be not slouthful, but followers
of ^g them, which through faith and pa-
tience, inherit the promises.

13 For when God made the promises to A-
braham, because he had no greater to
swear by, he sware by himselfe,

14 Saying, * surely I will abundantly bless
thee and multiplie thee marueilously.

15 And so after that he had taried patiently,
he enioyed the promises.

16 For men verely swear by him that is
greater ^h then them selues, and an othe for
confirmation is among them an ende of
all strife.

17 So God willing more ⁱ abundantly to
shewe vnto the heires of promises the sta-
bilities of his counsell, bounde him selfe
by an othe,

18 That by ^j two immutable things, where-
in it is vnpossible that God should lye,
we might haue strong consolation, which
haue our refuge to hold fast the hope that
is set before vs,

19 Which we haue, as an ancre of the soule,
both sure and stedfast, and it ^k curreth
into

a That is, the
first rudiments
of our Christi-
an religion.

b He mentio-
neth fise points
of catechisme,
which was thus
in vife: y confessi-
on of amende-
ment of life: the
summe of the

faith: a brieue
explication of
Baptisme, and
laying on of
hands: the arti-
cle of the resur-
rection, and the
last iudgement.

c Then y vife of
Baptisme was
declared, when
on the solemne
daies appointed
to baptize, the
Church came
together.

d It is Gods sin-
gular gift to in-
crease in know-
ledge, and to go
forward in the
vnderstanding
of Gods word.

Mat. 12. 49.

2. pet. 3. 20.

chap. 18. 26.

e They which
are apostats, and
sinne against the
holie Ghost,
hate Christ, cru-
cifye and mocke
him, but to
their owne de-
struction, and
therefore fall in-
to desperation,
and can not re-
pent.

f Whereby it may
appeare, that
you are fully
perswaded of life
euertlasting.

g As the holy
fathers, Pro-
phets and mar-
tyrs, that were
before vs.

Gen. 22. 1. & 17. 4.

and 12. 17.

h Because of
mans wicked-
nes, which will
not beleue God
except he sware

i Gods word &
oth, are two
things in him
vchangeable.

k He returneth
to the compari-
son betwene
Christis Priest-
hode & the Le-
uitical which he
had begun in the
5. chap.

Ty. 1. 17.

chap. 1. 5.

Ty. 1. 17.

e Who was
both Priest and
King.
f When he liued
in this world.
g He meaneth y
most earnest
prayer which
Christ prayed in
y garden, where
he sweet droppes
of blood.
h Being in per-
plexitie, and fear-
ing the horrors
of death.

i He digresseth
til he come to y
beginning of the
7. chap.

Or, rudiments.

k Reade 1. Cor.
3. 2.

l That is, the
Gospel which
is y true know-
ledge that tea-
cheth vs where
we haue our
iustice.

1 Which is be-
tween whither
Christ is gone
before to pre-
pare vs place.

into that which is within the¹ vaile,
20 Whither the forerunner is for vs entred
in, euen Iesus that is made an hie Priest for
euer after the order of Melchi-sedec.

CHAP. VII.

1 He compareth the Priesthood of Christ vnto Melchi-
sedec, 11 Also Christs Priesthood with the Leuites.

Gen. 14. 18.

1 For this Melchi-sedec^a was King of Sa-
lem, the Priest of the most hie God,
who met Abraham, as he returned from
the slaughter of the Kings, & blessed him:

2 To whom also Abraham gaue the tithe
of all things: who first is by interpretation
King of righteousness: after that, he is also
King of Salem, that is, King of peace,

3 Without^a father, without mother, with-
out kindred, and hath neither beginning
of his dayes, neither end of life: but is like-
ned vnto the Sonne of God, and conti-
nueth a Priest for euer.

4 Now consider how great this man was,
vnto whom euen the^b Patriarke Abraham
gaue the tithe of the spoiles.

5 For verely they which are the children
of Leui, which receiue the office of the
Priesthode, haue a^c commandement to
take, according to the Lawe, tithes of the
people (that is, of their brethren) though
they^d came out of the loynes of Abrahā.

6 But he whose kindred is not counted a-
mong them, receiued tithes of Abraham,
and blessed him that had the promises.

7 And without all contradiction the lesse
is blessed of the greater.

8 And here men that dye, receiue tithes:
but there he receiveth them, of whom it is
witnessed, that he^e liueth.

9 And to say as the thig is, Leui also which
receiueh tithes, payed tithes in Abrahā.

10 For he was yet in the loines of his father
Abraham, when Melchi-sedec met him.

11 If therefore perfection had bene by the
Priesthode of the Leuites (for vnder it
the Lawe was established to the people)
what needed it furthermore, that another
Priest should rise after the order of Mel-
chi-sedec, and not to be called after the
order of Aaron?

12 For if the Priesthode be changed, then
of necessitie must there be a change of
the^f Law.

13 For he of whom these things are spoken,
pertaineth vnto another tribe, whereof
no man serued at the altar.

14 For it is euident, that our Lord sprong out
of Iuda, concerning the which tribe Moses
spake nothing touching the Priesthode.

15 And it is yet a more euident thing, be-
cause that after the similitude of Melchi-
sedec, there is risen vp another Priest,

16 Which is not made Priest after the Law^g
of the carnal commandement, but after
the power of the endles life.

17 For he testifieth thus, Thou art a Priest
for euer, after the order of Melchi-sedec.

18 For the comādemēt that went afore,
is disanulled, because^h of the weakenes
thereof, and vnprofitablenes.

19 For the Lawe made nothing perfire, but
the bringing in of a better hope made per-
fice, whereby we drawe nere vnto God.

20 And forasmuche as it is not without an
othe (for these are made priests without
an othe:

21 But this, he is made with an othe by him
that said vnto him, The Lorde hath
sworne, & wil not repēt, Thou art a Priest
for euer, after the order of Melchi-sedec)

22 By so much is Iesus made a suretie of a
better Testament.

23 And among them manie were made
Priests, because they were not suffered to
endure, by the reason of death.

24 But this man, because he endureth euer,
hath anⁱ euerlasting Priesthode.

25 Wherefore, he is able also perfectly to
saue them that come vnto God by him,
seeing he euer liueth, to make interces-
sion for them.

26 For such an hie Priest it became vs to
haue, which is holy, harmeles, vndefiled,
separate from sinners, and made hier-
then the heauens:

27 Which needed not dayly as those hie
Priests to offer vp sacrifice, first for his
owne sinnes, and then for the peoples:
for that did he^j once, when he offered vp
him selfe.

28 For the Lawe maketh men hie Priests,
which haue infirmitie: but the word of the
othe that was since the Lawe, maketh the
Sonne, who is consecrated for euermore.

ture: for none coulde offer him, but him selfe.
n Not that it
was first made after the Lawe was giuen: but because the declaration
of that eternal oth was then reueiled to the worlde.

CHAP. VIII.

6 He proueth the abolishing of the Leuiticall Priest-
hode, as of the old Cōuenant by the spiritual & euerlasting
Priesthode of Christ, 8 And by the new Cōuenant.

1 Now of the thinges which we haue
spoken, this is the summe, that we
haue such an hie Priest, that sitteth at the
right hand of the throne of the maiestie
in heauens,

2 And is a minister of the^a Sanctuarie, and
of the true^b Tabernacle which the Lord
pight, and not^c man.

3 For^d euerie hie Priest is ordeined to of-
fer both gifts and sacrifices: wherefore it
was of necessitie, that this man should
haue somewhat also to offer.

4 For he were not a Priest, if he were on
the earth, seeing there are Priests that
according to the Lawe offer giftes,

5 Who serue vnto the paterne and shadow
of heauenly thinges, as Moses was warned
by God, when he was about to finishe the
Tabernacle. See, said he, that thou make
all thinges according to the^e paterne, shew-
ed to thee in the mount.

6 But nowe our hie Priest hath obtained a
more excellent office, in asmuch as he is
the Mediatour of a better Testament,
which is established vpō better promises.

7 For if that first Testament had bene fault-
heauenly Sanctuarie, his Tabernacle and office are farre more excel-
lent. Or, Cōuenant.

Or, it was an in-
troduction of a bet-
ter hope.

Psalm. 110. 4.

Or, Cōuenant.

k Therefore al
others are blas-
phemous, & ei-
ther make them
selues his suc-
cessors, or pre-
tend anie other
sacrifice.

l The fruite of
his Priesthode
is to saue and
fully & perfect-
ly, not by sup-
plying that that
wanteth, but by
taking away the
Law which is
vnperfect by rea-
son of our infir-
mities.

Leuit. 16. 8.

m And cannot
without blasphe-
mie be said to be
offred againe, or
els by anie crea-

n Not that it
was first made after the Lawe was giuen: but because the declaration
of that eternal oth was then reueiled to the worlde.

a That is, heauē.
b Which is y^o bo-
die of Christ.

c For els it shuld
be corruptible.

d He proueth y^o
Christs bodie is
y^o true Taberna-
cle, and that he
must needs be
made man, to y^o
intent that he
might haue a
thing to offer,
which was his
bodie.

e Sed. 3. 40.

f Gen. 2. 22.

g Seeing the offer-
ings of the Le-
uites were but
shadowes of hea-
uenly thinges, as
appeareth by the
oracle to Moses,
it followeth the
that Christs

h Gen. 2. 22.

i Gen. 2. 22.

j Gen. 2. 22.

k Gen. 2. 22.

l Gen. 2. 22.

m Gen. 2. 22.

n Gen. 2. 22.

a So called be-
cause y^o Moses
maketh no men-
tion of his pa-
rents or kind-
folkes, but as he
had bene sodain-
ly sent of God
into the worlde
to be a figure of
Christ our euer
lasting Priest, &
shortly taken
out of the world
again, so Christ
as touching his
humanitie had
no father, and
concerning his
diuinitie, no mo-
ther.

b That is, the
chiefe of fathers.

Rom. 8. 3.

dent. 18. 1.

10. 1. 4.

c The Leuites
had commande-
ment to receiue
that, which A-
braham gaue
freely to Mel-
chi-sedec.

d Was begotten
of Abraham.

e The Leuites
receiued tithes
of their brethren
but Melchi-se-
dec of Abraham
the patriarke:

f Therefore his
priesthode is
more excellent
then the Leuiti-
cal.

g Because there
is no mention of
his death.

h The Law and
the priesthode
are both of one
conditiō: so that
both Aarons and
Moses office per-
teine to Christ,
which is Priest
and Law maker.

i Which stode
in outward and
corporal cere-
monies.

Psalm. 110. 4.

chap. 6.

j For the Lawe
hath no vertue
nor profit til a
man be come to
Christ.

Rrrrrij. lesse,

1 Pet. 3. 18.

Rom. 11. 27.

chap. 10. 16.

f That is, when Christ shal remit our sinnes by y preaching of the Gospel. g Signifying y there should be no more diuifio, but al shal be made one Church. h Man by transgressing the bands of the couenant, could not enioy y com moditie therof. i Men shal not in the time of the Gospel be fo ignorant as they were before, but shal know God much more perfectly through Christ.

lesse, no place should haue bene sought for the seconde.

8 For in rebuking them he saith, "Behold, the dayes wil come, saith the Lord, when I shal make with the house of Israel, & with the house of Iuda a newe Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament; & I regarded them not, saith the Lorde.

10 For this is the Testament that I wil make with the house of Israell, After those dayes, saith the Lord, I will put my lawes in their minde, and in their heart I will write them, and I will be their God, and they shalbe my people,

11 And they shall not reache euery man his neighbour & euery man his brother, saying, Knowe the Lord: for all shal knowe me, from the least of them to the greatest of them.

12 For I will be mercifull to their vnrighteousnes, and I will remember their sinnes and their iniquities no more.

13 In that he saith a newe Testament, he hath abrogate the olde: now that which is disanulled and waxed olde, is ready to vanish away.

CHAP. IX.

Howe that the ceremonies and sacrifices of the Lawe are abolished, 11 By the eternitie and perfection of Christs sacrifice.

Or, tabernacle.

Or, ceremonies. a Not heauenlie and spiritual.

Exo. 26. 1. & 36. 1.

b That is, on the inward side of y vaile which was hid from the people.

Numb. 17. 10.

1. King. 8. 9.

2. Chron. 5. 10.

Exod. 25. 22.

Or, owner of the Arke.

Exod. 28. 10.

Leuit. 16. 2.

Or, arrows.

c For so long as the hie Priest offered once a yere for his own sinnes and for y peoples, and also while this earthly tabernacle stode, the way to the heauenly Tabernacle, which is made open by Christs blood, could not be entred into.

Or, perfect.

1 Then the first Testament had also ordinances of religion, and a worldly Sanctuarie.

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which Tabernacle is called the Holy places.

3 And after the second vaile was the Tabernacle, which is called the Holiest of al,

4 Which had the golden senser, and the Arke of the Testament ouerlaide rounde about with golde, wherein the golden pot which had manna, was, & Aarons rodde that had budded, and the tables of the Testament.

5 And ouer the Arke were the glorious Cherubims, shadowing the mercy seate: of which things we will not now speake particularly.

6 Nowe when these things were thus ordained, the Priests went alwayes into the first Tabernacle, and accomplished the seruice.

7 But into the second went the hie Priest alone, once euery yere, not without blood which he offered for himselfe, and for the ignorances of the people.

8 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first Tabernacle was standing,

9 Which was a figure for the time present, wherein were offered giftes and sacrifices that could not make holy, concerning the

conscience, him that did the seruice,

10 Which only stode in meats and drinckes, and diuers washings, and carnal rites, vntil the time of reformation.

11 But Christ being come an hie Priest of good things to come, by a greater and a more perfect Tabernacle, nor made with hands, that is, not of this building,

12 Neither by the blood of goates and calves: but by his owne blood entred he in once vnto the holy place, and obtained eternall redemption for vs.

13 For if the blood of bulles & of goates and the ashes of an heifer, sprinkling them that are vncleane, sanctifieth as touching the purifying of the flesh,

14 Howe much more shall the blood of Christ which through the eternall Spirit offered him self without spot to God, purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the Mediatour of the new Testament, that through death

which was for the redemption of the transgressions that were in the former Testament, they which were called, might receiue the promise of eternall enheritance.

16 For where a Testament is, there must be the death of him that made the Testament.

17 For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is aliue.

18 Wherefore neither was the first ordained without blood.

19 For when Moses had spoken euery precept to the people, according to the Law, he tooke the blood of calves & of goates, with water and purple wolle and hyslope, and sprinkled both the booke, and all the people,

20 Saying, This is the blood of the Testament which God hath appointed vnto you.

21 Moreouer, he sprinkled likewise the Tabernacle with blood also, and all the ministering vessels.

22 And almost all things are by the Lawe purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the similitudes of heauenly things should be purified with such things: but the heauenly things them selues are purified with better sacrifices then are these.

24 For Christ is not entred into the holy places that are made with hands, which are similitudes of the true Sanctuarie: but is entred into verie heauen, to appeare now in the sight of God for vs,

25 Not that he should offer him self often, as the hie Priest entred into the Holy place euery yere with other blood,

26 (For then must he haue often suffered

sified which signified, Christ would pacifie his Fathers wrath w his blood. Exod. 24. 8. q Albeit there is but one sacrifice, which is Christ him selfe once offered, yet because this true and eternal sacrifice is compared w al those which were figuratiue, and is more sufficient then al they, therefore he calleth it in y plural number, sacrifices. Or, fathers. r Therefore to make anie other offering or sacrifice for sinne after that Christs bodie was once offered, is blasphemie.

d Neither yet him for whom thei were offered

e Which ceremonies al-

though they were ordained of God, yet considered in themselves, or els compared w Christ, are but carnal, grosse, and earthly and touch not the soule.

f Til the new testament was appointed.

g Which was his bodie & humane nature.

h Which is heauen.

i For Christ was the sacrifice, the Tabernacle and the Priest.

Leuit. 16. 14.

nom. 19. 4.

k The Leuitical Priest offered beasts blood: but Christ y true & eternal Priest offered his owne

blood, which was most holy and pure: the Leuitical Priest offered yere,

and therefore did onely represent the true holines, but Christ by one onely sacrifice hath made holy for eueral them that beleuee.

l Outwardly in y sight of man.

1. Pet. 1. 19.

1. John. 1. 7.

rom. 1. 5.

m Which of them selues procure death and are the fruites thereof.

Luke. 1. 74.

Rom. 5. 6.

1. Pet. 3. 18.

n Made betwene God and Christ, who by his death should make vs heires.

Gal. 3. 15.

o He pouerth y Christ must die, because the couenant or testament is of none effect without the death of the testator.

p Without the death of beasts that were sacrificed

since

f Which is the
latter daies whe
Christ came.

Rom. 5. 8.
1. pet. 3. 18.
t Of the elect.
u That is, with-
out a sacrifice
for sinne: or sinne
abolished.

Leuit. 16. 14.
a Which was as
it were the first
draught & pur-
trait of the liue-
ly paterne to
come.

b Which are e-
ternal.

Or, substance.

Or, make perfite.

Leuit. 16. 14.

c When Christ
was made man.

Psalme. 40. 7.

d In y Hebrew

it is, thou hast

perced mine

cares thorowe,

that is, hast

made me propt

and readie to

heare: and in the

Greeke, thou

hast made me

a bodie, that is,

to obey thee,

which both tend

to one purpose.

e Orrolle and

folding: for in

olde time they

vsed to folde

bookes like

rolles.

f That is, sacri-

fices.

g Which is, the

wil of God to

stand content

with Christs sa-

crifice.

Chap. 1. 13.

Psalme. 110. 16.

1. cor. 15. 35.

chap. 1. 13.

h That is, san-

ctified to God

and made per-

fect.

Ierem. 31. 33.

chap. 8. 8.

rom. 11. 37.

i Where there

remain no

sinnes to be for-

giuen, there is

no more sacri-

fice: seing ther-

fore that onely

Christs death

hath washed a-

way al sinnes,

and doeth euer a

frethe when sinners do repent, there can be none other sacrifice but

that, and it can be no more reiterated.

since the foundation of the worlde) but
nowe in the ende of the worlde hath he
appeared once to put away sinne, by the
sacrifice of him selfe.

27 And as it is appointed vnto men that
they shall once die, and after that commeth
the iudgement,

28 So * Christ was once offred to take away
the sinnes of many, and vnto them that
looke for him, shal he appeare the second
time without sinne vnto saluation.

CHAP. X.

1 The old Law had no power to cleanse away sinne, 18 But
Christ did it with offering of his bodie once for all. 22 An
exhortation to receive the goodnes of God thankfully
with patience and steadfast faith.

1 For the * Law hauing the * shadowe of
good things to come, & not the very
image of the things, can neuer with thole
sacrifices, which they offer yere by yere co-
tinually, sanctifie the comers thereunto.

2 For would they not then haue ceased to
haue ben offred, because that the offerers
once purged, shoulde haue had no more
conscience of sinnes?

3 But in those sacrifices there is a remem-
brance againe of sinnes euery yere.

4 For it is vnpossible that the blood of
bulles & goates should take away sinnes.

5 Wherefore when he commeth into the
worlde, he saith, * Sacrifice and offering
thou wouldest not: but a bodie hast thou
ordained me.

6 In burnt offerings, and sinne offerings thou
hast had no pleasure.

7 Then I said, Lo, I come (In the begin-
ning of the booke it is written of me)
that I should do thy will, O God.

8 Aboue, when he said, Sacrifice & offering,
and burnt offerings, & sinne offerings thou
wouldest not haue, neither hadst pleasure
therein (which are offered by the Lawe)

9 Then said he, Lo, I come to do thy will,
O God, he taketh away the first, that he
may stablish the seconde.

10 By the which will we are sanctified, euen
by the offering of the body of Iesus Christ
once made.

11 And euery Priest appeareth daily mini-
string, and oft times offreth one maner of
offring, which can neuer take away sinnes:

12 But this man after he had offred one
sacrifice for sinnes, sitteth for euer at
the right hand of God,

13 And from hence forth tarieth, * till his e-
nemies be made his foetstole.

14 For with one offering hath he consecra-
ted for euer them that are sanctified.

15 For the holy Ghost also beareth vs re-
corde: for after that he had said before,

16 * This is the Testament that I will make
vnto them after those dayes, saith the
Lord, I will put my Lawes in their heart,
and in their mindes I will write them.

17 And their sinnes and iniquities wil I re-
member no more.

18 Nowe where remission of these things
frethe when sinners do repent, there can be none other sacrifice but
that, and it can be no more reiterated.

is, there is no more * offering for sinne.

19 Seeing therefore, Brethren, that by the
blood of Iesus we may be bolde to enter
into the Holy place,

20 By the new and liuing way, which he
hath prepared for vs, through the vaile,
that is, his flesh:

21 And seing we haue an high Priest, which is
ouer the house of God,

22 Let vs drawe nere with a true heart in as-
surance of faith, * sprinkled in our hearts
from an euill conscience, and washed in
our bodies with pure water.

23 Let vs keepe the profession of our hope,
without wauering (for he is faithfull that
promised)

24 And let vs consider one another, to pro-
uoque vnto loue, and to good workes.

25 Not forsaking the fellowship that we
haue among our selues, as the maner of
some is: but let vs exhorde one another, and
that so much the more, because ye see that
the day draweth nere.

26 * For if we sinne willingly after that we
haue receiued the knowledge of the
truth, there remaineth no more sacri-
fice for sinnes,

27 But a fearefull looking for of iudge-
ment, and violent fire, which shal deuoure
the aduersaries.

28 He that despiseth Moses law, dieth with-
out mercy * vnder two, or three witnesses.

29 Of how much sorer punishment suppose
ye shall he be worthy, which treadeth vnder
foote the Sonne of God, & counteth
the blood of the Testament as an vnholly
thing, wherewith he was sanctified, and
doeth despite the Spirit of grace?

30 For we knowe him that hath said, * Ven-
geance belongeth vnto me: I will recom-
pence, saith the Lord. And againe, The
Lord shall iudge his people.

31 It is a fearful thing to fall into the hands
of the liuing God.

32 Nowe call to remembrance the dayes
that are passed, in the which, after ye had
receiued light, ye endured a great fight
in afflictions,

33 Partly while you were made a gazing
stocke both by reproches and afflictions,
and partly while ye became companions
of them which were so tossed to and fro.

34 For both ye sorrowed with me for my
bondes, and suffred with ioye the spoiling
of your goods, knowing in your selues how
that ye haue in heauen a better, and an
enduring substance.

35 Cast not away therefore your confi-
dence which hath great recompence of
reward.

36 For ye haue neede of patience, that af-
ter ye haue done the wil of God, ye might
receiue the promes.

37 * For yet a very litle while, and he that
shall come, will come, and will not tary.

38 Now the iust shall liue by faith: but
if any withdrawe him selfe, my soule shall
haue no pleasure in him.

Rrrrr. iij.

39 But

k For the of-
fring of thank-
giving, which is
the onely sacri-
fice now of the
Christians, is
not for sinne: but
a thankgiuing,
and an offering
vp of our selues
and ours for the
same.

l We by Christ
haue that liber-
tie which the
ancient fathers
could not haue
by the Law.

m The blood of
Christ is alway
fresh and liuely
before Father
to sprinkle and
quicken vs.

n That is, ha-
uing our hearts
made pure.

o Of Christs se-
cond coming.

Chap. 6. 4.

p That is, for-
sake Iesus
Christ, as Iudas,
Saul, Arius, Iu-
lian the Apostat
did.

Dent. 19. 15.

mat. 18. 16.

1ohn. 8. 17.

1. cor. 13. 1.

q Whereby it is
euidet that the
Apostle here
onely meaneth
sinne, which is a
gainst the holie
Ghost, as also
Chap. 6. 4.

Dent. 32. 35.

rom. 12. 19.

r Defend the
godlie and pu-
nish the wicked.

s For the which
thing also S. Paul
praiseth the Phi-
lippians and
Thessalonians.
Or, of that state.

Habak. 2. 3. 4.

rom. 1. 17.

gal. 3. 11.

39 But we are not they which withdrawe our selues vnto perdition, but *followe* faith vnto the conseruation of the soule.

CHAP. XI.

What faith is, & a commendation of the same. 9 VVithout faith we can not please God, 16 The steadfast belofe of the fathers in old time.

NOW faith is the ground of thinges, which are hoped for, and the euidence of thinges which are not scene.

2 For by it *our* Elders were well *re*ported of.

3 * Through faith we vnderstand that the world was ordained by the word of God, so that the things which we see, are not made of things, which *did* appeare.

4 By faith Abel * offered vnto God a greater sacrifice then Cain, * by the which he obtained witnes that he was *righteous*, God testifying of his gifts: by the which faith also he being dead, yet *speake*th.

5 By faith was * Enoch taken away, that he should not see death: neither was he found: for God had taken him away: for before he was taken away, he was reported of, that he had pleased God.

6 But without faith it is vnpossible to please him: for he that commeth to God, must beleuee that God is, and that he is *a* rewarder of them that seeke him.

7 By faith * Noe being warned of God of the things which were as yet not scene, moued with reuerence, prepared the Arke to the sauing of his houlsholde, through the which Arke he condemned the world, & was made heire of the righteousness, which is by faith.

8 By faith * Abraham, when he was called, obeyed God, to go out into a place, which he should afterwarde receiue for inheritance, and he went out, not knowing whither he went.

9 By faith he abode in the land of promises, as in a strange countrey, as one that dwelt in tentes with Isaac and Iacob heires with him of the same promises.

10 For he looked for a citie hauing a *foundation*, whose builder and maker is God.

11 Through faith * Sarra also receiued strength to concuee seede, and was deliuered of a childe when she was past age, because she iudged him faithfull which had promised.

12 And therefore sprang there of one, euen of one which was *dead*, so many as * the starres of the skie in multitude, and as the sand of the sea shore which is innumerable.

13 All these died in faith, and * receiued not the promises, but sawe them *a* farre off, and beleueed them, and receiued them thankfully, and confessed that they were *strangers* and pilgrymys on the earth.

14 For they that say such thinges, declare plainly that they seeke a countrey.

15 And if they had bene mindefull of *that* countrey, from whence they came out,

they had leasure to haue returned.

16 But nowe they desire a better, that is an heauenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith * Abraham offered vp Isaac, when he *was* tried, & he that had receiued the promises, offered his onely begotten sonne.

18 (To whom it was said, * In Isaac shall thy seede be called)

19 For he considered that God was able to raise him vp euen from the dead: from whence he receiued him also after a sorte.

20 By faith * Isaac blessed Iacob and Esau, concerning thinges to come.

21 By faith * Iacob when he was a dying, blessed both the sonnes of Ioseph, and * *leaning* on the ende of his staffe, worshipped God.

22 By faith * Ioseph when he died, made mention of the departing of the children of Israel, and gaue commandement of his bones.

23 * By faith Moses when he was borne, was liud three months of his parents, because they sawe he was a proper childe, neither feared they the Kings *commandement*.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaos daughter,

25 And chose rather to suffer aduersitie with the people of God, then to enioy the pleasures of sinnes for a season,

26 Esteeming the rebuke of Christ greater riches then the treasures of Egypt: for he had respect vnto the recompense of the rewarde.

27 By faith he forsooke Egypt, and feared not the fiercenes of the King: for he endured, as he that sawe him which is inuifible.

28 Through faith he ordained the * Passouer and the effusion of bloud, least he that destroyed the first borne, shoulde touche them.

29 By faith they * passed through the red sea as by drie land, which when the Egyptians had assayed to do, they were drowned.

30 By faith the * walles of Iericho fell down after they were compassed about seuen dayes.

31 By faith the harlot * Rahab perished not with them which obeyed not, when * she had receiued the spies peaceably.

32 And what shall I more say? for the time would be to short for me to tell of * Geodeon, of * Barac and of * Sampson, and of * Iephte, also of Dauid, and Samuel, and of the Prophets:

33 Which through faith subdued kingdōs, wrought righteousness, obtained the promises, stopped the mouthes of Lions,

34 Quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliantes.

Gen. 22. 10.

Eccle. 44. 20.

O For it might seeme to flesh

that the promes

was contrarie to

this commande-

ment, to sacrifice

his sonne.

Gen. 21. 12.

Rom. 9. 7.

Gen. 27. 28.

Gen. 48. 15.

Gen. 47. 31.

Or, was shipped

toward the end of

his staffe.

Gen. 50. 25.

Exod. 2. 8.

Acts. 7. 20.

Exod. 1. 16.

Exod. 2. 11.

p The entifings

of the world,

which drawe vs

from God, and

which we can

not vfe without

prouoking of

Gods anger.

Exod. 12. 22.

Exod. 14. 23.

Iosh. 6. 20.

Iosh. 6. 25.

Iosh. 2. 7.

Iudg. 6. 27.

Iudg. 4. 6.

Iudg. 13. 24.

Iudg. 11. 1. & 13. 7.

q Or fruite

thereof.

r As Elias raised vp the widowe of Sareptas soone, & Elisets the Sunamites sonne.

35 The women receiued their dead raised to life: other also were racked, & would not be deliuered, that they might receiue a better resurrection.

36 And others haue bene tried by mockings and scourgings, yea, moreover by bonds and imprisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandered vp & downe in sheepes skinnes, & in goates skinnes, being destitute, afflicted, and tormented.

f They had not such cleare light of Christ as we: for they looked for that which we haue: therefore it were shame for vs, if at least we haue not as great constancie as they.

38 Whome the worlde was not worthie of: they wandered in the wildernesses and mountaines, and desnes, and caues of the earth.

39 And these al through faith obtained good report, & receiued not the promes,

40 God prouiding a better thing for vs, that they without vs should not be made partite.

CHAP. XII.

1 An exhortation to be patient and stedfast in trouble & aduersitie, vpon hope of euermlasting reward. 2 A commendation of the newe Testament aloue the olde.

1 Wherefore, let vs also, seeing that we are compassed with so great a cloud of witnesses, cast away euery thing that presseth downe, and the sinne that hangeth so fast on: let vs runne with patience the race that is set before vs,

2 Looking vnto Iesus the author and finisher of our faith, who for the ioye that was set before him, endured the crosse, & despised the shame, & is set at the right hand of the throne of God.

3 Consider therefore him that endured such speaking against of sinners, least ye shoulde be wearied and faint in your mindes.

4 Ye haue not yet resisted vnto blood, striving against sinne.

5 And ye haue forgotten the consolation, which speaketh vnto you as vnto childre, My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him:

6 For whome the Lord loueth, he chasteneth: and he scourgeth euery sonne that he receiuet.

7 If ye endure chastening, God offreth him selfe vnto you as vnto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, wherof al are partakers, then are ye bastards and not sonnes.

9 Moreouer we haue had the fathers of our bodies which corrected vs, and we gaue them reuerence: should we not much rather be in subiection vnto the Father of spirits, that we might liue?

10 For they verely for a fewe dayes chastened vs after their owne pleasure: but he chasteneth vs for our profite, that we might be partakers of his holines.

d He concludeth that they which refuse the crosse, denie to be of the nomber of Gods children, but are bastards.

e Which haue naturally begotten vs.

f As he doeth create our spirits without anie worldly meane, so he doeth instruct and mainteine them by the wonderful vertue of his Spirit.

11 Now no chastising for the present seemeth to be ioyous, but grievous. but afterward, it bringeth the quiet fruite of righteousness, vnto them which are thereby exercised.

12 Wherefore lift vp your hands which hang downe, and your weake knees,

13 And make straight steppes vnto your feete, lest that which is halting, be turned out of the way, but let it rather be healed.

14 Followe peace with al men, and holines, without the which no man shall see the Lord.

15 Take hede, that no man fall away from the grace of God: let no roote of bitterness spring vp and trouble you, lest thereby many be defiled.

16 Let there be no fornicator, or prophane person as Esau, which for a portion of meat sold his birthright.

17 For ye knowe how that afterward also when he woulde haue inherited the blessing, he was reiectet: for he found no place to repentance, though he sought the blessing with teares.

18 For ye are not come vnto the mount that might be touched, nor vnto burning fire, nor to blackenes and darkenes, and tempest,

19 Neither vnto the founde of a trumpet, and the voyce of wordes, which they that heard it, excused them selues, that the word shoulde not be spoken to them any more.

20 (For they were not able to abide that which was commanded, Yea, though a beast touche the mountaine, it shalbe stoned, or thrust thorow with a darte:

21 And so terrible was the sight which appeared, that Moses said, I feare & quake.)

22 But ye are come vnto the mount Sion, and to the citie of the liuing God, the celestial Ierusalem, and to the company of innumerable Angels,

23 And to the congregation of the first borne, which are written in heauen, and to God the iudge of al, and to the spirits of iust and perfect men,

24 And to Iesus the Mediatour of the newe Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 See that ye despise not him that speaketh: for if they escaped not which refused him, that spake on earth: much more shall we not escape, if we turne away from him, that speaketh from heauen.

26 Whose voyce then shoulde the earth, and now hath declared, saying, Yet once more wil I shake, not the earth only, but also heauen.

27 And this worde, Yet once more, signifieth the remouing of those things, which are shaken, as of things which are made with hands, that the things which are not shaken, may remaine.

28 Wherefore seeing we receiue a kingdom, which can not be shaken, let vs haue

g Their halting partly declared their slownes, and partly their inconstancie in doctrine: therefore they were in danger to be punished.

h As heresies or apostasie.

i He was ful of despite and disdain, but was not touched w true repentance to be displeased for his sinnes & so seeke amende.

k Which might he touched and scene, soasmuch as it was material, but God had commaded that none shuld touch it.

l Whence the word of God must come.

m Which shalbe extended through al the world.

n By the Gospel we are ioyned w the Angels and Patriarkes.

o Which spake but rudely in comparison of Christ, who preached not Law but the Gospel.

hag. 3.7.

Deut. 4. 24.

p To destroye
them that resist
him.

grace, whereby we may so serue God, that
we may please him with reuerence and
feare.

29 For * euen our God is a^r consuming
fire.

CHAP. XIII.

1 He exhorteth vs vnto loue, 2 To hospitalitie, 3 To
thinke vpon such as be in aduersitie, 4 To maintaine
wedlocke, 5 To auoide conetousnes, 7 To make
much of them that preach Gods worde, 9 To beware
of strange learning, 13 To be content to suffer rebuke
with Christ, 15 To be thankfull vnto God, 17 And
obedient vnto our gouernours.

Rom. 12. 10.

1. pet. 4. 9.

Gen. 11. 3.

and 19. 3.

a As incontinen-
cie is a diseafe
common to me
of al fortes and
degrees, so mar-
riage the reme-
die is offered by
the free mercie
of God to al man-
ner of men with
out respect.

b The Lord.

Iosh. 1. 9.

Psalme. 118. 6.

c He was, is, and
shalbe the found-
ation of the
church for euer.
d Whatsoeuer
doctrine is not
according to
simple truth of
Gods word, is
strange.

e By reprotting
them which su-
perstitiously
put difference be-
twixt meates he
condemne al
seruice which
stode in ceremo-
nies, comparing
it with the spi-
ritual worship-
ping, and regene-
ration.

f They that sticke
to the ceremonies of the Law, cannot eat, that is, cannot be partakers
of our altar, which is thanksgiuing and liberalitie, which two sa-
crifices or offerings are now only left to the Christians.

1 Let * brotherly loue continue.
2 Be not forgetfull to lodge strangers:
for thereby some haue * receiued Angels
into their houses ynwares.

3 Remember them that are in bondes, as
though ye were bound with them: & them
that are in affliction, as if ye were also af-
flicted in the body.

4 * Mariage is honorable among al, & the
bed vndefiled: but whoremungers and a-
dulterers God wil iudge.

5 Let your conuersation be without coue-
tousnes, and be content with those things
that ye haue: for ^d he hath said, * I wil not
faile thee, neither forsake thee:

6 So that we may boldly say, * The Lord
is my helper, neither wil I feare what man
can do vnto me.

7 Remember them which haue the ouer-
sight of you, which haue declared vnto
you the word of God: whose faith follow,
considering what hath bene the end of
their conuersation.

8 Iesus Christ * yesterday, and to day, the
same is also for euer.

9 Be not caried about with diuers and
strange ^d doctrines: for it is a good thing
that the heart be stablished with grace,
& not with * meates, which haue not pro-
fited them that haue bene occupied
therein.

10 We haue an altar whereof they haue no
authoritie to^e eat which serue in the Ta-
bernacle.

Written to the Hebrewes from Italie, & sent by Timotheus.

11 * For the bodies of those beastes whose blood is brought into the Holy place by the hie Priest for sinne, are * burnt without the campe.

Leuit. 6. 38.

Ex. 28. 37.

g So that the
Priests had no
piece therof.

12 Therefore euen Iesus, that he might
sanctifie the people with his owne blood,
suffred without the gate.

13 Let vs go forth therefore out of the
campe, bearing his reproche.

14 For here haue we no continuing citie:
but we seeke one to come.

15 Let vs therefore by him offer the sacri-
fice of praise alwayes to God, that is, the
* fruite of the lippes, which confesse his
Name.

h Thanksgiu-
ing and doing
good are our
only sacrifices
which please
God.

16 ^b To do good, & to distribute forget not:
for with such sacrifices God is pleased.

17 Obey them that haue the ouersight of
you, and submit your selues: for they
watch for your soules, as they that must
giue accounts, that they may do it with
ioye, and not with griefe: for that is vn-
profitable for you.

18 Pray for vs: for we are assured that we
haue a good conscience in al things, desi-
ring to liue honestly.

19 And I desire you somewhat the more
earnestly, that ye so do, that I may be re-
stored to you more quickly.

20 The God of peace that brought againe
from the dead our Lord Iesus, the great
shepheard of the sheepe, through the
blood of the euerlasting Couenant,

i Reade Act. 20.
28. & Iohn. 10. 11

21 Make you perfect in all good workes, to
do his wil, working in you that which is
pleasant in his sight through I E S U S
C H R I S T, to whome be praise for euer &
euer, Amen.

22 I beseeche you also, brethren, suffer the
wordes of exhortation: for I haue written
vnto you in fewe wordes.

23 Know that our brother Timotheus is de-
liuered, with whome (if he come shortly) I
wil see you.

24 Salute al them that haue the ouersight
of you, and al the Saints. They of Italie sa-
lute you.

25 Grace be with you al, Amen.

* That is, writte
to no one man,
citie or coun-
trei, but to al
Iewes generally,
being now dis-
persed.

THE 'GENERAL EPISTLE' OF IAMES.

THE ARGVMENT.

Iames the Apostle and sonne of Alphens wrote this epistle to the Iewes which were conuerted to
Christ, but dispersed throughout diuers countries, and therefore he exhorteth them to patience &
prayer, to embrace the true word of God, and not to be partiall, neither to boast of an idle faith, but to
declare a true faith by liuely fruites, to auoide ambition, to bridle the tongue, to rule the affections, to
be humble & loue their neighbours, to beware of swearing, to utter their faultes when they haue offe-
ded, to pray one for another, and to bring him which is out of the way, to the knowledge of Christ.

CHAP.

CHAP. I.

He exhorteth to reioyce in trouble, & To be seruent in prayer with stedfast behaue, 17 To looke for all good things from above, 21 To forsake all vce, and thankesfully to receiue the word of God, 23 Not only hearing it, and speaking of it, but to do therewith in deede. 27 What true religion is.

I Ames a seruant of God, and of the Lord Iesus Christ, to the twelue Tribes which are scattered abroad, salutation.

My brethren, count it exceeding ioye, when ye fall into diuers tentations,

* Knowing that the trying of your faith bringeth forth patience.

And let patience haue her perfect work, that ye may be perfect and entier, lacking nothing.

If any of you lacke wisdom, let him aske of God, which giueth to al men liberally, and reproceth no man, and it shalbe giuen him.

* But let him aske in faith, & wauer not: for he that wauereth, is like a waue of the sea, toft of the winde, and caryed away.

Neither let that man thinke that he shal receiue any thing of the Lord,

A wauering minded man is vnstable in al his wayes.

Let the brother of lowe degree reioyce in that he is exalted:

Againe he that is riche, in that he is made lowe: for as the flower of the grashe shal he vanish away.

For as when the sunne riseth with heate, then the grashe withereth, and his flower falleth away, & the beautie of the fashion of it perisheth: euen so shal the riche man fade away in al his wayes.

* Blessed is the man, that endureth tentation: for whē he is tried, he shal receiue the crowne of life, which the Lord hath promised to them that loue him.

Let no man say when he is tempted, I am tempted of God: for God cannot be tempted with euil, neither tempteth he any man.

But euery man is tempted, when he is drawne away by his owne concupiscence, and is enticed.

Then when lust hath conceiued, it bringeth forth sinne, and sinne when it is finished, bringeth forth death.

Erre not, my deare brethren.

Euery good giuing, and euery perfect gift is from above, & cometh downe fro the Father of lights, with whom is no variableness, neither shadowing by turning.

Of his owne wil begate he vs with the word of truth, that we should be as the first fruites of his creatures.

Wherefore my deare brethren, let euery mā be swift to heare, slow to speake, and slow to wrath.

For the wrath of man doeth not accomplish the righteousness of God.

Wherefore lay apart al filthines, and su-

perfluitie of malicioufnes, & receiue with meekenes the worde that is grafted in you, which is able to saue your soules.

* And be ye doers of the word, and not hearers onely, deceiuing your owne selues.

For if any heare the word, and do it not, he is like vnto a man, that beholdeth his natural face in a glasse.

For when he hath considered himselfe, he goeth his way, and forgetteth immediatly what maner of one he was.

But who so looketh in the perfect Lawe of libertie, and continueth therein, he not being a forgetful hearer, but a doer of the worke, shalbe blessed in his dede.

If any man among you seemeth religious, and refraineth not his tongue, but deceiueth his owne heart, this mans religion is vaine.

Pure religion & vndefiled before God, euen the Father, is this, to visite the fatherles, and widowes in their aduersitie, and to keepe himselfe vnspotted of the worlde.

CHAP. II.

He forbiddeth to haue any respect of persones, 3 But to regarde the poore as wel as the rich, 12 To be louing & mercifull, 14 And not to boast of faith, where no dedes are: 17 For it is but a dead faith, where good workes followe not.

MY brethren, haue not the faith of our glorious Lord Iesus Christ in respect of persones.

For if there come into your companie a man with a golde ring, and in goodly apparel, and there come in also a poore man in vile raiment,

And ye haue a respect to him that weareth the gay clothing, and say vnto him, Sit thou here in a good place, & say vnto the poore, Stande thou there, or sit here vnder my footstole,

Are ye not partial in your selues, and are become iudges of euil thoughts?

Hearken my beloued brethren, hath not God chosen the poore of this world, that they shoulde be rich in faith, & heires of the kingdome which he promised to them that loue him?

But ye haue despised the poore. Do not the riche oppresse you by tyrannie, and do not they draw you before the iudgement seates?

Do not they blaspheme the worthy Name after which ye be named?

But if ye fulfill the royal Lawe according to the Scripture, which saith, Thou shalt loue thy neighbour as thy self, ye do wel.

* But if ye regard the persones, ye commit sinne, and are rebuked of the Law, as transgressours.

For whosoever shall keepe the whole Law, and yet faileth in one point, he is guilty of al.

For he that said, Thou shalt not commit adulterie, said also, Thou shalt not kill. Nowe thouge thou doest none adul-

By hearing the word preached. Mat. 7. 21. rom. 2. 13.

So Gods word is a glasse where in we must beholde our selues and become like vnto him.

In so behauing him selfe.

As esteeming faith and religio by the outward appearance of men.

Or acceptance.

That is, are ye not euill affected?

Seeing God esteemeth them, we may not contemne them.

The name of God & Christ, whereof you make profession: and in that they dishonour God, it is not meete you his childre should honour them.

Which is here taken prouerbially, for the high or brode way,

wherein there is no turnings, and euery man can go it: so euery mā is our neighbour, as wel the poore as the riche.

Leuit. 19. 28. mat. 23. 39.

rom. 13. 9. gal. 3. 12.

Leuit. 19. 17 & 18. 19.

Mat. 5. 19. Exod. 20. 14. deut. 5. 21.

teric

Or afflictions.

Rom. 5. 3.

a Afflictions trie our faith and in-

crease patience.

b Our patience ought to continue to the end

til by working it hath polished vs

and made vs perfect in Christ.

c To endure patiently whatsoeuer God laeth vpon him.

Mat. 7. 7.

mar. 11. 24.

luke 11. 9.

job. 14. 13 & 16. 33.

d Douting in doctrine, or of Gods wil.

Or double.

e That he is called to the companie of Christ and his Angels.

f Or contemptible to the world.

Eccle. 14. 18.

isa. 40. 6.

1. pet. 1. 24.

Or, in al his thoughts & deedes.

Iob. 5. 17.

Or, moued to euil.

g He meaneth now of the inward tentations as of our disordered appetites, which cause vs to sinne.

h Seeing al good things come of God, we ought not to make him the authour of euil.

i He alludeth vnto the Sunne which in his course and turning sometime is cleare and bright, sometime dark & cloudie: but Gods liberality is euer like it selfe, bright & continually shining.

rom. 17. 27.

k That is, propo to leame.

l For we can not heare God except we be peaceable, & modest.

m But hindereth Gods worke in vs.

f By the mercie of God which deliuereth vs from the curse of the Law.

g And feareth it not.

h S. Paul to the Romanes and Galatians, disputeth against the,

which attributed iustification to the workes:

& here S. James reasoneth against them,

which vtterly condemne workes:

therefore Paul sheweth causes of our iustification, and James effects: there it is declared how we are iustified:

here how we are knowne to be iustified: there workes are excluded as not cause of our iustification: here they are approued as effectes proceeding thereof: there they are denied to go before the that shalbe iustified: and here they are said to followe them that are iustified.

Luke 3. 17.

i John 3. 17.

j In thine owne opinion.

k Here decides are considered as ioyued with true faith.

l So that faith was not idle.

m The more

his faith was declared by his obedience and good workes, the more was it knowen to men to be perfect, as the goodnes of a tree is known by her good fruite, otherwise no mā can haue perfectiō in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gen. 15. 6. rom. 4. 1. gal. 3. 8.

n I so knowen and declared to mā.

o Of that barren and dead faith whereof ye boast. Iosh. 2. 1.

p Meaning hereby al them that were not lewes, and were receiued to grace.

q Wherefore we are iustified only by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

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terie, yet if thou killest, thou art a transgressour of the Law.

12 So speake ye, and so do, as they that shalbe iudged by the Law of libertie,

13 For there shalbe iudgement merciles to him that sheweth no mercie, and mercie

reioyceth against iudgement.

14 What auailleth it, my brethren, though a man saith he hath faith, when he hath no workes? can the faith saue him?

15 For if a brother or a sister be naked & destitute of dayly food,

16 And one of you say vnto them, Departe in peace: warme your selues, and fil your bellies, notwithstanding ye giue them not those things which are needefull to the bodye, what helpeth it?

17 Euen so the faith, if it haue no workes, is dead in it selfe.

18 But some man might say, Thou hast the faith, and I haue workes: shew me thy faith out of thy workes, and I wil shewe thee my faith by my workes.

19 Thou beleeuest that there is one God: thou doest wel: the deuils also beleeue it and tremble.

20 But wilt thou vnderstande, O thou vaine man, that the faith which is without workes is dead?

21 Was not Abraham our father iustified through workes, when he offred Isaac his sonne vpon the Altar?

22 Seest thou not that the faith wrought with his workes, and through the workes was the faith made perfect?

23 And the Scripture was fulfilled which saith, Abraham beleeued God, and it was imputed vnto him for righteousness: & he was called the friend of God.

24 Ye see then how that of workes a man is iustified, and not of faith onely.

25 Likewise also was not Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 For as the bodye without the spirit is dead, euen so the faith without workes is dead.

his faith was declared by his obedience and good workes, the more was it knowen to men to be perfect, as the goodnes of a tree is known by her good fruite, otherwise no mā can haue perfectiō in this world: for euery man must pray for remission of his sinnes, and increase of faith. Gen. 15. 6. rom. 4. 1. gal. 3. 8.

n I so knowen and declared to mā.

o Of that barren and dead faith whereof ye boast. Iosh. 2. 1.

p Meaning hereby al them that were not lewes, and were receiued to grace.

q Wherefore we are iustified only by that liuely faith, which doeth apprehend the mercie of God toward vs in Iesus Christ.

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3 Beholde, we put bits into the horses mouthes that they should obey vs, & we turne about al their bodie.

4 Beholde also the shippes, which though they be so great, and are driuen of fierce windes, yet are they turned about with a very smal rudder, whithersoever the gouernour listeth.

5 Euen so the tongue is a litle member, & boasteth of great things: beholde, how great a thing a litle fire kindleth.

6 And the tongue is fire, yea, a world of wickednes: so is the tongue set among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hel.

7 For the whole nature of beasts, and of birds, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. It is an vnruely euil, ful of deadly poyson.

9 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the similitude of God.

10 Out of one mouth procedeth blessing & cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send forth at one place sweete water and bitter?

12 Can the figge tree, my brethren, bring forth oliues, either a vine figges: so can no fountaine make both salt water & sweete.

13 Who is a wise man and endued with knowledge among you? let him shewe by good conuersation his workes in meekenes of wisdom.

14 But if ye haue bitter enuying and strife in your hearts, reioyce not, neither be liers against the truth.

15 This wisdom descendeth not from aboue, but is earthly, sensuall, & diuallish.

16 For where enuying and strife is, there is sedition, and al maner of euil workes.

17 But the wisdom that is from aboue, is first pure, then peceable, gentle, easie to be intreated, ful of mercie & good fruites without iudging, and without hypocricie.

18 And the fruite of righteousness is sown in peace, of them that make peace.

f Without mixture and dissimulation.

g And examining things w extreme rigour as hypocrites, who onely iustifie them selues, and condemne al others.

h So that their life is according to their profession.

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b He calleth adulterers here after the maner of ^f Scriptures, them which pre-
ferre the pleasures of ^f world to the loue of God.

1. John. 2. 15.

c The imagination of mans heart is wicked, Gen. 6. 5. and 8. 21.

Prov. 3. 34.

1. Pet. 3. 5.

Eph. 4. 27.

d The Greeke word signifieth that heauines, which is ioyned with a certaine shamefastnes, as appeareth in the countenance.

1. Pet. 3. 6.

e In vsurping ^f authoritie of iudging, which is due to the Lawe.

f He sheweth that this seuer iudging of others is to depriue God of his authoritie.

Rom. 14. 4.

g We ought to submit our selues to the prouidence of God.

Mat. 19. 31.

1. Cor. 4. 19.

h He answereth to them, which said they knewe what was good, but they woulde not do it.

4 Ye adulterers and ^b adulteresses, know ye not that the amitie of the worlde is the enimie of God? ^{*} Whosoever therefore wilbe a friend of the worlde, maketh him selfe the enemy of God.

5 Doye thinke that the Scripture saith in vaine, The ^{*} spirit that dwelleth in vs, lusteth after enuie?

6 But the Scripture offreth more grace, and therfore saith, ^{*} God resisteth the proud, and giueth grace to the humble.

7 ^{*} Submit your selues to God: resist the deuil and he wil flee from you.

8 Drawe nere to God, and he wil drawe nere to you. Clense your hands, ye sinners, and purge your hearts, ye waucering minded.

9 Suffer afflictions, and ^d forowe ye, and weepe: let your laughter be turned into mourning, and your ioye into heauines.

10 ^{*} Cast downe your selues before the Lord, and he will lift you vp.

11 Speake not euil one of another, brethren. He that speaketh euill of his brother, or he that condemneth his brother, speaketh euill of the Law, and ^{*} condemneth the Law: and if thou condemnest the Law, thou art not an obseruer of the Law, but a iudge.

12 There is one ^f Lawgiuer which is able to saue, and to destroy. ^{*} Who art thou that iudgest another man?

13 Go to now ye that say, ^b To day or to morowe we wil go into such a citie, and continue there a yere, and buy & sel, and get gaine,

14 (And yet ye can not tel what *shalbe* to morowe. For what is your life? it is euen a vapoure that appeareth for a litle time, & afterwarde vanisheth away)

15 For that ye ought to say, ^{*} If the Lorde will, and, if we liue, we wil do this or that.

16 But now ye reioyce in your boastings: all such reioycing is euill.

17 Therefore, ^h to him that knoweth how to do wel and doeth it not, to him it is sinne.

CHAP. V.

3 He threatneth the wicked rich men, 7 Exhorteth vnto patience, 13 To beware of swearing, 16 One to knowlege his faultes to another, 20 And one to laboure to bring another to the truth.

1 ^GO to now, ye riche men: weepe, and howle for your miseries that shall come vpon you.

2 Your riches are corrupt: and your garments are motheaten.

3 Your golde and siluer is cankered, and the rust of them shalbe a ^b witnes against you, and shall eat your flesh as *it were* fire. ^{*} Ye haue heaped vp treasure for the ^c last dayes.

Beholde, the hire of the labourers, which haue reaped your fields (which is of you

kept backe by fraud) cryeth, and the cries of them which haue reaped, are entred into the eares of the Lord of hostes.

5 Ye haue liued in pleasure on the earth, & in wantonnes. Ye haue nourished your hearts, as in a day of ^d slaughter.

6 Ye haue condemned and haue killed the iust, and he hath not resisted you.

7 Be patient therefore, brethren, vnto the comming of the Lord. Behold, the husbandman waiteth for the precious fruite of the earth, & hath long patience for it, vntil he receiue the ^{*} former, and the latter raine.

8 Be ye also patient therefore and settle your hearts: for the comming of the Lord draweth nere.

9 ^f Grudge not one against another, brethren, lest ye be condemned: beholde, the iudge standeth before the doore.

10 Take, my brethren, the Prophets for an ensample of suffering aduersitie, and of long patience, which haue spoken in the Name of the Lord.

11 Beholde, we count them blessed which endure. Ye haue heard of the patience of Iob, and haue knowen what end the Lord made. For the Lord is very pitiful & merciful.

12 But before al things, my brethren, ^{*} sweare not, neither by heauen, nor by earth, nor by any other othe: but let your yea, be yea, and your nay, nay, lest ye fall into ^g condemnation.

13 Is any among you afflicted? Let him pray. Is any mery? Let him sing.

14 Is any sicke among you? Let him call for the ^h Elders of the Church, and let them pray for him, and anoint him with ^{*} oyle in the ^k Name of the Lord.

15 And the prayer of faith shal saue the sicke, and the Lord shal raise him vp: and if he haue committed sinne, it shalbe forgiven him.

16 Acknowledge ⁱ your faultes one to another, and pray one for another, that ye may be healed: for the prayer of a righteous man auaileth much, if it be seruente.

17 ^{*} Helias was a man subiect to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeres and six monethes.

18 And he prayed againe, and the heauen gaue raine, and the earth brought forth her fruite.

19 Brethren, if any of you hath erred from the truth, and some man hath conuerted him,

20 Let him know that he which hath conuerted the sinner from going astray out of his way, shall saue a soule from death, and shall hide a multitude of finnes.

d Which were ^f dayes of the sacrifices, or feasts when they vsed to banquet and feede more abundantly than other daies.

e Which is whe the corne is sowed, and a litle before it is mowen.

f Be not grieved nor aske vengeance.

Mat. 3. 34.

g That which must be affirmed, as I amie simple & without othe: likewise that which must be denied: by this he taketh not from ^f magistrate his authoritie who may require an oth for the maintenance of justice, iudgement, and truth.

h Or, hypocrisie.

i The gift of healing was the in the Church.

Mar. 6. 13.

j Which in those daies was a signe of ^k gift of healing, but now ^k gift being taken away, the signe is to no vse.

k In calling on ^k name of ^k Lord.

l Open ^k which griueth you, that a remedie may be found: and this is commanded both

for him that complaineth, and for him that heareth, that the one should shew his grief to ^k other.

1. King. 17. 21.

eccl. 4. 2. 3.

luke. 4. 2. 5.

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a He menaceth them with the vengeance of God, which shal not onely make them to weepe, butto howle & despaire.

b And kindle the wrath of God against you.

Rom. 2. 5.

c To suffice til ^k end of ^k world.

THE FIRST EPISTLE

GENERAL OF PETER.

THE ARGUMENT.

HE exhorteth the faithfull so denie them selues, & so contemne the worlde, that being deliuered from all carnall affections & impediments, they may more speedely asseine to the heavenly kingdō of Christ, whereunto we are called by the grace of God reueiled to vs in his Sonne, and haue already receiued it by faith, possessed it by hope, and are therein confirmed by holines of life. And to the intent this faith should not faile, seeing Christ contemned and reiecte almost of the whole worlde, he declareth that this is nothing els but the accomplishing of the Scriptures which testifie that he should be the stumbling stone to the reprobate and the sure foundation of saluation to the faithfull: therefore he exhorteth them courageously to go forward, considering what they were, and to what dignitie God hath called them. After, he entreateth particular poyntes, teaching subiects how to obey their gouernours, and seruans their masters, and how married folkes ought to behaue them selues. And because it is appointed for al that are godlie, to suffer persecutions, he sheweth them what good issue their afflictions shall haue, and contrariwise what punishment God reserueth for the wicked. Last of all he teacheth how the ministers ought to behaue themselves, forbidding them to vsurpe authoritie ouer the Church: also that yong men ought to be modest, and apt to learne, and so endeth with an exhortation.

CHAP. I.

1 He sheweth that through the abundant mercie of God we are elect & regenerate to a liuely hope, 7 And how faith must be tried, 10 That the saluation in Christ is no newes, but a thing prophesied of olde. 13 He exhorteth them to a godly conuersation, for as much as they are now borne a newe by the worde of God.

1 **P**eter an Apostle of Iesus Christ, to the strangers that dwel here & there throughout Pontus, Galatia, Cappadocia, Asia, & Bithynia,

2 Elect according to the foreknowledge of God the Father vnto sanctification of the spirit, through obedience & sprinkling of the blood of Iesus Christ: Grace & peace be multiplied vnto you.

3 Blessed be God euen the Father of our Lord Iesus Christ, which according to his abundant mercie hath begotten vs againe vnto a liuely hope by the resurrection of Iesus Christ from the dead,

4 To an inheritance immortal and vndefiled, and that fadeth not away, reserved in heauen for you,

5 Which are kept by the power of God through faith vnto saluation, which is prepared to be shewed in the last time:

6 Wherein ye reioyce, though now for a season (if neede require) ye are in heauines, through manifold tentations,

7 That the trial of your faith, being much more precious then golde that perisheth (though it be tried with fire) might be found vnto your praise, & honour and glory, at the appearing of Iesus Christ:

8 Whome ye haue not seene, and yet loue him, in whome now, though ye see him not, yet do you beleue, and reioyce with ioye vnspokeable and glorious,

9 Receiuing the end of your faith, euen the saluation of your soules.

10 Of the which saluation the Prophets haue inquired and searched, which prophesied of the grace that should come vnto you,

11 Searching when or what time the Spirit which testified before of Christ which was in them, should declare the sufferings that should come vnto Christ, and the glory

that should followe.

12 Vnto whome it was reueiled, that not vnto them selues, but vnto vs they should minister the things which are now shewed vnto you by them which haue preached vnto you the Gospel by the holy Ghost sent down from heauen, the which things the Angels desire to behold.

13 Wherefore, gird vpon the loynes of your minde: be sober, and trust perfectly on the grace that is brought vnto you, by the reuelation of Iesus Christ,

14 As obedient children, not fashioning your selues vnto the former lusts of your ignorance:

15 But as he which hath called you, is holy, so be ye holy in al manner of conuersation,

16 Because it is written, * Be ye holy, for I am holy.

17 And if ye call him Father, which without respect of person iudgeth according to euery mans worke, passe the time of your dwelling here in feare,

18 Knowing that ye were not redeemed with corruptible things, as siluer & golde, from your vaine conuersation, receiued by the traditions of the fathers,

19 * But with the precious blood of Christ, as of a lambe vndefiled, & without spot.

20 Which was ordeined before the foundation of the world, but was declared in the last times for your sakes,

21 Which by his meanes do beleue in God, that raised him from the dead, and gaue him glory, that your faith and hope might be in God.

22 Seeing your soules are purified in obeying the trueth through the spirit, to loue brotherly without faining, loue one another with a pure heart feruently,

23 Being borne a new, not of mortal seede, but of immortal, by the worde of God, who liueth and endureth for euer.

24 For al flesh is as grasse, & al the glorie of mā is as the flower of grasse. The grasse withereth, and the flower falleth away.

25 But the worde of the Lord endureth for euer: & this is the word which is preached among you.

a Which were Jewes to whom he was appointed to be an Apostle.

b The free election of God is the efficient cause of our saluation, the material cause is Christ's obedience, our effectual calling is formal cause, & the final cause is our sanctification. Or, vnto obedience.

c To wit, of Christ.

d For it is but dead and vaine hope which is without Christ.

e Therefore they ought to looke for no earthly kingdome of the Mefias.

f At the day of iudgement.

g And neede doth so require, when it pleaseth God to lay his crosse vpon his, for to draw the from earthly things & make them partakers of his heauenlie graces.

h At his second coming.

i Or, forward.

i Their ministerie was more profitable to vs then to them: for we see the things accomplished which they prophesied.

k Prepare your selues to the Lord.

l Vntil his second coming.

m When you were in ignorance and knewe not Christ.

n According to the sinceritie of the heart.

o Read Ezekiel.

p When Christ appeared vnto the world, & when the Gospel was preached.

q Therefore we must renounce our former nature.

r Therefore we must renounce our former nature.

s Therefore we must renounce our former nature.

t Therefore we must renounce our former nature.

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ac Therefore we must renounce our former nature.

ad Therefore we must renounce our former nature.

CHAP.

CHAP. II.

1 He exhorteth them to lay aside all vice, 4 Shewing that Christ is the foundation whereupon they build. 9 The excellent estate of the Christians. 11 He prayeth them to abstaine from fleshly lutes. 13 To obey the rulers, 18 How seruants should behaue thei selues toward their masters. 20 He exhorteth to suffer after the ensample of Christ.

Rom. 8. 4.

ephe. 4. 22.

col. 3. 8.

1 Cor. 13. 3.

a In this their infancie and new coming to Christ, he wil- leth them to take heede lest for the pure milke, which is the first begin- nings of learning sincere worde, they be not de- ceived by them which chop and change it, and giue poyson in stead thereof.

Or, the milke of understanding which is without deceit.

Rom. 1. 6.

1 Jo. 2. 16.

rom. 9. 33.

b Meaning, that God hath ap- pointed Christ to be chiefe and head of his Church.

Psal. 113. 22.

mat. 27. 42.

act. 4. 11.

c The Priests, Doctors & An- cients of the people.

1 Jo. 3. 14.

rom. 9. 33.

d That is, parts kers of Christes Priesthode and kindome.

Exod. 19. 6.

reuel. 5. 10.

Or, gotten by pur- chase.

Hos. 2. 23.

rom. 9. 25.

Gal. 3. 16.

rom. 13. 14.

Chap. 3. 16.

Mat. 5. 16.

e Your good con- uersation shalbe as a preparatiue against that day that God shall shew mercie vn- to them and turne them.

Rom. 13. 1.

Or, publike govern- ment.

Rom. 13. 1.

Or, publike govern- ment.

Rom. 13. 1.

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Or, publike govern- ment.

1 Wherefore, * laying aside all malici- ousnes and all guile, and dissimula- tion, and enuie, and all euill speaking, 2 As newe borne babes desire * the "sin- cere milke of the worde, that ye may grow thereby, 3 If so be that ye haue tasted how bountifull the Lord is.

4 To whom ye come as vnto a liuing stone disallowed of men, but chosen of God and precious.

5 And ye as liuely stones, be made a spiri- tuall house, and holy * Priesthode to offer vp spirituall sacrifices acceptable to God by Iesus Christ.

6 Wherefore it is contained in the Scrip- ture, * Beholde, I put in ^b Sion a chief cor- ner stone, elect & precious: & he that be- leueth therein, shall not be ashamed.

7 Vnto you therefore which beleue, it is precious: but vnto them which be disobe- dient, the * stone which the builders dis- allowed, the same is made the head of the corner,

8 And a * stone to stumble at, and a rocke of offence, euen ^{to them} which stumble at the word being disallowed, vnto the which thing they were euen ordained.

9 But ye are a chosen generation, a ^d royall * Priesthode, an holy nation; a * peculiar people, that ye should shew forth the ver- tues of him that hath called you out of darkenes into his marueilous light,

10 * Which in time past were not a people, yet are now the people of God: which in time past were not vnder mercie, but now haue obtained mercie.

11 Dearly beloved, I beseech you, as stran- gers and pilgrimes, * abstaine from fleshly lusts, which fight against the soule,

12 * And haue your conuersation honest a- mong the Gentiles, that they which speak euill of you as of euill doers, may by your * good workes which they shal see, glori- fie God in the day of * the visiration.

13 * Submit your selues vnto all * maner or- dinance of man for the Lordes sake, whe- ther it be vnto the King, as vnto the su- perieur,

14 Or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the praise of them that do well.

15 For so is the will of God, that by well do- ing ye may put to silence the ignorance of the foolish men,

16 As free, and not as hauing the libertie for a cloke of malicioufnes, but as the seruants of God.

17 Honour all men: * loue * brotherly fel- lowship: feare God: honour the King.

18 * Seruants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the * froward.

19 * For this is thanke worthy, if a man for ^b conscience toward God endure grieffe suffering wrongfully.

20 For what praise is it, if whē ye be buffeted for your faultes, ye take it patiently? but and if when ye do well, ye suffer wrong and take it patiently, this is acceptable to God.

21 For hereunto ye are called: for Christ also suffred for vs, leauing vs an ensample that ye should followe his steppes.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reuiled, reuiled not a- gain: when he suffred, he threatened not, but committed it to him that iudgeth righteously.

24 * Who his owne selfe bare our sinnes in his bodie on the tree, that we being deli- uered from sinne, should liue in righteouf- nes: by whose stripes ye were healed.

25 For ye were as sheepe going astraye: but are now returned vnto the shepherd and bishop of your soules.

CHAP. III.

1 How wiuers ought to order them selues toward their hus- bands, 3 And in their apparel. 7 The duect of mē toward their wiuers. 8 He exhorteth almen to vnitie and loue, 14 And patiently to suffer trouble by the example and bene- fite of Christ.

1 Likewise * let the wiuers be subiect to their husbands that euen they which

obey not the word, may without the word be wonne by the conuersation of the wiuers,

2 While they behold your pure conuersa- tion, which is with feare.

3 * Whose apparelling let it not be outward, as with broyded heare, and golde put a- bout, or in putting on of apparel.

4 But let the hid mā of the heart be vncor- rupt, with a meeke and quiet spirit, which is before God a thing much set by.

5 For euen after this maner in time past did the holy women, which trusted in God, tier them selues, and were subiect to their husbands.

6 As Sarra obeyed Abraham, and * called him "Syr: whose daughters ye are, whiles ye do wel, not being * afraid of any terrour.

7 * Likewise ye husbands, dwell with them as men of ^b knowledge, * giuing honour vnto the woman, as vnto the weaker ves- sel, euen as they which are ^d heires toge- ther of the grace of life, that your * prayers be not interrupted.

8 Finally, be ye all of one minde: one suffer with another: loue as brethren: be pitifull: be courteous,

9 * Not rendring euill for euill, neither re- buke for rebuke: but contrariwise blesse, knowing that ye are thereunto called, that ye should be ^e heires of blessing.

e For they cannot pray when they are at dissention. ^f God hath made vs when we were his enemies, heires of his kingdome, and shall not we for- giue our brethren a small fault?

Eph. 6. 3.

col. 3. 22.

g Inalobedience this must be be- fore our eyes, that we obey in the Lord: for if any commande things against God, then let vs answer, It is bet- ter to obey God than men.

2 Cor. 7. 10.

h Knowing that God layeth this charge vpon him.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

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1 Jo. 3. 9.

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1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

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1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

1. ioh. 3. 3.

1 Jo. 3. 9.

Tsa. 14. 19.

Ija. 1. 16.

g Totake vengeance on him.

Mat. 5. 10.

h That is, whē they thinke to make you afraide by their threatenings.

Ija. 8. 13.

i Giue him praye and depend on him.

Chap. 3. 12.

Rom. 5. 6.

Ebr. 9. 15.

k By the power of God.

l Christ being from the beginning head and gouernour of his Church, came in the dayes of Noe, not in bodie, which then he had not, but in spirit, and preached by the mouth of Noe for the space of 120 yerres to the disobedient, which woulde not repent, and therefore are now in prison referred to the last iudgement.

Gen. 6. 14.

mat. 24. 28.

luke. 17. 26.

m Or, persons.

n Or, the taking to witness of a good conscience.

Ebr. 4. 3.

a Our sanctification standeth in two points, in dying to sinne, and liuing to God.

o Or, bodye.

Ephes. 4. 22.

10 * For if any man long after life, and to see good dayes, let him refraine his tongue from euill, and his lippes that they speake not guile.

11 * Let him eschewe euill and do good: let him seeke peace, and followe after it.

12 For the eyes of the Lorde are ouer the righteous, & his cares are open vnto their prayers: & the face of the Lord is vpon them that do euill.

13 And who is it that will harme you, if ye followe that which is good?

14 * Notwithstanding blessed are ye, if ye suffer for righteounes sake. Yea, ^b feare not their feare, neither be troubled.

15 * But sanctifie the Lord God in your hearts: and be ready alwayes to giue an answer to euery man that asketh you a reason of the hope that is in you,

16 * And that with mekenes and reuerence, hauing a good conscience, that when they speake euill of you as of euill doers, they may be ashamed, which blame your good conuersation in Christ.

17 For it is better (if the will of God be so) that ye suffer for well doing, then for euill doing.

18 * For Christe also hath once suffred for sinnes, the iust for the vniust, that he might bring vs to God, & was put to death concerning the flesh, but was quickened in the ^b spirit.

19 By the which ^h he also went, & preached vnto the spirits that are in prison.

20 Which were in time passed disobedient, when once the long suffering of God abode in the dayes of * Noe, while the arke was preparing, wherein fewe, that is, eight soules were saued in the water.

21 To the which also the figure that nowe saueth vs, euen Baptisme agreeth (not the putting away of the filth of the flesh, but in that a good conscience maketh request to GOD) by the resurrection of Iesus Christ,

22 Which is * at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are subiect.

CHAP. III.

a He exhorteth men to cease from sinne, 3 To spend no more time in vice, 7 To be sober and apt to pray, 8 To loue eche other, 12 To be patient in trouble, 15 To beware that no man suffer as an euill doer, 16 But as a Christian man, and so not to be ashamed.

1 Forasmuch then as Christ hath suffred for vs in the flesh, arme your selues like wise with the same ^a minde, which is that he which hath suffred in the flesh, hath ceased from sinne,

2 That he henceforward should liue (as much time as remaineth in the ^b flesh) not after the lustes of men, but after the will of God.

3 * For it is sufficient for vs that we haue spent the time past of the life, after the lust of the Gentiles, walking in wantonnes,

lustes, drunkennes, in gluttonie, drinkings, and in abominable idolatries.

4 Wherein it semeth to them strange, that ye runne not with them vnto the same excessie of yote: therefore speake they euill of you.

5 Which shal giue accounts to him, that is readie to iudge quicke and dead.

6 For vnto this purpose was the Gospell preached also vnto the ^b dead, that they might be condemned, according to men, in the flesh, but might liue according to God, in the spirit.

7 Now the end of all things is at hand. Be ye therefore sober, and watching in prayer.

8 But aboue al things haue feruent loue among you: * for loue couereth the multitude of sinnes.

9 * Be ye harberous one to another, without grudging.

10 * Let euerie man as he hath receiued the gift, minister the same one to another, as good disposers of the manifolde grace of God.

11 If any man speake, let him talke, as the wordes of God. If any man minister, let him do it, as of the abilitie which God ministereth, that God in al things may be glorified through Iesus Christ, to whome is praye and dominion for euer, and euer, Amen.

12 Dearely beloued, thinke it not strange concerning the fire trial, which is among you to proue you, as though some strange thing were come vnto you:

13 But reioyce, in asmuch as ye are partakers of Christes sufferings, that when his glorie shal appeare, ye may be glad and reioyce.

14 * If ye be rayled vpon for the Name of Christ, blessed are ye: for the spirit of glorie, and of God resteth vpon you: which on their ^a parte is euill spoken of: but on your part is glorified.

15 But let none of you suffer as a murderere or as a thiefe, or an euill doer, or as a busie bodie in other mens matters.

16 But if any man suffer as a Christian, let him not be ashamed: but let him glorifie God in this behalfe.

17 For the time is come, that iudgemēt must beginne at ^a the house of God. If it first begin at vs, what shal the end be of the which obey not the Gospell of God?

18 * And if the righteous scarcely be ^a saued, where shall the vngodly & the sinner appeare?

19 Wherefore let them that suffer according to the will of God, comit their soules to him in wel doing, as vnto a faithful Creator.

CHAP. V.

a The ductie of Pastours is to feede the flocke of Christ, and what rewardes they shall haue if they be diligent. 5 He exhorteth yong persons to submit them selues to the Elders, 8 To be sober, and to watch that they may resist the enemy.

1 The

b Although the wicked thinke this Gospell new and vexe you that embrace it: yet, hath it bene preached to the of time past, which now are dead, to the intent that they might haue bene condemned, or dead to sinne in the fleshe, and also might haue liued to God in the Spirit, which two are the effect of the Gospell.

Prou. 10. 12.

c As hate moueth vs to erre, proche our brother when he offendeth vs: so loue hideth and pardoneth the faultes which he committeth against vs, though they bene our many.

Rom. 12. 13.

Ebr. 13. 2.

Rom. 12. 6.

phil. 2. 14.

Mat. 5. 10.

d That is, by the infidels.

e Or, punishment.

Iere. 25. 29.

luke. 23. 32.

Prou. 2. 31.

c As concerning this life where he is punished.

a By elders he vnderstandeth all them which preache, teache, or minister in the Church.

^bOr, Christ.

^cOr, which is committed vnto you, or as much as in you lieth.

Rom. 12. 10.

1am. 4. 6.

1am. 4. 10.

Psal. 55. 23.

Wisd. 12. 13.

mat. 6. 35.

luk. 12. 32.

THe^a elders which are among you, I be-
seech which am also an Elder, and a
witness of the sufferings of Christ, and also
a partaker of the glorie that shalbe reuei-
led,

2 Feede the flocke of God, which^b depen-
deth vpon you, caring for it not by con-
straint, but willingly: not for filthy lucre,
but of a readie minde:

3 Not as though ye were Lords ouer Gods
heritage, but that ye may be ensamples to
the flock.

4 And when the chiefe shepherd shall ap-
peare, ye shall receiue an incorruptible
crowne of glorie.

5 Likewise ye yonger, submit your selues
vnto the elders, and submit your selues eu-
ery man, one to another: ^cdecke your
selues inwardly in lowlines of minde: for
God^a resisteth the proude, & giueth grace
to the humble.

6 Humble^a your selues therefore vnder the
mightie hand of God, that he may exalt
you in due time.

7 Cast^a your care on him: for he careth

for you.

8 Be sober and watch: for^a your aduersarie the
deuill as a roaring lyon walketh about
seeking whom he may deuour:

9 Whom resist stedfast in the faith, knowing
that the same afflictions are accom-
plished in your brethren which are in the
worlde.

10 And the God of all grace, which hath
called vs vnto his eternall glorie by Christ
Iesus, after that ye haue suffered a litle,
make you perfect, confirme, strengthen &
stablish you.

11 To him be glorie and dominion for euer
and euer. Amen.

12 By Syluanus a faithful brother vnto you,
as I suppose, haue I written briefly, exhor-
ting and testifying howe that this is the
true grace of God, wherein ye stand:

13 The Church that is at Babylō elected to-
gether with you, saluteth you, and Marcus
my sonne.

14 Greete ye one another with the^a kisse of
loue. Peace be with you all which are in
Christ Iesus. Amen.

^b Nothing com-
meth vnto vs,
which we see
not to appertene
to the rest of
Christes mem-
bers: and there-
fore we ought
not to refuse
that condition
which is com-
mon to all the
Saints.

^c Which was a
famous cite in
Assyria, where
Peter then was
the Apostle of
the circumcisi-
on.

Rom. 16. 16.
1 cor. 16. 20.
2 cor. 13. 12.

THE SECONDEPISTLE

GENERAL OF PETER.

THE ARGUMENT.

THe effect of the Apostles here is to exhort them which haue once professed the true faith of Christ, to stand to the same euen to the last breath: also that God by his effectuall grace towards men moueth them to holines of life, in punishing the hypocrites which abuse his Name, and in increasing his gifts in the godly: wherefore by godly life he being now almost at deatnes dore, exhorteth them to approve their vocation, not setting their affections on worldly things (as he had oft written vnto them) but lifting their eyes toward heauen, as they be taught by the Gospel, whereof he is a cleare witness, chiefly in that he heard with his owne eares that Christ was proclaimed from heauen to be the sonne of God, as likewise the Prophets testified. And lest they should promise to them selues quietnes by professing the Gospel, he warneth them both of troubles which they should sustaine by the false teachers, and also by the mockers and censurers of religion, whose manners and trade he liuely setteth forth as in a table: aduersifying the faithful not onely to waite diligently for Christ, but also to behold presently the day of his coming, and to pre-
serue them selues vnspotted against the same.

CHAP. I.

4 For as much as the power of God hath giuen them all things pertaining vnto life, he exhorteth them to flee the corruption of worldly lusts, 10 To make their calling sure with good workes, and fruites of faith: 14 He maketh mention of his owne death, 17 Declaring the Lord Iesus to be the true sonne of God, as he hun selfe had seene vpon the mount.

I



SIMON Peter a seruant and an Apostle of Iesus Christe, to you which haue obtained like precious faith with vs by the^a righte-

ousnes of our God & Saviour Iesus Christ:
Grace & peace be multiplied to you, by the
knowledge of God & of Iesus our Lord,
According as his^b godly power hath gi-
uen vnto vs all things that pertaine vnto
life & godlines,^c through the knowledge

of him that hath called vs vnto glorie and
vertue.

4 Whereby most great, and precious pro-
mises are giuen vnto vs, that by them ye
should be partakers of the^a godly nature,
in that ye flee the corruption, which is in
the world through lust.

5 Therefore giue euen all diligence there-
unto: ioyne moreouer vertue with your
faith: and with vertue, knowledge:

6 And with knowledge, temperance: and
with temperance, patience: and with pa-
cience, godlines:

7 And with godlines, brotherly kindnes: &
with brotherly kindnes, loue.

8 For if these things be among you, and a-
bound, they will make you that ye neither
shalbe ydle, nor vnfruitfull in the know-
ledge of our Lord Iesus Christ.

9 For he that hath not these things, is
blind, and cannot see farre of, & hath for-
gotten that he was purged from his olde
sinnes.

SSSS. ij.

10 Where-

^aOr, through his
glorie.

^c We are made
partakers of the
diuine nature, in
that we flee the
corruption of
the worlde: or as
Paul writeth,
are dead to sinne,
and are not in the
flesh.

^f Godly manners.
^g The Greeke
worde signifieth
him, that natu-
rally cannot see,
except he hold-
eth neere his
eyes. So Peter
calleteth suche as
cannot see hea-
uenly things
which are farre
of, purblind or
sandrblinde.

a In that he de-
clared himselfe
iust and faythful
in accomplishing
his promises by
Christ.

b He speaketh
of Christ as he
is God and Sa-
uiour.

c That is, salu-
ation.

d The summe of
our saluation &
religion is to be
led by Christ to
the Father, who
calleteth vs in the
sonne.

h Albeit it be
sure in it self for
asmuch as God
cannot change:
yet we must con-
firm it in our
selues, by the
fruites of the
Spirit, knowing
that the purpose
of God electeth,
calleteth, sanctifi-
eth, and iustifi-
eth vs.
i For God will
euer vpholde
you.
k In this bodie,
2. Cor. 5. 3.
1ob. 31. 11.

1. Cor. 1. 17. and
2. 1.
l Or, sophisticall
and craftie.

Mat. 17. 5.

I For by Christs
presence it was
for the time
holy.
m That is, the
doctrine of the
Prophets.
n A Peritter
knowledge then
vnder the Law.
o Meaning,
Christ the funne
of iustice, by his
Gospel.
p Tim. 3. 16.
q Commeth not
of men.
r Or, interrelation

Act. 20. 19.
1. Tim. 4. 1.
inde 4. and 17.

Or, insolent and
wanton.

a This is eu-
idently scene in
the Pope and his
Priests, which
by lyes and fla-
teries sell mens
soules, so that it
is certaine that
he is not the suc-
cessour of Simo
Peter, but of Si-
mon Magus.
1ob. 4. 18.
inde. 6.

10 Wherefore, brethren, giue rather dili-
gence to make your calling and election
sure: for if ye do these things, ye shall ne-
uer fall.

11 For by this meanes an entring shalbe mi-
nistred vnto you abundantly into the euer-
lasting kingdome of our Lord and Sauour
Iesus Christ.

12 Wherefore, I will not be negligent to put
you alwaies in remembrance of these things
though that ye haue knowledge, and be
established in the present truth.

13 For I thinke it meete as long as I am in
this ^k tabernacle, to stirre you vp by put-
ting you in remembrance.

14 Seing I knowe that the time is at hande
that I must lay downe this my tabernacle,
euen as our Lord Iesus Christ hath ^{*} she-
wed me.

15 I wil endeavour therefore alwaies, that ye
also may be able to haue remembrance
of these things after my departing.

16 For we followed not ^{*} deceivable fa-
bles when we opened vnto you the power,
and comming of our Lord Iesus Christ,
but with our eyes we sawe his maie-
stie:

17 For he receiued of God the Father hon-
our and glorie, when there came such a
voice to him from the excellent glorie,
^{*} This is my beloued Sonne, in whom I am
well pleased.

18 And this voyce we heard when it came
from heauen, being with him in the ^l holy
mount.

19 We haue also a most sure ^m worde of the
Prophetes, to the which ye do wel that ye
take hede, as vnto a light that shineth in a
darke place, vntill the ⁿ day dawne, & the
^o day starre arise in your hearts.

20 ^{*} So that ye first know this, that no pro-
phesie in the Scripture is of ^p any priuate
motion.

21 For the prophesie came not in olde time
by the will of man: but holy men of God
spake as they were moued by the holy
Ghost.

CHAP. II.

He prophesieth of false teachers, and sheweth their pu-
nishment.

1 **B**Vt ^{*} there were false prophetes also a-
mong the people, euen as there shalbe
false teachers among you: which priuely
shall bring in damnable heresies, euen de-
nying the Lord, that hath bought them,
and bring vpon them selues swift damna-
tion.

2 And many shall followe their ⁿ damnable
wayes, by whom the way of truth shalbe
euill spoken of,

3 And through couetousnes shall they
with fained wordes make ^{*} marchandise
of you, whose iudgement long agoe is
not farre of, and their damnation sleepeth
not.

4 For if God spared not the ^{*} Angels, that
had sinned, but caste them downe into hel

and deliuered them into chaines of dark-
nes, to be kept vnto damnation:

5 Neither hath spared the old world, but sa-
ued ^{*} Noe the eight ^{per}son a preacher of
righteousnes, & brought in the flood vpon ^{Gen. 7. 1.}
the world of the vngodly,

6 And ^{*} turned the cities of Sodom & Go-
morrhe into ashes, condemned them and
ouerthrewe them, and made them an en-
sample vnto them that after should liue
vngodly, ^{Gen. 19. 24.}

7 ^{*} And deliuered iust Loth vexed with the
vncleanly conuersation of the wicked, ^{Gen. 19. 18.}

8 (For he being righteous, and dwelling a-
mong them, in seing & hearing, vexed his
righteous soule fro day to day with their
vnlawfull deedes.)

9 The Lord knoweth to deliuer the godly
out of tentation, and to referue the vniust
vnto the daye of iudgement to be puni-
shed:

10 And chiefly them that walke after the
flesh, in the lust of vncleannes, and despise
the gouernement, which are presumptuous
and stand in their owne conceit, and feare
not to speake euill of them that are in dig-
nitie.

11 Where as the Angels which are grea-
ter both in power and might, ^{*} giue not
^b railing iudgement against them before
the Lord.

12 But these, as ^c brute beasts, led with sen-
sualitic & made to be taken, & destroyed,
speake euill of those things which they
knowe not, and shall perish through their
owne corruption.

13 And shal receiue the wages of vnrighte-
ousnes, as they which count it pleasure to
liue deliciously for a season. Sportes they
are & blottes, ^d deliting the selues in their
deceiuings, in feasting with you,

14 Hauiug eyes full of adulterie, and that ca-
not cease to sinne, beguiling vnstable
soules: they haue hearts exercised with
couetousnes, cursed children,

15 Which forsaking the right waye, haue
gone astray, following the way of ^{*} Balaam,
the sonne of Bosor, which loued the wages
of vnrighteousnes.

16 But he was rebuked for his iniquitie:
for the domme asse speaking with mans
voyce, forbade the foolishnes of the Pro-
phet.

17 ^{*} These are welles without water, and
^e cloudes caried about with a tempest, to
whom the black darkenes is referued for
euer.

18 For in speaking swelling wordes of vana-
tie, they beguile with wantonnes through
the lustes of the flesh them that were
cleane escaped fro them which are wrap-
ped in error,

19 Promising vnto them libertie, & are the
selues the ^f seruants of corruption: for of
whome soeuer a man is overcome, euen
vnto the same is he in bondage.

20 ^{*} For if they, after they haue escaped
from the filthines of the worlde, through
the

1. King. 22. 22.
1ob. 1. 12.

b Albeit the
Angels condene
the vices and in-
iquitie of wicked
magistrates, yet
they blame not
the authority &
power which is
giuen them of
God.

c As beastes
without reason
or wit followe
whither nature
leadeth them: so
these wicked me-
desire of the
Spirit of God,
only seeke to
fulfill their sen-
sualitic, and as
they are vessels
made to destruc-
tion, and appoin-
ted to this iudge-
ment, so they
fall into the
snare of Satan
to their destruc-
tion.

d For in your
holysaunts they
sit as members
of the Church
wherres in deede
they be but

e spots and so de-
ceiue you, reade
Iude. 12.

f Rom. 12. 23.

inde. 11.

Iude. 12.

g They haue
some appearance
outwardly, but
within they are
drie and barren,
or at most they
cause but a tem-
pest.

John. 8. 34.

Rom. 6. 20.

Mat. 13. 45.

1ob. 6. 4. and
10. 16.

f Which cometh by hearing the Gospel preached.

the knowledge of the Lord, & of the Saviour Iesus Christ, are yet tangled againe therein, and ouercome, the latter ende is worse with them then the beginning.

21 For it had bene better for them, not to haue knowen the way of righteousness, then after they haue knowen it, to turne from the holy commandement giuen vnto them.

Or, doctrine.

22 But it is come vnto them, according to the true prouerbe, * The dogge is returned from the hole vomit and, The fow that was washed, to the wallowing in the myer.

Proa. 26. 11.

CHAP. III.

3 He sheweth the impietie of them which mocke at Gods promises. 7 After what sorte the ende of the worlde shalbe. 8 That they prepare the flmes thereunto. 10 VVho they are which abuse the writings of S. Paul, and the rest of the Scriptures, 12 Concluding with eternall thanks to Christ Iesu.

a For we fall quickly a sleepe and forget that which we are taught.

1 Tim. 4. 1.

2 Tim. 3. 1.

inle. 1. 1.

b He meaneth them which had once professed Christian religion, but became afterward conuincers & mockers, as Epicurians & Atheists.

c As touching the beauty thereof, and things which were therein, except them which were in the Arke:

1 This seconde Epistle I nowe write vnto you, beloued, wherewith I stirre vp, and warne your pure mindes,

2 To cal to remembrance the words, which were tolde before of the holy Prophets, & also the commandement of vs the Apostles of the Lord and Saviour.

3 * This first vnderstand, that there shall come in the last daies, mockers, which will walke after their lustes,

4 And say, Where is the promes of his coming: for since the fathers died, al things continue a like from the beginning of the creation.

5 For this they willingly knowe not, that the heauens were of olde, and the earth that was of the water and by the water, by the worde of God.

6 Wherefore the world that then was, perished, ouerflowed with the water.

7 But the heauens and earth, which are now, are kept by the same worde in store, and reserved vnto fire against the daye of iudgement, and of the destruction of vngodlie men.

8 Derely beloued, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeres, & a thousand yeres, as one day.

Psal. 90. 4.

9 The Lord is not slack concerning his promise (as some men counte slackenes) but is patient toward vs, and * would haue no man to perishe, but would all men to come to repentance.

Ezek. 33. 11.

1 Tim. 2. 4.

10 * But the daye of the Lord will come as a thief in the night, in the which the heauens shall passe away with a noyse, and the elements shall melt with heate, and the earth with the workes, that are therein, shall be burnt vp.

1 Tim. 2. 4.

1 Tim. 2. 4.

1 Tim. 2. 4.

1 Tim. 2. 4.

1 Tim. 2. 4.

1 Tim. 2. 4.

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THE FIRST EPISTLE GENERAL OF IOHN.

THE ARGUMENT.

After that S. Iohn had sufficiently declared, how that our whole saluatiō doeth consist onely in Christ, lest that any man should thereby take a boldnes so sinne, he sheweth that no man can beleue in Christ, unless he doeth endeavour him selfe to keepe his commandements, which thing being done, he exhorteth them to beware of false prophetes, whom he calleth Antichrists, and so trie the spirites. Last of all he doeth earnestly exhort them vnto brotherly loue, and to beware of decciuers.

SSIII. iij.

CHAP.

CHAP. I.

2 True witnesses of the true lasting word of God. 7 The blood of Christ is the purgation of sinne. 10 No man is without sinne.

a That is, Christ God eternall.

b That is, Christ being man.

c Which giueth life and had it in himselfe, Ioh. 1.4

d Before all beginning.

e The effect of the Gospel is, that we all being ioyned together in Christ by faith, should be the sonnes of God.

f The fruits of our faith must declare whether we be ioyned in God or no: for God being the verie puritie and light, will not haue fellowship with the which lye in sinne and darkenes.

g In an euil conscience, & without the feare of God.

h That is, Christ with vs, and we with our selues.

i Pet. 1.19. Rom. 1.5. 1. King. 8.46. 1. Chro. 6.36. 1. Chro. 20.9. Eccle. 7.20.

j If we be not ashamed, earnestly and openly to acknowledge our selues before God to be sinners. "Or, doctrine."

k To live in pleasure.

l Wantonnesse.

m Ambition and pride.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is Christ.

q In this Epistle which I now write vnto you.

r He that taketh away or diminisheth eyther of the natures in Christ, or he that confoundeth or separateth them, els he that putteth now difference betweene the person of the Sonne, and also he that beleaueth not to haue remission of sinnes by his only sacrifice, denieth Christ to be the true Messias.

f Then the infidels worship not the true God.

But he that confesseth the Sonne, hath also so the Father.

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Hath which was ^a from the beginning, which we haue ^b heard, which we haue

seene with our cies, which we haue looked vpon, and

our hands haue handled of the Word of life,

(For the life appeared, and we haue seene it, and beare witness, & shew vnto you the eternall life, which was ^d with the Father, and appeared vnto vs)

That, I say, which we haue seene and heard, declare we vnto you, that ye may also ^e haue fellowship with vs, and that our fellowship also may be with the Father, & with his sonne Iesus Christ.

And these things write we vnto you, that your ioye may be full.

This then is the message which we haue heard of him, and declare vnto you, that God ^f is light, and in him is no darknes.

If we say that we haue fellowship with him, and walke in ^g darkenes, we lie, and do not truly:

But if we walke in the light as he is in the light, we haue fellowship ^h one with another, and the ⁱ blood of Iesus Christ his Sonne clenseth vs from all sinne.

* If we say that we haue no sinne, we deceive our selues, and truth is not in vs.

If we ^j acknowledge our sinnes, he is faithful and iust, to forgive vs our sinnes, and to cleanse vs from all vnrighteousnes.

If we say we haue not sinned, we make him a liar, and his ^k word is not in vs.

CHAP. II.

1 Christ is our Aduocate. 10 Of true love and how it is tried. 18 To beware of Antichrist.

1 My babes, these things write I vnto you, that ye sinne not: and if any man sinne, we haue an ^a Aduocate with the Father, Iesus Christ, the iust.

And he is the reconciliation for our sinnes and not for ours only, but also for the sinnes of ^b the whole world.

And hereby we are sure that we ^c knowe him if we keepe his commandments.

He that faith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.

But he that keepeth his worde, in him is ^d the loue of God perfect in deede: hereby we knowe that we are in him.

He that faith he remaineth in him, ought euē so to walke, as he hath walked.

Brethren, I write no newe commandment vnto you: but an olde commandment, which ye haue had from the ^e beginning: the olde commandment is the worde, which ye haue heard from the beginning.

And this is the promes that he hath promised vs, euē eternall life.

These things haue I written vnto you,

8 Againe, a newe commandment I write vnto you, that which is true in him, and also in you: for the darkenes is past, and the true light now shineth.

9 He that faith that he is in the light, and hateth his brother, is in darkenes vntill this time.

10 * He that loueth his brother, abideth in the light, and there is none occasion of euill in him.

11 But he that hateth his brother, is in darkenes, and walketh in darkenes, & knoweth not whither he goeth, because that darkenes hath blinded his eyes.

12 * Little children, I write vnto you, because all the faythfull, your sinnes are forgiven you for ^g his Names sake.

13 I write vnto you, fathers, because ye haue known him that is from the beginning. I old men know write vnto you, yong men, because ye haue overcome the ^h wicked.

14 I write vnto you, babes, because ye haue known the Father. I haue written vnto you, Fathers, because ye haue known him, that is from the beginning. I haue written vnto you, yong men, because ye are strong, and the worde of God abideth in you, and ye haue overcome the ⁱ wicked.

15 Loue not the ^j worlde, neither the things that are in the worlde. If any man loue the ^k worlde, the loue of the Father is not in him.

16 For all that is in the worlde (as the luste of the ^l flesh, the ^m lust of the eyes, and the ⁿ pride of life) is not of the Father, but is of the worlde.

17 And the worlde passeth away, & the lust thereof: but he that fulfilleth the will of God, abideth euē.

18 Babes, it is the last time, and as ye haue heard that Antichrist shall come, euē now are there many Antichrists: whereby we knowe that it is the last time.

19 * They went out from vs, but they were not of vs: for if they had bene of vs, they would haue continued with vs. But this cometh to passe, that it might appeare, that they are not all of vs.

20 But ye haue an ^o oyntment from him, that is ^p Holy, and ye haue knowne all things.

21 * I haue not written vnto you, because ye know not the truth: but because ye know it, and that no lie is of the truth.

22 Who is a liar, but he that denieth that Iesus is ^q Christ: the same is the Antichrist that denieth the Father and the Sonne.

23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promes that he hath promised vs, euē eternall life.

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23 Whosoever denieth the Sonne, the same hath not the Father.

24 Let therefore abide in you that same which ye haue heard from the beginning. If that which ye haue heard from the beginning shall remaine in you, ye also shall continue in the Sonne, and in the Father.

25 And this is the promes that he hath promised vs, euē eternall life.

26 These things haue I written vnto you,

Chap. 3.14.

g He nameth all the faythfull, children, as he being their spiritual Father, attributing to old men knowledge of great things: to yong men strength, to children obedience and reuerence to their gouernours.

h For Christs sake.

i Or, the denill.

j Or, the duill.

k As it is aduersarie to God.

l To live in pleasure.

m Ambition and pride.

n Which seemed to haue bene of our number, because for a time they occupied a place in the Church.

o The grace of the holy Ghost.

p Which is Christ.

q In this Epistle which I now write vnto you.

r He that taketh away or diminisheth eyther of the natures in Christ, or he that confoundeth or separateth them, els he that putteth now difference betweene the person of the Sonne, and also he that beleaueth not to haue remission of sinnes by his only sacrifice, denieth Christ to be the true Messias.

f Then the infidels worship not the true God.

But he that confesseth the Sonne, hath also so the Father.

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concerning them that deceiue you.

- 27 But the anointing which ye receiued of him, dwelleth in you: and ye neede not that any man teache you: but as the same Anointing teacheth you of al things, and it is true, and is not lying, and as it taught you, ye shall abide in him.
- 28 And now, little children, abide in him, that when he shall appeare, we may be bolde, and not be ashamed before him at his comming.
- 29 If ye knowe that he is righteous, knowe ye that he which doeth righteously, is borne of him.

CHAP. IIII.

1 The singular loue of God towards vs, 7 And howe we againe ought to loue one another.

1 Beholde, what loue the Father hath shewed on vs, that we shoulde be called the sonnes of God: for this cause the worlde knoweth you not, because it knoweth not him.

2 Dearly beloued, now are we the sonnes of God, but yet it doeth not appeare what we shalbe: and we knowe that when he shall appeare, we shalbe like him: for we shall see him as he is.

3 And euery man that hath this hope in him, purgeth him selfe, euen as he is pure. Whosoeuer committeth sinne, transgresseth also the Lawe: for sinne is the transgression of the Law.

4 And ye knowe that he appeared that he might take away our sinnes, and in him is no sinne.

5 Whosoeuer abideth in him, sinneth not: whosoeuer sinneth, hath not seene him, neither hath knowen him.

6 Little children, let no man deceiue you: he that doeth righteousnes, is righteous, as he is righteous.

7 He that committeth sinne, is of the deuill: for the deuill sinneth from the beginning: for this purpose appeared the Sonne of God, that he might loose the workes of the deuill.

8 Whosoeuer is borne of God, sinneth not: for his seede remaineth in him, neither can he sinne, because he is borne of God.

9 In this are the children of God knowne, and the children of the deuill: whosoeuer doeth not righteousnes, is not of God, neither he that loneth not his brother.

10 For this is the message, that ye heard from the beginning, that we should loue one another,

11 Not as Cain which was of the wicked, and slewe his brother: and wherefore slewe he him? because his owne workes were euill, and his brothers good.

12 Marueile not, my brethren, though the world hate you.

13 We knowe that we are translated from death vnto life, because we loue the brethren: he that loueth not his brother, abideth in death.

14 Whosoeuer hateth his brother, is a man-slayer: and ye knowe that no man-slayer

hath eternall life abiding in him.

15 Hereby haue we perceyued loue, that he layd downe his life for vs: therefore we ought also to lay downe our liues for the brethren.

16 And whosoeuer hath this worlds good, & seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him?

17 My little children, let vs not loue in word, neither in tongue onely, but in deede and in truth.

18 For thereby we knowe that we are of the truth, and shall before him assure our heartes.

19 For if our heart condemne vs, God is greater then our heart, and knoweth all things.

20 Beloued, if our heart condemne vs not, then haue we boldenes toward God.

21 And whatsoeuer we aske, we receiue of him, because we keepe his commandments, and doe those things which are pleasing in his sight.

22 This is then his commandement, That we beleue in the Name of his Sonne Iesus Christ, & loue one another, as he gaue commandement.

23 For he that keepeth his commandments, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs, euen by the Spirit which he hath giuen vs.

CHAP. IIII.

1 Difference of spirits. 2 Howe the Spirit of God may be knowne from the spirit of error. 7 Of the loue of God and of our neighbours.

1 Dearly beloued, beleue not euery spirit, but trie the spirits whether they are of God: for many false Prophetes are gone out into the worlde.

2 Hereby shall ye knowe the Spirit of God, Euery spirit that confesseth that Iesus Christ is come in the flesh, is of God.

3 And euery spirit which confesseth not that Iesus Christ is come in the fleshe, is not of God: but this is the spirit of Antichrist, of whom ye haue heard, howe that he should come, and now already he is in the worlde.

4 Little children, ye are of God, and haue ouercome them: for greater is he that is in you, then he that is in the worlde.

5 They are of the worlde, therefore speake they of the worlde, and the worlde heareth them.

6 We are of God, he that knoweth God, heareth vs: he that is not of God, heareth vs not. Hereby knowe we the Spirit of truth, and the Spirit of error.

7 Beloued, let vs loue one another: for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God.

8 He that loueth not, knoweth not God: for God is loue.

9 In this appeared the loue of God toward vs, because God sent his only begottē Sonne into the worlde, that we might liue

through

t Christ communicateth him self vnto you, & teacheth you by the holy Ghost & his ministers.
Or, in Christ.
u By this name he meaneth the whole Church of Christ in general.

a Being made the sonnes of God in Christ, hee sheweth what qualities we must haue to be discerned from bastards.

b That is, Christ.

c As the members and head are, which make one perfect body

d That is, in whome sinne doth reigne, so that he seeketh not to be sanctified.

Ioh. 3. 4. 9.
1. pet. 2. 22.

Ioh. 8. 44.
e As appeared by Adam.

f Which is, the holy Ghost.

g He cannot be vnder the power of sinne, because the Spirit of God correcteth his euil and corrupt affections.

h He descended from the first table of the commandments to the second.

Ioh. 13. 34. & 15. 12.
Gen. 4. 8.

i This loue is the special fruite of our fayth, and a certain signe of our regeneration.

Chap. 2. 10.
Ioh. 19. 17.

Ioh. 1. 5. 13.
e. Ioh. 1. 5. 2.

Luke 8. 11.

k Which is not the cause, wherefore we are the Sonnes of God, but a most certaine signe.

l If our conscience being guilty of any thing, be able to condemne vs, much more the iudgement of God which knoweth our hearts better then we our felues, is able to condemne vs.

Ioh. 1. 5. 7. and 15. 22.

mat. 21. 32.
chap. 5. 34.

Ioh. 6. 29. and 17. 3.

Ioh. 13. 34. and 15. 10.

a Them which boast that they haue the Spirit to preache or prophesie.

b Who being verie God came from his Father and rooke vpon him our fleshe. He that confesseth or preacht this truly, hath the Spirit of God, els not.

c He began to build the mysterie of iniquitie.

d Satan the prince of the worlde.

Ioh. 8. 47.
e With pure affection and obedience.

Ioh. 1. 16.

f Truth it is, that God hath declared his loue in many other things, but herein hath passed all other.

- through him.
- 10 Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to be a reconciliation for our finnes.
- 11 Beloued, if God so loued vs, we ought also to loue one another.
- 12 * No man hath seene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.
- 13 Hereby knowe we, that we dwell in him, and he in vs: because he hath giuen vs of his Spirit.
- 14 And we haue seene, and do testifie, that the Father sent the Sonne to be the Saviour of the world.
- 15 Whosoever ^h confesseth that Iesus is the Sonne of God, in him dwelleth God, and he in God.
- 16 And we haue knownen, and beleueed the loue that God hath ⁱ in vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.
- 17 Herein is the loue perfect in vs, that we shoulde haue boldenes in the day of iudgement: for as he is, euen so are we in this worlde.
- 18 There is no ^k feare in loue, but perfect loue casteth out feare: for feare hath painfulness: and he that feareth, is not perfect in loue.
- 19 We loue him, because he loued vs first.
- 20 If any man say, I loue God, and hate his brother, he is alier: for howe can he that loueth not his brother whome he hath seene, loue God whom he hath not seene?
- 21 * And this commandement haue we of him, that he which loueth God, shoulde loue his brother also.

CHAP. V.

1. 10. 19 Of the fruites of faith. 14. 20 The office, authority and dominie of Christ. 21 Against images.

- ^a 1 Whosoever beleueeth that Iesus is the Christ, is ^a borne of God, and euery one that loueth him, which begate, loueth him also which is begotten of him.
- 2 In this we knowe that we loue the children of God, when we loue ^b God, and keepe his commandements.
- 3 For this is the loue of God that we keepe his commandementes: and his ^c commandements are not ^c grievous.
- 4 For all that is borne of God, ouercometh the worlde: and this is the victorie that ouercommeth the worlde, euen our faith.
- 5 * Who is it that ouercometh the world, but he which beleueeth that Iesus is the

- Sonne of God?
- 6 This is that Iesus Christ that came by ^d water and bloud, not by water onely, but by water and bloud: and it is the ^e Spirit, that beareth witnes: for the Spirit is ^f truth.
- 7 For there are three, which beare recorde in heauen, the Father, the Worde, and the holy Ghost: and these three are one.
- 8 And there are three, which beare recorde in the earth, the spirit & the water, & the bloud: and these three agree in one.
- 9 If we receiue the witnes of men, the witnes of God is greater: for this is the witnes of God, which he testified of his Sonne.
- 10 * He that beleueeth in the Sonne of God, hath the witnes ^g in him self: he that beleueeth not God, hath made him a lier, because he beleueed not the recorde, that God witnessed of his Sonne.
- 11 And this is the recorde, that God hath giuen vnto vs, eternall life, and this life is in his Sonne.
- 12 He that hath the Sonne, hath lyfe: and he that hath not the Sonne of God, hath not life.
- 13 These things haue I written vnto you, that beleue in the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleue in the Name of the Sonne of God.
- 14 And this is the assurance, that we haue in him, * that if we aske any thing according to his will, he heareth vs.
- 15 And if we knowe that he heareth vs, whatsoeuer we aske, we knowe that we haue the petitions that we haue desired of him.
- 16 If any man see his brother sinne a sinne that is not vnto death, let him aske, and he shall giue him lyfe for them that sinne not vnto death. * There is a sinne vnto death: I say not that thou shouldest pray for it.
- 17 All vnrighteousnes is sinne, but there is a sinne not vnto death.
- 18 We knowe that whosoever is borne of God, ^h sinneth not: but he that is begotten of God, ⁱ keepeth him selfe, and the ^j wicked ^j toucheth him not.
- 19 We knowe that we are of God, and the whole worlde ^k lyeth in wickednes.
- 20 But we knowe that the Sonne of God is ^l come, and hath giuen vs a minde to knowe him, which is true: and we are in him that is true, that is, in his Sonne Iesus Christ: this same is verie ^m God, and eternall life.
- 21 Babes, keepe your selues from ⁿ idoles, Amen.

THE SECOND EPISTLE

of Iohn.

He writeth vnto a certain Lady, 4 Reioycing that her children walke in the trueth, 5 And exhorteth them vnto loue, 7 VVarneth them to beware of suche deceyvers as denie that Iesus Christ is come in the fleshe, 8 Prayeth them to continue in the doctrine of Christ, 10 And to haue nothing to do with them that bring not the true doctrine of Christ Iesus our Saviour.

^aOr, worthie, and noble.

^a According to godlinesse and not with any worldly affection.



He Elder to the^a elect Ladie, and her childre, whō I loue in the trueth. & not I onely, but also all that haue knowe the trueth, For y^e trueths

- 1 fake which dwelleth in vs, and shalbe with vs for euer:
2 Grace be with you, mercie & peace from God the Father, and from the Lord Iesus Christ the Sōne of the Father, with ^b truth and loue.
3 I reioyced greatly, that I founde of thy children walking ^c in trueth, as we haue receiued a commandement of the Father.
4 And nowe beseeche I thee, Ladie, (not as writing a new commandement vnto thee,

^b We cannot receiue the grace of God, except we haue the true knowledge of him, of y^e which knowledge loue procedeth.
^c According to Gods worde.

but that same which we had from the beginning) that we ^a loue one another.

- 6 And this is the loue, that we should walke after his^a commandements. This cōmandement is, that as ye haue heard from the beginning, ye should walke in it.
7 For many deceiuers are entred into the world, which cōfesse not that Iesus Christ is come in the flesh. He that is such one, is a deceiuer and an Antichrist.
8 Looke to your selues, that we ^d lose not the things which we haue done, but that we may receiue a full reward.
9 Whosoever ^e transgresseth, & abideth not in the doctrine of Christ hath not God. He that continueth in the doctrine of Christ, he hath both the Father and the Sonne.
10 If there come any vnto you, and bring not this doctrine, ^f receiue him not to house, neither bid him^f God speede.
11 For he that biddeth him, God speede, is partaker of his euil dedes. Although I had many things to write vnto you, yet I wold not write with paper & ynke: but I trust to come vnto you, & speake mouth to mouth that our ioy may be full.
12 The sonnes of thine ^g elect sister greete thee, Amen.

^aIohn. 15. 12.

^dOr, doctrine.

^d By suffering our selues to be seduced.

^e He that pasceth the limites of pure doctrine

^fRom. 16. 17.

^f Haue nothing to do with him, neyther shewe him any signe of familiaritie or acquaintance.

^gOr, worthy.

THE THIRD EPISTLE OF IOHN

^a He is glad of Gaius that he walketh in the trueth, 8 Exhorteth them to be louing vnto the poore Christen in their persecution, 9 Sheweth the unkind dealing of Diotrephes, 12 And the good report of Demetrius.

- 1 He Elder vnto the beloued Gaius, whom I loue in the trueth.
2 Beloued, I with chiefly that thou prosperedst and faredst well as thy soule prospereth.

^a That is, in godly conuersation, as they which haue both the knowledge and feare of God.

^b By keeping hospitalitie.

^c If thou furnishest them with necessities towards their journey, knowing that the Lord saith, He that receiueh you, receiueh me.

- 3 For I reioyced greatly when the brethre came, and testified of the trueth that is in thee, how thou walkest in the trueth.
4 I haue no greater ioy then this, ^a that is, to heare that my sonnes walke in veritie.
5 Beloued, thou doest faithfully whatsoeuer thou doest to the brethren, and to strangers,
6 Which bare witness of thy loue before the Churches. Whom if thou bringest on their journey as it becometh according to God, thou shalt do well.
7 Because that for his Names sake they wēt forth, and tooke nothing of the Gentiles.

- 8 We therefore ought to receiue such, that we might be helpers to the trueth.
9 I wrote vnto the Church: but Diotrephes which loueth to haue the preeminence among them, receiueh vs not.
10 Wherefore if I come, I will declare his deedes which he doeth, prating against vs with malicious words, & not therewith content, neither he him self receiueh the brethren, but forbiddeth them that would and thrusteth them out of the Church.
11 Beloued, followe not that which is euill, but that which is good: he that doeth wel, is of God: but he that doeth euil, hath not ^a scene God.
12 Demetrius hath good report of all men, ^b and of the trueth it selfe: yea, and wee our selues beare record, and ye know that our recorde is true.
13 I haue many things to write: but I wil not with ynke and pen write vnto thee.
14 For I trust I shall shortly see thee, and we shall speake mouth to mouth, Peace be with thee. The friends salute thee. Greete the friends by name.

^aOr, known.

THE GENERAL EPISTLE

OF IUDE.

THE ARGUMENT.

S^aint Iude admonisheth al Churches generally to take heede of deceiuers, which go about to drawe away the hearts of the simple people from the trueth of God, and willesh them to haue no societie with such, whom he setteth forth in their liuely colours, shewing by diuers examples of the Scriptures what horrible vengeance is prepared for them: finally he comforteth the faithfull, and exhorteth them to perseuere in the doctrine of the Apostles of Iesus Christ.

1 Iude

a The faithful are sanctified of God the Father in the sonne by the holy Ghost.
b That he should keepe you,

c Against the assaults of Satan and heretikes.
d That ye should keepe it for euer.
e He confirmeth their heart against the contempters of religion and Apostates, shewing that such men trouble not the church at all adventures, but are appointed therunto by the determinat counsell of God.

2. Pet. 1. 7.

Nom. 14. 37.

f Their incredulitie was the fountaine of all their euill.

2. Pet. 2. 4.

Or, original.

g Then shall be their extreme punishment.

Gen. 19. 24.

h Most horrible pollution.

i Which shewe themselves dull and impudent.

k It is most like that this example was written in some of those bookes of the Scripture which

are now lost,

Nom. 21. 14.

ios. 10. 13.

2. chro. 9. 29.

l In Zacharie,

3. 2. Christ vnder the name of the Angel rebuked Satan as knowing that he went about to hinder the Church: but here we are admonished not to seeke to reuenge our selues by euil speaking, but to referre the thing to God. m By their carnal iudgement.

Gen. 4. 8.



Vde a seruauit of Iesus Christ, and brother of Iames, to the which are called and sanctified of God the Father and referred to Iesus Christ:

2 Mercie vnto you, and peace and loue be multiplied.

3 Beloued, when I gaue all diligence to write vnto you of the common saluation, it was needefull for me to write vnto you to exhort you, that ye should earnestly contend for the maintenance of the faith, which was once giuen vnto the Saintes.

4 For there are certain men crept in which were before of old ordained to this condemnation: vngodly men they are whiche turne the grace of our God into wantonnes, and deny God the onely Lord, and our Lord Iesus Christ.

5 I will therefore put you in remembrance, forasmuch as ye once knew this, how that the Lord, after that hee had deliuered the people out of Egypt, destroyed them afterward which beleueed not.

6 The Angels also which kept not their first estate, but left their owne habitatio, he hath reserved in euerlasting chains vnder darkenes vnto the iudgement of the great day.

7 As Sodom and Gomorrhe, & the cities about them, which in like maner as they did, committed, & followed strange flesh, are set forth for an ensample, and suffer the vengeance of eternall fire.

8 Likewise notwithstanding these dreamers also defile the flesh, and despise gouernement, and speake euill of them that are in authoritie.

9 Yet Michael the Archangel, when hee stroue against the deuill, & disputed about the bodie of Moses, durst not blame him with cursed speaking, but faith, The Lord rebuke thee.

10 But these speake euill of those things, which they knowe not: and whatsoever things they know naturally, as beastes, which are without reason, in those things they corrupt them selues.

11 Wo be vnto them: for they haue followed the way of Cain, & are cast away by

the deceit of Balaams wages, and perish in the gainelaying of Core.

12 These are spotted in your feasts of charitie when they feast with you, without all feare, feeding them selues: cloudes they are without water, caried about of winds, corrupt trees, & without fruit, twice dead, & plucked vp by the rootes.

13 They are the raging waues of the sea, foaming out their owne shame: they are wandering starres, to who is reserved the blacknes of darkenes for euer.

14 And Enoch also the seuenth frō Adam, prophesied of such, saying, Behold, the Lorde commeth with thousandes of his Saintes,

15 To giue iudgement against all men, and to rebuke all the vngodly among them of all their wicked dedes, which they haue vngodly committed, and of all their cruel speakings, which wicked sinners haue spoken against him.

16 These are murmurers, complainers, walking after their owne lusts: whose mouthes speak proud things, hauing mens perfonces in admiration, because of a vantage.

17 But, ye beloued, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ,

18 How that they told you that there should be mockers in the last time, which should walke after their owne vngodly lustes.

19 These are makers of sectes, fleshly, hauing nor the Spirit.

20 But, ye beloued, edifie your selues in your most holy faith, praying in the holy Ghost,

21 And kepe your selues in the loue of God, looking for the mercie of our Lorde Iesus Christ, vnto eternal life.

22 And haue compassion of some, in putting difference:

23 And other saue with feare, pulling them out of the fire, and hate euen the garment spotted by the flesh.

24 Nowe vnto him that is able to keepe you, that ye fall not, and to present you faultles before the presence of his glorie with ioye,

25 That is, to God onely wise, our Sauour, be glorie, and maiestie, and dominion, & power, both now and for euer, Amen.

also to take away all occasions which are as preparatiues, and accessaries to the same.

Nom. 22. 27.

n For as Core, Dathan and Abiron rose vp and spake against Moses, so doe these against them that are in authoritie.

Nom. 16. 1.

o These were generall feastes which the faithful kept, partly to protest their brotherly loue, and partly to relieue the needie, Tertul. in Apolog. Chap. 39.

p Eyther of

God, or of his Church.

2. Pet. 2. 17.

Reuel. 1. 7.

q This saying of Enoch might for the worthinesse thereof haue bene as a common saying among men of all times, or els haue bene written in some of those bookes

which now remaine not: yet by the providence of God, so many are left as are able to instruct vs in the faith of Iesus

christ to saluatiō

Iohn. 20. 31.

|| In vngodlines & iniquitie.

Isal. 7. 19.

1. Tim. 4. 1.

2. Tim. 3. 1.

2. Pet. 3. 3.

r Of regeneration.

s Some may be wonne with gentleness, other by sharpnes.

t By sharpe reproches to drawe them out of danger.

u He willet not onely to cut of the euill, but

THE REVELATION OF

Iohn the Diuine.

THE ARGUMENT.

IT is manifest, that the holy Ghost would as it were gather into this most excellent booke a summe of those propheties, which were written before, but should be fulfilled after the coming of Christ, adding also such things as should be expedient, as well to forewarne vs of the dangers to come, as to admonish vs to beware some, and encourage vs against others. Herein therefore is liuely set forth the Diuinitie of Christ, and the testimonies of our redemption: what things the Spirit of God alloweth in the ministers, and

Or, declared to Iohn.

and what things he reproveth: the providence of God for his elect, and of their glory and consolation in the day of vengeance: how that the hypocrites which sing like scorpions the members of Christ, shalbe destroyed, but the Lambe Christ shal defend them, which beare witness to the trueness, who in despite of the beast and Satan wil reigne over al. The lively description of Antichrist is set forth, whose time & power notwithstanding is limited, & albeit that he is permitted to rage against the elect, yet his power stretcheth no farther then to the hurt of their bodies: and at length he shalbe destroyed by the wrath of God, when as the elect shal give praise to God for the victorie: nevertheless for a season God wil permit this Antichrist, and strumpet under colour of faire speech and pleasant doctrine to deceive the world: wherefore he advertiseth the godly (which are but a smal portio) to avoide this harlots flatteries, & bragges, whose ruine without mercie they shal see, and with the heavenly copanies sing continual prayes: for the Lambe is married: the word of God hath gaten the victorie: Satan that a long time was untied, is now cast with his ministers into the pit of fire to be tormented for ever, whereas contrariwise the faithfull (which are the holy Cite of Ierusalem, and wife of the Lambe) shal enjoy perpetual glorie. Reade diligently: iudge soberly, and call earnestly to God for the true understanding hereof.

CHAP. I.

1 The cause of this revelation. 3 Of them that reade it.
4 John writeth to the seuen Churches. 5 The maiestie and office of the Sonne of God. 20 The vision of the candlestickes and starres.

a Of things which were hid before.

b Christ received this revelation out of his fathers bosome as his owne doctrine, but it was hid in respect of vs, so that Christ as Lorde and God reveled it to John his servant by the ministerie of his Angel, to the edification of his Church.

c To the good and bad.

d Which expoundeth the olde Prophets, and sheweth what shal come to passe in the new testament.

e An I began even then.

f Meaning the Church universall.

g That is, from the holy Ghost: or these seuen Spirits were ministers before God the Father & Christ, whom after he calleth the hornes and eyes of y Lambe

Chap. 5. 6. In a like phrase Paul taketh God, and Christ, and the

Angel, to witness 1. Tim. 5. 21. Psal. 139. 31.

2. Cor. 13. 21. coloss. 1. 18. Ebr. 9. 14.

1. pet. 1. 19. 1. ioh. 2. 7. 9. 1. pet. 2. 3. Mat. 23. 30. 1. sa. 3. 14. iude. 14. h They that contemned Christ, and most cruelly persecuted him, and put him to death, shall then acknowledge him. Or for him. Chap. 21. 6. and 22. 13. i Alpha and Omega are the first and last letters of the a. b. c. of the Greekes.



He * revelation of IESVS CHRIST, which b God gave vnto him, to shewe vnto his seruants things which muste shortly be done: which he sent, and

shewed by his Angell vnto his seruant John,

Who bare recorde of the worde of God, and of the testimonie of Iesus Christ, and of all things that he sawe.

Blessed is he that readeth, and they that heare the wordes of this d prophetic, and keepe those things which are writte therein: for the time is e at hand.

John, to the f seuen Churches which are in Asia, Grace be with you, and peace from him, Which * is, and Which was, & Which is to come, and from the g seuen Spirits which are before his Throne,

And from Iesus Christ, which is a * faithfull witness, and * the first begotten of the dead, and Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * blood,

And made vs * Kings and Priestes vnto God euen his Father, to him be glorie and dominion for euermore, Amen.

Beholde, he cometh with * cloudes, & euery eye shal see him: yea, eue they which h peared him through: and all kinreds of the earth shal waile before him, Euen so, Amen.

I * am i alpha and omega, the beginning and the ending, saith the Lord, Which is, & Which was, and Which is to come, euen the Almighty.

Iohn, euen your brother, and companion in tribulation, and in the kingdome & patience of Iesus Christ, was in the yle called Patmos, for the worde of God, and for the witnessing of Iesus Christ.

10 And I was rauished in spirit on k the Lords day, and heard behinde me a great voyce, as it had bene of a trumpeter,

11 Saying, I am l alpha and omega, the first and the last: and that which thou seest, write in a booke, and send it vnto the m seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 Then I turned backe to see the n voyce, that spake with me: & when I was turned, I sawe o seuen golden candlestickes,

13 And in the middes of the seuen candlestickes, one like vnto the p Sonne of man, clothed with a garment q downe to the feete, and girded about the pappes with a golden girdle.

14 His head, and heares were r white as white woll, and as snowe, and his eyes were as s a flame of fire.

15 And his feete like vnto t fine brasse, burning as in a fornace: and his v voyce as the founde of many waters.

16 And he had in his right hande seuen u starres: & out of his mouth went a sharpe two edged sword: and his face shone as the sunne shineth in his strength.

17 And when I sawe him, I fell at his feete, as w dead: then he laid his right x hand vpon me, saying vnto me, Feare not: I am the b first and the last,

18 And am alieue, but I was dead: & beholde, I am alieue for euermore, Amen: and I haue the c keyes of hell and of death.

19 Write the things which thou hast seene, and the things which are, and the things which shall come d here after.

20 The mystrie of the seuen starres which thou sawest e in my right hand, and the seuen golden candlestickes, is this. The seuen starres are the f Angels of the seuen churches: and the seuen candlestickes which thou sawest, are the seuen Churches.

wordes is heard and preached through the worlde. y Which are the pastors of the Churches. z This sworde signified his worde and the vertue thereof, as is declared, Ebr. 4. 12. Dan. 10. 9. a To comfort me. 1. sa. 41. 4. & 44. 6. b Equal God with my Father, and eternal. c That is, power over them. d In the latter dayes. e In my protection.

f That is, the ministers, Mal. 2. 7.

CHAP. II.

He exhorteth foure churches, 1 To repentance, 10 To perseverance, patience and amendment, 15. 14. 20. 23 As wel by threatening, 7. 10. 17. 26 As promys of rewards.

1 Vnto

k Which some call Sunday:

S. Paul the first day of the weeke 1. Cor. 16. 1. act.

20. 7. and it was established after that the Iewes Sabbath was abolished.

l I am he before whom nothing was, yea, by who whatsoeuer is made, was made, and he that shall remaine when all things shal perish, euen I am the eternall God.

m Of the which some were fallē: others decayed: some were proud: others negligent: so that he sheweth remedy for al n That is, him whose voyce I heard.

o Meaning the Churches.

p Which was Christ the head of the Church.

q As the chiefe Priest.

r For in him was no concupiscence, which is signified by girding the loynes. s To signify his wisdom, eternitie & diuinitie.

t To see the secretes of the heart.

u Or, alzumine.

v His judgments and wayes are most perfect.

x Both because all nations praise him, and also his

wordes are heard and preached through the worlde.

y Which are the pastors of the Churches.

z This sworde signified his worde and the vertue thereof, as is declared, Ebr. 4. 12. Dan. 10. 9.

a To comfort me. 1. sa. 41. 4. & 44. 6. b Equal God with my Father, and eternal. c That is, power over them. d In the latter dayes. e In my protection.

1 Vnto the ^a Angell of the Church of Ephesus write, These things sayth he that ^b holdeth the seven starres in his right hand, and ^c walketh in the middes of the seven golden candlestickes.

I knowe thy workes, and thy labour, and thy patience, and how thou canst not forbear them which are euill, and hast examined them which say they are Apostles, and are not, and hast found them liers.

2 And thou hast suffred, and hast patience, and for my Names sake hast laboured, and hast not fainted.

3 Neuertheles, I haue somewhat against thee, because thou hast left thy first loue.

4 Remember therefore from whence thou art fallen, & repent, and do the first works: or els I will come against thee shortly, and will remoue thy candlesticke out of his place, except thou amende.

5 But this thou hast, that thou hatest the workes of the Nicolaitas, which I also hate.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches, To him that ouercommeth, will I giue to eate of the tree of life, which is in the middes of the Paradise of God.

7 ¶ And vnto the Angell of the Church of the Smyrnians write, These things sayth he that is first, and last, which was dead, and is aliue.

I knowe thy workes and tribulation, and pouertie, (but thou art rich) and I knowe the blasphemie of them, which say they are Iewes, and are not, but are the Synagogue of Satan.

8 Feare none of those things, which thou shalt suffer: behold, it shal come to passe, that the deuill shall cast some of you into prison, that ye may be tried, and ye shall haue tribulation ten dayes: be thou faithfull vnto the death, and I will giue thee the crowne of life.

9 Let him that hath an eare, heare what the Spirit saith to the Churches. He that ouercommeth, shal not be hurt of the seconde death.

10 And to the Angell of the Church which is at Pergamus write, This saith he which hath the sharpe sword with two edges.

11 I knowe thy workes and where thou dwellest, euen where Satans throne is, and thou keepst my Name, and hast not denied my faith, euen in those dayes when

^a To the Pastor or minister which are called by this Name, because they are Gods messengers, and haue their office common with Iesus Christ who also is called an Angell.

^b Reade Chap. 1. 1.

^c In his protection.

^d According to his promises, Mat. 28. 20. he wil be with the to the end of the worlde.

^e Thy first loue, that thou haddest toward God and thy neighbour at the first preaching of the Gospel.

^f The office of the Pastor is compared to a candle stick or lampe, forasmuch as he ought to shine before men.

^g These were heretikes which held that wiues should be comd, & as some thike were named of one called Nicolas, of whome is written, Act. 6. 5 which was chosen among the Deacons.

^h Meaning the life euertlasting: thus by corporall benefites he raise them vp to consider spiritual blessings.

ⁱ This is thought to be Polycarpus, who was minister of Smyrna, 86 yeres, as he himselfe confessed before Heroder, when as he was led to be burned for christes cause.

^k The eternall Diuinitie of Iesus Christ is here most plainly declared with his manhode, & victorie ouer death, to assure his that they shal not be ouercome by death. I This was the persecution vnder the Emperour Domitian.

^m In spiritual treasures.

ⁿ They are not Abrahams children according to the faith.

^o Here he nameth the author of all our calamities, incouraging vs manfully to fight against him, in promising vs the victorie.

^p The end of affliction is, that we may be tried and not destroyed.

^q Signifying many times as Genes. 11. 41. nom. 14. 22. although there shalbe comfort and release.

^r The first death is the naturall death of the bodie, the second is the eternall death: from the which al are free that beleeue in Iesus Christ, Iohn. 5. 24.

^s The word of God is the sword with two edges, Ebr. 4. 12.

^t All townes and countreis whence Gods worde and good liuing is banished, are the throne of Satan, and also those places where the worde is not preached sincerely, nor manners aright reformed.

^u In the verie heat of persecution and slaughter of the Martyres, they continued in the pure sayth, and therefore are commended after a sort.

Antipas my faithfull martyr was slayne among you, where Satan dwelleth.

12 But I haue a fewe things against thee, because thou hast there them that mayntaine the doctrine of ^a Balac, which taught Balac to put a stumbling block before the childre of Israel, that they should eate of things sacrificed vnto idoles, and commit fornication.

13 Euen so hast thou them, that maintaine the doctrine of the Nicolaitans, which thing I hate.

14 Repent thy selfe, or els I will come vnto thee shortly, and will fight against them with the sword of my mouth.

15 Let him that hath an eare, heare what the Spirit saith vnto the Churches. To him that ouercommeth, will I giue to eate of the Manna that is hid, and will giue him a white stone, and in the stone a newe name written, which no man knoweth sauing he that receiueith it.

16 ¶ And vnto the Angell of the Church which is at Thyatira, write, These things saith the Sonne of God, which hath his eyes like vnto a flame of fyre, and his feete like fine brasse.

17 I know thy workes and thy loue, and seruice, and faith, and thy patience, and thy workes, and that they are mo at the last, the at the first.

18 Notwithstanding, I haue a fewe things against thee, that thou suffrest the woman ^a Iezabel, which calleth her self a Prophetesse, to teache & to deceyue my seruants to make them commit fornication, and to eate meates sacrificed vnto idoles.

19 And I gaue her space to repent of her fornication, and she repented not.

20 Beholde, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

21 And I will kill her children with death: and al the Churches shal knowe that I am he which searche the reines and hearts: and I will giue vnto euery one of you according vnto your workes.

22 And vnto you I say, the rest of them of Thyatira, As many as haue not this learning, neyther haue knowen the dependens of Satan (as they speake) I will put vpon you none other burden.

23 But that which ye haue already, holde fast tyll I come.

24 For he that ouercommeth and keepeth my workes vnto the ende, to him will I giue power ouer nations,

25 And he shal rule them with a rodde of yron: and as the vessels of a potter, shall they be broken.

26 Euen as I receiued of my Father, so will I giue him the morning starre.

27 Let him that hath an eare, heare what the Spirit saith to the Churches.

nowe the Anabaptists, Libertines, Papists, Arrians, &c. vse to beautifie their monstrous errors and blasphemies. ^g The children of Iezabel. Psalm. 9.

^x All suche are like coufellours to Balac, which for lucre perswade to idolatrie or whoredome. Nom. 24. 14. and 25. 1.

^y And not common to all.

^z Such a stone was wont to be giuen to them that had gotten any victorie or price, in signe of honour, & therefore it signifieth here a token of Gods fauour & grace: also it was a signe that one was cleared in iudgement.

^a The new name also signifieth renouue and honour.

^b Or, alcumine.

^c To helpe the Saintes.

^d King. 16. 31.

^e As that harlot Iezabel maintained strange religion and exercised crueltie against the seruants of God, so are there among them that do the like.

^f They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof foloweth.

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^r King. 16. 31.

^s As that harlot Iezabel maintained strange religion and exercised crueltie against the seruants of God, so are there among them that do the like.

^t They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof foloweth.

^u King. 16. 31.

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^z They that consent to idolatrie and false doctrine, commit spirituall whoredome, whereof foloweth.

CHAP. IIII.

He exhorteth the Churches or ministers to the true profession of faith and to watching, 12 With promises to them that persevere.

1 And write vnto the Angell of the Church which is at Sardis, these things saith he that hath the seven Spirits of God, and the seven starres, I knowe thy workes: for thou hast a name that thou liuest, but thou art dead.

2 Be awake and strengthen the things which remaine, that are ready to dye: for I haue not found thy workes perfite before God.

3 Remember therefore, how thou hast receiued and heard, and holde fast and repent. If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not knowe what houre I will come vpon thee.

4 *Notwithstanding* thou hast a fewe names yet in Sardis, which haue not defiled their garments: and they shal walke with me in white: for they are worthy.

He that ouercommeth, shalbe clothed in white aray, & I wil not put out his name out of the booke of life, but I wil confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare, what the Spirit saith vnto the Churches.

7 And write vnto the Angel of the Church which is of Philadelphia, These things saith he that is Holy & True, which hath the key of Dauid, which openeth and no man shutteth, and shutteth and no man openeth,

8 I knowe thy workes: beholde, I haue set before thee an open dore, and no man can shut it: for thou hast a litle strength & hast kept my word, and hast not denied my Name.

9 Beholde, I wil make them of the Synagogue of Satan, which cal them selues Iewes and are not, but do lie: beholde, I say, I wil make them, that they shal come and worship before thy feete, and shall knowe that I haue loued thee.

10 Because thou hast kept the word of my patience, therefore I will deliuer thee fro the houre of tentation, which wil come vpon al the world, to trye them that dwel vpon the earth.

11 Beholde, I come shortly: holde that which thou hast, that no man take thy crowne.

12 Him that ouercommeth, wil I make a pillar in the Temple of my God, and he shall go no more out: & I will write vpon him the Name of my God, and the name of the citie of my God, which is the newe Ierusalem, which commeth downe out of heauen from my God, & I will write vpon him my new Name.

13 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

14 And vnto the Angel of the Church of the Laodiceans write, These things saith

1 Amen, the faithful and true wirtues, the beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hote: I would thou werest colde or hote.

16 Therefore, because thou art luke warme, and neither colde nor hote, it wil come to passe, that I shal spewe thee out of my mouth.

17 For thou saiest, I am riche and increased with goods, and haue neede of nothing, & knowest not how thou art wretched and miserable, and poore & blinde, and naked.

18 I counsel thee to bie of me golde tryed by the fire, that thou maist be made rich, and white raiment, that thou maist be clothed and that thy filthie nakednes do not appeare: and anoint thine eyes with eye salue, that thou maist see.

19 As many as I loue, I rebuke and chastise: be zealous therefore and amend.

20 Behold, I stand at the dore, and knocke. If any man heare my voyce and open the dore, I wil come in vnto him, and will sup with him, and he with me.

21 To him that ouercommeth, will I grante to sit with me in my throne, euen as I ouercame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saith vnto the Churches.

CHAP. IIII.

1 The vision of the maiestie of God, 2 He seeth the throne, and one sitting vpon it, 3 And 24 seates about it with 24 elders sitting vpon them, and foure beasts praising God day and night.

1 After this I looked, & behold, a dore was open in heauē, and the first voice which I heard, was as it were of a trumpeter talking with me, saying, Come vp hither, and I wil shewe thee things which must be done hereafter.

2 And immediatly I was *rauisht* in the spirit, and beholde, a throne was set in heauen, and one sate vpon the throne.

3 And he that sate, was to looke vpon, like vnto a iasper stone, and a sardine, & there was a rainebow round about the throne in sight like to an emeraude.

4 And round about the throne were foure and twentie seates, & vpon the seats I saw foure and twentie Elders sitting, clothed in white raiment, and had on their heads crownes of golde.

5 And out of the throne proceeded lightnings, and thundrings, and voyces, and there were seven lampes of fire, burning before the throne, which are the seven spirits of God.

6 And before the throne there was a sea of glasse like vnto cristall: & in the middes of the throne, and round about the throne were foure beasts full of eyes before and

behinde. The first was like a lion, and the second like an ox, and the third like a man, and the fourth like an eagle. And each of them had sixe eyes before and sixe eyes behinde. And when these beasts saw the throne, they fell downe before it, and said, Blessed be thou, O Lord God our Father, thou art worthy to be praised, and to be glorified, and to be exalted, forevermore. Amen.

These things saith the Spirit and the Bride, saying, Come. And he that heareth, let him say, Come. And he that is thirsty, let him come, and he that will, let him take the water of life free of charge.

a The minister liueth when he bringeth forth good fruites, els he is dead.

Chap. 18. 15.
1. thess. 5. 2.
3. pet. 3. 10.

Or, persons.

b Either by consenting to idolaters, or els polluting their conscience with anie evil.

Chap. 20. 12.
Or 21. 27.
philip. 4. 3.

Ifa. 32. 39.

Job. 12. 14.

c Which signifieth that Christ hath al the power ouer the house of Dauid, which is the Church, so that he may either receive or put out whome he wil. d Which is to aduance the kingdom of God. e I wil cause the in thy sight to humble them selues, and to giue due honour to God & to his Sonne Christ.

f Let no man plucke them away which thou hast wonne to God: for they are thy crowne, as Saint Paul writeth, saying, Brethren, ye are my ioy and my crowne, Phil. 4. 1. 1. thess. 2. 19.

g That is, Truth it selfe. h Of whome al creatures haue their beginning.

i Persuading thy selfe of which thou hast not. k Thus the hypocrites boast of their owne power & do not vnderstand their infirmities to seeke to Christ for remedie. l Suffer the eyes of thine vnderstanding to be opened.

Pro. 3. 11.
Ebr. 12. 5.

m Nothing more displeaseth God then indifferencie and coldnes in religion, and therefore he wil spew such out as are not zealous and feruent.

n In my seate royal, and to be partaker of mine heavenly ioyes.

a Before that he make mention of the great afflictions of the Church, he setteth forth the maiestie of God, by whose wil, wisdom and prouidence al things are created, and gouerned, to teach vs patience. b He describeth the Diuine and incomprehensible vertue of God the father, as chap. 5. 6. and the Sonne who is loyned w him. c By these are meant al the holy companie of the heauens. d From the throne of the Father, & the Sonne proceedeth the holie Ghost, who hauing al but one throne, declare the wntie of the Godhead.

e The holy Ghost is as a lightning vnto vs that beleue, and as a fearful thunder to the disobedient. f The world is compared to a sea because of the changes and vnstableness. g It is as cleare as cristall before the eyes of God, because there is nothing in it so litle that is hid from him.

h They are called Cherubins, Ezek. 10. 20.

behinde.

7 And the first beast was like a lyon, & the second beast like a calfe, & the third beast had a face as a mā, & the fourth beast was like a flying egle.

8 And the foure beasts had eche one of them six wings about him, and they were ful of eyes within, and they ceased not day nor night, saying, * Holy, holy, holy Lord God almightie, Which was, and Which is, and Which is to come.

9 And when those beastes gaue glory, and honour, and thanks to him that sate on the throne, which liueth for euer & euer, 10 The foure and twentie Elders fel down before him that sate on the throne, and worshipped him, that liueth for euermore, & cast their crownes before the throne, saying,

11 Thou art * worthy, O Lord, to receiue glory and honour, and power: for thou hast created al things, and for thy willes sake they are, and haue bene created.

CHAP. V.

1 He seeth the Lambe opening the booke, 2. 14 And therefore the foure beastes, the 24 elders, and the Angels praise the Lambe, and do him worshippe, 9 For their redemption and other benefites.

1 And I sawe in the right hand of him, that sate vpon the throne, ^a a Booke written within, and on the backside, sealed with ^b seuen seales.

2 And I sawe a strong Angel, which preached with a loude voyce, Who is worthy to open the booke, and to loofe the seales thereof?

3 And no man in heauen, nor in earth, neither vnder the earth, was able to open the Booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the Booke, neither to looke thereon.

5 And one of the elders said vnto me, Weepe not: behold, the * Lion which is of the tribe of Iuda, the roote of Dauid, hath obtained to open the Booke, and to loofe the seuen seales thereof.

6 Then I behelde, and lo, in the middes of the throne, and of the foure beastes, and in the middes of the Elders, stode a ^c Lābe as though he had bene killed, which had ^d seuen hornes, and ^e seuen eyes, which are the seuen spirits of God, sent into all the world.

7 And he came, and tooke the Booke out of the right hand of him that sate vpon the throne.

8 And when he had taken the Booke, the foure beastes & the foure and twentie Elders fel down before the Lambe, hauiug euery one harpes and golden vials ful of odoures, which are the ^f prayers of the Saintes,

9 And they sung a new song, saying, Thou art worthy to take the Booke, & to open the seales thereof, because thou wast killed, & hast ^g redeemed vs to God by thy blood out of euery kired, & rōge & peo-

ple and nation,

10 And hast made vs vnto our God * Kings ^h 1. Pet. 2. 9. and Priests, and we shal ⁱ reigne on the earth. ^j Not corporal-ly.

11 Then I beheld, and I heard the voyce of many Angels round about the throne, & about the beastes and the Elders, and there were * thousand thousands.

12 Saying with a loude voyce, Worthie is the * Lambe that was killed to receiue power & riches, and wisdom, & strength, and honour, and glory, and praise.

13 And all the creatures which are in heauen, and on the earth, & vnder the earth, and in the sea, and al that are in them, heard I, saying, Praise and honour, and glory, and power be vnto him, that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beastes said, Amen, & the foure & twentie Elders fel downe & worshipped him that liueth for euermore.

CHAP. VI.

The Lambe openeth the six seales, and manie things followe the opening thereof, so that thus containeth a general prophesie to the end of the world.

1 After, I behelde when the Lambe had opened one ^a of the seales, & I heard one of the foure beastes say, as it were the ^b noyse of thunder, Come and see.

2 Therefore I beheld, and lo, there was a ^c white horse, and he that ^d sate on him, had a bowe, and a crowne was giuen vnto him, and he went forth conquering that he might ouercome.

3 And when he had opened the seconde seale, I heard the second beast say, Come and see.

4 And there went out another horse, ^e that was ^f red, & power was giuen to him that ^g sate thereon, to take peace frō the earth, and that they should kil one another, and there was giuen vnto him a great sworde.

5 And when he had opened the third seale, I heard the third beast say, Come and see: Then I behelde, and lo, ^h a blacke horse, & he that sate on him, had balances in his hand.

6 And I heard a voyce in the middes of the foure beastes say, A ⁱ measure of wheat for a ^j penie, and three measures of barley for a penie, and oyle, & wine hurt thou not.

7 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a ^k pale horse, and ^l his name that sat on him was Death, and ^m Hel followed after him, and power was giuen vnto them ouer the fourth part of the earth, to kil with sworde and with hunger, & with death, & with the beastes of the earth.

9 And when he had opened the ⁿ fift seale, I saw vnder the altar ^o the soules of them,

lence, and death of man and beast. ^p Or, the grane. ^q The continual persecution of the Church noted by the fift seale. ^r The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens.

a The opening of the seale is y declaration of Gods wil, and the executing of his iudgements. b Signifying, that there were marueilous things to come. c The white horse signifieth innocencie, victorie, and felicitie which should come by the preaching of the Gospel. d He that rideth on the white horse, is Christ. e Signifying the cruel warres that ensued whē the Gospel was refused. f Who was Satan. g This signifieth an extreme famine and want of al things. h The Greeke word signifieth that measure which was ordinarily giuen to seruants for their portion or stint of meat for one day. i Which amounted about foure pence halfe penie. k Whereby is ment sickness, plagues, pestilence, and death of man and beast. ^l Or, the grane. ^m The continual persecution of the Church noted by the fift seale. ⁿ The soules of the Saintes are vnder the altar, which is Christ, meaning that they are in his safe custodie in the heauens. ^o that

I We are hereby taught to giue glorie to God in al his workes. ¹sa. 43.

k They wil challenge no authoritie, honour nor power before God. ¹Chap. 3. 12.

a A similitude taken of earthly princes, which iudge by bookes and writings & here it doeth signifye al the counsels and iudgements of God, which are onely knowne to Christ. ¹ Some of Dauid, ver. 5. b That is, many.

Gen. 49. 9. c This vision es firmeth y power of our Lord Iesus, which is the Lambe of God that taketh away the sinne of the world. d That is, manifolde power. e Signifying the fulnes of the spirit, which christ powreth vpon al. f The Angels honour Christ: he is therefore God. g This declareth how the prayers of y faithful are agreeable vnto God, reade Act. 10. 4. chap. 8. 3. h Our Sauour Iesus hath redeemed his church by his blood shedding and gathered it of al nations.

that were killed for the word of God, and for the testimony which they maintained.

10 And they cryed with a loud voyce, saying, How long, Lord, holy and true! doest not thou iudge and auenge our blood on them that dwell on the earth?

11 And long white robes were giuen vnto euery one, and it was said vnto them that they shoulde rest for a litle season vntil their fellow seruants, and their brethren that should be killed euen as they were, were fulfilled.

12 And I beheld when he had opened the sixth seale, & lo, there was a great earthquake, and the sunne was as blacke as sackcloth of heare, and the moone was like blood.

13 And the starres of heauen fel vnto the earth, as a figge tree casteth her greene figges, whē it is shakē of a mightie winde.

14 And heauen departed away, as a scrole, when it is rolled, and euery mountaine & yle were moued out of their places.

15 And the Kings of the earth, & the great men, and the riche men, & the chief captaines, and the mightie men, and euery bondman, and euery free man, hid them selues in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rocks, * Fal on vs, & hide vs from the presence of him that sitteth on the throne, & from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

n Which signifieth the change of the true doctrine, which is the greatest cause of motions and troubles that come to the world. o That is, the brightness of the Gospel.

p The traditions of men.

q The Church miserably defaced with idolatry and afflicted by tyrants.

r Doctors and preachers that depart from the truth.

s The kingdom of God is hid, & withdrawne from men, and appeareth not.

t Realmes, kingdoms and persons, that did seeme to be as stable in the faith as mountaines. *I. sa. 29. ho. 2. 10. 8. luke. 23. 30.* u Such men afterward, of what estate soeuer they be, shall be desperate, and not able to sustaine the weight of Gods wrath, but shall continually feare his iudgement.

CHAP. VII.

4. 9 He seeth the seruants of God sealed in their foreheades out of all nations and people. 15 Which though they suffer trouble, yet the Lambe feedeth them, leadeth them to the fountaines of liuing water. 17 And God shall wipe away all teares from their eyes.

a The spirite is compared to wind and the doctrine also: and though there be one spirite and one doctrine, yet foure are here named in respect of the diuersitie of the foure quarters of the earth where the Gospel is spread, and for foure writers thereof, and the preachers of the same through the whole world.

b Meaning, the men of the earth. c That is, the ylands. d Signifying all men in general, who can no more liue without this spiritual doctrine, then trees can blossom & beare, except the winde blowe vpon them. *Or. Christ.* e God preuenteth dangers & euils which otherwise would ouerwhelme the elect. f Those that are sealed by the spirit of God, and marked with the blood of the Lambe, and lightened in faith by the word of God, so that they make open profession of the same, are exempted from euil. g Though that this blindness be brought into the world by the malice of Satan, yet the mercies of God referre to him selfe an infinite number which shall be saved both of Jewes and Gentiles through Christ.

dreth & foure & fourtie thousand of all the tribes of the children of Israel.

5 Of the tribe of Iuda were sealed twelue thousand. Of the tribe of Ruben were sealed twelue thousand. Of the tribe of Gad were sealed twelue thousand.

6 Of the tribe of Aser were sealed twelue thousand. Of the tribe of Nephthali were sealed twelue thousand. Of the tribe of Manasses were sealed twelue thousand.

7 Of the tribe of Simeon were sealed twelue thousand. Of the tribe of Levi were sealed twelue thousand. Of the tribe of Issachar were sealed twelue thousand. Of the tribe of Zabulon were sealed twelue thousand.

8 Of the tribe of Joseph were sealed twelue thousand. Of the tribe of Benjamin were sealed twelue thousand.

9 After these things I beheld, & lo, a great multitude, which no man could number, of all nations and kinreds, and people, and tongues, stode before the throne, and before the Lambe, clothed with long white robes, and palmes in their hands.

10 And they cried with a loud voyce, saying, Saluation cometh of our God, that sitteth vpon the throne, and of the Lambe.

11 And all the Angels stode round about the throne, and about the Elders, & the foure beasts, and they fell before the throne on their faces, and worshipped God,

12 Saying, Amen. Praise and glorye, & wisdom, and thanks, and honour, & power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders spake, saying vnto me, What are these which are arrayed in long white robes? & whence came they?

14 And I said vnto him, Lord, thou knowest. And he said to me, These are they, which came out of great tribulation, and haue washed their long robes and haue made their robes white in the blood of the Lambe.

15 Therefore are they in the presence of the throne of God, and serue him day and night in his Temple, and he that sitteth on the throne, wil dwell among them.

16 They shall hunger no more, neither thirst any more, neither shall the sunne light on them, neither any heat.

17 For the Lambe, which is in the midst of the throne, shall gouerne them, and shall leade them vnto the liuely fountaines of waters, and God shall wipe away all teares from their eyes.

re God. u He shall giue them life and conserue them in eternal felicitie. *I. sa. 25. 8. chap. 21. 4.*

CHAP. VIII.

1 The seventh seale is opened: there is silence in heauen. 6 The foure Angels blow their trumpets, and great plagues followe vpon the earth.

1 And when he had opened the seventh seale, there was silence in heauen about the corruption of the doctrine: but vnder the seventh he sheweth the great danger thereof, and what troubles, sectes and heresies haue bene and shall be brought into the Church thereby. b That the hearers might be more attentiuē.

h He omitteth Dan, & putteth Levi in, whereby he meaneth the twelue tribes.

i That is, the tribe of Ephraim, which was Josephs sonne.

k In signe of puritie.

l Intoken of victorie & felicitie.

m All that are saved, attribute their saluation vnto God only & to his Christ, & to none other thing.

n There is no puritie nor cleannes, but by the blood of Christ only, which purgeth our sinnes & so maketh vs white. o That is, of the maiestie of God the Father, the Sonne, and the holie Ghost.

p Meaning continually: for els in heauen there is no night.

q For all infirmities and miseries shall be taken away.

r They shall haue no more griefe and paine, but still ioy and consolation.

s Iesus Christ mediator and redemer.

t Which is verie God.

c He sheweth the onely remedie in our afflictions, to wit, to appeare before the face of God by the means of Iesus Christ, who is the Angel, the sacrifice, and the Priest, which presenteth our prayers, which remaine yet in earth, before the altar & diuine maiestie of God.

d He meaneth by fire the grace of God whereby we are purged and made cleane, 11a. 6. 6.

e He powreth the graces of the holie Ghost into the hearts of the faithful. f When this grace is declared marueilous rebellions arise against it by reason of the wicked, which can neither abide to heare their sinnes touched, nor mercie offered.

g That is, proclaimeth warre against the Church, and troubles by false doctrine, and so admonisheth them to watch. h That is, the most part of me were seduced.

i Euen the verie elect were fore tried & proued. k Diuers sectes of heretikes were spread abroad in the world.

l Meaning, the shipmasters, and so them that had anie gouernment. m That is, some excellent minister of the Church, which shal corrupt the Scriptures.

n Which here signifie false and corrupt doctrine. o That is, of Christ who is the sunne of iustice, meaning that men by boasting of their workes and merites obscure Christ and treade his death vnder feete. p That is, of the Church. q Of the ministers & teachers, which haue not taught, as they ought to do. r These are plagues for the contempt of the Gospel. s Horrible threatnings against the iudels and rebellious persons.

halfe an houre.

2 And I saw the seuen Angels, which stode before God, and to them were giuen seuen trumpets.

3 Then another Angel came and stode before the altar hauing a golden censer, and much odours was giuen vnto him, that he shoulde offer with the prayers of all Saints vpon the golden altar, which is before the throne.

4 And the smoke of the odours with the praiers of the Saints, went vp before God, out of the Angels hand.

5 And the Angell toke the censer, and filled it with fire of the altar, & cast it into the earth, and there were voyces, and thundrings, & lightnings & earthquake.

6 Then the seuen Angels, which had the seuen trumpets, prepared them selues to blowe the trumpets.

7 So the first Angel blew the trumpet, & ther was haile & fire, mingled with blood, and they were cast into the earth, & the thirde part of trees was burnt, and all greene grass was burnt.

8 And the second Angel blew the trumpet, and as it were a great mountaine, burning with fire, was cast into the sea, & the thirde part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, dyed, and the third part of shippes were destroyed.

10 Then the third Angel blew the trumpet, & there fel a great starre from heauē burning like a torche, and it fel into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called wormwood: therefore the third part of the waters became wormewood, and many men dyed of the waters, because they were made bitter.

12 And the fourth Angel blew the trumpet, & the third part of the sunne was smitten, & the third part of the moone, and the third part of the stars, so that the third part of them was darkened: and the day was smitten, that the third part of it could not shine, & likewise the night.

13 And I behelde, and hearde one Angel flying through the middes of heauen, saying with a loude voyce, Wo, wo, wo to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blow the trumpets.

CHAP. IX.

1 The first and first Angel blowe their trumpets: the starre falleth from heauen. 2 The locusts come out of the smoke. 3 The first wo is past. 4 The foure Angels that were bound, are loosed. 5 And the thirde part of men is killed.

1 And the fifth Angel blew the trumpet, and I sawe a starre fall from heauen vnto the earth, and to him was giuen the keye of the bottomles pit.

2 And he opened the bottomles pit, and there arose the smoke of the pit, as the smoke of a great furnace, and the sunne, & the aire were darkened by the smoke of the pit.

3 And there came out of the smoke Locustes vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

4 And it was commanded them, that they should not hurt the grass of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commanded that they should not kill them, but that they should be vexed siue moneths, & that their paine should be as the paine that commeth of a scorpion, when he hath stung a man.

6 Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to dye, and death shall flee from them.

7 And the forme of the locusts was like vnto horses prepared vnto battell, and on their heads were as crownes, like vnto golde, and their faces were like the faces of men.

8 And they had heare as the heare of women, and their teeth were as the teeth of lions.

9 And they had habbergions, like to habbergions of yron: and the founde of their wings was like the sound of charrets when manye horses runne vnto battell.

10 And they had tayles like vnto scorpions and there were stings in their tayles, & their power was to hurt men siue moneths.

11 And they haue a King ouer them, which is the Angell of the bottomles pit, whose

with efficacy of error, 2 Thess. 2. 11. i Though elect be hurt, yet they cannot perishe. k The elect for a certeine space and at times are in troubles: for the grasshoppers endure but from April to September, which is siue moneths. l For at the beginning the sting of their conscience seemeth as nothing, but except they soone seeke remedie, they perishe. 11a. 1. 9. b. 1. 10. 1. luke. 23. 30. chap. 6. 10. m Such is the terrour of the vnbeleueing conscience, which hath no assurance of mercie, but feeleth the iudgement of God against it, when men embrace error, and refuse the true simplicitie of Gods word. 11b. 1. 10. 9. n Which signifieth that the Popes clergie shalbe proud, ambitious, bolde, stout, rashe, rebellious, stubborne, cruel, lecherous, and authors of warre and destruction of the simple children of God. o They pretend a certeine title of honour, which in deede belongeth nothing vnto them, as the Priests by their crownes and strange apparel declare. p That is, they pretend great gentleness and loue: they are wise, politike, subtil, eloquent and in worldly craftines pascial in al their doings. q That is, effeminate, delicate, idle, trimming them selues to please their harlots. r Signifying their oppression of the poore and crueltye against Gods children. s Which signifieth their hardnes of heart and obstination in their errors, with their assurance vnder the protection of worldly Princes. t For as though they had wings, so are they lifted vp above the common sort of men and esteemed most holie and do al things with rage and fiercenes. u To infect and kil with their venomous doctrine. x Which is Antichrist the Pope, king of hypocrites, and Satans ambassadour.

a That is, the Bishops and ministers, which forsake worde of God, and so fall out of heauē, and become Angels of darkenes. b This authoritie chiefly is committed to the Pope, in signe whereof he beareth the keyes in his armes.

c Abundance of heresies and errors which conuer with darkness Christ and his Gospel.

d Locustes are false teachers, heretikes, and worldly subtil Prelates, with Monkes, Friars, Cardinals, Patri-

arks, Archbishops, Bishops, doctors, Bachelors and Masters which forsake

Christ to mainteine false doctrine. e False and deceivable doctrine, which is pleasant to the flesh.

f That is, secretly to persecute & to sting with their tayle as Scorpions do: such is the faction of the hypocrites.

g For the false Prophet cannot destroy elect, but such as are ordained to perdition.

h That is, the infidels whom Satan blindeth

name

y That is, de-
stroyer: for An-
tichrist & sonne
of perdition de-
stroyeth mens
soules with false
doctrine, and the
whole worlde w
fire and sword.
z Which was
voice of Christ
sitting at right
hand of the Fa-
ther.

a Meaning the
enemies of the
East countrey,
which shoulde
afflict Church
of God, As did
Arabians, Sara-
sines, Turkes &
Tartarians.

b This signifi-
eth the great
readines of the
enemies.

c Which signifi-
eth their false
doctrine and hy-
pocrisie.

d And therefore
were iustly de-
stroyed.

*Tfalm. 115. 4.
and 135. 15.*

name in Hebrew is, ⁷ Abaddon, and in
Greece he is named Apollyon.

12 One wo is past, & beholde, yet two woes
come after this.

13 ¶ Then the sixt Angel blew the trumpet,
& I heard a ² voyce from the foure hornes
of the golden altar, which is before God,

14 Saying to the sixt Angel, which had the
trumpet, Loose the foure ³ Angels, which
are bound in the great riuer Euphrates.

15 And the foure Angels were loosed, which
were prepared at an ^b houre, at a day, at a
moneth, and at a yere, to slaye the thirde
part of men.

16 And the nōber of horseme of warre were
twentie thousand times ten thousand: for
I heard the number of them.

17 And thus I sawe the horses in a vision, &
them that sate on them, hauing fire hab-
bergions, and of Iacynth and of brimstone
and the heades of the horses were as the
heades of lyons: and out of their moun-
thes went sooth fire and smoke & brim-
stone.

18 Of these three was the third part of mē
killed, *that is*, of the fire and of the smoke,
and of the brimstone, which came out of
their mouthes.

19 For their power is in their ^c mouthes, &
in their tayles: for their tayles were like
vnto serpents, and had heades, wherewith
they hurt.

20 And the remnant of the men which were
not killed by these plagues, ^d repented not
of the workes of their handes that they
should not worshippe deuils, and ^e idoles
of golde and of siluer, and of brasse, and of
stone, and of wood, which neither can see,
neither heare nor go.

21 Also they repented not of their murther,
and of their sorcerie, neither of their for-
nication, nor of their theft.

CHAP. X.

1 The Angell hath the booke open. 6 He sweareth
there shall be no more time. 9 He giueth the booke un-
to Iohn, which eateth it vp.

a Which was
Iesus Christ &
came to cōfort
his Church a-
gainst the furi-
ous assaults of
Satan and Anti-
christ: so that in
all their troubles,
the faithful are
sure to finde cō-
solation in him.
b Iesus Christ
beareth the testi-
monie of Gods
loue towards vs
c He ouercame al
the darkenes of
the angel of the
bottomles pit.

d Meaning, the Gospel of Christ, which Antichrist, can not hide,
seeing Christ bringeth it open in his hand. f Which declareth
that in despite of Antichrist the Gospel should be preached through
al the worlde: so that the enemies shal be astonied. g The whole
graces of Gods spirit bent them selues against Antichrist. *Dan. 12. 4.*
h Beleeue that that is written: for there is no neede to write more
for the vnderstanding of Gods children.

1 And I sawe another mightie ^a Angel
come downe from heauen, clothed
with a cloud, & the ^b rainebowe vpon his
head, and his face was as the ^c sunne, & his
^d feete as pillars of fire.

2 And he had in his hād a lide ^e booke opē
and he put his right foote vpon the sea, &
his left on the earth,

3 And cryed with a ^f loud voyce, as when a
lyon roareth: and when he had cryed, se-
uen ^g thunders vttered their voyces.

4 And when the seuen thunders had vtte-
red their voyces, I was about to write: but
I heard a voyce from heauen saying vnto
me, ^h Seale vpon those things which the

straight, strong and pure from al corruptions.
e Meaning, the Gospel of Christ, which Antichrist, can not hide,
seeing Christ bringeth it open in his hand. f Which declareth
that in despite of Antichrist the Gospel should be preached through
al the worlde: so that the enemies shal be astonied. g The whole
graces of Gods spirit bent them selues against Antichrist. *Dan. 12. 4.*
h Beleeue that that is written: for there is no neede to write more
for the vnderstanding of Gods children.

seuen thunders haue spoken, and write
them not.

5 And the Angel which I sawe stand vpon
the sea, and vpon the earth, lift vp his hād
to heauen,

6 And sware ⁱ by him that liueth for euer-
more, which created heauē, & the things
that therein are, & the earth, & the things
that therein are, & the sea, & the things
which therein are, that time should be no
more.

7 But in the dayes of the voice of the seueñth
Angel, when he shal beginne to blow the
trumpet, euen the ^k mysterie of God shal
be finished, as he hath declared to his ser-
uants the Prophets.

8 And the voyce which I heard from hea-
uen, spake vnto ^l me againe and said, Go &
take the litle booke which is open in the
hand of the ^m Angel, which standeth vpon
the sea and vpon the earth.

9 So I went vnto the Angel, and said to
him, Giue me the litle ⁿ booke. And he said
vnto me, ^o Take it, and ^p eat it vp, and it
shal make thy bellie bitter, but it shal be in
thy mouth as sweete as honie.

10 Then I tooke the litle booke out of the
Angels hand, and ate it vp, and it was in
my mouth as ^q sweete as honie: but when
I had eaten it, my bellie was bitter.

11 And he said vnto me, Thou must prophe-
sie ^r againe among the people & nations,
and tongues, and to many Kinges.

ster must receiue them at the hand of God before he can preach
them to others. *Ezek. 3. 1.* o Which signifieth that the mini-
sters ought to receiue the word into their hearts, and to haue graue
and deepe iudgement, and diligently to studie it, and with zeale to
utter it. p Signifying that albeit that the minister haue conso-
lation by the wordes of God, yet shal he haue fore, and grievous e-
nemies, which shal be troublesome vnto him. q Not onely mea-
ning in his life time, but that this booke after his death should be as a
preaching vnto al nations.

CHAP. XI.

1 The temple is measured. 2 Two witnesses raised up
by the Lord are murdered by the beast, 11 But after
receiued to glory. 13 Christ is exalted, 16 And God
prayed by the 24 Elders.

1 Then was giuen me a reede, like vnto a
rodde, and the Angel stood by, saying,
Rise and ^a meat the Temple of God, and
the altar, and them that worshippe there-
in.

2 But ^b the courte which is without the
Temple cast out, and meat it not: for it is
giuen vnto the Gentiles, and the holy
^c citie shal they tread vnder foote ^d two &
fourtie moneths,

3 But I wil giue power vnto my ^e two wit-

of the temple which is called the court, wherinto euerie man entred:
the holie places where the Leuites were: and the holiest of al, where-
into the high Priest once a yere entred: in respect therefore of these
two later, the first is said to be cast out, because as a thing prophane it
is neglected when the Temple is measured, and yet the adulteraries of
Christ boast that they are in the temple, and that none are of the tem-
ple but they. c That is the Church of God. d Meaning a certaine
time: for God hath limited the times of Antichrists tyrannie. e By
two witnesses he meaneth al the preachers that should build vp Gods
Church, alluding to Zorubbabel and Iehothua which were chiefly
appointed for this thing, and also to this saying, In the mouth of two
witnesses standeth euerie word.

i That is, by
God w^h whom
Christ by his di-
uinitie is equal.

k The faithful
shal vnderstand
and see this my-
sterie of the last
iudgement, the
damnation of
Antichrist and
infidels, and also
the glorie of the
iust at the resur-
rection.

l As S. Iohn vn-
derstood this
by reuelation, so
is the same re-
ueiled to the
true preachers
to discover the
Pope, and Anti-
christ.

m Meaning,
Christ.

n That is, the
holie Scriptures:
which declareth
that the mini-

a Which decla-
reth that Christ
Iesus wil builde
his Church and
not haue it de-
stroyed: for he
measurēth out
his spiritual
temple.

b The Iewish
temple was di-
uided into three
parts: the bodie

f Signifying a
certain time:
for when God
giueth strength
to his ministers,
their persecutions
seeme but as it
were for a day
or two.

g In poore and
simple apparel.
h Whereby are
signified the ex-
cellent graces of
them which
beare witness to
the Gospel.

i Who hath do-
minion ouer the
whole earth.

k By Gods
worde, whereby
his ministers dis-
comfite the ene-
mies.

l They denouice
Gods iudgment
against the wic-
ked, that they
cannot enter in-
to heauen.

m Which is to
declare and pro-
cure Gods ven-
geance.

n That is, the
Pope which
hath his power
out of hel and
cometh thence.

o He sheweth
how the Pope
gaineth the vic-
torie, not by

Gods word, but
by cruel warre.

p Meaning the
whole iurisdic-
tion of Pope,

which is compa-
red to Sodom
for their abomi-
nable sinne, & to
Egypt because of
true libertie to
serue God is ta-
ken away from
the faithfull: and
Christ was con-
demned by Pilate
who represented
the Romane po-
wer which
should be ene-
mie to the god-
ly.

q The infidels
are tormented
by hearing the
trueth preached.

r Which shalbe
at the last resur-
rection.

s For it seemed
that Antichrist
had chased the
out of the earth.

t Of the power
of Antichrist.

u When they shal
vnderstand by Gods word the glorie of his, and
punishment of his enemies, they shal fall from the Pope and glorifie
God. x Albeit Satan by the Pope, Turke and other instruments
troubleth the world neuer so much, yet Christ shal reigne. y Ie-
sus Christ. z This declareth the office of the godly which is to
giue God thanks for the deliuerance of his, and to praise his iustice
for punishing of his enemies.

nesses, and they shal prophesie a thousand two hundred, and threescore dayes, clothed in sackcloth.

These are two olive trees, and two candlesticks, standing before the God of the earth.

And if any man wil hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must he be killed.

These haue power to shut heauen, that it raine not in the dayes of their prophesying, & haue power ouer waters to turne them into blood, and to smite the earth with al maner plagues, as often as they wil.

And when they haue finished their testimony, the beast that commeth out of the bottomles pit, shal make warre against them, and shall ouercome them, and kill them.

And their corpses shal lie in the stretes of the great citie, which spiritually is called Sodom and Egypt, where our Lord also was crucified.

And they of the people and kinreds, & tongues, and Gentiles shal see their corpses three dayes and an halfe, and shal not suffer their carkeises to be put in graues.

And they that dwell vpon the earth, shal reioyce ouer them, and be glad, and shal send giftes one to another: for these two Prophets vexed them that dwelt on the earth.

But after three dayes and an halfe, the spirit of life coming from God, shal enter into them, and they shall stand vpon their feet: and great feare shal come vpon them which sawe them.

And they shal heare a great voyce from heauen, saying vnto them, Come vp hither. And they shal ascend vp to heauen in a cloude, and their enemies shall see them.

And the same houre shal there be a great earthquake, and the tenth part of the citie shal fall, & in the earthquake shalbe slaine in number seuen thousand: and the remnant shalbe afraid, and giue glorye to the God of heauen.

The second wo is past, and beholde the third wo will come anon.

And the seuenth Angel blew the trumpet, and there were great voyces in heauen, saying, The kingdomes of this world are our Lordes, and his Christs, and he shall reigne for euermore.

Then the foure and twentie Elders, which sate before God on their seates, fell vpon their faces, and worshipped God,

Saying, we giue thee thanks, Lord God

almightie, Which art, and Which wast, & Which art to come: for thou hast receiued thy great might, and hast obtained thy kingdome.

And the Gentiles were angrie, and thy wrath is come, and the time of the dead, that they should be iudged, and that thou shouldest giue rewarde vnto thy seruants the Prophets, and to the Saints, & to the that feare thy Name, to smal and great, & shouldest destroy the, which destroy the earth.

Then the Temple of God was opened in heauen, & there was sene in his Temple the Arke of his couenāt: & there were lightnings and voyces, and thundrings and earthquake, and much haile.

a Which signifie the destruction of the enemies.

CHAP. XII.

There appeareth in heauen a woman clothed with the sunne. 7 Michael fighteth with the dragon, which persecuteth the woman. 11 The victorie is gotten to the comfort of the faithfull.

And there appeared a great wonder in heauen: A woman clothed with the sunne, and the moone was vnder her feet, and vpon her head a crowne of twelue starres.

a In this third vision is declared how the Church which is compassed about with Iesus Christ the sunne of righteousness is persecuted of Antichrist.

And she was with childe & cryed trauiailing in birth, and was pained readie to be deliuered.

b The Church treadeth vnder foote whatsoeuer is mutable, and inconstant, with al corrupt affections and such like.

And there appeared another wonder in heauen: for behold, a great red dragon hauing seven heads, and ten hornes, & seven crownes vpon his heads:

c Which signifieth God and his word.

And his taile drew the thirde part of the starres of heauen, & cast them to the earth: And the dragon stode before the woman, which was readie to be deliuered to deuoure her childe when she had brought it forth.

d The Church euer was a most seruent desire longed for Christ should be borne, & that the faithfull might be regenerate by his power.

So she brought forth a man child, which should rule all nations with a rod of yron: and her sonne was take vp vnto God and to his throne.

e The deuill, and al his power which burneth with furie and is red with the blood of the faithful.

And the woman fled into the wilderness where she hath a place prepared of God, that they should feede her there a thousand, two hundred and three score dayes.

And there was a battel in heauen. Michael and his Angels fought against the dragon, and the dragon fought and his Angels.

f For he is prince of this world and almost hath the vniuersal gouernement.

But they preuailed not, neither was their place found any more in heauen.

And the great dragon, that old serpent, called the deuill and Satan, was cast out, which deceiueth al the worlde: he was cast into the earth, and his Angels were cast out with him.

g By his flatteries and promises he gaineth manie of the excellent ministers and honorable persons, and bringeth them to destruction.

Which is Iesus Christ the first borne among manie brethren, who was borne of virgin Marie as of a special member of the Church.

The Church was removed from among the Iewes to the Gentiles, which were as a barren wilderness, & so it is persecuted to & fro. Iesus Christ and his members, as Apostles, Martyrs, and the rest of the faithful. 1 For the dragon was deprived of al his dignitie, and had no more place in the Church.

10 Then I heard a loude voyce, saying, Now is saluation in heauen, and strength and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they ouercame him by the blood of the Lambe, and by the Worde of their testimony, and they loued not their liues vnto the death.

12 Therefore reioyce, ye heauens, and ye that dwel in them. Wo to the inhabitants of the earth, and of the sea: for the deuill is come downe vnto you which hath great wrath, knowinge that he hath but a short time.

13 And when the dragon saw that he was cast vnto the earth, he persecuted the woman which had brought forth the man childe.

14 But to the woman were giuen two wings of a great eagle, that she might flie into the wilderness, into her place, where she is nourished for a time, and times, and halfe a time, from the presence of the serpent.

15 And the serpent cast out of his mouth water after the woman like a flood, that he might cause her to be caried away of the flood.

16 But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and haue the testimony of Iesus Christ.

18 And I stode on the sea sand.

CHAP. XIII.

1. 8 The beast deceiue the prophete, 3. 4. 12. And is confirmed by another beast. 17 The primledge of the beasts marke.

a Here is the description of the Romane empire which standeth in crueltie and tyrannie.

b Meaning Rome, because it was first gouerned by seuen Kings or Emperours after Nero, and also is compassed about with seuen mountaynes.

c Which signifie many prouinces.

d By these beasts are signified the Macedonians, Persians and Chaldeans who the Romanes ouercame.

e That is, the deuill.

f This may be vnderstand of Nero, who moued the first persecution against the Church, and after flue him selfe, so that the familie of the Cæsars ended in him. g For the empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

& power was giuen vnto him, to do two and fourtie moneths.

6 And he opened his mouth vnto blasphemie against God, to blaspheme his Name and his tabernacle, and them that dwell in heauen.

7 And it was giuen vnto him to make war with the Saints, and to ouercome them, and power was giuen him ouer euery kinred and tongue, and nation.

8 Therefore all that dwell vpon the earth, shal worship him, whose names are not written in the booke of life of the Libe, which was slaine from the beginning of the worlde.

9 If any man haue an eare, let him heare.

10 If any leade into captiuitie, he shall go into captiuitie: if any kil with a sword, he must be killed by a sword: here is the patience and the faith of the Saints.

11 And I beheld another beast coming vp out of the earth, which had two hornes like the Lambe, but he spake like the dragon.

12 And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed.

13 And he did great wonders, so that he made fire to come downe from heauen on the earth, in the sight of men,

14 And deceiued them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the image of the beast, which had the wound of a sword, and did liue.

15 And it was permitted to him to giue a spirit vnto the image of the beast, so that the image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 And he made all, both smal and great, riche and poore, free and bonde, to receiue a marke in their right hand or in their foreheades.

17 And that no man might buy or sel, saue

lith doctrine, accused Gods word of imperfection, set vp mans traditions, and spake things contrarie to God and his word. f For the Pope in ambition, crueltie, idolatrie, and blasphemie did folowe and imitate the ancient Romanes. t Brought them to idolatrie and astonished them with the name of holie empire (as he termeth it).

u The man of sinne according to the operation of Satan shal be al power, signes and miracles of lies, 2. Thess. 2. 10. x Before whole empire which representeth the first beast, and is the image thereof.

y For the first empire Romane was as the paterne, and this second empire is but an image and shadow thereof. z For except the Pope confirme the authoritie of the King of Romanes, he is not esteemed worthy to be made Emperour. a The same things which the Pope, or false Prophets instruct him in. b Receiue the ordinances and decrees of the seat of Rome, and to kisse the vileins foote, if he were put ther vnto. c Whereby he renounceth Christ: for as faith, the word and the Sacraments are the Christians markes: so this Antichrist will accept none but such as wil approue his doctrine: so that it is not ynough to confesse Christ, & to beleue Scriptures, but a man must subscribe to the Popes doctrine: moreover their crimatories, greatings, vower, othes & shawings are signes of this marke, in so much as no nation was excepted that had not manie of these marked beasts. d He is not sealed with Antichrists marke, can not be suffred to liue among men.

e That is, the deuill. f This may be vnderstand of Nero, who moued the first persecution against the Church, and after flue him selfe, so that the familie of the Cæsars ended in him. g For the empire was established againe by Vespasian. h By receiuing the statutes, ordinances, decrees, ceremonies, and religion of the Romane empire.

i He spake diuine doctrine, accused Gods word of imperfection, set vp mans traditions, and spake things contrarie to God and his word. f For the Pope in ambition, crueltie, idolatrie, and blasphemie did folowe and imitate the ancient Romanes. t Brought them to idolatrie and astonished them with the name of holie empire (as he termeth it).

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Terr. iij.

he

i Antichrists time and power is limited.

k In their bodies, not in soules

l He meaneth vniversal departing whereof S. Paul speaketh to the Thessalonians.

m Antichrist hath not power ouer the elect.

n As God ordained from before all beginning, and all the sacrifices were as signes & Sacraments of Christs death.

o They which led soules captiues, go them selues into captiuitie.

p As the kingdom of Christ is from heauen, & bringeth men thither: so the Popes kingdom is of the earth & leadeth to perdition, and is begun and established by ambition, couetousnes, beastlines, craft, treason and tyrannie.

q Which signifie the priesthode and kingdom, and therefore he giueth in his armes two keyes and hath two swords caried before him. So Boniface the eighth which first ordained the subtle, shewed him selfe one day in apparel as a Pope, and the next day in harness as the Emperour, & two hornes in the Bishops mytre are signes hereof.

r He spake diuine

he that had the marke, or the name of the beast, or the number of his name.

18 Here is wisdom. Let him that hath wit, count the number of the beast: for it is the number of a man, and his number is six hundredth, threescore and fix.

e Such as may be vnderstand by mans reason: for about 666 yeres after this reuelation the Pope or Antichrist began to be manifest in the world: for these characters $\chi \xi \varsigma$ signifie 666: and

this number is gathered of β smal nöber, $\alpha \tau \epsilon \iota \nu \omicron \varsigma$ which in the whole make 666 and signifieth Lateinus, or Latin, which noteth the Pope or Antichrist who vseth in al things the Latin tongue, and in respect therof he contemneth the Hebrew and Greeke wherein the word of God was first and best written: and because Italie in olde time was called Latium, the Italians are called Latini, so that hereby he noteth of what countrey chiefly he should come.

CHAP. XIII.

1 The notable compoſe of the Lambe. 6 One Angel announſeth the Goſpel. 8 Another the fall of Babylon. 9 And the third warneth to flee from the beaſt. 13 Of their bleſſednes which die in the Lord. 18 Of the Lords harneſt.

a Ieſus Chriſt ruleth in his Church to defend and comfort it, though the beaſt rage neuer ſo much: and ſeing Chriſt is preſent euer w his Church, there can be no vicar: for where there is a vicar, there is no Church.

b Meaning a great and ample Church.

c Which was the marke of their election, to wit, their faith.

d Signifying that the number of the Church

ſhould be great, and that they ſhould ſpeake boldly, & aloud, and ſo gloriſie

Lord.

e None can praiſe God, but the elect whom he hath bought.

f By whorſome: and vnder this vice he compre-

hēdeth al other: but this is chiefly ment of idolatrie which is the ſpiritual whor-

dome.

g For their whole delight is in the Lambe Ieſus, and they loue none but him.

h Which declareth that the faithful ought to liue iuſtly and holily, that they may be

i For as much as their ſinnes are pardoned, and they are clad with the iuſtice of Chriſt. k By this Angel are ment

l true miniſters of Chriſt which preach the Goſpel faithfully. *Psalm. 145. 6. 1 The Goſpel teacheth vs to feare God and honour him, which is*

beginning of heauenly wiſdome. Act. 14. 21. 1ſa. 31. 9. iere. 51. 8. chap. 18. 2. m Signifying Rome, for as much as the vices which were in Babylon, are found in Rome in greater abundance, as perſecution of

1 Then I looked, and lo, a Lambe ſtoode on mount Sion, and with him an hundredth, fourtie and foure thouſand, hauing his Fathers Name written in their foreheads.

2 And I heard a voyce from heauen, as the ſound of manie waters, and as the ſound of a great thunder: And I heard the voyce of harpers harping with their harpes.

3 And they ſung as it were a newe ſong before the throne, and before the foure beaſts and the Elders, and no man could learne that ſong, but the hundredth, fourtie and foure thouſand, which were bought from the earth.

4 Theſe are they, which are not defiled with women: for they are virgins: theſe followe the Lambe whither ſoeuer he goeth: theſe are bought from men, being the first fruites vnto God, and to the Lambe.

5 And in their mouthes was found no guile: for they are without ſpote before the throne of God.

6 Then I ſawe another Angel flie in the middes of heauen, hauing an euerlaſting Goſpel, to preach vnto them, that dwell on the earth, & to euerie nation, and kinred and tongue, and people,

7 Saying with a loud voice, I Feare God, and giue glorie to him: for the houre of his iudgement is come: and worſhippe him that made heauen and earth, and the ſea, and the fountaines of waters.

8 And there followed another Angel, ſaying, It is fallen, it is fallen, Babylon

the great citie: for ſhe made all nations to drinke of the wine of the wrath of her fornication.

9 And the third Angel followed them, ſaying with a loud voice, If any man worſhippe the beaſt and his image, and receiue his marke in his forehead, or on his hand,

10 The ſame ſhall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cuppe of his wrath, & he ſhall be tormented in fire, and brimſtone before the holy Angels, and before the Lambe.

11 And the ſmoke of their torment ſhall aſcende euermore: and they ſhall haue no reſt day nor night, which worſhippe the beaſt and his image, and whoſoeuer receiveth the print of his name.

12 Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Ieſus.

13 Then I heard a voyce from heauen, ſaying vnto me, Write, Bleſſed are the dead, which hereafter die in the Lord. Euen ſo ſaith the ſpirit: for they reſt from their labours, and their workes follow them.

14 And I looked, and beholde, a white cloude, and vpon the cloude one ſitting like vnto the Sonne of man, hauing on his head a golden crowne, and in his hand a ſharpe ſickle.

15 And another Angel came out of the Temple, crying with a loud voice to him that ſate on the cloude, Thrust in thy ſickle and reape: for the time is come to reape: for the harueſt of the earth is ripe.

16 And he that ſate on the cloude, thruſt in his ſickle on the earth, and the earth was reaped.

17 Then another Angel came out of the Temple, which is in heauen, hauing alſo a ſharpe ſickle.

18 And another Angel came out from the altar, which had power ouer fire, and cried with a loud crie to him that had the ſharpe ſickle, and ſaid, Thrust in thy ſharpe ſickle and gather the cluſters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thruſt in his ſharpe ſickle on the earth, and cut downe the vines of the vineyarde of the earth, & caſt them into the great wine preſſe of the wrath of God.

20 And the wine preſſe was troden with out the citie, and bloud came out of the wine preſſe, vnto the horſe bridles by the ſpace of a thouſand and ſix hundredth fur-
longs.

21 By this ſimilitude he declareth the horrible confuſion of the tyrants and infidels, which delight in nothing but warres, ſlaughters, perſecutions and effuſion of blood.

CHAP. XV.

1 Seven Angels haue the ſeven laſt plagues. 3 The ſong of them that ouercome the beaſt. 7 The ſeueral ſins of Gods wrath.

n By the which fornication God is prouoked to wrath: ſo that he ſuffreth manie to walke in the way of the Romiſh doctrine to their deſtruction. o That is, of his terrible iudgement.

p The faithful are exhorted to patience.

q For they are deliuered from horrible troubles which are in the Church, and reſt with God.

r Or, for the Lords cauſe.

s Which are ingrafted in Chriſt by faith, which reſt & ſlay only on him, and re-

uoyce to be with him: for immediately after their death they are receiued into ioy

f Signifying that Chriſt ſhall come to iudgement in a cloude, euen as he was ſcene to go vp.

g *1ſa. 63. 12. mat. 13. 39.*

h The ouerthrowe of the people is compared to an harueſt, *1ſa. 19. 5.*

i alſo to a vintage, *1ſa. 63.*

k This is ſpoken familiarly for our capacite, al-

luding vnto an huſband mā, who ſuffreth him ſelf to be aduertized by his ſeruants

m whē his harueſt is ripe, and not that Chriſt hath neede to be tolde when he ſhoulde come to iudgement for the comfort of his Church, and deſtruction of his enemies.

n This was Chriſt who is alſo the altar, the prieſt and ſacrifice.

o That is, a certain place appointed, and not in the heauen.

^a This is the fourth vision which containeth the doctrine of Gods iudgements for the destruction of the wicked and comfort of the godlie. ^b Meaning an infinite number of Gods ministers, which had infinite manners of offences and punishments. ^c Signifying this brittle and inconsistent world mixt with fire, that is, troubles and afflictions, but the Saintes of God overcome them all, and sing diuine songs vnto God by whose power they get the victorie. *Exod. 15. 21. Psalm. 43. 39. Or, alls and deeds Iere 10. 7.* ^d Which is to declare the Gods iudgements are cleare, iust and without spot. ^e As ready to execute the vengeance of God. ^f By the foure beasts are meant all the creatures of God, which willingly serue him for the punishment of the infidels. ^g God giueth vs full entrie into his Church by destroying his enemies: for the Saintes can not clearely knowe all Gods iudgements before the full end of all things.

1 **A**ND I sawe another signe in heauen, great and marueilous, the seuen Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.
2 And I saw as it were a glasse sea, mingled with fire, and them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, stand at the glasse sea, hauing the harpes of God,
3 And they sung the song of Moses the seruāt of God, & the song of the Lambe, saying, Great and marueilous are thy workes, Lord God almightie iust and true are thy wayes, King of Saintes.
4 * Who shal not feare thee, O Lord, and glorifie thy Name? for thou only art holy, and all nations shall come and worshipping before thee: for thy iudgements are made manifest.
5 And after that I looked, and beholde, the temple of the tabernacle of testimonie was open in heauen.
6 And the seuen Angels came out of the temple, which had the seuen plagues, clothed in pure and bright linen, and hauing their breasts girded with golden girdles.
7 And one of the foure beasts gaue vnto the seuen Angels seuen golden vialles full of the wrath of God, which liueth for euermore.
8 And the Temple was full of the smoke of the glorie of God and of his power, and no man was able to enter into the Temple, til the seuen plagues of the seuen Angels were fulfilled.

CHAP. XVI.

^a The Angels powre out their vialles full of wrath, & And what plagues follow thereof. ^b Admonition to take heed and watch.

1 **A**ND I heard a great voyce out of the Temple, saying to the seuen Angels, Go your wayes, and powre out the seuen vialles of the wrath of God vpon the earth.
2 And the first went, and powred out his vial vpon the earth: and there fell a noy some, & a grievous sore vpon the men, which had the marke of the beast, & vpon them which worshipped his image.
3 And the second Angel powred out his vial vpon the sea, and it became as the bloud of a dead man: and euerie liuing thing died in the sea.
4 And the third Angel powred out his vial vpon the riuers and fountaines of waters, and they became bloud.
5 And I heard the Angel of the waters say, Lord, thou art iust, Which art, and

Which wast, and Holy, because thou hast iudged, these things.
6 For they shed the bloud of the Saints & Prophetes, and therefore hast thou giuen them bloud to drinke: for they are worthy.
7 And I heard another out of the Sactuarie say, Euen so, Lord God almightie, true and righteous are thy iudgements.
8 And the fourth Angel powred out his vial on the sunne, and it was giuen vnto him to torment men with heat of fire,
9 And men boyled in great heat, and blasphemed the name of God, which hath power ouer these plagues, and they repented not, to giue him glorie.
10 And the fift Angel powred out his vial vpon the throne of the beast, & his kingdom waxed darke, and they gnawed their tongues for sorow,
11 And blasphemed the God of heauen for their paines, and for their sores, and repented not of their workes.
12 And the sixt Angel powred out his vial vpon the great riuer Euphrates, and the water thereof dried vp, that the waye of the Kings of the East should be prepared.
13 And I sawe three vnclane spirits like frogs come out of the mouth of the dragon, and out of the mouth of the beast, & out of the mouth of the false Prophet.
14 For they are the spirits of deuils, working miracles, to go vnto the Kings of the earth, and of the whole worlde, to gather them to the battell of that great day of God Almighty.
15 (* Behold, I come as a thiefe. Blessed is he that watcheth and keepeth his garments, lest he walke naked, and men see his filthinesse)
16 And they gathered them together into a place called in Hebrew Arma-gedon.
17 And the seuenth Angel powred out his vial into the ayre: and there came a loude voice out of the Temple of heauen from the throne, saying, It is done.
18 And there were voices, and thundrings, and lightnings, and there was a great earthquake, such as was not since men were vpon the earth, euen so mightie an earthquake.
19 And the great citie was deuided into three parts, and the cities of the nations sel: and great Babylon came in remembrance before God, to giue vnto her the

^a This was like the first plague of Egypt, which was sores and boyles or pocks: & this reigneth commonly among Canon, Monkes, Friers, Nonnes, Priests, and such filthie vermin which beare the marke of the beast. ^b This is like to the first plague of Egypt, which signifieth all kindes of pestilences & contagious diseases. ^c That is, corrupt and infect. ^d The first plague of Egypt was like vnto this. ^e He bringeth forth these two Angels: the one which is gouerner of the waters, and the other from vnder the altar, as witnesses and commendors of Gods iust iudgements.

like frogges and come out of Antichrists mouth, because they should speake nothing but lies and vse all manner of craftie deceit to mainteine their riche Euphrates against the true Christians. ⁿ Albeit they call them selues spiritual and holy fathers. ^o For in all kings courts the Pope hath had his ambassadours to hinder the kingdom of Christ. *Chap. 12. mat. 22. 44. Luke 22. 33.* ^p Of righteousness and holines, wherewith we are clad through Iesus Christ. ^q As if he would say, The craftines of destruction when as Kings & Princes shall warre against God, but by craft of Satan are brought to that place where they shall be destroyed. ^r This is the last iudgement when Christ shall come to destroy the wicked and deliuer his Church. ^s Meaning the whole number of them that shal call them selues Christians, wherof some are so in deede, some are Papists and vnder pretence of Christ serue Antichrist, and some are neuters which are neither on the one side nor of the other. ^t Signifying all strange religions, as of the Iewes, Turkes and others, which then shal fall & that great whore of Rome, and be tormented in eternal paines. *Iere. 17. 11.*

- cuppe of the wine of the fiercents of his wrath.
- 20 And euery yle fled away, and the mountaines were not found.
- 21 And there fell a great haile, like talents, out of heauen vpon the men, and men blasphemed God, because of the plague of the haile: for the plague thereof was exceeding great.

C H A P. XVII.

3 The description of the great whore. 8 Her finnes and punishment. 14 The victorie of the Lambe.

- T**Hen there came ^a one of the seuen Angels, which had the seuen vials, & talked with me, saying vnto me, Come: I will shewe thee the damnation of the great ^b whore that sitteth vpon many waters,
- With whom haue committed fornication the Kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.
- So he caried me away into the wilderness in the Spirit, and I saw a woman sit vpon a skarlet coloured ^c beast, full of names of ^d blasphemie, which had seuen heads, and ten hornes.
- And the ^e woman was arrayed in purple and skarlet, and guilded with golde, and precious stones, and pearles, and had a cup of golde in her hand, full of ^f abominations, and filthines of her fornication.
- And in her foreheade was a name written ^g A Mysterie, great Babylon, the mother of whoredomes, and abominations of the earth.
- And I sawe the woman drunken with the blood of Saintes, and with the blood of the Martyrs of Iesus: and when I sawe her, I wondred with great miracule.
- Then the Angel said vnto me, Wherefore maruellest thou? I wil shewe thee the mysterie of the woman, and of the beast that beareth her, which hath ^h seuen heades, and ten hornes.
- The ⁱ beast that thou hast scene, was, and is not, and shal ascend out of the bottomles pit, and shal go into perdition, and they that dwel on the earth, shal wonder (whose names are not written in the Booke of life from the foundation of the worlde) when they beholde the beast that was, and is not, and yet is.
- Here ^j is the minde that hath wisdom. The seuen heades are ^k seuen mountaines, whereon the woman sitteth: they are also ^l seuen Kings.
- Five are fallen, and one is, and another is not yet come: and when he cometh, he must continue a short space.
- And the beast that was, and is not, is euen the ^m eight, and is one of the seuen, and shal go into destruction.
- For after that the empire was decayed in Nero, Galba, Otho, Vitellius, Vespasian and Titus dyed in lesse then fourtene yeres and reigned as Kings: Domitian then reigned, and after him Cocceius Nerua which was the seuenth. ⁿ He meaneth Traian ^o Emperour who was a Spanyard and adopted by Nerua, but because he persecuted the faithful, he goeth also to perdition.

- 12 And the ten hornes which thou sawest, are ten Kings, which yet haue not receiued a kingdome, but shall receiue power, as Kings at one houre with the beast.
- 13 ^p These haue one minde, and shall giue their power, and authoritie vnto the beast.
- 14 These shall fight with the Lambe, and the Lambe shall ^q ouercome them: ^r for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithful.
- 15 And he said vnto me, The waters which thou sawest, where the whore sitteth, are people, and multitudes, and nations, and tongues.
- 16 And the ^s ten hornes which thou sawest vpon the beast, are they that shall hate the whore, and shal make her desolate and naked, and shal eate her flesh, and burne her with fire.
- 17 For God hath ^t put in their hearts to fulfill his wil, and to do with one consent (for to giue their kingdome vnto the beast, vntil the wordes of God be fulfilled.
- 18 And the woman which thou sawest, is the great citie, which reigneth ouer the Kings of the earth.

serue Antichrist, & to dedicate them selues & theirs wholly vnto him

C H A P. XVIII.

3. 9. The louers of the worlde are sory for the fall of the whore of Babylon. 4 An admonition to the people of God to flee out of her dominion, 20 But they that be of God, haue cause to reioyce for her destruction.

- A**nd after these things, I sawe another Angel come downe from heauen, having great power, so that the earth was lightened with his glorie.
- And he cryed out mightely with a loude voyce, saying, ^a It is fallen, it is fallen, Babylon the great citie, and is become the habitation of ^b deuils, and the hold of all foule spirits, & a cage of euerie vncleane and hateful byrde.
- For ^c all nations haue drunken of the wine of the wrath of her fornication, and the Kings of the earth haue committed fornication with her, and the marchants of the earth are waxed riche of the abundance of her pleasures.
- And I heard another voyce from heauen saye, ^d Goe out of her, my people, that ye be not partakers in her finnes, & that ye receiue not of her plagues.
- For her finnes are ^e come vp vnto heauen, and God hath remembered her iniquities.
- Rewarde her, euen as she hath rewarded you, and giue her double according to her workes: and in the cup that she hath filled to you, fill her the double.
- In as much as she glorified her selfe, and liued in pleasure, so muche giue ye to that they do not communicate with the finnes of the wicked. ^f The Greeke word is, that her finnes so followe one another, and so rise one after another, that they grow to such an heape, that at length they touch the verie heauen. ^g Blessed is he that can repay to ^h whose the like, as is written, Psal. 137. 9.

her

1/a. 47. 8.

*g The glorious
boasting of the
strumpet.
h Butful of peo-
ple and mightie.*

her torment and sorowe: for the faith in
her heart, * I sit being a Queene, and am
no^h widowe, and shall see no mourning.

8 Therefore shall her plagues come at
one day, death, and sorowe, and famine,
and she shall be burnt with fire: for strong
is the Lord God which wil cōdemne her.

9 And the Kings of the earth shall bewaile
her, and lament for her, which haue com-
mitted fornication, and liued in pleasure
with her, when they shall see the smoke of
her burning,

10 And shall stand a farre off for feare of her
torment, saying, Alas, alas, the great citie
Babylō the mightie citie: for in one houre
is thy iudgement come.

11 And the¹ marchants of the earth shall
weepe and waile ouer her: for no man
buyeth their ware anie more.

12 The ware of golde and siluer, and of pre-
cious stone, and of pearles, and of fine li-
nen, and of purple, and of silke, & of skar-
let, and of all manner of Thyne^h wood, and
of all vessels of yuorie, and of all vessels of
most precious wood, and of brasse, and of
yron, and of marble,

13 And of cinamon, and odours, and oint-
ments, and franckincense, and wine, and
oyle, and fine flour, and wheat, & beasts,
and sheepe, and horses, and¹ charets, and
seruants, and¹ soules of men.

14 (And the^a apples that thy soule lusted
after, are departed from thee, and all
things which were fat and excellent, are
departed from thee, and thou shalt finde
them no more)

15 The marchants of these things which
were waxed riche, shall stand a farre off
from her, for feare of her torment, weep-
ing and wailing,

16 And saying, Alas, alas, the great citie,
that was clothed in fine linen and purple,
and skarlet, and guilded with golde, and
precious stone, and pearles.

17 For in one houre so great riches are
come to desolatiō. And euery shipmaster,
& all the people that occupie shippes, and
shipmen, and whosoever trauaile on the
sea, shall stand a farre off,

18 And crie, when they see the smoke of
her burning, saying, What^{citie} was like
vnto this great citie?

19 And they shall cast^o dust on their heads,
and crie weeping, and wailing, and say,
Alas, alas, the great citie, wherein were
made riche all that had shippes on the sea
by her¹ costlines: for in one houre she is
made desolate.

20 O heauen, reioyce of her, and ye holie
Apostles and Prophets: for God hath¹ gi-
uen your iudgement on her.

21 Then a mightie Angell tooke vp a stone
like a great millstone, and cast it into the
sea, saying, With such violence shall the
great citie Babylon be cast, and shall be¹
found no more.

22 And the voice of harpers, and musicians,
and of pipers, & trumpeters shall be heard

no more in thee, and no crafts man, of
whatsoeuer craft he be, shall be founde any
more in thee: and the founde of a mil-
stone shall be heard no more in thee.

23 And the light of a candle shall shine no
more in thee: and the voice of the bride-
grome and of the bride shall be heard no
more in thee: for thy¹ marchants were
the great men of the earth: and with
thine enchantments were deceiued all
nations.

24 And in her was found the blood of the
Prophets, and of the Saints, and of all that
were slaine vpon the earth.

CHAP. XIX.

*1 Praises are giuen vnto God for iudging the whore, and
for auenging the blood of his seruants. 10 The Angel
wil not be worshipped. 17 The foules and birdes are
called to the slaughter.*

1 And after these things I heard a great
voyce of a great multitude in heauen,
saying, * Hallelu-iah, saluation, and glory
and honour, and power be to the Lord
our God.

2 For^b true and righteous are his iudge-
ments: for he hath condemned the
great whore, which did corrupt the earth
with her fornication, and hath auenged
the blood of his seruants shed by her
hand.

3 And againe they said, Hallelu-iah: and
her^c smoke rose vp for euermore.

4 And the foure and twentie Elders, and
the foure^d beasts fell downe, and wor-
shipped God that sat on the throne, say-
ing, * Amen, Hallelu-iah.

5 Then a voyce came out of the throne,
saying, Praise our God, all ye his seruants,
and ye that feare him, both smal and
great.

6 And I heard like a voyce of a great multi-
tude, and as the voyce of many waters,
and as the voyce of strong thundrings,
saying, Hallelu-iah: for our Lord God al-
mighie hath reigned.

7 Let vs be glad and reioyce, and giue
glorie to him: for the¹ marriage of the
Lambe is come, & his wife hath made her
selfe readie.

8 And to her was graited, that she should
be araied with pure fine linen & shining,
for the fine linen is the righteousness of
Saints.

9 Then^h he said vnto me, Write, * Blessed
are they which are^h called vnto the
Lambes supper. And he said vnto me,
These words of God are true.

10 And I fell before his feete¹ to worship
him: but he said vnto me, See thou do it
not: I am thy fellowe seruant, and one of
thy brethren, which haue the¹ testimonie
of Iesus. Worship God: for the¹ testimo-
nie of Iesus, is the Spirit of prophesie.

of Iesus, or which am partaker of¹ same Gospel & faith. k He
sheweth that none ought to be worshipped but onely God: and
that he is of their number whome God vseth to reuile his secrets
by to the Prophets, that they may declare them to others, also that
we must beleeue no other spirit of prophesie, but that which doeth
testifie of Iesus, and leade vs to him.

*r The Romish
prelates & mar-
chants of soules
are as kings and
princes: so that
their counten-
nes, and pride
must be puni-
shed: secondly
their craftes and
deceites: and
thirdly their
crueltie.*

*a That is, praise
ye God, because
the Antichrist
and al wickednes
is taken out of¹
world.*

*b So that al the
Saints are con-
firmed & ought
nothing to doubt
of the saluation
of the faithfull.*

*c The wicked
shall be burned
in continual fire,
that neuer shall
be extinguished.*

*d By the foure
beasts are men-
al creatures.*

*e Signifying¹
his iudgements
are true and iust,
and ye ought
to praise him e-
uermore for the
destruction of¹
Pope.*

*f God made
Christ¹ his bride-
grome of his
Church at¹ be-
ginning, and at¹
last day it shall
fully accom-
plished when we
shall be ioyned w
our head.*

*g That is, the
Angel.*

Mat. 22. 2.

chap. 14. 13.

*h Whome God
of free mercie
calleteth to be par-
takers of his
heauely graces,
and deliuereth
from the filthie
pollutions of
Antichrist.*

chap. 22. 9.

*i Who am
charged to testi-
fy of Iesus, & which am partaker of¹ same Gospel & faith.*

k He

sheweth that none ought to be worshipped but onely God: and

that he is of their number whome God vseth to reuile his secrets

by to the Prophets, that they may declare them to others, also that

we must beleeue no other spirit of prophesie, but that which doeth

testifie of Iesus, and leade vs to him.

11 And

*i Both they that
temporally
haue had profite
by the strumpet
and also the spi-
ritual marchants
shall for sorowe
& want of their
gaine crie out &
despaire.
k Which is ve-
rie odoriferous
and precious.*

*l Such as the
wantons vse at
Rome.*

*m This is the
wilest ware that
these marchants
fel, & best cheap,
which soules
notwithstanding
f sonne of God
redemed w his
precious blood,
a. Pet. 1. 19.
n That is, the
things which
thou loudest
best.*

*o And so shewe
signes of great
sorowe.*

p Or, noble citie.

*p And hath re-
uenged your
cause in puni-
shing her.*

tere. 51. 63.

*q It shall not be
like to other ci-
ties which may
be builded a-
gaine, but it shall
be destroyed
without mercie.*

I Whereby is signified that Iesus christ our iudge shal be victori-
ous and shal triumph ouer his enemies.

m He meaneth Christ.

n So that y wic-
ked shal trem-
ble before his face.

o To shew that he was ruler of al the world.

p That is, none can haue so ful reuelation how Christ is verie God, eternal, infinite & almighty, as he him selfe.

Isa 63.2.

q Whereby is signified his victorie, and the destruction of his enemies.

r Signifying y Iesus Christ, which is the word, is made flesh, & is our Lord, our God and the iudge of the quicke & dead.

f This declareth that his Angels shal come with him to iudge y world.

t Which drieth the wicked into eternal fire.

Psalme 2.9.

u Which declarerh his humantie, wherein he is Lord of al, & shal iudge the world.

2 Tim. 6.15.

chap. 17.14.

x This signifieth that the day of iudgement shal be cleare & euident, so that none shal be hid:

for the trumpet shal blowe a loude and al shal vnderstand it. y For the Pope and the worldly princes shal fight against Christ, euen vntil this last day. z The ouerthrowe of the beast and his which shal be chiefly accomplished at the second coming of Christ.

11 And I sawe heauen open, and behold a white horse, & he that sat vpon him, was called, Faithful and true, and he iudgeth and fighteth righteously.

12 And his eyes were as a flame of fire, and on his head were many crownes: and he had a name written, that no man knewe but himselfe.

13 And he was clothed with a garment dipt in blood, and his name is called, THE WORD OF GOD.

14 And the warriors which were in heauen, followed him vpon white horses, clothed with fine linen white and pure.

15 And out of his mouth went out a sharpe sworde, that with it he should smite the heathen: for he shall rule them with a rod of yron: for he it is that treadeth the wine presse of the fiercenes and wrath of almighty God.

16 And he hath vpon his garment, vpon his thigh a name written, THE KING OF KINGS, AND LORD OF LORDS.

17 And I saw an Angel stand in the sunne, who cried with a loude voice, saying to all the foules that did fly by the middes of heauen, Come, and gather your selues together vnto the supper of the great God,

18 That ye may eate the flesh of Kings, and the flesh of hie Captaines, and the flesh of mightie men, and the flesh of horses, and of them that sit on them, and the flesh of all free men and bondmen, and of small and great.

19 And I saw the beast, and the Kings of the earth, and their warriors gathered together to make battel against him, that sat on the horse and against his souldiers.

20 But the beast was taken, and with him that false Prophet that wrought miracles before him, whereby he deceived them that receiued the beastes marke, & them that worshipped his image. These both were alieue cast into a lake of fire, burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the foules were filled ful with their flesh.

For the trumpet shal blowe a loude and al shal vnderstand it. y For the Pope and the worldly princes shal fight against Christ, euen vntil this last day. z The ouerthrowe of the beast and his which shal be chiefly accomplished at the second coming of Christ.

CHAP. XX.

a Satan being bound for a certaine time, 7 And after hee loosed, vexeth the Church grievously. 10. 12 And after the world is iudged, he & his are cast into the lake of fire.

a This Angel representeth the order of the Apostles, whose vocation & office was from heauen: or may signifie Christ, which should treade downe the serpents head. b Herby he meaneth the Gospel whereby hee is shut vp to the faithful, and Satan is chained that he can not hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubbornnes. c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a fort remaine.

And I saw an Angel come down from heauen, hauing the keye of the bottomles pitte, & a great chaine in his hand. And he tooke the dragon that olde serpent, which is the deuill and Satan, and he bounde him a thousand yeres,

which should treade downe the serpents head. b Herby he meaneth the Gospel whereby hee is shut vp to the faithful, and Satan is chained that he can not hurt them, yea and the ministers hereby open it to the infidels, but through their impietie and stubbornnes. c That is, from Christs natiuitie vnto the time of Pope Syluester the second: so long the pure doctrine should after a fort remaine.

3 And cast him into the bottomles pit, and he shut him vp, and sealed the doore vpon him, that he should deceiue the people no more, till the thousand yeres were fulfilled: for after that he must be loosed for a litle season.

4 And I saw seates: & they sat vpon them, & iudgement was giuen vnto them, and I saw the foules of them that were beheaded for the witnes of Iesus, & for the word of God, and which did not worship the beast, neither his image, neither had taken his marke vpon their foreheades, or on their hands: and they liued, and reigned with Christ a thousand yere.

5 But the rest of the dead men shall not liue againe, vntil the thousand yeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: for on such the second death hath no power: but they shall be the Priests of God and of Christ, and shall reigne with him a thousand yere.

7 And when the thousand yeres are expired, Satan shall be loosed out of his prison,

8 And shall go out to deceiue the people, which are in the foure quarters of the earth: euen Gog and Magog, to gather them together to battel, whose number is as the sand of the sea.

9 And they went vp into the plaine of the earth, which compassed the tents of the Saints about, and the beloued citie: but fire came down from God out of heauen, and deuoured them.

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shal be tormented euen day and night for euermore.

11 And I saw a great white throne, & one that sat on it, from whose face fled away both the earth and heauen, & their place was no more found.

12 And I sawe the dead, both great & small stand before God: and the bookes were opened, & another booke was opened, which is the booke of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 And the sea gaue vp her dead, which were in her, and death and hel deliuered vp the dead, which were in them: & they were iudged euerie man according to their workes.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoever was not founde written in the booke of life, was cast into the lake of fire.

death, whereby men haue bene slaine. r Hel and death which are the last enemies, shal be destroyed.

CHAP. XXI.

3.24. The blessed state of the golly, 3.27 And the miserable condition of the wicked. 11 The description of the heavenly Ierusalem, and of the wife of the Lambe.

d After this terme Satan had greater power then he had before.

e The glorie & authoritie of the that suffer for Christs sake.

f That is, while they haue remained in this life.

g He meaneth the, which are spiritually dead: for in whom Satā liueth, he is dead to God.

h Which is to receiue Iesus Christ in true faith, & to rise from sinne in newnes of life.

i The death of the soule, which is eternal damnation.

k Shall be true partakers of Christ & of his dignitie.

l That is, for euer.

Each 3.25. m After that the chaine is broken and the true preaching of Gods worde is corrupt.

n By them are moued diuers and strange enemies of y Church of God, as y Turk, the Sarazins & others, read Eze.

38.2 by whome the Church of God shoulde be grievously tormented.

o Which was Christ, prepared to iudgement with glorie and maiestie.

p Euerie mans conscience is as a booke wherein his deedes are written, which shal appere when God openeth the booke.

Phil. 4.3. chap 3.1 & 3.27. q Vnderstanding al kindes of

I And

Iſa. 65. 17. and

66. 22.

a All things ſhal be renewed and reſtored into a moſt excellent & perfect eſtate, and therefore the day of the reſurrection is called, the day of reſtauratiō of all things

Act. 5. 21.

1. Pet. 3. 13.

b For all things ſhall be purged frō their corruption, & the faithfull ſhall enter into heauen with their head chriſt.

c The holy cōpany of the elect & Meaning, that God by his diuine maieſtie will glorie and renew his, and take them vnto him.

Iſa. 25. 1.

chap. 7. 17.

e At occasions of ſorowes ſhall be taken away: ſo that they ſhall haue perpetuall ioye.

Iſa. 43. 19.

1. cor. 5. 17.

Chap. 1. 3. and

22. 13.

f I that am the eternal life, will giue vnto me to drinke of the liuely waters of this cuerlaſting life.

g They which feare man more then God.

h They which mocke and ſet at religion.

i Meaning the church, which is married to chriſt by tayth.

k By this deſcription is declared the incōprehenſible excellency, which the heauenly company do enioy.

l It is ſaile to come downe frō heauen, becauſe all the benefites that the Church hath, they acknowledge it to come of God through Chriſt.

m Euer greene and flouriſhing.

n Signifying that the faithfull ſhall be ſurely kept in heauen.

o That is, place enough to enter: for els we knowe there is but one way and one gate, euen Ieſus Chriſt.

p For the Apoſtles were means whereby Ieſus Chriſt the true fundatiō was reueiled to the world.

1 **A**ND I ſawe * a new heauen, and a new earth: * for * the firſt heauen, and the firſt earth were ^b paſſed away, and there was no more ſea.

2 And I ſawe the ^c holy citie newe Ieruſalem come ^d downe from God out of heauen, prepared as a bride trimmed for her husband.

3 And I heard a great voyce out of heauē, ſaying, Behold, the Tabernacle of God is with men, and he will dwell with them: & they ſhal be his people, and God him ſelfe ſhal be their God with them.

4 * And God ſhal wipe ^e away all teares frō their eyes: and there ſhal be no more death, neither ſorowe, neither crying, neither ſhall there be any more payne: for the firſt things are paſſed.

5 And he that ſate vpon the throne, ſayde, * Behold, I make all things newe: and he ſaid vnto me, Write: for theſe wordes are faithfull and true.

6 And he ſaid vnto me, * It is done, I am ^α and ^ω, the beginning and the ende. I will giue to him that is a thiſt, of the ^f wel of the water of life freely.

7 He that ouercommeth, ſhall inherite all things, and I will be his God, and he ſhall be my ſonne.

8 But the ^g fearefull and vnbeleeuing, and the ^h abominable and murderers, and whoremongers, and forcerers, and idolaters, and all liars ſhal haue their part in the lake, which burneth with fire and brimſtone, which is the ſecond death.

9 And there came vnto me one of the ſeuē Angels, which had the ſeuē vialles full of the ſeuē laſt plagues, & talked with me, ſaying, Come: I will ſhew thee the ⁱ bride, the Lambes wife.

10 And he caried me away in the ſpirit to a great & an hie mountaine, and he ſhewed me the great ^j citie, holy Ieruſalem, ^k deſcending out of heauen from God,

11 Hauing the glorie of God: and her ſhining was like vnto a ſtone moſt precious, as a ^l laſer ſtone cleare as cryſtal,

12 And had a great ^m wall and hie, and had twelue ⁿ gates, and at the gates twelue Angels, and the names written, which are the twelue tribes of the children of Iſrael.

13 On the Eaſt part ^o there were three gates, and on the Northſide three gates, on the Southſide three gates, and on the Weſt ſide three gates.

14 And the wall of the citie had twelue foundations, and in them the names of the Lambes twelue ^p Apoſtles.

15 And he that talked with me, had a goldē reede to meaſure the citie withal, and the gates thereof, and the wall thereof.

16 And the citie lay ſoure ſquare, and the length is as large as the bredth of it, and he meaſured the citie with the reede, twelue thouſand furlongs: and the length, & the bredth, & the height of it are equal.

17 And he meaſured the wall thereof, an hundreth, fourtie and ſoure cubites, by the meaſure of man, that is, of the Angel.

18 And the building of the wall of it was of laſper: and the citie was pure golde like vnto cleare glaſſe.

19 And the foundations of the wall of the citie were garniſhed with all maner of precious ſtones: the firſt foundation was laſper: the ſecond of Saphire: the third of a Chalcedonie: the fourth of an Emeraude:

20 The ſiſt of a Sardonyx: the ſixt of a Sardius: the ſeuenth of a Chryſolite: the eighth of a Beryl: the ninth of a Topaze: the tenth of a Chryſopraſus: the eleuenth of a Iacinth: the twelue an Amethiſt.

21 And the twelue gates were twelue pearles and euery gate ^q is of one pearle, and the ſtreete of the citie is pure golde, as ſhining glaſſe.

22 And I ſawe no Temple therein: for the Lord God almighty and the ^r Lambe are the Temple of it.

23 * And the city hath no nede of the ſunne, neither of the Moone to ſhine in it: for the glorie of God did light it: and the Lambe is the light of it.

24 * And the people which are ſaued, ſhall walke in the light of it: and the ^s Kings of the earth ſhal bring their glorie and honour vnto it,

25 * And the gates of it ſhall not be ſhut by day: for there ſhal be no night there.

26 And the glorie, and honour of the Gentiles ſhal be brought vnto it.

27 And there ſhall enter into it none vn-cleane thing, neither whatſoeuer worketh abomination or lies: but they which are writen in the Lambes ^t Booke of life.

^q This declarereth that Chriſt is God inſeparable with his Father.

Iſa. 60. 19.

Iſa. 60. 3. 5.

^r Here we ſee as in infinite other places that kings and princes, contrary to that wicked opinion of the Anabaptyſts are partakers of the heavenly glory, if they rule in the feare of the Lord.

Iſa. 60. 11.

Phil. 4. 3.

chap. 9. 5. and

10. 2.

CHAP. XXII.

¹ The river of the water of life. ² The fruitfullneſſe and light of the citie of God. ³ The Lord giueth euer his ſeruants warning of things to come. ⁴ The Angel will not be worſhipped. ⁵ To the word of God may nothing be added nor diſmiſſed there from.

1 **A**ND he ſhewed me a pure ^a river of water of life, cleare as cryſtal, proceeding out of the throne of God, & of the Lambe.

2 In the ^b middes of the ſtreete of it, and of either ſide of the river, was the tree of life, which bare twelue maner of fruites, & gaue fruite euery ^c moneth: and the leaues of the tree ^d ſerued to heale the ^e nations with.

3 And there ſhal be no more curſe, but the throne of God and of the Lambe ſhal be in it, and his ſeruants ſhall ſerue him.

4 And they ſhal ſee his face, and his Name ſhal be in their foreheads.

5 * And there ſhal be no ^f night there, and they neede no candle, neither light of the Sunne: for the Lorde God giueth them light, and they ſhal reigne for euermore.

And he ſaid vnto me, Theſe wordes are

^a Healludeth to the viſible para-diſe to ſee forth more ſenſibly the ſpiritual: & this agreeeth with that which is written, Ezek.

47. 1.

^b Meaning, that Chriſt who is ^c life of his church is common to all his, and not peculiar for any one ſort of people.

^c For there are all things pleaſe and full of al contentation continually.

^d Which ſometime were vn-pure as Gentiles, but now are purged and made

whole by Chriſt. *Iſa. 60. 13.* ^e The light ſhal be vchangeable, and ſhine for euer.

Vuuu. j.

ſaythfull

faithfull and true: and the Lord God of the holy Prophets sent his Angel to shewe vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed is he that kepeth the words of the prophesie of this booke.

8 And I am Iohn, which saw & heard these things: and when I had heard & seene, * I fel downe to worshippinge before the feete of the Angell, which shewed me these things.

9 But he saide vnto me, See thou do it not: for I am thy fellowe seruant, and of thy brethren the Prophets, & of them which keepe the words of this booke: worship God.

10 And he saide vnto me, * Seale not the words of the prophesie of this booke: for the time is at hand.

11 He that is vniust, let him be vniust still: & he which is filthie, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 And beholde, I come shortly, and my reward is with me, * to giue euery man according as his worke shalbe.

13 I am * α and ω , the beginning & the end, the first and the last.

14 Blessed are they, that do his commandments, that their right may be in the tree of life, and may enter in through the gates

into the citie.

15 For without shalbe dogges & enchanterers, and whoremungers, and murderers, and idolaters, and whosoeuer leueth or maketh lies.

16 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the roote & the generation of David, and the bright morning' starre.

17 And the Spirit and the bride say, Come. And let him that heareth, say, Come: and let him that is a thirst, come: and

* let whosoeuer will, take of the water of life freely.

18 For I protest vnto euery man that heareth the wordes of the prophesie of this booke, * If any man shall adde vnto these things, God shall adde vnto him the plagues, that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophesie, God shall take away his part out of the booke of life, and out of the holy citie, and from those things which are written in this booke.

20 He which testifieth these things, saith, Surely, I come quickly. Amen. Euen so come, Lord Iesus.

21 The grace of our Lord Iesus Christ be with you all, Amen.

to reforme our wil by his spirit. Dent. 4.2. and 12.32. p. 11. 30. 6. p. See- ing the Lord is at hand, we ought to be constant and reioyce, but we must beware we esteeme not the length nor shortnes of the Lords coming by our owne imagination, 2. Pet. 3. 9. q. This declareth the earnest desire that the faithfull haue to be deliuered out of these miseries, and to be ioyned with their head Christ Iesus.

Chap. 19. 10.

f Now this is the second time that he suffered himself to be carried away with the excellencie of the persone: which is to admonishe vs of our infirmitie & readines to fall, except God strength vs miraculously with his spirit.

g This is not the same as the other prophesies which were commanded to be hid till the time appointed, as in Daniel 12.4. because that these things should be quickly accomplished, and did now beginne.

Rem 2. 6.

I. a. 41. 4. and 44. 6. chap. 1. 8. & 21. 6. h They shall liue eternally with the Sonne of God.

THE ENDE.



THE ORDER OF THE YERES

FROM PAVL'S CONVERSION SHEWING

THE TIME OF HIS PEREGRINATION

and of his Epistles written to the Churches.

The yerres of
the natiuitie
of IESVS
Christ.

S. Paul.

The yerres of Ty-
berius the Empe-
rour.

35	1	Paul a persecuter, Aēt. 7. 8. 9. was conuerted as he went toward Damascus, Aēt. 9.	20
36	2	From Damalcus he went into Arabia to preache the Gospel: after he returned	21
37	3	to Damafcus where they would haue taken him, but he escaped by the me- anes of the faithfull, which did let him downe in a basket through the walles, Aēt. 9. Galat. 1.	22
38	4	From thence he came to Ierusalem to see Peter, Gal. 1. Aēt. 9. 2. Cor. 12.	23
39	5	The Iewes would haue put him to death, but he was led to Cesarca, and from	of Caligula.
40	6	thence sent into Syria and to Tarsus of Cilicia, Aēt. 9. Gala. 1.	2
41	7		3
42	8	After he was brought to Antiochia by Barnabas, where the disciples were first	4
43	9	named Christians.	
44	10	The famine was prophced by Agabus vnder C. Cesar. Aēt. 11.	of Claudius
45	11	S. Iames was slaine by Herode. Aēt. 12.	2
46	12	Paul the gouernour of Cyprus was conuerted by S. Paul. Aēt. 13.	3
47	13	Paul preached the Gospel in Antiochia of Pisidia, which is a parte of Galatia. Aēt. 14.	4
48	14	Thence he went to Iconium where he remained for a time. Aēt. 13. 14.	5
49	15	He healed a lame man at Lystri, and there was stoned. Aēt. 14.	6
50	16	When he had appointed the Elders in the Churche, he visited all Pisidia and	7
51	17	Pamphilia, and returned to Antiochia.	8
52	18	At this time was the councill of the Apostles holden at Ierusalem where Saint	9
53	19	Paul appeared, and he returned to Antiochia, whither Peter also came, and	10
54	20	Paul resisted him openly, Aēt. 15. Galat. 2.	11
55	21	Paul went into Syria and Cilicia with Siluanus to confirme the Churches, and	12
56	22	afterward to Derbe & Lystri, where he taketh Timotheus vnto him: thence he goeth to Macedonia, and teacheth in a citie called Philippi, Aēt. 15. 16.	13
57	23	Paul preacheth at Athenes, Aēt. 17. & frō thence writeth to the Thessalonians.	14
58	24	He remaineth at Corinthus 18. moneths, Aēt. 18. and from thēce writeth to the Romanes.	15
59	25	He returneth to Ephesus, and from thence to Cesarca: afterward to Ierusalem, of Nero.	16
60	26	and so to Antiochia: afterward he visiteth the Churches of Galatia and Phry- gia. Aēt. 18.	17
61	27	He commeth to Ephesus, where he preacheth two yerres, and there leaueth Ti- motheus. Aēt. 19. 1. Tim. 1.	18
62	28	He writeth from Ephesus the first to the Corinthians, 1. Corinth. 16.	19
63	29	After the tumult that was in Ephesus, he came to Troas, and from thence to Macedonia, and being at Philippi he wrote the second to the Corinthians by Titus and Luke. 2. Cor. 2. and 13. Aēt. 20.	20
64	30	Thence he came into Achaia and to Corinthus as he had promised, 1. Cor. 16. & 2. Cor. 12. and because certaine laid waite for him, he returned by Macedonia vnto Troas towarde Aristarchus and Timotheus, which were gone before him, Aēt. 20.	21
65	31	From Troas he came to Assos, to Mitylene called Lesbos, vnto Samos, and from	22
66	32	thence to Miletum, where he tooke leaue of the Ephesiāns, Aēt. 20. Thence he came to Rodes, to Patara, to Tyrus, to Ptolemais, to Cesarca, and last of all to Ierusalem, where he was taken, Aēt. 21. and 22.	23
67	33	When he was prisoner, he was led to Cesarca before the gouernour Felix, Aēt. 23. where he remained two yerres. Aēt. 24.	24
68	34	Afterward he was sent prisoner to Rome, Aēt. 27.	25
69	35	And being in prison there, he wrote to the Galatians, to the Ephesiāns, and to the Philippiāns.	26
70	36	Also to the Colossians, and to Philemon.	27
	37	The second to Timotheus.	28
	38	Finally he was beheaded at the commaundement of Nero.	29



A BRIEF TABLE OF THE INTERPRETATION OF THE PROPER NAMES WHICH ARE CHIEFLY FOUNDE IN THE OLDE TESTAMENT, WHEREIN THE FIRST NUMBER SIGNIFIETH THE CHAPTER: THE SECOND THE VERSE.

WHer as the wickednesse of time, and the blindenesse of the former age hath bene such, that all things altogether haue bene abused and corrupted, so that the very right names of diuers of the holy men named in the Scriptures haue bene forgotten, and nowe seeme strange vnto vs, and the names of infants that should euer haue some godly aduersities in them, and should be memorials and markes of the children of God receiued into his household, hath bene hereby also changed and made the signes and badges of idolatrie and heathenish impietie, we haue nowe set forth this table of the names that be most vsed in the olde Testament with their interpretations, as the Hebrews importeth, partly to call backe the godly from that abuse, when they shall knowe the true names of the godly fathers, and what they signifie, that their children now named after them, may haue uisdomies by their very names, that they are within that faythfull familie that in all their doings had euer God before their eyes, and that they are bounde by these their names to serue God from their infancie, and haue occasion to praise him for his workes wrought in them and their fathers: but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret myftries of the holy Ghost shall better be vnderstand. We haue medled rarely with the Greeke names, because their interpretation is vncertaine and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which haue bene corrupted by the Grecians. Nowe for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for he shall finde them in places most conuenient amongst the annotations: at least so many as may seeme to make for any edification, and vnderstanding of the Scriptures.

A

Abdia	A Aron, or Aharon, a teacher. Exod. 4. 14. Abdia, a seruant. 1. King chap. 4. ver. 6. Abdeel, a seruant of God, Ierem. 36. 26.	Abishur , the father of a song, or of a wal, or of righteousnes. 1. Chro. 2. 29.	
Abdai	Abdi, my seruant. 1. Chro. 6. 7.	Abital , the father of the dew. 2. King. 3. 4.	
Abdi and Audias	Abdiah, a seruant of the Lord. 1. King. 18. 3. and Obadiah, one of the twelue Prophets. Abdiel, the same. 1. Chron. 5. 15.	Abitob , the father of goodnes. 1. Chro. 8. 11.	Abitub
Abdenago	Abel nego, seruant of shining. Dan. 1. 44. Abel, mourning, the name of a cite, but Habel , the name of a man, doeth signifie vanitie. Gen. 4. 2.	Abner , the fathers candle. 1. Sam. 14. 49.	
Abagatha	Abgatha, father of the Winepresse. Abiah, the will of the Lord. 2. Chro. 29. 1.	Abram , an high father. Gen. 11. 31.	
Abisaph	Abiam, father of the sea. 1. King. 14. 31. Abisaph, a gathering father. 1. Chro. 6. 33. Abiathar, father of the remnant, or excellent father. 1. Kin. 22. 21.	Abraham , a father of a great multitude, as the name was changed. Gen. 17. 5.	
Abida	Abida, father of knowledge. Gen. 25. 4.	Abshalom , a father of peace, or the fathers peace, or reward. 2. Sam. 3. 3.	Abesalom Abesalom
Abidan	Abidan, father of iudgement. Numb. 1. 11.	Achan , troubling. Iosh. 7. 1. who is called Achar. 1. Chro. 2. 7.	
Abiel	Abiel, my father is God. 1. King. 9. 1.	Adadezer , reade Adarezer, beautifull helpe.	
Abiezer	Abiezer, the fathers helpe. Ios. 17. 2.	Adaiah , the witnes of the Lord. 1. Chro. 6. 41.	Adaias
Abigail	Abigail, the fathers ioye. 1. King. 25. 3.	Adaliah , pouertie. Eger. 9. 8.	
Abihail	Abihail, the father of strenght. Numb. 3. 35.	Adam , man, earthly. Reade Gen. 1. 15.	
Abihu	Abihu, he is a father. Exod. 6. 23.	Adiel , the witnes of God. 1. Chro. 4. 36.	
Abihud	Abihud, the father of praise. 1. Chro. 8. 3.	Adoniah , the Lord is the ruler. 2. Sam. 3. 4.	Adonias
Abilene	Abilene, lamentable. Luk. 3. 1.	Adonibezek , the Lords thunder. Iud. 1. 5.	
Abimael	Abimael, a father from God. Gen. 10. 25.	Adonikam , the Lord is risen. Neh. 2. 13.	
Abimelech	Abimelech, the Kings father, or a father of counsell, or the chief King. Gen. 20. 3.	Adoniram , the high Lord. 1. King. 4. 6.	
Aminadab	Aminadab, a father of a vow, or of a free minde, or prince. 1. King. 16. 8.	Adonizedek , the Lords iustice. Ios. 10. 1.	
Abinoam	Abinoam, father of beautie. Iud. 4. 6.	Agabus , a greshopper. Act. 11. 28.	
Abiram	Abiram an high father. 1. King. 16. 14.	Agar , a stranger. Gen. 16. 1.	
Abishag	Abishag, the fathers ignorance. 1. King 1. 3.	Ahaz , taking, or possessing. 2. King. 16. 1.	
Abishai	Abishai, the fathers reward. 1. King. 26. 6.	Ahasueros , a prince or head. Dan. 9. 1.	
Abshalon	Abshalom, the father of peace, or the peace of the father. 1. King. 15. 2.	Ahban , a brother of vnderstanding. 1. Chro. 2. 29.	
Abisue	Abisue, the father of saluation. 1. Chro. 6. 4.	Ahiah , brother of the Lord. 1. Chro. 2. 26.	
		Ahimaz , brother of counsell. 1. Sam. 14. 50.	
		Ahiman , brother of the right hand. Nom. 11. 23.	
		Ahimelech , a Kings brother. 1. Sam. 21. 7.	
		Ahimoth , a brother of death. 1. Chro. 6. 25.	
		Ahinoam , the brothers beautie. 1. Sam. 14. 50.	
		Ahier , the brothers light. Iud. 5. 5.	
		Ahilab , an heartie brother. Iud. 11. 31.	Ahalab
			Ahtab ,

The first Table.

Ahara Ahrah, a sweete favouring medowe. 1. Chro. 8. 1.
Achiam Ahikam, a brother arising, or aduenging. 2. King. 22. 12.
 Ahiezer, the brothers helpe. Numb. 7. 12.
 Aholah, a mansion or dwelling in his selfe.
 Aholibah, my mansion in his. Ezek. 23. 4.
Aod Ahud, praying or confessing. Iud. 3. 15.
Aluan ¶ Alian, high. 1. Chro. 1. 40.
 ¶ Amalek, a licking people. Gen. 36. 21.
 Amariah, the Lord sayd, or the Lambe of the Lord. Zephani. 1. 1.
 Amata, sparing the people. 2. Sam. 17. 25.
 Amathai, the gut of the people. 1. Chro. 6. 24.
 Amathi, the treading of the people. Neh. 11. 12.
 Amatiah, he burden of the Lord. 2. Chro. 17. 15.
 Amuthi, true or fearing. 2. King. 14. 25.
 Amiel, a people or God, or God with me. 1. Chro. 3. 5.
 Ammihadai, the people of the Almighty. Numb. 1. 12.
Amnon Ammon, a people. Gen. 19. 38.
Aminon Amon, faithfull. 2. King. 21. 18.
 Amos, a burden, one of the twelve Prophetes.
 Amoz, strong, the father of Ishaia. 1. 1.
 Amzi, strong. 1. Chro. 6. 46.
Annas ¶ Anah, afflicting, answering, or singing. Gen. 36. 2.
 and Hanna, gracious or mercifull. 1. Sam. 1. 2.
 Ananiah, the cloud of the Lord. Act. 5. 1.
 Andrea, manly. Mat. 4. 18.
 Anub, a grape. 1. Chro. 4. 8.
 Antipa, for all, or against all. Reuela. 2. 13.
Apheno ¶ Apadno, the wrath of his iudgement. Dan. 11. 46.
Apollos Apollo, a destroyer. Act. 18. 24. the name also of an idole.
 Apphia, bringing forth, or encreasing. Phile. 2.
Ram ¶ Aram, height, or their curse. Gen. 10. 23.
Aran, oren Arbel, bel or God hath aduenged. Hof. 10. 15.
 Archelaus, a prince of the people. Mat. 2. 22.
 Areli, the altar of God. Gen. 46. 16.
 Aretas, vertuous. 2. Mace. 5.
 Artahiaft, feruent to spoyle. Ezra. 7. 21.
 ¶ Afaf, a physician. 1. King. 15. 8.
 Afael, God hath wrought. 2. Sam. 2. 18.
Afhriel Afaph, gathering. 1. Chro. 6. 39.
 Afharelah, the blessedness of God. 1. Chro. 25. 3.
 Afhbel, an olde fire. 36. 21.
 Afher, blessedness. Gen. 30. 17.
Afael Afhel, the worke of God. 1. Chro. 4. 35.
 Afhur, blessed or traouling. Gen. 10. 21.
 Afmodeus, a destroyer. Tob. 3. 8.
 Afly ges, gouernour of the cite. Dan. 13. 64.
Atarias ¶ Atarah, a crowne. 1. Chro. 2. 26.
 Ataliah, the time of the Lord. Nehe. 12. 4.
 Ataliah, time for the Lord. 2. King. 8. 26.
 ¶ Aza, strength. Ezr. 2. 47.
Azarias Azaniah, hearkening the Lord. Neh. 10. 9.
 Azareel, the helpe of God. 1. Chro. 12. 6.
Afarias Azariah, helpe of the Lord. 4. King. 14. 21.
 Azarikam, help rising. 7. Neh. 11. 14.
Azmoth Azmaueth, strength of death. 2. Sam. 23. 30.
 Azubah, forsaken. 1. King. 22. 43.
 Azur, holpen or helper. Ierem. 28. 1.

B

Beel **B**aal, Bealim, lord, lords: the name of the idole of the Sydonians, or a general name to all idols, because they were as the lordes and owners of all that worshipped them.
Beeliada Baaliada, a master of knowledge. 1. Chro. 14. 7.
Beelmeon Baal-meon, the lord or master of the mansion or the house, as also Baalzbul, signifieth the same. Luke. 11. 5.
Beelmon Baal-zebub, the master of flies.
 Baanah, in affliction. 2. Sam. 4. 2.
Babylon Babel, confusion. Gen. 10. 10. & 11. 9.
 Bacchides, one that holdeth of Bacchus, or a drunkard. 1. Mace. 7. 8.
 Bacchenor and baceror the same. 2. Mac. 12. 15.
Badaias Badaiah, the Lord alone. Ezr. 10. 11.
Bildad Baldad, ancient in iudgement. 2. King. 20. 12.
 Baldad, olde loue or without loue. Iob. 8. 1.
 Barachel, blessing God. Iob. 12. 2.
 Barachiah, blessing the Lord. Zeeh. 1. 1.
 Bar-ionah, sonne of a dove. Mat. 16. 17.

Barnabas, the sonne of consolation. Act. 4. 36.
 Barabbas, sonne of confusion. Mat. 27. 16.
 Baruch, blessed. Ier. 32. 10.
 Bathseba, the seventh daughter, or the daughter of Bethseba an other. 1. Sam. 11. 3.
 Bathshua, the daughter of saluation. 1. Chro. 3. 5.
 ¶ Belshatlar, without treasure, or searcher of treasure. Dan. 5. 1.
 Benaiah, the Lord; buylding. 1. Chro. 4. 36.
 Benjamin, sonne of the right hand who was first called Benoni, the sonne of sorow. Gen. 35. 8.
 Beraah, the Lords creature. 1. Chro. 8. 20.
 Berak, lightening. Iud. 4. 6.
 Bered, hail. 1. Chro. 7. 21.
 Bethuah, the Lords daughter. 1. Chro. 4. 18.
 Bezaleel, in the shadow of God. Exod. 31. 2.
 Bileam, the ancient of the people. Nom. 22. 5.
 Bilhah, olde, or fading. Gen. 29. 29.
 ¶ Boas, in power, or strength. Ruth. 2. 2.

C

Caiaphas, a searcher. Mat. 26. 57.
 Calcol, nourishing. 1. King. 4. 31.
 Caleb, as a heart. Nom. 13. 6.
 Canaan, a merchant. Gen. 9. 18.
 Carmi, my vine. Gen. 46. 9.
 Cateiuhum, as pardoned. Gen. 10. 14.
 ¶ Cephas, a stone. Iohn. 1. 42.
 Cephurah, a honeste. Ezra. 2. 28.
 ¶ Cherub, as a childe. Ezra. 2. 57.
 Chilesab, the restraint of the father. 2. Sam. 3. 3.
 Chilion, perit, or al like a dove. Ruth. 1. 2.
 ¶ Ciflon, hope, or confidence. Nom. 34. 21.
 ¶ Clemens, mecke. Philip. 4. 3.
 Cleopatra, the glorie of the countrie. 1. Mac. 10. 57.
 ¶ Col hozeth, seeing all. N. ch. 3. 15.
 Conenah, the stabilitie of the Lord. 1. Chro. 31. 13.
 Cosbi, a liar. Nom. 25. 18.
 ¶ Cusan, Cusi, blacke or an Ethiopian. 2. Sam. 18.

D

DAlaiah, the poore of the Lord. 1. Chro. 3. 24.
 Dalalah, a bucket or consumer. Iud. 16. 4.
 Damaris, a little wife. Act. 17. 34.
 Dan, a iudgement. Gen. 14. 15.
 Daniel, iudgement of God. Dan. 1. 6.
 Dathan, statute or law. Numb. 16. 1.
 Dauid, beloued. 1. Sam. 7. 12.
 ¶ Deborah, a word or a bee. Gen. 35. 8.
 Delphon, a dropping downe. Est. 9. 7.
 Demas, fauouring the people. Col. 4. 14.
 Demophon, slaying the people. 2. Mac. 12. 1.
 Deu-el, knowe God. Num. 1. 14.
 ¶ Diblam, a cluster of figges. Hof. 1. 2.
 Didymus, atwinne. Iohn. 11. 16.
 Dimah, iudgement. Gen. 30. 21.
 Diothrephes, nourished of Iupiter.
 Dishan, a treifing. Gen. 36. 21.
 ¶ Dodanah, loue. 2. Chro. 20. 17.
 Dodanim, beloued. Gen. 10. 4.
 Doeg, carefull. 1. Sam. 21. 7.
 Dorcas, a doe. Act. 9. 39.
 Dorda, generation of knowledge. 3. Kings. 4. 31.
 Dositheus, giuen to God. 2. Mac. 19.

E

Eber, passing or passage. Gen. 10. 23.
 ¶ Eden, pleasure. 2. King. 19. 12.
 Eder, a flock. 1. Chro. 23. 23.
 Edom, reddie or earthy. Gen. 25. 30.
 ¶ Elchanan, the mercie of God. 2. Sam. 23. 24.
 Eldaah, the knowledge of God. Gen. 25. 4.
 Eldad, the loue of God. Numb. 11. 26.
 Eleadah, witnesse of God. 1. Chro. 7. 21.
 Eleasah, the worke of God. 1. Chro. 2. 39.
 Eleazar, the helpe of God. Exod. 6. 22.
 Eliab, my God the father. Numb. 26. 8.
 Eliah, God the Lord. 1. Chro. 8. 16.
 Eliakim, God ariseth. Isha. 22. 20.
 Eliam, the people of God. 2. Sam. 23. 14.
 Eliasaph, the Lord encrease. Num. 1. 14.
 Eliashib, the Lord returneth. 1. Chro. 3. 24.
 Eliatha, thou art my God. 1. Chro. 35. 4.
 Eliehoenai, to the Lord myne eyes. 1. Chro. 26. 3.
 Vuuuu.iii. Elidad,

The first Table.

Elidad, the beloved of God. Num. 34. 21.
 Elihu, he is my God. 1. Chron. 12. 10.
Elimelech Elimelech, my God the King, or the counsel of God. Ruth. 1. 2.
Elionai Elionai, to him mine eyes. 1. Chro. 3. 23.
Eliphalet Eliphalet, a miracle of God. 1. Chron. 11. 36.
Eliphaz Eliphaz, the God of deliverance. 2. Sam. 5. 16.
Elisua Elisua, my God saue th. 1. King. 19. 16.
Elisheus Elisheus, the lambe of God. Gen. 10. 4.
Elisheus Elisheus, my God iudgeth. 2. Chro. 23. 1.
Elissa Elisheba, the othe of God, or the fulnesse of God. Exod. 6. 23.
Elisabeth Elizur, the strength of God. Numb. 1. 5.
 Elkanah, the zeale of God. Exod. 6. 24.
 Elmoded, God meafureth. Gen. 10. 24.
 Elnathan, Gods gift. Iere. 26. 22.
 Elphaal, Gods worke. 2. Chro. 8. 11.
 Eluzai, God my strength. 1. Chro. 12. 5.
 Elymas, a corrupter, or forcerer. Act. 13. 8.
 Enos, man or miserable. Gen. 4. 27.
 Epaphroditus, pleafant. Philip. 2. 25.
 Epenetus, laudable. Rom. 16. 5.
Gephar Ephah, wearie. Gen. 25. 4.
Ephrom Ephraim, fruitful, or encreasing. Gen. 41. 52.
 Ephraim, Amiable. Act. 19. 22.
 Efau, working. Gen. 25. 25.
 Efcoul, a cluster. Gen. 14. 14.
Efter Eshek, violence. 1. Chro. 8. 38.
Heifer Ester, hidde. Est. 2. 7.
 Ethan, strength. 1. Kings. 4. 31.
 Eubulus, wife of good counsell. 2. Tim. 4. 21.
 Eupolemus, a good warriour. 1. Macc. 8. 27.
 Eutychus, fortunate. Act. 20. 9.
Affebon Ezbon, hafting to vnderstand. 1. Chro. 7. 7.
Azaliah Ezekiel, strength of the Lord. Ezek. 1. 3.
 Ezekiah, neere the Lord. 2. Chro. 34. 7.
 Ezer, an help. 1. Chro. 4. 4.
 Ezra, an helper. Ezr. 1. 7.
 Ezriel, the help of God. Ier. 36. 26.
 Ezrikam, an helping. 1. Chro. 3. 23.

G

Gaal, an abomination. Iud. 9. 15.
 Gabriel, a man of God, or the strength of God, the name of an Angel. Dan. 8. 16.
 Gad, a band, or garison. Gen. 30. 11.
 Galal, a rolle. 1. Chro. 9. 15.
 Gamaliel, Gods reward. Act. 5. 34.
Gamariah Gamarias, a consuming of the Lord. Iere. 29. 3.
 Gazabar, a treasurer. Ezra. 1. 8.
Godoliah Gedaliah, the greatnes of the Lord. Ier. 38. 1.
 Gedeon, a breaker or destroyer. Iud. 6. 13.
Gizei Gehazi, valley of vision. 2. King. 4. 12.
 Gera, a pilgrime, or stranger. Gen. 46. 21.
 Gimath, a garden. 1. King. 16. 21.
 Gog, a rooffe of an house. Ezek. 38. 2.
 Goliath, a captiuitie. 1. King. 7. 4.
 Gomer, a consumer. Gen. 10. 2.
 Gorgias, terrible. 1. Mac. 3. 38.

H

Habakuk, a wrassler. Hab. 1. 1.
 Habazaniah, the hyding of the Lordes shield.
Achaliah Habiah, the hyding of the Lord. Nehe. 7. 63.
Hecheliah Hacalah, waiting of the Lord. 2. Nehe. 10. 1.
Hadar Hadad, ioye. Gen. 25. 15. 1. Chro. 1. 30.
Hagaba Hagab, a grasshopper. Nehe. 2. 46.
Aggia Haggiah, the Lords feast. 1. Chro. 6. 29.
Amatha Ham, Hamathi, indignation, or heat. Gen. 10. 17.
Abatha Hamdan, heat of iudgement. Gen. 36. 26.
Anameel Hamul, merciful. Gen. 46. 12.
Haniel Hanameel, the mercie of God. Ier. 3. 27.
Anaaiar Hanameel, the grace of God. Nehe. 3. 1.
 Hanani, gracious, or merciful. 1. King. 16. 7.
 Hananiah, grace of the Lord. Ier. 37. 12.
Asadiah Haram, dedicate to God. 1. Chro. 24. 8.
 Hafadiah, the mercie of the Lord. 1. Chro. 3. 20.
Eua Hattil, an howling for time. Ezra. 2. 57.
Azael Hauah, liuing, or giuing life. Gen. 3. 20.
Ozea Hazael, seeing God. 1. King. 19. 17.
Chobor Hazarah, seeing the Lord. Nehe 11. 5.
 Heber, a companion. Gen. 46. 17.

Helkiah, the portion of the Lord. 2. Kings. 18. 18.
 Henech, taught or dedicate. Gen. 5. 18.
 Hopher, a digger or deluer. 1. Chro. 4. 6.
 Hephzi-bah, my delite in hir. 2. King. 23. 2.
 Heth, feare or breaking. Gen. 23. 3.
 Hezri, or Hezro, Hezron, Afari, Efri.
 Hiel, the Lord liue th. 1. King. 16. 34.
 Hiram, the height of life. 2. Sam. 5. 11.
 Hizkuah, strength of the Lord. 2. King. 18.
 Hobab, beloved. Numb. 10. 29.
 Hori, a prince. Gene. 36. 22.
 Hoshaiah, saluation of the Lord. Iere. 42. 1.
 Hoshea, saluation. Hof. 1. 7.
 Hofa, trusting. 1. Chro. 26. 10.
 Hotham, a scale or signet. 1. Chro. 7. 32.
 Hoziel, seeing God. 1. Chro. 23. 9.
 Hul, forow or infirmite. Gen. 10. 23.
 Hur, libertie or prince. 1. Chro. 4. 1.
 Hushah, hafting. 1. Chro. 4. 4.

I

Isaak, a supplanter. Gen. 25. 26.
 Isaakan, destroying. 1. Chro. 5. 13.
 Isaai, the worke of God. 1. Chro. 11. 47.
 Iazaniah, the hearkening of the Lord. 2. Kings. 25. 23.
Iabel Iabal, bringing or budding. Gen. 4. 20.
Iabesh Iabesh, drougt. 2. King. 15. 10.
 Iabez, forow. 1. Chro. 4. 9.
 Iabin, vnderstanding. Iosh. 11. 1.
 Iachin, stabilitie. Gen. 46. 10.
 Iadiah, knowing the Lord. Nehe. 2. 36.
 Iael, a do or ascending. Iud. 4. 16.
 Iahalleel, praying God. 1. Chro. 4. 16.
 Iahaziel, God hafteth. Gen. 46. 24.
 Iahaziel, seeing God. Ezr. 8. 5.
 Iahehel, hope in God or beginning in God. Gene. 46. 14.
 Iair, lightened. Deut. 3. 14.
 Iakim, stablishing. 1. Chro. 8. 19.
 Iambri, rebellious. 1. Macc. 9. 37.
 Iamin, right hand. Gen. 46. 10.
 Iamuel, God is his day. Gene. 46. 10.
 Ianonah, reiting. Iof. 16. 6.
 Ianum, sleeping. Iof. 15. 33.
 Iapheth, perfwading or enticing. Gen. 5. 32.
 Iaphia, lightning. 2. Sam. 5. 16.
 Iarephel, helth of God. Iof. 18. 27.
 Iarib, fighting or aduenging. Gen. 46. 10.
 Iafhen, ancient. 2. Sam. 23. 32.
 Iafher, righteous. Iof. 21. 39.
 Iafhub, a returning. 1. Chro. 7. 1.
 Iathniel, a gift of God. 1. Chro. 26. 2.
 Iattir, a remnant or excellent. Iosh. 15. 48.
 Iethri, Iethro, Iethron the same.
 Ianan, making sad. Gen. 10. 1.
 Iaziel, the strength of God. 1. Chro. 15. 18.
 Iaziz, brightnesse. 1. Chro. 27. 31.
 Ibhac, chosen. 2. Kings. 5. 15.
 Ichahod, where is glory? 1. Sam. 4. 21.
 Iddo, his confession. 1. Chro. 27. 21.
 Ieconiah, stabilitie of the Lord. 1. Chro. 3. 16.
 Iedaiah, the hand of the Lord or confessing the Lord. 1. Chro. 4. 37.
 Iedidah, beloved. 2. Sam. 22. 1.
 Iediel, knowledge of God. 1. Chro. 7. 6.
 Ieduthun, confessing. 1. Chro. 9. 16.
 Iehiah, the Lord liue th. 1. Chro. 5. 23.
 Iehiel, God liue th. 1. Chro. 26. 21.
 Iehoadan, the Lordes pleasure. 2. King. 14. 2.
 Iehoahas, the possession of the Lorde. 2. Kings. 23. 34.
 Iehoash, the fyre of the Lord. 2. Kings. 11. 21.
 Iehohanan, grace or mercie of the Lorde. 2. Chro. 26. 1.
 Iehoiada, the knowledge of the Lorde. 2. Kings. 11. 15.
 Iehoiakim, the rising or aduenging of the Lorde. 2. Kings. 23. 34.
 Iehoshaphat, the Lord is the iudge. 1. Chro. 3. 10.
 Iehoshua, the Lordes saluation. Zach. 3. 1.
 Iehozadak, the iustice of the Lorde. 1. Chro. 6. 14.
 Iehudath, confession or prayfe. Gen. 29. 35.
 Iekannah, the Lorde shall arise, citabliffe, or aduenge.

Helchi
 Hanoeh
 Enoch
 Haphsiba
 Ephiba
 Ezron

Huziel

Oufa

Iakob
 Ioakam
 Effiel

Iobel

Iedaiah
 Iahel
 Ialoleel

Afiel
 Achoei, Iahiel

Iacirus
 Iambres
 Iamrah
 Iemuel

Iaphie

Iasfar
 Iasub
 Iathanael
 Iether
 Iethrai
 Ionia

Iaddo
 Chonias
 Ieddia

Ieddida

Ioadan
 Iohas

Ioas
 Ionan, Iohannes

Ioachim

Iofaphat
 Iofedec

Iuda
 Iacenna

The first Table.

aduenge. 1. Chro. 3. 41.
 Ickodeam, the burning of the people. Iof. 15. 56.
 Iephiet, deliuered. 1. Chron. 7. 32.
 Iephuneh, beholding. Nomb. 13. 7.
 Ierahmeel, the mercie of God. Ier. 36. 36.
 Iered, ruling. Gene. 5. 15.
 Ieriel, the feare of God. 1. Chro. 7. 2.
 Ierimoth, fearing death. 1. Chro. 7. 7.
 Ieroboam, encreasing the people. 2. Kings. 14. 23.
 Ieroham, high. 1. Chron. 6. 27.
 Ierubbaal, let baal aduenge. Iud. 6. 32.
 Ieshaiah, faluation of the Lorde. Ifa. 1. 1.
 Ieshua, a fauour. Mat. 1. 16.
 Igal, redeemed. 2. Chro. 3. 22.
 Igdaliah, the greatneffe of the Lorde. Iere. 35. 4.
 Iobab, willing, or voluntarie. 1. Chro. 2. 16.
 Iob, sorowfull, or hated. Iob. 1. 1.
 Iobamah, the building of the Lorde. 1. Chro. 9. 8.
 Iochbed, glorious. Exod. 6. 20.
 Ioel, willing or beginning. Ioel. 1. 1.
 Iokshan, an offitice. Gene. 35. 23.
 Ioktan, a little one. Gene. 10. 25.
 Ionah, a doue. 2. Kings. 14. 25.
 Ionadab, voluntarie or willing. 2. Kings. 13. 15.
 Ionath, the gifte of the Lorde. Iudg. 18. 30.
 Ioseph, encreasing. Gene. 30. 24.
 Ioshabab, the fulneffe of the Lorde. 2. Chro. 12. 17.
 Ioshiah, the fyre of the Lorde. 2. King. 22. 3.
 Iotham, perite. 2. Kings. 15. 23.
 Iozabab, endewed. 1. Chro. 12. 20.
 Iphdiah, the redemption of the Lorde. 1. Chro. 8. 25.
 Iphrah, opening. Iud. 11. 1.
 Ira, a watchman. 1. Chron. 11. 28.
 Irad, a wilde affe. Gene. 4. 18.
 Iriah, the feare of the Lorde. Iere. 17. 12.
 Iermeiah, exalting the Lorde. 1. Chron. 5. 24.
 Ishacar, a wages. Gene. 30. 18.
 Ishai, a gift or oblation. Rut. 4. 17.
 Ishbofeth, a man of shame. 2. Sam. 2. 12.
 Ishariot, an hyeling, or man of death. Matthew. 10. 3.
 Ishmael, God hath heard. Gene. 16. 11.
 Istob, good man. 2. Sam. 10. 8.
 Israe, a prince of God, or preuayling with God. Gene. 35. 10.
 Itamar, wo to the change. Exod. 6. 23.
 Ittai, strong. 2. Sam. 23. 29.
 Ithiel, God with me. Nehem. 11. 6.
 Iubal, bringing or fadig. Gen. 4. 21.
 Iuchal, mightie. Iere. 38. 1.
 Izebel, wo to the house. 1. King. 16. 31.
 Izahac, laughter. Gene. 17. 19.
 Izrahiah, the Lorde arifeth, or the cleareneffe of the Lorde. 1. Chro. 7. 3.
 Izreel, the feede of God. Iosh. 15. 56.

K

Chaath, a congregation. Gene. 46. 11.
 Choath, Kainan, a biar, or owner. gene. 5. 9.
 Kain, a poffeffion. gene. 4. 1.
 Chemuel, Kamuel, God is risen. gene. 22. 21.
 Kareah, balde. 2. Kings. 25.
 Kedar, blackneffe. gene. 25. 13.
 Kedem, East. Ierem. 49. 26.
 Keren-happuch, the horne of beantie.
 Kallaiah, the voyce of the Lorde. Nehem. 12. 19.
 Kish, hard, or fore. 1. Sam. 9. 1.
 Kolaiah, the voye of the Lorde. Nehem. 11. 2.
 Korah, balde. Gene. 36. 5.
 Kore, crying. 1. Chro. 9. 19.
 Kufhaia, hardneffe. 1. Chro. 15. 17.

L

Leedan, Laadah, to gather, or testifie. 1. Chro. 4. 21.
 Laadan, for pleasure. 1. Chro. 7. 26.
 Laban, white. gene. 24. 29.
 Lael, to God, or to the mightie. Nomb. 3. 24.
 Lahad, to praife. 1. Chro. 4. 2.
 Lamuel, with whom is god? Prou. 31. 1.
 Lahabim, enflamed. gene. 10. 13.
 Lamech, poore, or fmitten. gene. 4. 18.
 Lappidoth, lightnings. Iud. 4. 4.
 Letufhim, hammer men. gene. 25. 3.

Leui, ioyned, or coupled. gene. 29. 34.
 Leah, paynefull, or wearied. gene. 29. 16.
 Lobin, whiteneffe. Exod. 6. 17.
 Lot wrapped, or ioyned. gene. 11. 27.
 Led, a natiuitie, or generation. gene. 10. 22.
 Lyfias, diffoluing. 1. Mac. 3. 12.
 Lytmachus, diffoluing battell. 2. Mac. 4. 29.

Zotan
Ludim

M

Maachathi, broken. 2. Kings. 25. 23.
 Mahazioth, fcing a figne. 1. Chro. 25. 4.
 Mahfeiah, the protection of the Lorde. Iere. 32. 12.
 Mahla, weakenesse, or a dance. Nomb. 26. 33.
 Maafai, my worke. 1. Chro. 9. 12.
 Maafefiah, the worke of the Lorde. 1. Chronic. 15. 18.
 Maziah, the strength of the Lorde. 1. Chronic. 24. 18.
 Makaz, finishing, or watching. 1. King. 4. 9.
 Machanai, my poore fomme. 1. Chro. 12. 13.
 Machi, poore, or fmitter. Nomb. 13. 16.
 Machir, felling, or knowing. gene. 50. 23.
 Madai, a meafure, or iudging. gene. 10. 2.
 Madan, ftrife. gene. 25. 2.
 Magdalcna, magnified, or exalted. Mat. 27. 56.
 Magdiel, preaching god. gene. 36. 43.
 Magog, couering, or melting. gene. 10. 2.
 Mahalah, infirmutie, or fickenesse. 2. Chron. 11. 18.
 Maharai, hafting. 2. Chro. 11. 30.
 Mahath, wiping away, or fcaring. 1. Chronic. 6. 35.
 Malachi, my melfenger. Malach. 1. 1.
 Mahaleel, praying God. gene. 5. 12.
 Mamzer, a baltard. Deut. 25. 3.
 Manahem, a comforter. 2. King. 15. 14.
 Manoah, reft. Iudg. 13. 2.
 Maon, a dwelling place. Iosh. 15. 55.
 Mordechai, bitter, contrition. Eft. 3. 5.
 Martha, bitter, or prouoking. Luke. 10. 38.
 Mattan, a gift. 2. Chro. 23. 17.
 Mattani, Mattaniah, Matthanah, Mattharah his gift. Ezra. 10. 33.
 Mattithia, a gift of the Lorde. Chro. 9. 31.
 Malchiel, God is my King. Gen. 46. 17.
 Malchiah, the Lord my King. Ierem. 21. 1.
 Malchi-zedek, King of righteoufneffe. Genesis. 14. 18.
 Malchiffhua, my King the fauour. 1. Samuel. 14. 49.
 Mehetabel, how good is God! Gen. 36. 39.
 Mehuman, troubled. Ester. 1. 10.
 Mehuaiel, teaching God. Gen. 4. 18.
 Methufael, asking death. Gen. 4. 18.
 Methufelah, fpoiling his death. Gen. 5. 21.
 Melatiah, deliuerance of the Lorde. Nehc. 1. 7.
 Menelaus strength of the people. 2. Maccabees. 4. 23.
 Menafheh, forgetting. Gen. 41. 51.
 Meraioth, bellitnes. 1. Chro. 9. 11.
 Mered, r. bellious. 1. Chro. 4. 17.
 Merha, faluation. 1. Chro. 2. 42.
 Melhelemiah, the peace of the Lorde. 1. Chron. 26. 1.
 Meshullam, peaceable. 2. King. 22. 3.
 Mephiofeth, shame of mouth. 2. Sam. 4. 4.
 Melhech, prolonging. Gen. 10. 2.
 Melchah, a woman of counfel. Gen. 11. 29.
 Melchom, their King, or counfeller, the idole of the Ammonites. 2. King. 23. 13.
 Mizzah, a dropping, or confuming. Gen. 36. 11.
 Michah, poore, or fmitten, or who is here? 2. Chro. 34. 20.
 Michaiiah, who is like the Lorde? 2. King. 22. 12.
 Michael, who is like God? 1. Chro. 7. 3.
 Michal, who is perfect? 1. Sam. 14. 49.
 Mifhael, who demandeth? Exod. 6. 22.
 Miriam, exalted, or teaching. Exod. 6. 20.
 Mithredath, diffoluing the Law. Ezra. 1. 8.
 Moah, of the father. Gen. 19. 36.
 Mosheh, drawne vp. Exod. 10. 2.
 Moza, found, or vneauened. 1. Chro. 2. 46.
 Mufach, anyoynting. 1. King. 16. 18.
 Muhi, departing. Exod. 6. 19.

Maachah
Maafai

Maafias
Maafias

Maafaios
Machabani

Midian

Mahalon

Malachias
Malaiel

Manoe
Maonathi

Mattanah
Mantthanaim

Mattathias
Mathias

Melchiel
Melchiah

Melchizedek
Aman

Meltias

Meltias

Manasse
Merari

Moufa

Melcha

Micha

Michas

Michaias

Maria

Vuquu. iiii. Naamah

The first Table.

N

R

N **N**amah, beautifull. Gen. 4. 22.
Nasaman, fayre, or beautifull. Gen. 46. 21.
Naarah, a mayde, or watching. Iosh. 16. 7.
Naariah, a schilde of the Lord. 1. Chro. 3. 22.
Nabaioth, buddes or prophecies. Gen. 25. 13.
Naboth, a foole. 1. Sam. 25. 3.
Nadab, a prince, or liberall. Exod. 6. 23.
Naggai, clearenesse. Luke 1. 25.
Nahaiel, the inheritance of God. Nomb. 21. 19.
Naham, Nahum, a comforter, or repentant. 1. Chro. 4. 19.
Nahas, a serpent. 1. Chro. 4. 12.
Nahor, hoarse, or angrie. Gen. 11. 22.
Naioth, beautie, or a dwelling place. 1. Samuel. 19. 18.
Naphtali, wrastling, or comparison. Genesis. 30. 8.
Nathan, giuen. 2. Sam. 5. 14.
Nebuchad-nezzar, which is written for the moste part in Ieremie, and sometimes in Ezekiel, Nebuchadrezzar, signifieth the mourning of the generation.
Nepheg, wreake. 2. Sam. 5. 15.
Nephtuni, an opening. Gen. 10. 13.
Ner, a light. 1. Sam. 14. 51.
Nethaneel the gift of god. 2. Chro. 35. 9.
Nethaniah, a gift of the Lord. 2. Sam. 25. 23.
Nimrod, rebellious. Gen. 10. 8.
Noadiah, the witness, or testification of the Lord. Ezr. 8. 33.
Noah, rest. Gen. 5. 29.
Nogah, brightnesse. 1. Chro. 14. 16.
Nun, sonne, or posteritie. Nom. 13. 9.

O

O **O**badiah, seruant of the Lord. 1. Chro. 3. 21.
Obed, a seruant. Iud. 9. 36.
Obed-edom, the seruant of Edom, or a seruant Edomite. 2. King. 6. 10.
Obil, borne, or brought. 1. Chro. 27. 30.
Omar, speaking, or exalting. Gen. 36. 11.
Onam, sorow, strength. Gen. 36. 23.
Onan, sorowe, or iniquitie. Gen. 38. 4.
Ophel, a towre, or darkenesse. 2. Chro. 27. 33.
Ophir, alhes. Gen. 10. 29.
Oman, reioicing. 1. Chro. 21. 18.
Orpah, a necke. Ruth. 1. 4.
Ortholias, rectified. 1. Macc. 15. 37.
Orthni, my time. 1. Chro. 26. 7.
Ortholiah, time to the Lord. 1. Chro. 8. 26.
Orthoniel, the time of God. Iosh. 15. 17.
Oziah, the strength of the Lorde. 1. Chron. 15. 21.
Ozziel, the help of God. 1. Chro. 27. 19.

P

P **P**agiel, God hath met. Nomb. 1. 13.
Palai, prayng or iudging. Nehem. 3. 25.
Palti, deliuerance. Nom. 13. 10.
Paltiel, deliuerance of God. Nom. 34. 36.
Palu, marueilous. Gen. 46. 19.
Paroh, vengeance. Exod. 8. 1.
Paruah, flourishing, or fleeing. 1. King. 4. 17.
Pashur, encreasing libertie. Ierem. 20. 3.
Pedahel, the redemption of God. Nomb. 34. 28.
Phadassur, **P**edah-zur, a mightie redeemer. Nom. 1. 10.
Pedajah, the Lords redeeming. 2. King. 22. 1.
Pekajah, the Lords opening. 2. King. 15. 22.
Pelaiah, the miracle of the Lord. 1. Chro. 3. 24.
Pelah, a miracle of the Lord. Nehem. 8. 7.
Pelatah, deliuerance of the Lord. 1. Chro. 3. 21.
Pelag, a diuision. Gen. 10. 25.
Pelet, deliuerance. 1. Chro. 2. 33.
Penuel, seeing God. 1. Chro. 4. 4.
Peresh, a horseman. 1. Chro. 7. 16.
Peres, a diuision. Gen. 38. 29.
Perudah, a diuision. Ezr. 2. 55.
Perthai, the Lord openeth. Ezr. 10. 23.
Phicol, the mouth of all. Gen. 21. 22.
Pinchas, a bolde countenance. Nomb. 25. 7.
Puah, a mouth. Gen. 46. 13.

R **R**asmiah, thunder of the Lord. Nehem. 7. 7.
Racdai, ruling. 1. Chro. 2. 14.
Rahab, proude, or streng. Iosh. 2. 1.
Raham, mercie, or compassion. 1. Chro. 2. 44.
Rahel, a sheepe. Gen. 29. 9.
Ram, high. 1. Chro. 2.
Ramiah, exaltation of the Lord. Ezr. 10. 25.
Rapha, release, or medecine. Gen. 46. 21.
Reciah, a vision of the Lord. 1. Chro. 5. 5.
Reba, the fourth. Iosh. 13. 21.
Rechab, a rider. 2. King. 10. 15.
Reciaiah, a sheperd to the Lord. Ezr. 2. 2.
Rehabeam, dilating the people. 1. King. 11. 43.
Rehum, pitiful, or pitied. Ezr. 2. 2.
Remaliah, the exaltation of the Lorde. 2. Kings. 15. 27.
Rephael, medecine of God. 1. Chro. 26. 7.
Rephaiah, medecine of the Lord. 1. Chro. 3. 21.
Reu, his sheperd. Gen. 11. 19.
Reuben, the sonne of vision, so named, because the Lorde did see his mothers affliction. Gen. 29. 32.
Ruel, a sheperd of God. Exod. 2. 19.
Rezon, a secretarie, or leane. 1. King. 11. 23.
Ribai, strife, or encreased. 2. Sam. 23. 29.
Ribkah, fed. Gen. 22. 23.
Rinnah, song, or reioicing. 1. Chro. 4. 20.
Riphath, medecine, or release. Gen. 10. 3.
Rogel, a footeman, or snaccifer. Iosh. 15. 8.
Ruth, watered, or filled. Ruth. 1. 4.

S

S **S**abtah, a compasse, or olde age. Gen. 10. 7.
Sabteca, the cause of smiting. Gen. 10. 7.
Sarah, a lady, or dame. Gen. 17. 15.
Sarai, my dame, or mistresse. Gen. 11. 29.
Sheba, a compasse. Gen. 10. 7.
Seled, affliction. 1. Chro. 2. 30.
Semachiah, cleauing to the Lord. 1. Chro. 26. 7.
Shaal, Shaal, asked. Ezr. 10. 29. 1. Sam. 9. 2.
Shaaph, flying, or thinking. 1. Chro. 4. 7.
Shabbethai, my rest. Nehem. 11. 16.
Shachir, wages. 1. Chro. 11. 35.
Shage, ignorant. 1. Chron. 11. 34.
Shallum, peaceable. 2. Kings. 15. 10.
Shalman, peaceable. Hose. 10. 15.
Shalmon, peaceable. Ruth. 4. 21.
Shamgar, desolation of the stranger. Iudg. 3. 31.
Shammah, desolation, destruction. 1. Sam. 16. 9.
Shammua, obedient. Nomb. 13. 5.
Shaphan, a conie, or one hidde. 1. Chro. 5. 12.
Shaphat, a iudge. Nomb. 13. 6.
Sharezer, a treasurer. 2. King. 19. 37.
Shealthiel, asked of God. Hag. 1. 1.
Shezriah, the gate of the Lord. 1. Chro. 8. 38.
Sheba, captiuitie. Gen. 10. 7.
Shebarim, hope. Iosh. 7. 5.
Sheber, hope, or wheat. 1. Chro. 2. 48.
Shecaniah, the habitation of the Lord. 1. Chron. 3. 21.
Shechem, a parte, or portion. Nomb. 26. 11.
Sheleur, a field of fyre, or the light of the almighty. Nomb. 1. 5.
Shegub, exalted. 1. King. 16. 14.
Sehariah, the morning of the Lord. 1. Chro. 8. 26.
Sheir, rough, or hearie. Gen. 36. 20.
Shelah, dissoluing. Gen. 38. 5.
Shelah, sending, or spoiling. Gen. 10. 24.
Shelemiah, peace of the Lord. Ezr. 10. 39.
Sheleph, drawing out. Gen. 10. 26.
Sheleth, a captayne. 1. Chro. 7. 35.
Shelomith, peaceable. Leuit. 24. 11.
Shelomoh, peaceable. 2. Sam. 5. 15.
Shelumiel, the peace of God. Nomb. 1. 6.
Shemah, hearing the Lord. 1. Chro. 4. 37.
Shemariah, the keeping of the Lord. Ezr. 10. 32.
Shemed, destroying. 1. Chro. 8. 12.
Shemer, a keeper. 1. King. 16. 24.
Shemida, a name of knowledge. Nomb. 26. 32.
Shemuel, appoynted of God. Nomb. 3. 4.
Shemuel, heard of God. 1. Sam. 1. 20.
Shephatiah, the Lord iudgeth. 2. Sam. 3. 4.
Sheraiah,

The second Table.

Seraiah Sheraiah, a prince of the Lord. 1. Chro. 4. 14.
 Sherug, a bough, or plant. Gen. 11. 20.
 Seth Sheth, set, or put, Gen. 4. 25.
 Shethar, a remnant, or hid. Est. 1. 14.
 Sheua, vanitie. 1. Chro. 2. 49.
 Shiciah, the protection of the Lord. 1. Chro. 8. 10.
 Shimei, hearing, or obedient. Exod. 6. 17.
 Shimeon, hearing, or obedient. Gen. 29. 33.
 Shimshon, there the second time, because the Angel appeared the second time at the prayer of his father. Iud. 13. 24.
 Shiphtan, a iudge. Nom. 34. 24.
 Shiprah, faire. Exod. 1. 15.
 Shobab, returned. 2. Sam. 5. 14.
 Shobal, a path. Gen. 36. 20.
 Shobnah, a buylder. 2. King. 8. 18.
 Shua, crying, or fauing. Gen. 38. 2.
 Shuah, praying, or humiliation. Gen. 25. 2.
 Shubael, the returning of God. 1. Chro. 14. 20.
 Shuhah, a pitte. 1. Chro. 4. 11.
 Shumathi, renoumed. 1. Chro. 2. 53.
 Shuni, changed, or sleeping. Gen. 46. 16.
 ¶ Sithri, my secret. Exod. 6. 22.
 ¶ Sodi, my secret. Nom. 13. 11.
 ¶ Suah, rooting vp. 1. Chro. 7. 36.

T

Tabeel, good God. Isa. 7. 6.
 Tahash, halting. Gen. 22. 24.
 Tahath, feare. 1. Chro. 6. 37.
 Talmat, a forow. Iosh. 15. 14.
 Tholmai Tamar, a palmtree. Gen. 38. 6.
 Tanhumeth, consolation. Ier. 40. 8.
 Talmon, ew prepared. 1. Chro. 9. 17.
 Taphath, a little one. 1. King. 4. 11.
 ¶ Tebah, a cooke. Gen. 22. 24.
 Tehinnah, merciful, or prayer. 1. Chro. 4. 13.
 Terah, smelling. Gen. 11. 24.
 ¶ Tiknah, hope. 2. King. 22. 14.
 Thilon Tilon, murmuring. 1. Chro. 4. 20.
 Tiras, a destroyer. Gen. 10. 2.
 Tirhanah, a searcher of mercie. 1. Chro. 2. 48.
 Tiria, a searce. 1. Chro. 4. 16.
 ¶ Toah, a dart. 1. Chro. 6. 34.
 Tobiah, the Lord is good. Ezra. 2. 60.
 Thogorma Togarmah, strong, or bonie. Gen. 10. 3.
 Tohu, liuing. 1. King. 1. 1.
 Tola, a worne. Gen. 46. 13.
 Thomas Tom, atwinne. Mat. 10. 3.

¶ Tubal, born, or brought, or worldly. Gene. 10. 2.
 Tubal-kam, worldly possession. gene. 4. 22.

V

Vaniah, nourishment of the Lord. Ezr. 10. 36. Oumia
 Vahni, changed. 1. Chro. 6. 28.
 Vahsi, drinking. Est. 1. 9.
 ¶ Vopfi, a thing broken, or patched. Nom. 13. 15.
 Vri, my light. 1. Chro. 2. 20.
 Vriah, the light of the Lord. 2. Sam. 11. 3.
 Vriel, light or fire of God. 2. Chro. 13. 2.
 ¶ Vthai, mine iniquite, or time. 1. Chro. 9. 4.
 ¶ Vzai, wandering. Gene. 10. 27.
 Vzzah, strength. 1. Chro. 6. 29. 2. Sam. 6. 33. Oza
 Vzzi, my strength. 1. Chro. 6. 5.
 Vzziel, the strength of God. 1. Chro. 7. 7.

Z

Zaauan, trembling. Gene. 36. 27.
 Zabad, a dowrie. 1. Chro. 2. 36.
 Zabadiah, a dowry of the Lord. 1. Chro. 8. 15.
 Zabdiel, a dowrie of God. 1. Chro. 27. 2.
 Zaccur, mindfull. 1. Chro. 4. 26.
 Zachai, pure. Ezr. 2. 9.
 Zachariah, mindfull of the Lorde. 1. Chro. 5. 7.
 Zadok, iustified, or iust. 2. Sam. 8. 17.
 Zalmonah, our image. Nom. 33. 41.
 Zanoah, forgetfulnesse. Nehem. 11. 30.
 ¶ Zebulun, a dwelling. Gene. 30. 20.
 Zeeb, a wolfe. Iud. 7. 25.
 Zelophehad, a shadow of feare. Nom. 26. 33.
 Zemirah, a song. 1. Chron. 7. 8.
 Zephaniah, the hiding of the Lord. 2. King. 25. 18.
 Zephi, a house combe. Gene. 36. 11.
 Zera, clearenesse, or rising vp. Gene. 36. 13.
 Zeraiah, the Lord arising. 1. Chro. 6. 6.
 Zereph, scattering heritage. Est. 5. 10.
 Zerubbabel, strange from confusion, or a stranger as Babel. Hagg. 1. 1.
 Zechan, their oliue. 1. Chro. 36. 22.
 ¶ Zia, sweete, or swelling. 1. Chro. 5. 13.
 Zidkiah, the iustice of the Lord. 2. King. 24. 17.
 Zidon, a hunter. Gen. 10. 15.
 Zimri, a song. 1. Chro. 2. 6.
 Ziphorah, a mourning. Exod. 2. 17.
 ¶ Zoheth, a separation. 1. Chro. 4. 20.
 ¶ Zuph, a watch, or a couring. 1. Chro. 6. 35.
 Zuriel, the rocke of God. Nom. 3. 35.
 Zurishadai, the rocke of the almightie. Nom. 1. 6.

*Zerua, and her
 three sonnes
 2 Sam. 2. 18*

A TABLE OF THE PRINCI

pall things that are conteyned in the Bible, after the order of the Alphabet.
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 ¶ Aaron, eloquent. exod. 4. 14.
 ¶ Abba, father. mark. 14. 36. rom. 8. 15. gal. 4. 6.
 abdon, a iudge in israel. iud. 12. 13.
 abel, a citie where dwelte the wife. 2. sam. 20. 18.
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The end of the Table.

A PERFITE SUPPUTATION OF the yeres and times from Adam vnto Christ, prooued by the Scriptures, after the collection of diuers Authors.

The summe of the yeres of
the first age.

From Adam vnto Noes floud are
yeres. 1656.
For when Adam was 130. yere
olde, he begate Seth.
Seth being 105. yeres, begate Enos.
Enos being 90. yeres, begate Canan.
Canan being 70. yeres, begate Ma-
halaleel.
Mahalaleel being 65. yeres, begate
Iared.
Iared at the age of 162. yeres, begate
Enoch.
Enoch being 65. yeres, begate Ma-
thufelah.
Mathufelah at the age of 187. yeres,
begate Lamech.
Lamech being 182. yeres. begate
Noe.
Noe at the coming of the floud was
600. yeres olde, as appeareth in the
seuenth of Genesis.
The whole summe of the yeres are
1656.

From the said floud of Noe vnto
Abrahams departing fro Chal-
de were 363 yeres, & ten dayes.
For the said floud continued one
whole yere, and ten dayes.
Sem (which was Noes sonne) be-
gate Arphaxat two yeres after
that.
Arphaxat begate Salah when he was
35. yeres olde.
Salah being 30. yeres olde, begate
Heber.
Heber at his age of 34. begate Pha-
leth.
Phaleth being 30. yeres, begate Re-
gu.
Regu being 32. yeres, begate Saruch.
Saruch being 30. yeres, begate Na-
hor.
Nahor being 29. yeres, begate Tha-
re.
Thare being 70. yeres, begate Abra-
ham.
And Abraham departed from Chalde
when he was 70. yeres old.
These said yeres accounted are 363
yeres, & ten dayes.

From Abrahams departing from
Vr in Chalde vnto the depart-
ing of the children of Israel fro
Egypt are 430. yeres, gathered as
followeth.
Abraham was in Charran five yeres,
and departed in the 75. yere.
He begate Isaac when he was 100.
yeres olde, and in the 25. yere of his

departing.
Isaac begate Iakob when he was 60.
yeres olde.
Iakob went into Egypt with al his
familie, when he was 130. yere old.
Israel was in Egypt 220. yeres, which
remaine from that time.
Then rebate 80. yeres from this, for
so old was Moses when he conduc-
ted the Israelites from Egypt.
So the rest of the yeres, that is to say
130. yeres deuided betwixt Amram &
Chath.
Then Chath begate Amram at his
age of 67. yeres.
Amram being 65. yeres, begate Mo-
ses, who in the 80. yere of his age
departed with the Israelites from
Egypt.
So this supputatiō is the 430. yeres
mentioned in the 12. of Exodus, and
the third to the Galatians.

From the going of the Israelites
from Egypt vnto the first buil-
ding of the Temple are 480.
yeres, after this supputatiō and ac-
count.
Moses remained in the desert or wil-
dernesse 40. yeres.
Iosue and Othoniel ruled 40. yeres.
Ioth. 70. yeres.
Debora 40. yeres.
Gedeon 40. yeres.
Abimelech 3. yeres.
Thelz. 23. yeres.
Iair 22. yeres.
Then were they without a captaine
vnto the 8. yere of Iepthe.
Iepthe 6. yeres.
Abissam 7. yeres.
Elom 10. yeres.
Abaton 8. yeres.
Sampson 20. yeres.
Heli Iudge and Priest 44. yeres.
Samuel and Saul reigned 40. yeres.
Dauid was King 40. yeres.
Salomon in the 4. yere of his reigne
began the building of the Temple.
These are the 480. yeres mencio-
ned in the first of the Kings, and the
6. chapter.

From the first building of the
Temple vnto the captiuitie of
Babylon are 419. yeres and an
halfe.
Salomon reigned yet 36. yeres.
Roboam 17. yeres.
Abia 3. yeres.
Afa 41. yeres.
Iosaphat 25. yeres.
Toram 8. yeres.
Ochafias one yere.
Athalia the Queene 7. yeres:

Ioas 40. yeres.
Amasias 29. yeres.
Ozias 52. yeres.
Ioathan 16. yeres.
Achas 16. yeres.
Ezechias 29. yeres.
Manasses 55. yeres.
Amon 2. yeres.
Iosias 31. yeres.
Ioachas 3. moneths.
Eliacim 11. yeres.
Ioachim, Iechonias 3. moneths.
And here beginneth the captiuitie of
Babylon.
The summe of these yeres are 419.
yeres.

Ierusalem was reedified and buil-
ded againe after the captiuitie of
Babylon 143. yeres.
The captiuitie continued 70. yeres.
The children of Israel were deliue-
red and restored to their freedome
in the first yere of Cyrus.
The Temple was begone to be buil-
ded in the 2. yere of the said Cy-
rus, and finished in the 46. yere,
which was the 6. yere of Darius.
After that Darius had reigned 20.
yere, Nchemias was restored to li-
bertie, and went to builde the citie,
which was finished in the 32. yere
of the said Darius.
Al the yeres from the building of the
Temple againe are 26. yeres
The whole summe of yeres amount
to 143. yeres.

From the reedifying of the citie
vnto the coming of Christ,
are 483. yeres, after this suppu-
tatiō or numbring.
It is mencioned in the 9. of Daniel
that Ierusalem should be builde vp
again, and that from that time vn-
to the coming of Christ are 67.
weekes, and euery weeke is reckned
for seauen yeres. So 67. weekes a-
mount to 481. yeres. For from the
32. yere of Darius vnto the 42.
yere of Augustus, in the which
yere our sauour Christ was borne,
are iust and complet so many yeres,
wherevpon we reckon, that from
Adam vnto Christ are 3974. yeres,
sixe moneths and ten dayes, and fro
the birth of Christ vnto this presēt
yere, is 1576.
Then the whole summe and number
of yeres from the beginning of the
worlde vnto this present yere of
our Lord God. 1576. are iust 5540,
and the said odde sixe moneths and
ten dayes.

THE END.

IOSHUA CHAP. VERSE 8.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day
and night, that thou mayest obserue and do according to al that
is written therein: for then shalt thou make thy way
prosperous, and then shalt thou
haue good successe.